

## THE UTE CHIEF AND THE UTE BOY

### EL LÍDER YUTE Y EL JOVEN YUTE

Notes by KENNETH C. HILL

Text collected and translated by EDWARD A. KENNARD

Text narrated by FRANK MASÁKWAVTIWA

**SUMMARY:** The text presented here is one of various Hopi texts compiled by Edward A. Kennard in the 1930s in the Second Mesa towns. The one selected for this volume of *Tlalocan* has been edited in order to follow more current orthographic conventions; however, both the text and its translation into English otherwise reflect Kennard's original version. The story follows a Hopi boy who comes to live with a Ute chief, but the text begins with instructions given to the boy by a Hopi chief before he was taken by the Utes. From there, the text has a shift in tone and it continues with the story already in progress, of the boy living among the Utes.

**KEYWORDS:** Hopi language, Second Mesa, orality, Utes.

**RESUMEN:** El texto que se presenta aquí es uno de varios textos hopis compilados por Edward A. Kennard en los años treinta en los pueblos de la Segunda Mesa. El seleccionado para este volumen de *Tlalocan* se ha editado siguiendo las convenciones ortográficas más actuales, sin embargo, el texto y la traducción reflejan la versión original de Kennard. El relato trata de un niño hopi que llega a vivir con un líder de los yutes, pero la narración empieza con las instrucciones que recibe el niño del líder de los hopis antes de que se lo llevaran los yutes. Sigue un cambio de tono y el texto continúa con la historia ya empezada del niño que está viviendo entre los yutes.

**PALABRAS CLAVE:** Lengua hopi, Segunda Mesa, tradición oral, yute.



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The Hopi text that is presented here with an English translation comes from a collection of texts, six of which have been previously published in volumes of *Tlalocan* (Kennard, 1989, 1997; Kennard & Masákwawtiwa, 2008). The texts were recorded during two different visits made by Edward A. Kennard to the Hopi towns located in the Second Mesa during 1934-1935 and 1938-1939.<sup>1</sup> Some of the texts in this collection,<sup>2</sup> including the one presented here, were narrated by Frank Masákwawtiwa,<sup>3</sup> a Hopi speaker who was locally well known for his eloquent storytelling. He was likely at least 70 years old or older when the texts were recorded in the 1930s, but the census from 1908 gave his age as 38, meaning he might have been in his 60s when he narrated these texts.<sup>4</sup> He was from Supawlavi, a long time village chief (*Kikmongwi*) of that village. Kennard transcribed the texts he collected and in collaboration with the late Anne Mae Setima they translated the texts into English. A few years before Kennard's passing in 1989, he left a collection of Hopi texts and their English translations with the director of this journal, Karen Dakin, for their publication in said journal. This text is just one of the texts in the collection.

Before presenting the Hopi text, it is important to note the differences between the different varieties of Hopi spoken. There are four recognizably distinct varieties

<sup>1</sup> Edward A. Kennard received his PhD in 1934 from Columbia University under the direction of Franz Boas. He worked on Mandan at the time and presumably after the completion of his dissertation is when he began to work with speakers of the Hopi language.

<sup>2</sup> There were some texts in the collection also narrated by a male speaker of a similar age whose name was Tawamōyniwa (Kennard, 1989).

<sup>3</sup> Thank you to an anonymous reviewer who mentioned that his last name was also spelled Masaquaptewa, for instance, in documents from the Bureau of Indian Affairs. The same reviewer indicated the village where Masaquaptewa came from.

<sup>4</sup> Thank you for an anonymous reviewer for making this observation, which is different than the estimates provided in previous publications of texts narrated by Masákwawtiwa in *Tlalocan*.

of Hopi, based on differences in sound patterns and in some details of the grammar as well as in vocabulary and usage: First Mesa Hopi (1M), the Second Mesa Hopi of Musangnuvi (2MM), the Second Mesa Hopi of Songoopavi and Supawlavi (2MS) and Third Mesa Hopi (3M).

The 3M variety of Hopi is the one that is documented in the Hopi Dictionary (1998), while 2MM Hopi is the variety reported on in the writings of Benjamin Lee Whorf (esp. 1946), and 2MS Hopi underlies the pedagogical grammar that was edited by Ronald Langacker (Kalectaca, 1978). However, the grammar edited by Langacker is somewhat unreliable because of an editorial effort to treat Hopi as a unified language, modifying the basic 2MS material with information from 3M Hopi. 1M Hopi remains seriously underreported in the literature. Other information on Hopi comes from the editor's own research.

The text presented here is from 2MS Hopi as Masakwawtiwa was from Supawlavi, but, as in Langacker's work, it shows transcriptional practices that are based on experience with non-Second Mesa Hopi, resulting in considerable irregularity in the transcription of certain sounds, especially with regard to /k/ and /q/ in syllable-final position. An effort has been made in this edition to make the text internally consistent, taking Kennard's original transcription and normalizing with the sound patterns described for 2MS.

There are two salient phonetic features that mark both kinds of Second Mesa Hopi:

- (1) The neutralization of syllable-final /p/ and /v/ to /v/. (1M and 3M Hopi neutralize /p/ and /v/ to /p./) /v/ as a syllable coda devolves to [f]. That is a strictly allophonic detail which, though written as such by Kennard, is here normalized to orthographic v, in line with the officially recognized Hopi alphabet, which is that of the Hopi Dictionary (1998).
- (2) The neutralization of syllable final labialized, palatalized and plain back consonants to plain consonants: prevocalic /k, kw, ky/, /ng, ngw, ngy/ and /q, qw/ correspond to /k/, /ng/ and /q/ in syllable-coda position.

A special development in 2MS Hopi is the loss of a post-vocalic laryngeal feature. This feature is realized in 1M and 2MM Hopi as voicelessness and in 3M Hopi as falling tone (orthographically a grave accent). Thus a 3M distinction such as *naapi* 'shouldn't have' vs. *nàapi* 'leaf' (1M, 2MM *nahpi*) corresponds to 2MS *naapi* for

both. The loss of information is small because minimal pairs are rare, but the phonetic character of 2MS is quite different from that of other varieties of Hopi.

Another difference from the other varieties of Hopi is that 2MS Hopi has simplified the 'possessive' element -'y'- to just the glottal stop, such that a verb such as 1M, 2MM, 3M *ki'yta* 'have (as) a house, home' is *ki'ta* in 2MS. This makes this element rather hard to hear and Kennard did not write it in many of its occurrences, in line with his general difficulty (shared with many linguists, if truth be told) in hearing the Hopi glottal stop accurately and consistently.

2MS Hopi seems to have a phoneme lacking elsewhere in Hopi, /hw/, as in *abwiy* 'back to it'. Kennard uses the 3M spelling *aboy*, but his spelling *'aboyyi* (line 292) for the pausalized form suggests a pronunciation *ábwiyi* and is so transcribed.

The recognition of this phoneme allows for a reinterpretation of certain forms which appear to have an exceptional labialized velar in syllable-final position: *qa nakhwani* 'must not accept' (*qanákw<sup>w</sup>hani*, in lines 648 and 650) and *nakbwe* 'if (you) accept' (*nak<sup>w</sup>bé*'), in line 649).<sup>5</sup>

The form *kwakwáy* 'thank you (male speaker)' corresponds to the Third Mesa form *kwakwbáy*. The dropping of the *b* (the underlying root is *kwaba*) allows the preservation of the second *kw* (which in the 3M form is in coda position: *kwakw-báy*).

The verb *hebew-*, found in *hebewkyaakyang* 'while dragging (plural subject)' (line 877) was not identified with any Third Mesa item found in the Hopi Dictionary. This may represent a verb that is found in 2MS but not in 3M Hopi.

A common verb ending in the text, *-qa'e*, is not found in the 3M Hopi that is represented in the Hopi Dictionary. In many instances this appears to be a subordinator but it occurs in sentence final position as well. It is an area that needs further study.

A kind of Navajo blanket is referred to in the story, spelled variously *payáit'oni* (line 759), *pagait'oni* (English translation of line 759), *páya'it'óni* (line 942), *paqa'it'oni* (English translation of line 942). The Navajo original for this word has not been identified, but the spelling has been normalized to *bagha'it'oni*, using only letters that are part of the Navajo alphabet.

At line 51 there is a discontinuity in the narration of the text. Suddenly without ending the Hopi chief's instructions to his son, the story takes a shift and continues with the events resulting from those instructions, and thus, the rest of the story continues in that matter.

<sup>5</sup> Kennard often writes a stress in word-final position where it reflects an intonational pattern. This is not a lexical stress and is omitted from the normalized transcription.

## YOTAMONGWI, YOTATIYO

Narrated by FRANK MASÁKWAWTIWA

1. Yaw hisat tasavum hópiituy qóyantota.
2. Niq oovi a'ne pumuy tuwqa'yungwa.
3. Pu' yaw hopi mongwi yaw itsivuti.
4. Pu' yaw pam tiyot ti'ta.
5. Hopi mongwiniqa'e put yaw tiy tuuvingta, "Pu um hin hinta?"
6. Sen pay um hongvi?"
7. "Piiyí pay nu' qa pas hin naami navotita.
8. Niq hímu'uy?"
9. "Owí.
10. Pay hapi ima tasavum sutsev yang hópiituy qóyantota.
11. Niq oovi um hakiy haqami hevtoni."
12. "Haqami'i?" pu' yaw kita.
13. "Owí.
14. Pay yuk hovqōmi um yootamuy awnini.
15. Pay oovi ungu ungem nitkyataq qaavo i'its talavay um payni."
16. Pu' yaw puma tookya.
17. Yu'at pas nitkyataq puma yaw tookya.
18. Pu' yaw taalawva.
19. Kowaakot suus tōqtōq pu' yaw pam yuwsí.
20. Put nitkyay pam tiyo iikwilta.
21. Pu' yaw pam na'at, "It um yanmani."
22. Pu' yaw pivmokiy aq tsongoy panát put yaw aw tavi.
23. Paypi ung ason aq pitúq pu' haq umi pituni.
24. Pu' um put tuuvingtani,
25. 'Haqam umuna mongwi ki'ta?'
26. Yan um tuuvingtani.
27. Pu' ung aa'awnani.
28. 'Yev'é,' kitáq pu' um awni.
29. Pu' um kiiyat wuvní.
30. Pu' so'on ung qa pas taviyani.
31. Pu' so'on ung qanovnayani.

## THE UTE CHIEF AND THE UTE BOY

Narrated by FRANK MASÁKWATTIWA

1. Long ago Navajos were killing Hopis.
2. And that's why they really had them as enemies.
3. The Hopi chief became angry.
4. He had a son.
5. The Hopi chief asked his son, "Well, how are you?
6. Perhaps you are strong?"
7. "I don't know, I am not too sure of myself.
8. What is it?"
9. "Yes.
10. These Navajos are always killing the Hopis around here.
11. That is the reason you should go look for someone."
12. "To where?" he said then.
13. "Yes.
14. Well you should go to the northeast, to the Utes.
15. You should go early tomorrow morning, when your mother has made journey food for you."
16. Then they went to bed.
17. His mother made journey food and they went to bed.
18. Then it became light.
19. When the rooster first crowed, he got dressed.
20. The boy put his journey food on his back.
21. Then his father [said], "You should take this."
22. Then he put his pipe in his tobacco pouch and gave it to him.
23. "When you arrive over there, someone will come to you.
24. Then you should ask him,
25. 'Where does your father the chief live?'
26. This is what you should ask.
27. Then he will tell you.
28. When he says 'Right here,' then you should go there.
29. Then you should climb up to his house.
30. Then they will be sure to invite you in.
31. Then they will be sure to offer you food.

32. Um nõsq pu' ung pam mongwi yotamongwi so'on ung qa tsootsongnani.
33. Pu' um tsootsongni.
34. Pu' um tangayat aw tavini.
35. Pu' um tuwat it uutsongwuy um ang tuwat tangatani.
36. Pu' um taktsozni.
37. Naalös um angq tsootsonat pu' um aw tuwat tavini.
38. Pu' pam tuwat tsootsongni.
39. Pu' sowé' pu' umuy tavini.
40. Pu' so'on ung qa tuuvingtani, "Ta'áy pay kye hovakuyti.
41. So'on um haq pay soq waynuma.
42. Um qa hisat haq yangqaq ikiy wuuvi.'
43. 'Owí antsa'a.
44. Nuy ina peqhaqami ayataq nu' oovi angqaqö.'
45. "Ta'ay hiita hapi oovi um waynuma?"
46. 'Owí antsa.
47. Ima tasavum hoyituy sutsev maklalwaq oovi ina itsivutiqa'e pu' nuy peq ayataq nu' oovi imuy uutimuy uuhongvi'aymuy pumuy nu' umuy tuuvingta.
48. Yaw kur um itamuy ookwatuwe' uuhongvi'aymuy aq laalayq itamungem pumuy suk haqam niinayani.
49. Sen yaw haqam hakiy maanat ngú'aye' put pay nengem yawmantani.
50. Oovi um pu' mihikq útimuy tsovale' pu' yan um aa'awnani.
51. Niq nu' pas naav yev amumi hin tuuqayte' umuy hin yukuyaq put nu' inay aw tuu'awvani.'["]
52. "Kur antsa'ay," kita yaw'i yotamongwi.
53. "Paypi nu' so'on qa tsovalani.
54. Niq pu' mihikq tsovaltiq pu' nu' amumi yu'a'atani," kita yaw'i yotamongwi.
55. Pu' yaw puma oovi míhiknaya.
56. Pu' yaw pam yotamongwi hakiy kur piw tsa'ak'aya'ta.
57. Pu' yaw oovi put pam wangwayi.
58. Pu' yaw ev pitu.
59. "Ta'áy, hímuniq oovi uma nuy naanawakna?"
60. "Hev owí.



32. When you have eaten, then the Ute chief will surely give you a smoke.
33. Then you smoke.
34. Then when you have tamped it down, you should offer it to him.
35. And you likewise should fill up your pipe.
36. You should light it.
37. You should draw smoke from it four times and then give it to him.
38. Then he will smoke.
39. When he finishes, then he will give it to you.
40. Then he will surely ask you, 'All right, it must smell (of the smoke).
41. You must have come here for something.
42. You never climbed up to my house for nothing.'
43. 'Yes, that's right.
44. My father way down here asked me and I came from there.'
45. 'All right, what is the reason that you have come?'
46. 'Yes, that's right.
47. The Navajos are always hunting the Hopis and so my father became angry and he sent me here and that's why I am asking you for your people, your warriors.
48. If you take pity on us and send your warriors over there, they might kill one of them for us.
49. Perhaps, if somebody gets hold of a girl, he will take her for himself.
50. So tonight if your people gather together, then this is what you should tell them.
51. And I will listen to them here myself, how you finish it, and then I will take the news to my father.'<sup>1</sup>]
52. "All right," said the Ute chief.
53. "After all, I will surely gather them.
54. And tonight when they have gathered together, I'll speak to them," said the Ute chief.
55. So then they reached nighttime.
56. Then the Ute chief also had a crier.
57. So then he sent for him.
58. Then he came there.
59. "All right, what is it that you want me for?"
60. "Yes, indeed!

<sup>1</sup> The story seems to have lurched ahead. No longer is it the Hopi chief's instructions to his son but rather the events resulting from those instructions.

61. Pi'í haqaq yaw hopikingaq itamuy imuy itatimuy itahongvi'aymuy oovi pitu.
62. Niq oovi um aw sinmuy aa'awnani.
63. I'its pew tsovawmani.
64. Ason tsovaltiq pu' nu' amumi yu'a'atani."
65. "Kur antsa'ay, paypi nu' aw aa'awnani," kita yaw tsa'akmongwi.
66. Pu' yaw pa, tsa'akmongwi yama.
67. Pu' yaw kits'omiq wuuvi.
68. Pangq pu' yaw antsa timuy wangwayi.
69. Pangqay kye uma sinom yeese, uma i'its peq tsovawmani.
70. Pu' yaw yev itana itamumi hiita yu'a'ataniq oovi uma qa sööwuyat i'its peq tsovawmani.
71. Pu' yaw sinom mowawayku, yeese.
72. Pu', "Sen hintiq oovi itam itanay yaw aq tsovawmani."
73. Pu' yaw puma písoqtoti.
74. Pu' yaw puma yootam aqhaqami, yaw naa'awinta.
75. "Itam yaw itanay aq pu' mihikq tsovaltini.
76. Oovi uma i'its aq tsovaltini."
77. Pu' yaw puma mihikq aq tsotsvala.
78. Mihikq yaw wukoqöhaya.
79. Pu' yaw puma nay tuuvingtota, "Ta'áy, pay kye itam soosoyom tsovalti.
80. Hinoq kye um itamuy naanawakna?"
81. "Owí, i'i haq hopikingaq tiyo yev inumi pitu.
82. Niiqa'e itamuy tungla'va.
83. Yaw hopikiveq ima tasavum imuy qöyantotaq oovi it na'at angq peq itamuy itamumi taaqa'angti.
84. Yaw kur itam ookwatuye' aqyani.
85. Nen yaw itam suukhaqam imuy amungem naahoyyani.
86. Yaw itam haqam hak maanat ngu'é', pay put neengem mantani."
87. Pu' yaw puma kwangtavnaya.
88. "Yanhaqam i' tuu'awvaq oovi nu' umuy aa'awna.
89. Paypi itam so'on qa aqyani."
90. Yaw pam na'am haalayti.
91. Piw yaw pam tiyo hopi, hopitiyo haalayti.
92. "Kur antsa'ay, uma su'patotaq nu' haalayti.
93. Oovi uma haalaykyaakyang yaapiy yuuyahiwani.

61. This one, from the Hopi village, came to us for our sons, our strong men.
62. That is what you should announce to the people.
63. They should come gather here early.
64. When they have assembled, I will speak to them.”
65. “Well, all right, in that case, I will let them know,” said the crier chief.
66. Then the crier chief went out.
67. He climbed to the rooftop.
68. From there he called the people (his sons).
69. “You people living around there, you hurry up and gather here.
70. Our father here will say something to us, so you should gather here without delay.”
71. And the people talked excitedly,
72. Then [they said], “We wonder why our father would have us gather over there.”
73. Then they hurried.
74. And those Utes were going all around letting one another know.
75. “Tonight we will gather there with our father.
76. So you should gather there early.”
77. Then, at night, they gathered there together.
78. When it was night they built a big fire.
79. Then they asked their father, “All right, I guess we are all together.
80. What do you want from us?”
81. “Yes, this boy here from the Hopi village over there came to me.
82. And he asked for us.
83. At the Hopi village the Navajos are killing them, so this one came from his father there to us to ask us for men.
84. If we feel sorry for them, we will go there.
85. Then we will pay for at least one of these for them.
86. If any one of us catches a girl anywhere, he will own her for himself.”
87. They were willing.
88. “This is what this one told me so I have told it to you.
89. Of course, we are sure to go there.”
90. Their father was happy.
91. The Hopi boy was happy, too.
92. “Well, all right, I am happy that you are willing.
93. So from now on you will happily be preparing.

94. Nen uma yaapiy nen naalös taalát ev inungk.yani.”
95. “Kur antsa’ay, um oovi haalaykyang aqwhaqami nímani.”
96. Yan yaw put puma öqalya.
97. Pu’ yaw pam piw pumuy tuwat paas öqala.
98. Pu’ yaw puma yukuya.
99. Yukuyaq pu’ pa, angq pay paasat nima, hopitiyo.
100. Pangq pu’ yaw piw pam wárikiwta.
101. Panmakyang pay yaw qa peq pitúq pay yaw taalawva.
102. Pu’ yaw pam pay haqam qatuvtu.
103. “Paypi nu’ yev haak teevev qatuni.
104. Taq qa’é, nuy haqam tasavum tutwe’ nuy niinayani.
105. Pay nu’ oovi haak yev qatuni,” yaw kita.
106. Niiqa’e pay yaw oovi pev pam qatu.
107. Haqam yaw a’ne owat tuupela’ta; pev yaw oovi qatuvtu.
108. Teevev pev pam qatu.
109. Nawisew yaw tavki.
110. Pu’ yaw pam taawat pakíq pu’ yaw pam piw pangq naksu.
111. Pam yaw wárikiwta.
112. Tookyev piw yaw wárikiwta.
113. Panmakyang pu’ yaw su’aw peq taalawna.
114. Yaw oovi peq kiimi q wuvtaq yaw taawa yama.
115. Pu yaw kiy ev pitu.
116. Yaw na’at haalayti.
117. “Kwakwháy pu’ um pay pitu.”
118. “Owí, su’aw nu’ peq taalawna.”
119. Pu’ yaw pam na’at haalayti.
120. “Ta’áy, um pangq aw novnani.
121. So’on qa tsöngmokiwva.”
122. Pu’ yaw yu’at aw novna.
123. Pu’ pam tuumoyta.
124. Pu’ yaw ööyi.
125. “Taáy, ang ayó’ qenita’ay.”
126. Pu’ yaw yu’at ang ayó’ tunösvongyat ang ayó’ oya.
127. Pu’ yaw pam na’at, “Ta’áy, pay qa suuwuni.

94. Then (from now until four days (have passed)) on the fourth day from now you will follow me.”
95. [Then to the Hopi boy:] “If so, all right, so you will go home happily.”
96. This is how they blessed him.
97. Then, he also blessed them in turn.
98. Then they finished.
99. When they had finished, the Hopi boy started home from there.
100. From there he was running again.
101. Going along like that, he still had not arrived here when it became light.
102. Then he stopped somewhere.
103. “I’ll just stay here all day.
104. Because if I don’t, and if the Navajos find me somewhere, they will kill me.
105. So, I’d better stay here,” he said.
106. So he stayed there.
107. There was a wall with lots of stones; so he stayed there.
108. He stayed there all day.
109. Finally, it became evening.
110. Then he, when the sun went down, then he started out from there once more.
111. He was running.
112. He was running all night again.
113. Going along like that, he got here just at daybreak.
114. So when he climbed up to the village here, the sun came up.
115. He came to his house.
116. His father was happy.
117. “Thankfully you have now arrived.”
118. “Yes, I got here just as it was getting light.”
119. His father was happy.
120. “All right, you should have some food.
121. You surely must be hungry.”
122. Then his mother gave him some food.
123. Then he was eating it.
124. Then, he got full.
125. “All right, clear them (the dishes) away.”
126. After his mother cleared the food away, she put things away.
127. Then his father [said], “All right, let’s not delay.

128. Ura nu' ung yangq hovqöymihaqami ayataq um pangsohaqami hakiy hevto.”
129. “Owí,” yaw kita.
130. “Nu' antsa yangq yamáq pu' pangsohaqami pay nuy haq'iwtaq taawa yama.
131. Pu' nu' teevev wárikiwta.
132. Niiqa'e oovi nu' taawat pakitoq pu' aq pitu,” yaw aw kita.
133. “Antsa'ay pu' nu' put hakiy nu' tuuvingta, 'Haqam umuna mongwi ki'ta?' kita, nu' hakiy aw'i.
134. Nu' put aw'i.
135. 'Kur antsa'ay, yev ki'ta.'
136. Pu' pam nuy aw wiiki.
137. Pu' nu' antsa ev pitu.
138. 'Is pu' um hak antsa waynuma?' kita, inumi'i.
139. 'Owí, nuy ina peqhaqami ayataq nu' oovi yev umuy pitu.'
140. Yan nu' aw aa'awna.
141. Pu' pam písóqti.
142. Pu' pam tsongwuy ang piivay tangata.
143. Taqtsokya.
144. Pu' yaw pam panis naalös ang tsootsonat pu' yaw put aw tavi.
145. Pu' yaw pam pevhaqam, nu' antsa, nu' tsootsongo.
146. Nit pu' nu' ahwiw aw tavi.
147. Pu' nu' tuwat ivivmokiy hóroknaqa'e nu' itsongoy ang tangata.
148. Pu' nu' taqtsokya.
149. Oovi nu' naalös angqö, tsootsonga.
150. Nit pu' pay aw tavi.
151. Pu' pam tuwat put pev pam tsootsongo.
152. Nawisew sowa.
153. Pu' ahwiw inumi put tavi.
154. Pu' nuy tuuvingta.
155. Pu' um nuy ayataqat put nu' aw lalvaya.
156. Pay pam haalayti.
157. Pu' pam tuwat tsa'akmongwiw aa'awna.
158. Pam pumuy wángwayi.
159. Amumi tuwat put lalvayaq pay pu' antsa puma haalaytoti.
160. Niq oovi nu' piw tuwat haalayti.

128. Remember I asked you to go from here to the northeast and you went there to look for someone.”
129. “Yes,” he said.
130. “I went out from here and went over there and the sun came up when I was far away.
131. I was running all day.
132. That is why I arrived there before the sun went down,” he said to him.
133. “All right, then I asked someone, ‘Where does your father, the chief, live?’ said I to someone.
134. I [said] that to him.
135. ‘Well, all right, he lives here.’
136. Then he took me there.
137. Then I actually got there.
138. And he said to me, ‘Are you really the one who walked?’
139. ‘Yes. My father sent me from far away and that is why I have come here to you.’
140. I informed him in this way.
141. Then he hurried.
142. Then he filled his pipe with tobacco.
143. He lit it.
144. Then after he drew smoke from it only four times, he passed it on.
145. Then [after] him there, I actually, I smoked.
146. And then I gave it back to him.
147. Then I likewise took out my tobacco pouch and I filled my pipe.
148. Then I lit it.
149. So I smoked from it, four times.
150. And then I passed it to him.
151. He, in turn, smoked it.
152. Finally, he finished.
153. Then he passed it back to me.
154. Then he asked me.
155. Then I told him you had sent me.
156. He was happy.
157. Then he, in turn, let his crier chief know.
158. He summoned them.
159. He told them that and then truly they were happy.
160. And so I, too, was happy.

161. Niq oovi pay pu' niiqa'e löötok pay angq nööngantani.  
 162. Paytok itam oovi nuutaytani."  
 163. Antsa tuwat na'at haalayti.  
 164. Pu' yaw puma pumuy nuutayyungwa.  
 165. Pu' antsa tokilayat aq pitúq pu' yaw puma naalöqmuy kanelmuy qöya.  
 166. Pu' yaw puma put naanaqlaq kwivya, nöqkwivya.  
 167. Pu' yaw antsa puma yootam yuuyahiwwaqa'e wukonönga.  
 168. Ev pu' yaw puma pumuy nuutayta.  
 169. Antsa puma pay qa nánavyaqa'e kawaymuy ak.yaqa'e.  
 170. Su'aw tavkiq pay öki.  
 171. Pu' yaw pam hopi kikmongwi yaw haalayti.  
 172. "Kwakwáy pu' uma öki.  
 173. Pay uma pang pay umuupokmuy maasomyani."  
 174. Puma yaw pokmuy maasomya.  
 175. Pu' yaw puma aw kikmongwit aw tsovaltí, yootam.  
 176. Pu' puma yaw nöqkwivit o'ya.  
 177. Puma yaw pay kiisonve amungem tunösvongyatota.  
 178. Pev yaw puma yootam kyaysiwqa'e yaw puma kiisonve pay ang avtu.  
 179. Pu' yaw nöqkwivit puma naanasna.  
 180. "Kwakwáy itam nöönösay," yaw yotamongwi kita.  
 181. Pay yaw paasat pam yotamongwi put hopimongwit kikmongwit tuuvingta,  
 182. "Ta'áy, haqa'é ima tasavum tuwqam yeese?  
 183. Itam pumuy ungem qenitotaniqa'e oovi öki."  
 184. "Kur antsa'ay pay yev kwinqöyve Talastimay ang puma yeskyang antsa ita-  
 muy yuuyunaya.  
 185. Niq oovi nu' antsa umuy wángwayi.  
 186. Niq oovi uma pumuy angqa'e hevanyi.  
 187. Kur uma haqam tutwe'e uma mámantuy pay uma ngu'atiwisni.  
 188. Nen pay uma pumuy umuuki aqwhaqami tsamyani."  
 189. "Kur antsa'ay, paypi itam pangsohaqami antsa pumuy hevanyi."  
 190. Pu' yaw puma pumuy mak.wisa.  
 191. Pu' yaw puma pumuy angqa'e hevnumya.  
 192. Antsa yaw tutwaqe' pu' yaw pumuy tuwat angqa'e pumuy qöyanwisa.  
 193. Antsa yaw mámantuy puma ngu'atiwisa.  
 194. Paapiy pu' yaw puma tasavum naanavtaqa'e puma yaw tuwat watkita.



161. And so two days from then, they would start out from there.
162. Therefore, we shall wait for them three days.”
163. Truly his father for his part was happy.
164. Then they were waiting for them.
165. Then after he set the date when they would get there, they killed four sheep.
166. Then they boiled them, made meat and hominy stew, in places next to one other.
167. The Utes truly prepared and set out as a big party.
168. Then they were waiting for them there.
169. Truly they did not come individually, but on horseback.
170. They arrived just as it was near evening.
171. The Hopi village chief was happy.
172. “I am thankful you have come.
173. You can hobble your animals over there.”
174. They hobbled their horses.
175. Then, they gathered around the village chief, the Utes did.
176. And they (the women) dished out the meat and hominy stew.
177. They set out the food for them in the plaza.
178. There were many Utes and they took their places around the plaza.
179. They ate their fill of the meat and hominy stew.
180. “Thankfully we have eaten,” the Ute chief said.
181. Just then, the Ute chief asked the Hopi chief, the village chief,
182. “All right, where do these Navajo enemies live?
183. We will repel them for you, [which] is why we came.”
184. “All right, they live over here on the northwest side, around Talastima, and they are maltreating us.
185. That is why I had you come here.
186. So you will search for them around there.
187. If you find them somewhere, you could go along seizing girls.
188. Then you could take them over to your homes.”
189. “All right, so that is where we will go look for them.”
190. Then, they went out hunting for them.
191. They were searching around there for them.
192. When they actually found them, they were killing them around there.
193. They were actually going out to catch the girls.
194. From then on when those Navajos heard of it, they, in turn, ran away.

195. Hoopog yaw puma watkita.
196. Niiqa'e yaw puma hovqöymiq Tupenitshay aq watkita.
197. Pangsoq puma tsotsvala.
198. Tupenitshay oomiq yaw puma yeyva.
199. Pev yaw pam wukotukwi.
200. Qa háqa'e yaw pö'ta.
201. Qa háqa'e yaw pö'taq oovi pangsoq yaw puma yeyva.
202. Niq yaw kwiniqöyngyaq tupaq yaw paahu.
203. Put yaw puma paahu'kyaakyang pev yeese.
204. Pangsiq yaw puma kuuyi'wisngwu.
205. Pu' yaw talavay pay yaw töngvaq haq yaw tasavwuuti kuyto.
206. Niiqa'e yaw tiyot, tiyooyat pam tiwikyang kuyto.
207. Puma yaw aq hawq pu' yaw put tiyot, "Um pangq pay taytani.
208. Sen haqaaq yootaniq um nuy aa'awnani."
209. Pu' yaw pam oovi engem tayta.
210. Niq yaw pam yu'at paamiq paki.
211. Pu' yaw pam kuukuya.
212. Naat yaw pantsaq pay yaw kur amumiq yoota pitu.
213. Pay yaw pam tiyooya put yuy qa aa'awna.
214. Pay yaw haqam himu hin töqtig pay yaw ev yoota tiyot aw tso'o.
215. Yaw kur pam kawayot ak amumi pitu.
216. Pu' yaw pay pam tiyot ngu'a.
217. Pu' yaw pam yu'at pay tsawnaqa'e paangaq suyma.
218. Pay yaw tiy qa aw tunatyalti.
219. Oomiqhaqami yu'at wari.
220. Pu' yaw pam yoota put tiyooyat amum pev naayawi.
221. Paypi yaw pam tiyooya qa pas hongviniq pay yaw ángwuta.
222. Put yaw pookoy kawayvokoy aq tsokya.
223. Pay yaw put pam wikkyang nima.
224. Pas yaw pam put qötíyat sowi'ngwat ak qötíyat mokyata.
225. Pam yaw tsayhoya qa taymaniq oovi pam put mokyata.
226. Antsa yaw kur hin taymani.
227. Pam yaw put tsoki'ma.
228. Teevev yaw puma nima.
229. Panmakyang yaw taalawvaq yaw kiy aq pitu.

195. They were running away toward the northeast.
196. They ran toward the east side, to Tupenichha.
197. That is where they gathered together.
198. They climbed up to Tupenichha.
199. It was a very high mountain.
200. There was no trail leading up.
201. There was no trail, so they climbed up there.
202. On the northwest side in the corner, there was a spring.
203. Having that for water, they lived there.
204. They always went there for water.
205. One morning, before noon, one Navajo woman went for water.
206. Taking her child with her, a boy, a little boy, she went for water.
207. When they descended there, she [said] to her boy, "You watch out from there.
208. Perhaps the Utes are coming from somewhere; you let me know."
209. So then he was watching for her.
210. And his mother went in to the spring.
211. She was getting water.
212. While she was doing that, it seems a Ute came to them.
213. That little boy did not inform his mother.
214. Something made some kind of noise somewhere and the Ute dismounted there  
by the boy.
215. It seems he had come to them on horseback.
216. Then he caught the boy.
217. When his mother became frightened, she hurried out.
218. She had neglected her child.
219. His mother ran upwards.
220. Then the Ute was struggling with the little boy.
221. Because the little boy was not so strong, he got the best of him.
222. He put him on his animal, his horse.
223. He went home, taking him along.
224. He tied up his head with a buckskin.
225. He tied him up, so that the child could not look on.
226. He really could not see.
227. He went along with him mounted [on the horse].
228. All day they were on the way home.
229. While going along that way it became light and he reached his house.

230. Antsa yaw put tiyot naakwavníyat ayó' yuku.  
 231. Antsa yaw pam tiyo kur haqaq yotakimi pitu.  
 232. Niq yaw kur pam yootamuy pas mongwi'amu'.  
 233. Niikyáng yaw kur pam ngasta ti'ta.  
 234. Niiqa'e oovi put tiyo wiiki.  
 235. Antsa yaw nööma'at yaw haalayti.  
 236. "Askwalí pu' um it hakiy wikvá."  
 237. "Owí, nu' it ayahaq tasavwuutit tiyot nawkiniqa'e oovi it wikva.  
 238. Nu' tiyo'taniqa'e oovi wikva.  
 239. Oovi um it paasnini.  
 240. Niq itam it tiyotaniqa'e," kita yaw pam yotamongwi.  
 241. Anva yaw oovi yotawuuti put paas yaw qa qööqöölawu'.  
 242. Ngasta pam ti'taqa'e oovi put tsuya.  
 243. Paapiy puma put ya tiyo'ta.  
 244. Niq yaw naalös yaasangna.  
 245. Pay yaw wukotiyo.  
 246. Pu' yaw puma put aw inangwa'taqa'e sutsev put yuuyuwsina.  
 247. Oovi yaw pam súhimu tiyo.  
 248. Pu' yaw pam tiyo hakiy piw tsakmongwit tiyat tiyot yaw sungwa'ta.  
 249. Pas yaw puma sutsev naama waynumngwu.  
 250. Pas yaw naami puma unangwa'ta.  
 251. Pu' yaw pam yu'at yotawuuti put haqami tootokniq qa nakhangwu.  
 252. Oovi yaw pay pam sutsev pev kiy ev puwngwu.  
 253. Niq pam yaw yotamongwi yaw pangso tsa'akmongwi aw nen pay yaw qa i'its mihikq pitungwu.  
 254. Niq pay yaw kur pam ti'am put yuy tsoova.  
 255. Pay yaw pam put tsovqa'e so'on kur tuuqayni.  
 256. Pam yaw yotamongwi haqaminiq pay pam put nöömayat kur tsovngwu.  
 257. Niq pay yaw pam yotamongwi pay kur put hisat nú'ansana.  
 258. Sumataq yaw pay pam put yuy tsovngwu.  
 259. Niq pu' yaw pam put aw wuuwa.  
 260. Niq yaw pas hin tuwaniqa'e oovi aw wuuwa.  
 261. Pu' yaw pam yotamongwi oovi maktoni.  
 262. Yaw yan yaw wuuwa.

230. He finished taking off the boy's covering.
231. It seems the boy had truly arrived at the home of the Utes.
232. And apparently, he was the real chief of the Utes.
233. And it seems he had no children.
234. And that is why he took the boy.
235. His wife was very happy.
236. "I am thankful you have brought this one."
237. "Yes, I took this boy away from a Navajo woman way over there and so I brought him.
238. I wanted to have a son, so I brought him.
239. So, you take good care of this one.
240. And we will have this one for a son," said the Ute chief.
241. That is why the Ute woman never mistreated him.
242. She had never had a son, so she was thankful.
243. From then on, they had him for a boy.
244. And four years passed.
245. Now he was a big boy.
246. They loved him and always dressed him up.
247. So he was a good looking boy.
248. And that boy had the crier chief's son as a chum.
249. They always went around together.
250. They loved each other.
251. And his mother, the Ute woman, whenever he was going to spend nights somewhere, would not let him go.
252. So he always slept there at his own house.
253. And the Ute chief would go over to the crier chief's, and would always come back late at night.
254. And it seems their son was copulating with his mother.
255. He copulated with her, and apparently would never give up.
256. Whenever the Ute chief went somewhere, he would copulate with his wife.
257. The Ute chief apparently after a long time caught her.
258. He was not sure that he was copulating with his mother.
259. Then, he studied her.
260. He wanted to be sure, so he studied her.
261. So the Ute chief was going to go hunting.
262. This is what he thought.

263. Pu' yaw oovi makto.
264. Yaw nöömay aw pangqawu, "Nu' hapi maktoni.
265. Niikyang pay nu' haak qa angq nímani.
266. Ason nu' qaavo pu' angq nime' pay nu' qa pas angqaq u'nangviwni."
267. Pu' yaw nööma'at kur, "Antsa'a.
268. Ungem nu' nitkyataq put um nitkya'mani."
269. Pu' yaw pam put engem nitkyata.
270. Pu' yaw pam put nitkyay kawayvokoy ang soma.
271. Pu' yaw hotngay iikwilta.
272. Pantit pu' yaw kawayvokoy aq wuuvi.
273. Pantit pu' yaw pam makto.
274. Yuk kwiniwi tuukwit tuupoq yaw sowi'ngwam yesq pangso yaw yootam pumuy mak.wisngwu.
275. Pangso yaw oovi pam makto.
276. Pu' yaw pam aw kwiningqöymi tuvqami pitút pev pay yaw, "Pay han yev'e.
277. Qa pas pi nu' antsa makto.
278. Pay nu' oovi yev teevev puwni."
279. Pu' yaw pam pevhaqam pay pookoy ang ayó' yatkunayat oya.
280. Niiqa'e pay yaw pev pam qatuvtu.
281. Antsa yaw pookoy maasoma.
282. Pay yaw ang pok'at waynuma, tuumoynuma.
283. Pam yaw yotamongwi teevev wuuwanlawu, "Hin sen nu' hinté' pas suyan nu' antsanni, púmuyu'.
284. Sen pay nu' pas ason mihikq pu' amumi pituni.
285. Pay nu' oovi haak yev qatuni," kita yaw i'.
286. Yan yaw teevev pam pev yotamongwi wuuwanlawu.
287. Nawisaw yaw taawa paki.
288. Pu' yaw pam ang pookoy kawayvookoy aw wikto.
289. Yaw oovi pam put ev wiktama.
290. Pu' yaw yuwsina.
291. Pu' yaw pam put aq wuuvi.
292. Angq pu' yaw pam pay áhwiyi, nima.
293. Pu' yaw pay yaw qa u'nangviwni.
294. Pu' yaw pam pangq hihin kwilalata.

263. So then he went hunting.
264. He said to his wife, "I am going out hunting.
265. However I won't come home from there for a while.
266. Tomorrow I'll come home, but I am not going to be back in any hurry."
267. And his wife [said], "All right.
268. I will fix journey food for you and you can take it along as journey food."
269. And she made journey food for him.
270. Then he tied his journey food on to his horse.
271. Then he put his bow and quiver on his back.
272. After he had done that, then he climbed on his horse.
273. After he had done that, then he went hunting.
274. Over to the northwest at the edge of the mesa is where the deer lived and that is where the Utes went hunting for them.
275. So that is where he went hunting.
276. After he had come to a crevice around to the northwest, there [he said], "I might as well [stop] here.
277. I am not sure that I really came to hunt.
278. So, I'll sleep here all day."
279. And he put his horse away, and took off the saddle and put it away.
280. He stayed there.
281. He hobbled his horse.
282. His horse wandered around, grazing.
283. All day the Ute chief was thinking, "Exactly how would I find them just this way.
284. Perhaps, when it is night, I'll come to them.
285. So, I'll wait and stay here," said this one.
286. This is what the Ute chief was thinking all day.
287. Finally, the sun went down.
288. Then he went to bring his animal —his horse— there.
289. So, he caught it.
290. Then he saddled up.
291. Then he mounted it.
292. From there he came back towards home.
293. Then he was in no hurry.
294. Then he was walking slowly from there.

295. Pu' yaw panmakyang aq kiimi q kiy aw kuyva.  
 296. "Pay nu' kawaykimi pitutoni."  
 297. Paypi kur tookya.  
 298. Pay yaw kur pas mihikq pam aw kiimi pitu.  
 299. Niiqa'e pay yaw oovi kawaykive pookoy yuwsiyat ang ayó' oya.  
 300. Pantit pu' yaw pam ev wuuwanlawu.  
 301. Nit pu' yaw angq aw kiy aw'i.  
 302. Niiqa'e aq kiy aq pakiq antsa yaw kwangwawuwi.  
 303. Nööma'at tiy amum kwangwawuwi.  
 304. Nikyáng pam yaw ti'at yuy huur qaasiyat natsangki'ta.  
 305. Yaw pam yotamongwi amumi wunuwta.  
 306. Niq pay yaw pas kur antsa pam nööma'at put tiy kongta.  
 307. Oovi yaw naama kwangwawuwi.  
 308. Pan hapi yórikniqa'e yotamongwi naawakna.  
 309. Niiqa'e pu' hapi yaw pas naav nöömay aw yórikqa'e pas yaw itsivuti.  
 310. Pas kur antsa pam put yuy tsovngwuniq yaw naav na'at tuwaaqa'e.  
 311. Pu' yaw itsivuti.  
 312. Pay yaw qa amumi pam hingqawu.  
 313. Nit pay yaw angq yama.  
 314. Angq pu' yaw pam kawaykimi pookoy aw'i.  
 315. Pev yaw pa, tookyev wuuwanlawu.  
 316. Nawisew yaw taalawva.  
 317. Oovi yaw taawat yamakq pu' yaw pam angq pumuy naakongmuy aw'i.  
 318. Pay kye yaw haqam puma taatayi.  
 319. Oovi yaw pam angq pumuy aw'i.  
 320. Antsa yaw ev pitúq yaw antsa kur taatayi.  
 321. Pay yaw nöömayat novayuki'ma.  
 322. Niq yaw pam aw pakíq pu' yaw pam nööma'at tuwa.  
 323. "Askwalí pu' um pu' pitu."  
 324. "Owí," yaw kita.  
 325. "Nu' pu' pitu."  
 326. "Antsa'a askwalí um pitu.  
 327. Itam ev noonovani.  
 328. Nu' pay inovay yukú."



295. Then continuing that way, when he came to the village he looked over toward his house.
296. "Well, I'll go over to the horse corral."
297. Apparently [the people] were asleep.
298. It must have been late at night when he arrived at the village.
299. And so he put away his horse's saddle and bridle at the corral.
300. When he had done that, he was thinking.
301. And then he went from there to his house.
302. And when he went in the house she was really sound asleep.
303. His wife was sound asleep with her son!
304. And his son was tightly held between his mother's legs.
305. The Ute chief was standing by them.
306. And he was sure that his wife had seduced the child.
307. That is why they were sound asleep together.
308. That is what the Ute chief wanted to see.
309. Right then, when he himself looked at his wife, he became very angry.
310. It was certainly true that he had been copulating with his mother; his father, himself had found them.
311. He was angry.
312. He did not say anything to them.
313. And he went out of there.
314. From there he went to his horse at the corral.
315. All night he was thinking.
316. Finally, it became light.
317. So, when the sun came up he went from there to the couple.
318. He guessed that they had gotten up.
319. So he went from there to them.
320. When he got there, they were up.
321. His wife was about finished cooking.
322. Then, he came to her and his wife saw him.
323. "I am thankful that you have just arrived."
324. "Yes," he said.
325. "I have just come."
326. "Truly I'm thankful you've come.
327. We are going to eat.
328. I have finished making my food."

329. Pu' yaw pam ev tunösvongyaata.
330. Pu' yaw puma pev noonova.
331. Pay yaw pam yotamongwi qa hiita niina.
332. Pu' yaw puma öö'öya.
333. Niq pu' yaw pam kawaymuy hevto.
334. Niq pam pay yaw ev yotamongwi nöömay pay amum qatukyang teevev itsivu'iwta.
335. Yaw nöömay aw yórikye' piw naat itsivutingwu.
336. Nawisew yaw pam ti'am, yotamongwit tsu'a'at, pitu.
337. Pu' yaw tavkiq yaw puma nöönösa.
338. Pu' yaw pam yotamongwi pumuy aw pangqawu, "Nu' pay yuk tsa'akmongwit aw nu' tsootsongto.
339. Oovi uma pay qa pas nuy nuutaytat pay uma puwni.
340. Pay nösq so'on pas suvtuni."
341. Pu' yaw pam yotamongwi angq pangso tsa'akmongwit aw'i.
342. Ev yaw pitu.
343. "Qatu'úy," kita pam yaw tsa'akmongwi put yotamongwit aw kita.
344. Pu' yaw, "Owí," pam yaw yotamongwi kita.
345. Pu' yaw ev pam qatuvtu.
346. Yaw oovi qatuvtuq pu' yaw tsa'akmongwit nööma'at put novta.
347. Pu' yaw pam yotamongwi tuumoyta.
348. Niq yaw pam tsa'akmongwi pay ev tsoongoy pay aw angwu hintsaki.
349. Niq yaw pam yotamongwi ööyi.
350. "Ayó' pay óya'a."
351. Pu' yaw pam piw suukya qaletaamongwi angqqaq paki.
352. "Yeese'e," yaw kita tsa'akmongwi.
353. Put yaw pas atsvewtoyna.
354. Pu' yaw puma pevhaqam yaw tsotsonglalwa.
355. Niq yaw pam tsa'akmongwit ti'at tiyo ev amumum qatu.
356. Nikyáng pam yaw pay qa hingqawlalwu.
357. Yaw pay pam tiyo ev amumum qatukyang pay yaw qa hingqawlawu.
358. Niq yaw pas mihikq pu' yaw pam yotamongwi pumuy amumi yu'a'ataniqa'e pangqawu, "Ta'áy."
359. "Hiitaqa'e antsa um yu'a'atani?"
360. "Owí, pi'í.

329. She set out the food.
330. They were eating.
331. The Ute chief had killed nothing.
332. Then they finished.
333. Then he went to look for his horse.
334. And when the Ute chief stayed with his wife, he was angry all day long.
335. Whenever he looked at his wife he got angry all over again.
336. Finally, their child, Ute chief's rival, came.
337. Then it was evening and they were eating.
338. Then the Ute chief said to them, "I'm going over here to the crier chief's to smoke.
339. So don't wait up for me; you should go to sleep.
340. If he has already eaten, I won't be back soon."
341. Then the Ute chief went from there over to the crier chief's.
342. He got there.
343. "Sit down," said the crier chief to the Ute chief.
344. "Yes," the Ute chief said.
345. Then he sat down.
346. So, when he had sat down the crier chief's wife offered him food.
347. Then the Ute chief was eating.
348. And the crier chief was preparing his pipe.
349. The Ute chief finished.
350. "Put them (dishes) away."
351. Then, still another one, the war chief, came in.
352. "Sit down," the crier chief said.
353. He made a place for him to sit.
354. Then they were smoking there.
355. And the crier chief's son sat there with them.
356. But he was silent.
357. While the boy was sitting there with them, he was silent.
358. And when it was late at night, then the Ute chief was about to talk to them and he said, "All right."
359. "What is it you are going to talk about?"
360. "Yes. This is it.

361. Kur itiyoy kur pay iwuutiy nöömataq pas nu' naap tooki amumi yórikqa'e pas nu' qa hin haalayti.
362. Niq oovi itam yaapiy nen naalötök yev kiisonve mihikq piw tsovaltini.
363. Nen itam pev tiivani.
364. Niq pu' ason uma itamuy tiivaq pu' put itiyoy um qaletaqmongwi itiyoy ngú'ani.
365. Niq pu' itam put pev wukotsovawtakyang pu' put um qaletaqmongwi put ngú'ani.
366. Niq pu' itam put pev hayyani.
367. Niq pu' put aq qööhayani.
368. Niq pam pev haayataq itam aq qööhayaq pam ev qatsiy kuyvani.
369. Yan nu' engem naawakna, nu' itsivutiqa'e."
370. "Ha'owi?
371. Pu' panhaqam hintiq oovi um engem pan naawakna.
372. Pay nu' so'on qa pantsani."
373. "Owí," pu' yaw yotamongwi kita.
374. Niq yaw pam tsa'akmongwit tiyo'at put a'ne sungwa'ataqa'e qa hin haalayti.
375. Oovi yaw pam tiyo put engem qa hin haalaytiqa'e oovi yaw taalawvaq pu' yaw pam put sungway hevto.
376. Antsa yaw haqam kawaykive naat put tumala'taq pay aw pitu.
377. Niq yaw pam aw, "Qátu'uy."
378. "Um hintsaknuma?"
379. "Owí, nu' angq úmi'i."
380. "Hintsantoqa'e oovi um inumi'i?"
381. "Owí, pas a'ne hímu'u, oovi um pay haak qa tumala'tani."
382. "Pu hímuniq'ö?"
383. "Owí, tooki ikiy ev i'i, una qatúy, piw qaletaqmongwi ev piw qatúy.
384. Niq puma a'ne hiita yu'a'atota.
385. Niq nu' amumi tuuqaytaq una a'ne hiita yu'a'ata.
386. Yaw um unguay yaw amum puwq pam umumi paki.
387. Niq yaw um kur nöömayat pay tsovngwuniq pam umuy tuwáq um yaw amum puuwi.
388. Niq oovi yaw naalötök itam kiisonve tiivaq ev yaw ung qaletaqmongwi ung ngú'ani.
389. Ev yaw ung niinani.
390. Niq oovi nu' qa hin haalaytiqa'e ung angq hevto.

361. It seems my boy is taking my woman as a wife and last night I saw them myself and I was very unhappy.
362. And so, in four days time from now, we will gather at the plaza again at night.
363. Then we will dance there.
364. And when you have danced for us, then you, war chief, will catch my son.
365. And [while] we [are] having a big gathering there, then you, war chief, will catch him.
366. And then we will hang him there.
367. And then we will set fire to him.
368. And while he is hanging there burning, he will die.
369. This is what I want for him, I am so angry.”
370. “Is that so?”
371. Now that he has done that, that’s why you want it that way for him.
372. I will surely do that.”
373. “Yes,” Ute chief said.
374. And the crier chief’s son was his chum and was very unhappy.
375. Because the boy was so unhappy for him, when it became light, he went to look for his chum.
376. He was still working at the corral, when he came to him.
377. And he said to him, “Sit down.”
378. “What are you doing?”
379. “Yes, I have come from there to you.”
380. “Why have you come to me?”
381. “Yes. It is something important, so you’d better wait and not be working.”
382. “What is it?”
383. “Yes, last night at my house, this one, your father, stayed and also the war chief sat there.
384. They talked about something important.
385. And I was listening to them and your father said something important.
386. That when you were sleeping with your mother, he came in on you.
387. And that apparently, you have been copulating with his wife and he had seen you while you slept with her.
388. And for that reason when we dance in the plaza in four days, the war chief is to catch you there.
389. They are going to kill you there.
390. That is why I was unhappy and came from there looking for you.

391. Nu' ung kyaakyawnaqa'e oovi ung aa'awnato.
392. Oovi um yaapiy pay hiita nitkylawni.
393. Nit pay um yuk tuvqami put oo'oyni.
394. Um ason itamuy ev aw kiisonmi tsovaltiq pu' um pay panis um aw pitút pu' tiivantivaq pay um angq uukiy aq nit pu' pay um yaapiy naksuni.
395. Nen pay um qa evniq pay ung qa niinayani.
396. Um haqam ki'te' pay um pangsoq waayani.
397. Yan nu' ungem wuuwa.
398. Niq so'on pi nanavte' ung qa ngöngöyani."
399. Yan yaw pam put sungwa'at engen wuuwaqa'e oovi aw lalvaya.
400. "Kur antsa'a.
401. Paypi nu pantini."
402. "Owí, um pantini.
403. Taq nu' ung a'ne sungwa'taqa'e oovi ungem yan pasiwnayaq qa haalaytiqa'e oovi ung aa'awna."
404. Pu' yaw pam oovi yotamongwit tiyat paapiy pam hiita nöönösaq qa soswaq put pam nitkyatangwu.
405. Nitkyate' put pam pangso tuvqami yawmangwu.
406. Pev pam yaw put nitkylawu.
407. Niiqa'e pay yaw wuuhaq pam put nitkyata.
408. Niq pu' yaw aq pitu.
409. Ev yaw mihikq put niinayani.
410. Niq pu' yaw yotayuwsí.
411. A'ne pam lomayuwsí.
412. Nit pu' yaw pam nuutum tavkiq pam aw kiisonmi tsovalti.
413. Niq yaw pam tsa'akmongwi tsa'lawu, "T'its, yaw aw tsovawmani."
414. Yan yaw pam tsaatsa'lawu.
415. Niq antsa yaw yootam naanan'ivaq aw tsovawma.
416. Pu' yaw pam yotamongwit ti'at ev nuutum ang pay waynuma.
417. Niq yaw aw pas wuuhaq pu' tsovalti.
418. "Pay han pay'ú'.
419. Sen pi pay nuy ngú'ayani."
420. Yan yaw pam wuuwa.
421. Niiqa'e pu' yaw pay angq pam aapiy naksu.

391. Because I am protective of you, I came to tell you.
392. From now on you should be fixing things for journey food.
393. And you should take them over here to the ravine.
394. Then when we are gathered at the plaza, as soon as you get there, while they are dancing, you should go from there to your house, and then set out from there.
395. And then, when you are not there, they cannot kill you.
396. Wherever it was you lived before, you should run away to that place.
397. I've given this some thought for you.
398. And surely, if they hear about it, they will chase after you."
399. This is what his chum suggested to him, and so he told him.
400. "All right.
401. I'll have to do that."
402. "Yes, you should do that.
403. Because I am a very good pal of yours, that is why when they decided this, I was very unhappy, so I have let you know."
404. Therefore, from then on whenever they ate, the Ute chief's son kept making journey food out of whatever they didn't eat.
405. After making the journey food, he would take it over there to the ravine.
406. He kept on making journey food there.
407. And so he made lots of journey food.
408. Then the day came.
409. That night they were going to kill him.
410. He got dressed in Ute clothing.
411. That is very good dress.
412. After that he in the late afternoon and he went to the plaza and gathered with the others.
413. The crier chief was announcing, "Hurry! Gather together there."
414. This is what he was announcing.
415. And indeed the Utes gathered there from all directions.
416. Then the Ute chief's son was walking around with the others.
417. And many of them had gathered there.
418. "I'd better go now.
419. Perhaps they will catch me."
420. This is what he thought.
421. And then he started out from there.

422. Niiqa'e pev pam yaw kiy aq pituqa'e pu' yaw pam put yotamongwit nöömayat suus tsovnaksuniqa'e pu' yaw pam put piw oovi tsoova.
423. Yaw tsovt pu' yaw pam pangq naksu.
424. Niiqa'e pu' yaw nitkyay ev pitu.
425. Put yaw nitkyay iikwilta.
426. Pu' piw put hotngay enang iikwilta.
427. Nit pu' yaw pam pangqaq naksu.
428. Niq yaw puma pevhaqam antsa yootam wukotsovalti.
429. Pu' yaw puma pevhaqam tiiva.
430. Pas yaw oovi mihikq pu' yaw puma qaletaqam put hevya.
431. Pay yaw qa tutwa.
432. Pu' yaw puma put tuuvingtota, haq sen yaw put yotamongwit tiyat haq haqam yori.
433. Yaw hak haqam tuwa'te' yaw pumuy aa'awnani.
434. Pu' yaw puma put hevnumyat pay qa tutwa.
435. Pu' yaw puma put tookyev pev put hevnumya.
436. Pay yaw pas qa tutwa.
437. Pu' yaw puma put tsa'akmongwit tiyot tuuvingtota, "Pu um uusungway qa haqam tuwa?"
438. "Pay nu' put qa tuwa.
439. Pay ura yev as nuutum waynuma.
440. Nit antsa haqami kye pi'í.
441. Nu' qa tuwa.
442. Pay nu' put qa amum.
443. Niq kye pi haqami nu' qa navoti'ta."
444. Niq piw yaw naat put tsa'akmongwit tiyat tuuvingtota.
445. "Pay nu' pas qa haqam yori.
446. Haqami pi'í.
447. Nu' pay tookyev yevniqa'e put haqaminiq qa navoti'ta.
448. Haqami pi pam antsa'a."
449. Pu' yaw puma taalavaq pam yotamongwi pumuy sinmuy aa'awna, yaw put puma tiyooyat angqa'e hevyaní.
450. Pu' yaw puma yootam kaqaymuy pokmuy yuwsinayaqa'e pumuy aq put tiyot hevvisa.
451. Nit yaw antsa kur pam teevenge' haqami'i.
452. Pang pu' yaw puma put kuk.yat ang.yakyang teevev put puma ngöytota.



422. And when he came to the house, he wanted to copulate with the Ute chief's wife once more before setting out on the journey and so he copulated with her.
423. He copulated with her and started out from there.
424. Then he came to where his journey food was.
425. He put his journey food on his back.
426. Then he also put his bow and quiver with it on his back.
427. And then he started out from there.
428. And those Utes had a big gathering there.
429. Then they danced there.
430. It was late at night so those warriors went to look for him.
431. They did not find him.
432. And they asked if anyone had seen the Ute chief's son anywhere.
433. If anyone knew where he was, to let them know.
434. They searched around around for him but did not find him.
435. They were searching for him all night.
436. They could not find him.
437. Then, they asked the crier chief's son, "Have you seen your chum anywhere?"
438. "I have not seen him.
439. Remember he was walking among us here.
440. And I really don't know where he went.
441. I have not seen him.
442. I was not with him.
443. And I don't know where he went."
444. And they asked the crier chief's son once more.
445. "I haven't seen him anywhere.
446. I don't know where he went.
447. I was here all night, and I don't know where he went.
448. I truly don't know where he went."
449. When daylight came the Ute chief let the people know that they should search for his son all around.
450. Then, the Utes saddled up their horses and went out to look for that boy.
451. And it seemed that he surely must have gone to the southwest.
452. They followed along his footprints that way all day.

453. Panwiskyang tavkyiq pu' yaw put angk kur hayingnaya.  
 454. Niiqa'e put pangqaq put kuk.yat ang yuutukiwta.  
 455. Pu' yaw pam okiw kur haqami hiita aw taqa'nangtini.  
 456. "Niiqa'e paypi núwupi inúngk puma ökiwisa.  
 457. Pu sen nu' hintini.  
 458. Pu sen nu' haqami waayani."  
 459. Yan yaw okiw pam wuwanmaqa'e nuwu pay yaw angqaq angk maataqtotiq okiw yaw pam pangqaq panmakyang pu' pevhaqam hakolihoyataq pangso yaw pitu.  
 460. Niq "Paypi nu' yev nakwhani.  
 461. Paypi nuwu inúngk öki."  
 462. Pu' yaw pam pev ngas'ew awatvosiy awtay aw huurlawu.  
 463. Oovi yaw put pantsakq yaw angqaq hak haqaq aw hingqawu, "Pu um hintsaki?"  
 464. "Pi nuy yangq yootam ngöytotaq oovi nu' yev i'awatvosiy i'awtay aw huurlawu.  
 465. Niq so'on pi nuy puma qa niinayaniq kye pi um so'on nuy okiw tuvkyani."  
 466. "Pay nu' kur haqami ung tuvkyani.  
 467. Is ohí antsa pay nu' yev tuwat ki'taq paypi um ngas'ew peq pákini," yaw kita, aw'i.  
 468. "Kur antsa'ay."  
 469. Pu' yaw pam pev put kiiyat peq paki.  
 470. Kur yaw pam muuyi.  
 471. Niiqa'e put pam pev paná.  
 472. Oovi yaw pu' put pu' panáq yaw antsa angqaq yootam awya.  
 473. Niq yaw pam muuyi put pakíq pu' yaw huur pam kiy uuta.  
 474. Niq antsa yaw pay yootam öki.  
 475. Niiqa'e yaw pay kuk.yat qa tutwa.  
 476. Pu' yaw puma pev yootam put hevnumya.  
 477. Yaw kur haqami'i.  
 478. Kuk.yat puma qa tutwaqa'e pev haqam put puma hevnumyat qa tutwaq pay yaw taawa paki.  
 479. Pay yaw qa taalawwa.  
 480. Pu' yaw puma yootam pay pev yesva; qööhaya, niiqa'e pokmuy pay ang maasomya.  
 481. Pev yaw puma yootam tokváq pu' yaw pam muuyi aw kuyva.  
 482. Niq pay yaw yootam kwangwatokva.

453. Going along that way, when it was evening it seemed they were getting closer to him.
454. And from there, they were running along his tracks.
455. And he, poor thing, did not know where to turn for help.
456. "After all, it can't be helped that they are approaching behind me.
457. I wonder what I'll do.
458. I wonder where to flee."
459. This is what the poor boy was thinking and even now he could see them come into sight behind him and while the poor boy was going along like that from there, he came to a place where there was a little cave.
460. And [he said], "After all, I should fit in here.
461. After all even now they have arrived behind me."
462. Then he at least made his bowstring tight to the bow here.
463. So, when he had done that, something spoke to him from there, "What are you doing?"
464. "The Utes are following me, so I am tightening my bowstring on my bow.
465. They will surely kill me but I wonder if you will hide poor me."
466. "I don't know where to hide you.
467. It is too bad, all right but I live here and you can at least try to come in," he said to him.
468. "Well, all right."
469. Then he went into his house.
470. It seems it was a mole.
471. And he took him in there.
472. So just as he went in the Utes actually got there.
473. And when the mole entered, he closed up his house tightly.
474. And the Utes truly arrived.
475. And they did not find his footprints.
476. The Utes were looking all around there for him.
477. Where could he have gone?
478. When they did not see his tracks after looking around for them, the sun went down.
479. It got dark.
480. Then the Utes camped right there; they built a fire, and they hobbled their horses.
481. When the Utes had gone to sleep, then the mole went out to see.
482. The Utes had gone sound asleep.

483. Huur yaw tokvá.
484. Niq pu' yaw pam muuyi put aw pangqawu.
485. "Ta'áy paypi um yámaqa'e piw nukwsuni.
486. Tsangaw pi yootam tokvá.
487. Pay um tookyevnen pay um haqtiniq taalawvani," muuya kita.
488. Put yotatiyot aw kitáq pu' yaw pam angq yama.
489. Pu' yaw pam piw naksu.
490. Antsa yaw yootam qa nanavta.
491. Pu' yaw pam pangqaq tookyev piw wárikiwta.
492. Niiqa'e yaw pas antsa haqtiq pu' taalawva.
493. Pay yaw oovi put haqtiq pu' yaw puma yootam tuwat taatayaq yaw pokmuy  
puma yuwsinaya.
494. Nit pu' yaw puma put piw hevyaq pay yaw kur pam antsa piw teevenge  
haqami'i.
495. Pu' yaw puma yootam put kuk.yat piw ang.ya.
496. Pangqaq puma put ngöytota.
497. Pu' yaw pangqaq teevev put puma kuk.yat ang ang.yakyang nuwu piw tavkiq  
yaw angk haykyelaya.
498. Niq pam yaw yotatiyo ahwiw yorikq pay yaw angqaq antsa piw angk maatsiltoti.
499. Pu' yaw pam písoqti.
500. "Paypi núwupi inúngk haykyelaya.
501. Kur haqami nu' hiita aw na'uytani."
502. Qa haqam himu, owa suututskwa yaw'i.
503. Niq pas yaw kur okiw pam haqami hiita aw na'uytani.
504. Niq yaw pevhaqam hiisay owahoya.
505. Niq pay yaw put aq ngas'ew na'uykyang yootamuy aw rohomtini.
506. Niiqa'e pay yaw pevniniqa'e pangqawu.
507. Niq yaw put owahoyat aw qatuvtuq yaw kur piw put ev qaala qatu.
508. Niq yaw pam angqaq aw hingqawu.
509. "Qátu'uy.
510. Um hak waynuma?"
511. "Owí, pi nu' yang waayiwma.
512. Yaw ima yootam nuy niinayaniqa'e yangq nuy ngöytota.
513. Niiqa'e pay yangqya.
514. Niq as um nuy tuvkyani."

483. They were fast asleep.
484. Then, the mole spoke to him.
485. "All right, you can come out and you can start out again.
486. It's good that the Utes went to sleep.
487. If you [go] all night, then you will be far away when it becomes light," the mole said.
488. When he had spoken to the Ute boy, he came out from there.
489. He started out again.
490. The Utes actually did not hear him.
491. From there he was running all night again.
492. And he had gotten quite far away when it became light.
493. So he was far away when the Utes awakened and saddled up their horses.
494. After that, they looked for him again, and it seemed he must have gone to the southwest again.
495. Again the Utes followed along his tracks.
496. They traced him that way.
497. From there they followed along his tracks all day, and again when it was evening, they were close behind him.
498. When the Ute boy looked back, he could once more see them behind him.
499. Then he hurried.
500. "It can't be helped that they are close behind me.
501. I don't know anywhere to hide."
502. There was nothing anywhere, just rocks and level ground.
503. And unfortunately there was nowhere that he could hide.
504. And there was a small rock there.
505. He would try hiding there, and he would resist the Utes.
506. And so he said he would stay there.
507. And when he sat down on the rock, it seems that there was also a rat sitting there.
508. And he said something to him.
509. "Sit down.
510. Who are you wandering around?"
511. "Yes. I am running away along here.
512. These Utes are going to kill me and they are chasing me here.
513. And they are coming here.
514. I wish you would hide me."

515. “Pay kur pi nu’ haqami ung tuvkyani.  
 516. Nu panis yanyaqat ki’taqa’e kur haqami ung tuvkyani.  
 517. Is ohi, antsa’a.  
 518. Paypi um ngas’ew peq pákini.”  
 519. Pu’ yaw pam qaala put owat kopatsokyaata.  
 520. “Ta’áy, peq um pákini.”  
 521. Pu’ yaw pam yotatiyo pangso qaalat kiiyat aq pakiq yaw kur antsa pam pev kiva’ta.  
 522. Pangsoq yaw pam yotatiyo pakiq pu’ yaw pam qaala put aw owat ak put tángu’a.  
 523. “Pay yantani.  
 524. Pay um qa tsaawiniwtani.  
 525. So’on ung tutwani.”  
 526. Pu’ yaw pam pev qatuq antsa yaw puma yootam öki.  
 527. Pay yaw kuk.yat qa tutwa.  
 528. “Pu sen pam piw haqami’i.  
 529. Pu haqami’i?”  
 530. Kuk.yata, pay puma put qa tutwa.  
 531. Nuwu pay yaw taawa paki.  
 532. Niq pu’ yaw pam qaala put yotatiyot aw pangqawu.  
 533. “Pay um qa tsaawiniwtani.  
 534. So’on pi ung tutwani.  
 535. Um kye pay naat nitkya’ta.  
 536. Um put tuumoytani.  
 537. Um nöst pay puwni.”  
 538. “Nu’ pay qa puwni.  
 539. Nu’ mihikq tuwat qa puwngwu.”  
 540. Pu’ yaw pam yotatiyo nitkyay tuumoyta.  
 541. Nöösa yaw’i.  
 542. Nit pu’ yaw antsa pay pam puuwi.  
 543. Niq yaw pay pev puma yootam míhiknayaqa’e pay antsa pev yesva.  
 544. Pu’ yaw pam qaala aw kuyvaq antsa yaw yootam kur wuuhagya.  
 545. Pu’ yaw puma yootam nitkyay ang pootayaq yaw kur nitkya’am súlawti.  
 546. Yaw pay suus put puma nöönösani.  
 547. Qaavo kur pay hiita nöönösani.  
 548. Niq pam yotatiyo pay yaw naat nitkay’ta.

515. "I don't know where I would hide you.  
516. I only have this kind of a house, so I don't know where to hide you.  
517. It is too bad, all right.  
518. After all, you can try to come in here."  
519. Then the rat lifted the stone with his head.  
520. "All right, you can come in."  
521. Then the Ute boy went into the rat's house there, and he apparently had a kiva there.  
522. When the Ute boy had gone in, then the rat weighted it down with the stone.  
523. "This is the way.  
524. Don't be afraid.  
525. They won't find you."  
526. While he was sitting there, the Utes arrived.  
527. They did not find his tracks.  
528. "I wonder where he went.  
529. To where?"  
530. His tracks, they didn't find them.  
531. At this late time the sun had already gone down.  
532. And then the rat spoke to the Ute boy.  
533. "You must not be afraid.  
534. They surely won't find you.  
535. I guess you must still have some journey food.  
536. You should be eating it.  
537. After you have eaten, you should sleep."  
538. "I won't sleep.  
539. I don't sleep at night."  
540. Then the Ute boy ate his journey food.  
541. He ate.  
542. And then he truly went to sleep.  
543. And when it was night, those Utes camped right there. And those Utes spent the night there, they truly stayed there.  
544. When the rat peeped out, there really were lots of Utes.  
545. When the Utes looked at their journey food, it seems their food was all gone.  
546. They would eat just once more.  
547. They did not know what they were going to eat the next day.  
548. The Ute boy still had food.

549. Niq pu' yaw pay puma yootam piw pay antsa tokva.  
 550. Niq pu' yaw pam qaala yama.  
 551. Niiqa'e pu' yaw pam pumuy awatvosiyamuy soosok tutkitaqa'e put kiy aw tangalawu.  
 552. Pu' yaw piw hooyamuy homasayamuy soosok pam tutkitaqa'e put yaw pam tuwat kiy aq tangalawu.  
 553. Pu' yaw piw yatkunayamuy ang ponosompiyamuy tutukinpiyamuy soosok pam qaala tutkilawkyang kiy aq tangalawu.  
 554. Piw yaw sivamuy hehewlawkyang kivay aq pam put tangalawu.  
 555. Pu' yaw pam hooyamuy awtayamuy awatvosiyat soosok tutkita.  
 556. Yatkunayamuy ang wiiwikipangwayamuy tutkitaqa'e put kivay aq wukotangata.  
 557. Nit pu' yaw put yotatiyot aw pangqawu.  
 558. "Ta'áy, yootam soosoyom piw tokva.  
 559. Oovi um yámakye' pay um piw tookyevni."  
 560. Pu yaw pam piw yama.  
 561. Antsa yaw yootam a'ne angqa'e herorotota.  
 562. Niq pu' yaw pangq piw naksu.  
 563. Pangq pu' yaw pam piw tookyev wárikiwta.  
 564. Panmakyang yaw piw antsa haqtiq pu' taalawwa.  
 565. Niq pu' yaw yootam tuwat taatayyaq yaw awta'am ngasta awatvosi'yungq piw yaw yatkuna'am pas pölöwyungq kur puma hin yuwsiyaniqa'e.  
 566. Qa haalaytoti.  
 567. Piw hapi awatvosiyam qa haqaminiq kur yaw puma hin haqam yotatiyot amum naaqöte' so'on put niinayani.  
 568. Pa pu' yaw piw kuk.yat tutwaaqa'e pangq pu' yaw piw put ngöytota.  
 569. Teevev put puma piw ngöytota.  
 570. Panwiskyang pu' piw angq haykyelaya.  
 571. Tavkiq'e niq yaw pam yotatiyo haqam tuukwit aq haykyela.  
 572. Pu' yaw pam pangsoq tupoq pas qa naatusi'ma.  
 573. Ngas'ew pangsoq pite' sen pay haqaaq owat angq na'uyi'kyang yootamuy angq ökiq amumum naaqöytaniqa'e.  
 574. Pangsoq oovi pas qa naatusi'ma.  
 575. Ahwiy yorikq antsa pay yaw angqaaq piw angqwya.  
 576. Pu' yaw pam aw tupo haykyelaq yaw piw angqaaq taavo qatu.  
 577. Pu' yaw pam put mu'ani.  
 578. Niiqa'e pu' yaw put pev put taavot mu'a.



549. And then the Utes went to sleep again.
550. And then the rat went out.
551. And then he cut all their bowstrings and put them in his house.
552. Then he cut all the feathers off their arrows and put them into his house.
553. Then he was cutting the cinch straps on their saddles and their stirrups, and he put them in his house.
554. He also was dragging their bridles, and took them to his kiva.
555. Then he cut up all their arrows, bows and bowstrings.
556. He cut up the various ropes on their saddles and put them in his house in a big way.
557. And then he spoke to the Ute boy.
558. "All right, the Utes have all gone to sleep again.
559. So when you go out, you can keep going all night once more."
560. Then, he went out again.
561. The Utes were really snoring loud.
562. And he started out from there once more.
563. He was running all night again from that place.
564. Once more he was far away, when daylight came.
565. When the Utes, in turn, woke up, their bows had no bowstrings, their saddles were completely stripped, and they did not know how to get ready.
566. They were very unhappy.
567. Also their bowstrings were nowhere around; they did not know how to go on the warpath against the Ute boy for they surely couldn't kill him.
568. They saw his tracks again leading from there and again they followed them.
569. They chased him all day again.
570. Going on that way, they were again getting close.
571. When it was evening, the Ute boy approached a butte.
572. As he got closer to wall base, he was running as fast as he could.
573. He was wishing if he came there, if there were a rock to hide behind, he would fight the Utes when they arrived.
574. So, he kept running as fast as he could.
575. When he looked back, they were coming behind him again.
576. When he approached the wall base, a cottontail rabbit was sitting there.
577. He was going to shoot it.
578. Then, he shot the rabbit.

579. Pu' yaw taavo pay wari; put hooyat yawkyang wari.  
 580. Pu' yaw pam put angq wari.  
 581. Pay yaw tuupelat aw taavo pitut tuvqamiq paki.  
 582. Pu' yaw pam yotatiyo aq pituqa'e aq kuyvaq yaw torisiskya.  
 583. Niq yaw angq piw suukya taavo poota.  
 584. Yaw oovi aq pam taytaq pay taavo aw hingqawu.  
 585. "Pu um pitu?" kita yaw'i.  
 586. "Owi."  
 587. "Pi yaw antsa um yangqaqniq oovi pam ung wiktoqa'e úmi'i."  
 588. "Owí," yaw kita.  
 589. "Ima yootam nuy yangq nuy ngöytotaq nu' oovi yang waayama."  
 590. "Owí, pay itam navoti'yungwa.  
 591. Oovi um peq pákini."  
 592. "Niq nu' hin pákini?"  
 593. "Pay um so'on qa pákini."  
 594. Pu' yaw pam kuukuy aqw 'í, taq pay yaw antsa tuvko naahwi yanti.  
 595. Niq pu' yaw pam yotatiyo aq paki.  
 596. Niq yaw antsa hakim kyaasta.  
 597. Mamant tootim yaw kyaasta.  
 598. Antsa yaw put pas taviya.  
 599. Pay yaw oovi put qatúq pu' yaw puma yootim öki.  
 600. "Paypi kur itam so'on niinayanikyang piw peq haqami it ngöytota.  
 601. Niq oovi itam pay ahwiw ninmani.  
 602. Itam kur hiita pu' nöönösani, pi itanitkya súlawti."  
 603. Pu' yaw pay puma yootam angq ahwiw ninma.  
 604. Pu' yaw pam pev yotatiyo qatu.  
 605. Pu' yaw puma yootam pay pangq ahwiw ninma.  
 606. Niq pu' yaw mihikq puma sowiit pumuy yootamuy amúnk pootayani.  
 607. Niq yaw naalöyöm sowiit oovi amúngk pootayaq pay yaw kur yootam  
 tsöngso'qa'e pay yaw haqam kur puma so'a.  
 608. Pay yaw hiikiyom awqhaqami yaw ninma.  
 609. Niq pu' yaw pang puma sowiit ahwiw ninmaqa'e put yotatiyot aw pangqawu.

579. And the rabbit ran; he ran taking his arrow with him.  
580. And he ran after him.  
581. After the rabbit came to the cliff, he went into a crevice.  
582. When the Ute boy arrived there, he looked in, there were winding ravines.  
583. In there was another rabbit squatting.  
584. So, when he was looking in, that rabbit said something to him.  
585. "Have you have come?,"<sup>2</sup> he said.  
586. "Yes."  
587. "We heard you were coming, so he went to get you."  
588. "Yes," he said.  
589. "These Utes have been chasing me from over there, so I have been fleeing this way."  
590. "Yes. We know about it already.  
591. So you should come in."  
592. "And how will I get in?"  
593. "You will get in all right."  
594. Then he put his foot against it and the crevice actually grew wider like this.  
595. Then the Ute boy went in.  
596. And there were lots of people.  
597. There were lots of boys and girls.  
598. And they welcomed him.  
599. So, while he sat there, the Utes arrived.  
600. "After all, it seems we can't kill him though we chased this one here, too.  
601. So we had better go back home.  
602. We don't know what we will eat now, for our food is all gone."  
603. Then, the Utes went back home from there.  
604. The Ute boy stayed there.  
605. And the Utes went back home from there.  
606. And when it was night, the jackrabbits followed the Utes to check on them.  
607. And so four jackrabbits went after them to check on them, and it seems the Utes starved, and they died.  
608. A few of them went on home.  
609. Then, the rabbits went back home from there and they spoke to the Ute boy.

<sup>2</sup> This is a typical Uto-Aztecan greeting formula with a literal translation in English in order to capture the nature of this expression, which elicits a particular response "yes".

610. “Pay um qa hiita mamqaskyang qaavo taalawvaq nimani.  
 611. So'on puma pay pu' angqyani.  
 612. Puma tsöngso'a.”  
 613. Oovi yaw pam taalawvaq pangq pu' pam nima.  
 614. Pangq pu' yaw teevev nima.  
 615. Panmakyang haqami tupoq piw pituq evhaqam yaw hakim yeese.  
 616. “Paypi nu' so'on qa amumini.  
 617. Hákimuy nu' tuuvingtani.”  
 618. Pu' yaw pam angq amumi'i.  
 619. Niq yaw antsa hakim yeese.  
 620. Lööyöm yaw maanavit lomamanavit yaw qatu.  
 621. Niq na'am niq piw yaw yu'amu.  
 622. Naalöyöm yaw puma pev ki'yungwa.  
 623. Niq yaw puma put paas taviya.  
 624. “Is pu um hak waynumay?  
 625. Ta'áy qatuy,” yaw kita.  
 626. Pu' yaw puma put pev novnaya.  
 627. Nöqkwivit put yaw novnaya.  
 628. Pu' yaw pam put nöösa.  
 629. Nit pu' yaw pay ev pam qatuwta.  
 630. Niq yaw nuwu tavki.  
 631. Pu' yaw pam wunuvtu.  
 632. “Um haqami'i?”  
 633. “Pay nu' kwayngyavo'o,” kita yaw'i.  
 634. Angq pu' yaw yotatiyo teevenge'e.  
 635. Yaw pangsonit pev yaw siisini.  
 636. Niiqa'e yaw qatuvtiq, “Itsé! Qa peqningwu,” yaw haqaq aw hak kitaq yaw pam yorikq yaw tusaktsokit tupaq yaw so'wuuti, aw kitaq.  
 637. “Haak! Yaavonitningwuy.”  
 638. Niq pu' yaw pam yotatiyo wunuvtuq yaw so'wuuti aw pangqawu, “Um ason ayám siisit um pewnini.”  
 639. Pu' yaw pam ayám siisit pu' yaw ang aw'i.

610. "You don't have anything to be afraid of and tomorrow at dawn, you can go home.
611. They won't come back now.
612. They starved to death."
613. So, when it was light, he went home from there.
614. He was on the way home from there all day.
615. Going on that way he came again to a mesa edge where some people were living.
616. "I might as well go over to them.
617. I should ask them."
618. Then he went over to them.
619. And people were really living there.
620. There were two girls —pretty girls— living there.
621. And their father and their mother.
622. The four of them had a house there.
623. And they welcomed him.
624. "You are walking?
625. All right, sit down," she said.
626. Then they set out food for him.
627. They set out meat and hominy stew for him.
628. Then he ate it.
629. And then he stayed sitting there.
630. Then after a while evening came.
631. He stood up.
632. "Where are you going?"
633. "I have to go relieve myself," he said.
634. From there the Ute boy went toward the southwest.
635. He was going there to defecate.
636. And just when he squatted, "Dirty! Not there," someone said to him and when he looked, there in a bush at the edge of the mesa, there was an old woman who had said it to him.
637. "Wait! Go on a little further."
638. The Ute boy stood up and the old woman said to him, "When you have defecated over there, you come here."
639. After he had defecated over there, then he went to her.

640. Niq yaw pam so'wuuti aw pangqawu, "Okiw himu imöyhoya, um aq haykyelakyang um pu' pas um nukpanat aw pitu.
641. Pam hapi pas nukpana.
642. So'on pam ung maatavniq piw um imuy aw pitu.
643. Oovi im hapi qa uunatini.
644. Pu' hapi puma maanavit um amum puwniq so'on qa pangqawni.
645. Pay na'at ung pev kiive umuy tokniqat pangqawni.
646. Niq um hapi pumuy maanavituy um qa kwangwa'ni.
647. So'on puma maanavit umum puwniq.
648. Puwniqa'e ö'qalaq um hapi qa nakhwani.
649. Um nakhwe' kur hin ayó' yámakiwtani.
650. Oovi um qa nakhwani," kita yaw pam so'wuuti yotatiyot aw'i.
651. Niq pu' yaw pam angq amumini.
652. "Ason qaavo hapi umi so'on qa nanavö'yaniq um oovi qaavo tavkiq piw um angq pewni," kita yaw so'wuuti put aw'i.
653. Niq pu' yaw pam angq amumi'i.
654. Antsa yaw put aw puma su'paya.
655. Niq pu' yaw puma mihikq antsa yaw tookiniq pam na'am yaw aw pangqawu, "Pay uma yev tokni.
656. Itam pay yevwat kiive tuwat puwni."
657. Pu' yaw puma yumat angq yama.
658. Niiqa'e antsa pangsowat taatö kiimi puma puwto.
659. Pev yaw oovi puma yumat puuwi.
660. Pu' yaw puma pevwat tuwat tookya.
661. Antsa yaw pay hísatniq puma maanavit put yotatiyot aw pangqawu, "Um hinoq pan naala panta?
662. Itam pay soosoyom yan tokni."
663. Pu' yaw puma maanavit pay put yotatiyot amum wá'ökq'e.
664. Pay yaw naamiq put namtökinta.
665. Niq pam yaw yotatiyo amumi, "Pay uma haak qa inumi hintsakni.
666. Taq nu' pas maangu'iwtaqa'e pay yanga haq puwni.
667. Ason qaavo nu' pay so'on qa umumum puwni.
668. Oovi pay uma qa inumi haak hintsakni."
669. Niq pu' yaw puma maanavit hiisavo qa aw hintsakq piw pay yaw angqaq aw hoyo.
670. Piw pay yaw naamiq namtökinta.

640. And the old woman said to him, "My poor grandson, it is nice you are approaching your house but you certainly have come to an evil-minded one.
641. He is very evil minded.
642. He will surely not let you go, now that you have come to them.
643. So you must not fall for it.
644. He is sure to say that you should sleep with those two girls.
645. Their father will tell you to sleep at the house.
646. And you truly must not be tempted by those girls.
647. The two girls won't sleep with you.
648. When they [want] to sleep next to you, you must not agree.
649. If you agree, you will not be able to get out of there.
650. So, you must not agree," the old woman said to the Ute boy.
651. Then he was to go from there to them.
652. "When tomorrow comes they will surely gamble with you and so tomorrow when it is evening, you should come here again from there," the old woman said to him.
653. Then, he went from there to them.
654. They were really very nice to him.
655. When it was night, and they really were going to go sleep, their father said to him, "You (three) will sleep here.
656. We (two) will sleep at another house here."
657. Then the parents went out from there.
658. And they went to another house to the southeast to sleep.
659. So the parents slept there.
660. Then the three of them for their part slept here.
661. Finally, those two girls said to the Ute boy, "Why do you do it that way all alone?
662. We should all sleep this way."
663. Then the two girls lay down with the Ute boy.
664. They were turning him over from side to side.
665. And the Ute boy [said] to them, "Don't bother me.
666. Because I am very tired and I'll sleep over here.
667. When tomorrow comes I will surely sleep with you.
668. So you shouldn't bother me for now."
669. Then, the two girls did not do anything to him for a short time, but they moved over to him again.
670. They turned him over from side to side again.

671. Pu' yaw piw yotatiyo amumi, "Pay uma qa inumi haak hintsakni.  
 672. Taq nu' pas maangu'iwtaqa'e.  
 673. Pay haak nu' yang puwni.  
 674. Ason qaavo pay nu' so'on qa umumum puwni."  
 675. Niq pu' yaw antsa oovi pay qa amum puuwi.  
 676. Yaw pumuy qa kwangwa'i.  
 677. Yaw qa tsoova.  
 678. Niq yaw taalawva.  
 679. Pu' yaw puma maanavit qatuvtuqa'e pu' yaw qööhaniqa'e puma noovata.  
 680. Niq pu' yaw angqaq yumat aw'i.  
 681. Niiqa'e ev puma pitu.  
 682. Puma yaw suuv nöönösa.  
 683. Niq pu' yaw na'am aw pangqawu, "Pay un haak qa'e'ni taq um  
 maangu'iwtaqa'e.  
 684. Pay haak yev teevev qatuni.  
 685. Itam pu' yev tawlalwaniq oovi sinom pu' wuko'ökini.  
 686. Ason itamuy pu' mihikq tawlalwaq pu' um qaavo nímani."  
 687. Niq oovi yaw pam tiyo qa angq nimani.  
 688. Niq yaw pam oovi na'am maktoni.  
 689. Yaw sikwi súlawtiq yaw pam haqami maktoni.  
 690. Niq pay yaw puma oovi pev yesni.  
 691. Niq pu' yaw na'am haqami makto.  
 692. Niq yaw kur puma kweekwewt.  
 693. Kur yaw puma kweekwewt pev ki'yungwa.  
 694. Niq oovi pam na'am haqami maktoqa'e taawanasave antsa sowi'ngwat  
 iikwiwva.  
 695. Put yaw puma siskyayaqa'e put wiitaqat kwivya.  
 696. Antsa yaw wukokwivya.  
 697. Pu' yaw tavkiq pam yaw yotatiyo angq piw pangso so'wuuti aw'i.  
 698. Ev yaw pam pitu.  
 699. "Um pitu?"  
 700. "Owí," yaw aw kita.  
 701. "Antsa'ay, pu' hapi umi puma nanavö'yani.  
 702. Niq oovi kur hin pasiwtani.  
 703. Um hapi pas nahongvita.  
 704. Sen um tooki pay maanatuy kwangwa'i?"



671. Then the Ute boy (said) to them, "Don't bother me for now.
672. Because I am very tired.
673. I'll sleep here for now.
674. Tomorrow I will surely sleep with you."
675. That is why he did not sleep with them.
676. He was not tempted by them.
677. He did not copulate with them.
678. Then, it became light.
679. Those two girls got up, and were going to build a fire and cook.
680. Then, their parents came.
681. They (two) got there.
682. They (all) ate together.
683. And their father said to him, "Don't go yet, because you are tired.
684. You will stay here all day.
685. We will sing here, so lots of people will come.
686. After we have sung tonight, you can go home tomorrow."
687. So the boy wasn't going to go home from there (yet).
688. So, their father went out to hunt.
689. The meat was all gone, so he went out to hunt.
690. And they would stay there
691. And then their father went to hunt.
692. It seems there were wolves around there.
693. The wolves lived there.
694. And so their father went hunting, and at noon he brought back a deer on his back.
695. They skinned it and they cooked that fat one.
696. They cooked a big stew.
697. In the evening the Ute boy again went to the old woman.
698. He got there.
699. "You have come?"
700. "Yes," he said to her.
701. "All right, they will gamble with you.
702. And that is why it doesn't look like it can be done.
703. You must try your best.
704. Perhaps last night you were tempted by the girls?"

705. “Qa’é, nu’ qa kwangwa’i.”
706. “Kur antsa’ay.
707. Um hapi it yawmani.”
708. Pu’ yaw pam so’wuuti sutaqömit hiisaq put engem mokyaaata.
709. Put yaw aw pite’e pu’ yaw pam yotatiyo pay yaw sutay qömatani.
710. Nit pam yaw put sutay qömataq pu’ yaw puma maanavit put tiyot aw put suta-  
yat tuutu’q pu’ yaw pam put so’wuutit sutayat pumuy maanavituy maqani.
711. Niq put yaw puma qömatani.
712. Niq pu’ yaw puma yumuyatuy awyani.
713. Niq puma yaw yumat so’on qa put tiyot aw tuwat sutayat tuutu’ni.
714. Niq pu’ yaw pam pay piw put so’wuutit sutayat pumuy maqani.
715. Niq puma yaw put tuwat qömatani.
716. Pantiq pu’ yaw puma pevhaqam pam na’am put hiita himuy pongyaatani.
717. So’on qa put yotatiyot yuwsiyat énanigniqa’e aw pangqawq pu’ yaw pay nawus  
so’on qa yotayuwsiy tuukwaviy enang nawus aw óyani.
718. Put pam pongyaatat pu’ yaw pam tawvani.
719. Yan yaw so’wuuti yotatiyot aw tutavta.
720. Niq pay yaw pam aw’i.
721. Antsa yaw ev pitúq puma yaw maanavit pay yuuyuwsi.
722. “Um tuwat yuwsini,” put yotatiyot aw kitaq pu’ yaw tuwat sutay pam qömala-  
wu.
723. Niq pu’ yaw puma maanavit aw yorikq pas yaw lolmat sutat qömata.
724. Niq pu’ yaw puma maanavit, “Um itamuy uusutay maqáq itam tuwat put qö-  
matani.”
725. Niq pu’ yaw pam put amumi tuwat tavi.
726. Niikyang put so’wuutit sutayat aw maanatuq maqa.
727. Put yaw puma maanavit so’wuutit sutayat tuwat qömata.
728. Pu’ yaw puma angq nönga.
729. Niq pev tatkyá puma yumat pay pumuy nuutayta.
730. Niq yaw puma awyáq pam yotatiyo pay ang kwayngyavo.
731. Niiqa’e pangqawq puma pay naala maanavit aw’i.
732. Niq ev yaw pumuy pakíq pu’ ya pam na’am tuuvingta, “Pu tiyo tooki umuy  
tsoova?”
733. “Qa’é, pam itamuy qa kwangwa’i.”
734. “Is ohí.
735. Antsa pay kur hintani.”

705. "No! I was not tempted."  
706. "If so, all right.  
707. You must take this."  
708. Then, the old woman wrapped up a small amount of face paint for him.  
709. When he got there, the Ute boy should put his paint on his face.  
710. And when he had put his paint on and when the girls ask the boy for his paint, then he should give the old woman's paint to the girls.  
711. And they will put it on their faces.  
712. And then they will go to their parents.  
713. Their parents will surely ask the boy for the paint, likewise.  
714. And once again he will give them the old woman's paint.  
715. And they will likewise put it on their faces.  
716. After that has been done, their father will set out something he had there.  
717. He is sure to say to put the Ute boy's clothing with it and he will have to put his Ute clothes and beads with it.  
718. After he has set them out, he will start to sing.  
719. This is how the old woman advised the Ute boy.  
720. Then he went over there.  
721. Indeed, when he arrived, those two girls were getting ready.  
722. "You should get ready, too," they said to the Ute boy and then, he likewise was putting on his paint.  
723. When the two girls looked at him it was very pretty paint that he had put on.  
724. Then, those girls [said] to him, "If you give us your paint, we likewise will put it on."  
725. And then he, for his part, set it out for them.  
726. And he gave those two girls the old woman's paint.  
727. The two girls likewise put on the old woman's paint.  
728. Then they (the three of them) came out.  
729. Their parents were waiting for them there at the southeast.  
730. Then they went to them and the Ute boy went over to the edge of the mesa.  
731. And he said that they should go alone to the two girls.  
732. And when he went in to them, then their father asked, "Did the boy copulate with you last night?"  
733. "No. He was not tempted by us."  
734. "Too bad!  
735. Well, there's nothing to be done about it."

736. Niq pam yaw yotatiyo ang pangso soy aw piw naato'o.
737. Ev pitúq pu' pay pam so'at amum aw'i.
738. Yaw yotatiya pay naqvuyat ev tsokiwma, so'wuuti.
739. Niq puma yaw aw pitu.
740. "Um sööwuy."
741. "Hev owí," yaw kita.
742. "Ta'áy, pang um qatuni."
743. Pev yaw put puma atsvetoytnaya.
744. Oovi qatuvtuq yaw puma maanat n'a'at kur pumuy aw yorikq, pas yaw lolmat sutat qömata.
745. "Pas uma lolmat qömayungwa.
746. Pu uma put haqamuy?"
747. "Pi'í tiyo put himu'taq oovi itam put qömatota.
748. Itamuy maqáq itam tuwat put qömatani."
749. Pu' yaw pam tiyo put sutay aw pumuy maqa, so'wuutit sutayata.
750. Pam yaw so'wuuti put ngahuy ak put sutat tsöqata.
751. Yaw hotskot wihuyat ak pam put tsöqata.
752. Niq pu' yaw puma namat put tuwat qömata.
753. "Ta'ay, yantani.
754. Itam yev pu' it tookilat ev naanami tuwantotani.
755. Oovi nu' yev ason it hin yukuq pu' itam yaní," yaw kita.
756. Pu' yaw pam kwewtaqa put hiita mooki púrukna.
757. Yaw sowi'ngwa.
758. Niq piw yaw pösaala, tasavvösaala.
759. Pam yaw himu "bagha'it'oni".
760. Put yaw enang pongyaata.
761. Pu' yaw angqaq hiita mookit hóroknaq yaw himu sumataq pas putu aq yaw hötáq yaw hóroknaq yaw tuukwavi.
762. Naaqa ev sómiwta.
763. Piw yaw suk hóroknaq piw yaw lomatukwavi.
764. Naaqa piw ev sómiwta.
765. Yaw kur pam wuuhq put himu'ta.
766. Yaw oovi pam put pongyaata.
767. Nit pu' yaw put yotatiyot aw, "Ta'áy, um uuyuwsi tuwat iwvani."
768. "Pi nu' qa hiita yuwsi'tay."

736. And the Ute boy went along to his grandmother once more.
737. When he got there, his grandmother went to him.
738. The old woman sat right on his ear.
739. Then they got there.
740. "You are slow."
741. "Yes, indeed," he said.
742. "All right. Sit down over there."
743. They offered him a seat there.
744. So, after he sat down, the father of those girls looked at them [and saw] the very pretty paint.
745. "You are very beautifully painted.
746. Where did you get it?"
747. "This boy had some of it, so we put it on.
748. He gave it to us, for us to put it on too."
749. Then the boy gave the paint to them, the old woman's paint.
750. The old woman had made a paste, mixing her medicine with the paint.
751. She had made the paste using fat from a [sleeping] owl.
752. And then the parents put it on too.
753. "All right, this is the way.
754. Here tonight we will have a contest among ourselves.
755. So, when I finish this, then we'll do it," he said.
756. Then, the Wolf Man opened up something he had bundled up.
757. It was a buckskin.
758. And there was also a blanket, a Navajo blanket.
759. It was the kind called "bagha'it'oni".
760. He set that out for them.
761. Then, again he took out something all wrapped up and it seemed like it was something very heavy and when he opened it up and took it out, it was a bead necklace.
762. Earrings were tied to it.
763. Once more he took something out and it was another beautiful bead necklace.
764. Again there were earrings attached to it.
765. It seemed he had lots of them.
766. That is why he spread them out.
767. After that he (said) to the Ute boy, "All right. You take out your clothes too."
768. "I have no clothes."

769. “As’áy, um put mooki’tay.”
770. Yaw kur kwewu put pay himuyat tuwa’taqa’e oovi aw kita.
771. Niq yotatiyo pay as qa nakwhaqa’e oovi ngastaniqa’e pangqawu.
772. Niq pay yaw kur pam kwewu put aw navoti’ta.
773. Pam hapi yotatiyo put yuwsiy huur mooki’taq pay yaw kur pam kwewu put aw navoti’ta.
774. Niq pay oovi nawis yotatiyo put yuwasmoki púrukna.
775. Antsa yaw lomatukwavi, yotatukwavi mookiwta.
776. Antsa yaw pam kwéwuniq “Um so’on qa a’ne yuwsitakyang piw as kyaakyawna.”
777. Pu’ yaw pam yotatiyo put yotayuwsiy yotatukwaviy tuwat pongyaata.
778. “Ta’ay, yantani, hapi.
779. Itam aw pitsinayani.
780. Uma oovi it yatatiyot aw uma tunatyaltotini,” na’am kita timuy aw’i.
781. “Uma aw tunatyaltiq qa haq hapi puwvani.”
782. Pu’ yaw pam kwewu aayay, ayahoyay kwusu.
783. Pi’ yaw put yotatiyot aw, “Um hapi paas tuuqaytani.
784. Nu’ yev tawlawq um paas tatawkosni.
785. Um hiitawat nuy so’tavnaq um aw paas wuuwamantani,” kita yaw aw’i.
786. “Niikyang itam hapi qa tokvani.
787. Ason it taawat itanay angq kuyvaq paasavo itam tawlawani.”
788. Pu’ yaw antsa pam kwewu ayayakina.
789. Pu’ yaw antsa pam taawit aw tuuqayta.
790. Put yaw suk taawit so’tavnaq pu’yaw pam kwewwuuti put tiy maanat aw pangqawu, “Um yotatiyot aw pavan hóyokni.
791. Um angq naama qatukyang umunay aw paas tuuqaytani.”
792. Antsa yaw oovi pam maana put yotatiyot aw hoyo.
793. Kur yaw pam put pas koongyataniqa’e pan amum pangq qatu.
794. Pankyang tookywv pam kwewu na’am put taatawlawu.
795. Niq yaw pam yotatiyo antsa aw paas tuuqaytaq yaw kur pam kyahaqtatawlawu.
796. Oovi yaw kawaymuy, waakasmuy, kanelmuy tungwanitaqat pu’ piw tuukwavit naaqat, pösaaalat put yaw taawiyat tungwanta.
797. Antsa yaw put tookyev pam tawlawq yotatiyo aw paas tuuqaytaq.
798. Nawisew yaw, “Haaki naasamiq itam öki.
799. Oovi uma umunöqkwivit o’yaq itam nöönösat piywani.”

769. "I am sure you have a bundle."
770. Apparently, the wolf had known what he had, so he said that to him.
771. And the Ute boy did not want to do it, so he said he had nothing.
772. It seems that the wolf already knew it.
773. The Ute boy had his clothes tightly bundled up and the wolf knew it.
774. So the Ute boy had to unwrap his bundle of clothing.
775. Indeed there was a beautiful necklace, a Ute necklace wrapped there.
776. Indeed the wolf [said], "You certainly do have clothes, but you are stingy with it."
777. Then the Ute boy likewise spread out his Ute clothing and his Ute bead necklace.
778. "All right. This is how it's going to be, really.
779. We'll start.
780. So, you watch this Ute boy closely," their father said to his children.
781. "No one must go to sleep, when you are closely watching him."
782. Then the wolf picked up his rattle, his little rattle.
783. Then he said to the Ute boy, "You must listen carefully.
784. When I sing here, you must carefully learn the song.
785. You, when I end any of them, you must carefully think what it is really all about," he said to him.
786. "We must not go to sleep.
787. Until our father, the sun, appears, we will sing until then."
788. Then the wolf really started to rattle.
789. And he really listened to his song.
790. When he finished one song, then the wolf woman said to her daughter, "You should move closer to the Ute boy.
791. Sitting together there, you will listen carefully to your father."
792. So the girl moved over to the Ute boy.
793. She sat with him the way she would if he were actually a husband to her.
794. Going on like that, the wolf, their father, kept singing all night.
795. The Ute boy listened closely to him, for he kept singing songs to make one rich.
796. That is why he named in the song horses, cattle and sheep, and also named in his song beads, earrings and blankets.
797. While he sang all night, the Ute boy paid close attention to him.
798. Finally, he (said), "Wait! We have come to midnight.
799. So, when you dish out your stew, after we have eaten, we will go on."

800. Pu' yaw puma timat maanavit put nöqkwivi oya.
801. Pu' yaw puma put sowi'ingnöqkwivit noonova.
802. Antsa yaw puma put naanasna.
803. Yaw öö'öyaq, "Ta'áy, ang ayó' qeqenitaq itam piwyani."
804. Pu' yaw puma timat ang ayó' qenita.
805. "Ta'áy, itam hapi piwyani.
806. Uma hapi paas it yotatiyot aw tunatyawtani.
807. Qa hak hapi puwvani.
808. Naav hakpuwvaqa it yuwsit nawis kwáhini.
809. Oovi itam nahongvitotani."
810. Pu' yaw pa, piw tawva.
811. Antsa yaw puma maanavit put yotatiyot aw paas tunatyawta.
812. Niq pam pi yaw yotatiyo put so'wuutit ámunniq pam so'wuuti put yotatiyot naqyumiq pay tutavlawq oovi pay pam qa hin puwmokiwta.
813. Pu' yaw puma maanavit kur a'ne öyqa'e yaw pay puma kur puwmoki.
814. Pay yaw yotatiyo yang aqlaq wá'ökiwma.
815. "Hahá, pas nu' puwmoki," kitat pay yaw puma maanavit ang wá'ökiwma.
816. Yaw kur puma supuwva.
817. Niq pu' yaw pam yu'am piw pay kur maangu'qa'e pay angqa'e piw wá'ökiwma.
818. Pu yaw pam so'wuuti yotatiyot aw pangqawu, "Um hapi nahongvitani.
819. Suukya hapi peeti.
820. Um oovi nahongvitani."
821. Pay yaw antsa pam tawlawqa naanav hin ayanta.
822. Pev munukq puwningwu.
823. Pantsakkyang pu' yaw angqa'e wá'ökma.
824. Yaw yotatiyo awsa tayta.
825. Pay yaw pas kur pam suumoki.
826. Puwva.
827. Pu' yaw pam so'wuuti yotatiyot aw, "Askwalí.
828. Um hapi pö'á.
829. Paypi nuwu ura yan lavaytiq oovi itam písoqtini."
830. Pu' yaw puma sowi'ngwat ev púhiknaqa'e pu' yaw sowi'ngwat niitiwtaqat puma huur put muupankyang put sowi'ngwat aw oo'oya.
831. Put yaw puma pongyayat kyahaqvongyayat mokyata.
832. Pu' yaw piw put yotatiyot yuwsiyat enang aw oya.



800. Then, his children, the two girls, dished out the meat and hominy stew.
801. They were eating venison stew.
802. They really ate abundantly.
803. After they were filled up [he said], "All right, when you put away the food, we will go on."
804. Then his daughters cleared things away.
805. "All right, we'll go on.
806. You'd better watch this Ute boy closely.
807. No one must go to sleep.
808. Whoever goes to sleep will lose these clothes.
809. So, we must be strong."
810. Then he began to sing again.
811. Those two girls really watched the Ute boy closely.
812. And the Ute boy was with the old woman, and the old woman was advising the Ute boy in his ear, so he did not become sleepy at all.
813. Those two girls seemed to be quite full, and they became sleepy.
814. They were falling down beside the Ute boy.
815. "Oh my, I am very sleepy," they said and the two girls were falling down.
816. They went right to sleep.
817. Then, their mother also got tired and she also fell down there.
818. Then the old woman said to the Ute boy, "You have to be strong.
819. One more is left.
820. So you must be strong."
821. The one who was singing was doing so wrongly.
822. He stumbled and was going to go to sleep.
823. He continued on like that and then he fell down there.
824. The Ute boy stared at him.
825. And it seemed he was dead asleep.
826. He had gone to sleep.
827. Then, the old woman said to the Ute boy, "Thanks.
828. You have won.
829. After all, you remember what he said, so we must hurry up."
830. Then, they spread out the buckskins, and there were many buckskins that they rolled up tightly and they took the buckskins out.
831. They wrapped up his altar, his wealth-making altar.
832. Then she also put the Ute boy's clothing with it.

833. Pu' yotatukwavit, put tawkawqat tuukwaviyat naaqat enang soosok put puma mokaata.
834. Pu' put ev tutskwaveniqat pongyayat, pam hapi kaneelom, kawayom, waakasim, moorom puma soosoy, yukiwtaqat pumuy pongya'ta.
835. Pumuy pam yotatiyo soosok mokaata, pi pumuy pō'aqa'e.
836. Put tawlawqat aayayat nawkyiq qa navota; pas yaw huur puma tokva.
837. Pam hapi yaw so'wuutit ngahu'at kur pumuy ang pakiwmakyang hotsok.wihu amuupa pas pakíq pu' puma tokvaqa'e pas yaw so'a.
838. Puma put pev mokyawu pas oovi puma qa nanavta.
839. Pu' yaw pay pam piw so'wuuti ngahuy piw moytaqa'e put aw pavoyankyang mokyawuq yaw pam niitiwkyang yaasayhoya mookilti.
840. Yaw pam put soosok mokaata.
841. Pu' yaw pas put yotatiyot aw tutawlawu.
842. "Um hapi qa haqam it púrukni.
843. Um haqam it púrukne' kur hintsanni.
844. Ason um uukiy ev pite' pu' ason púrukni."
845. Yan yaw so'wuuti put yotatiyot aw tutawlawu.
846. "Ta'áy, itam yámakni.
847. Paypi ima yevhaqam yanyungni," kitaq pu' yaw puma angq put yawkyang yama.
848. Pu' yaw pam so'wuuti aw pangqawu, "Ta'áy, paypi um paynini.
849. Pay um yaav'iwtaq taalawvani.
850. Paypi ason ima tuwat hísatniq yevhaqam taatayyani," kitaq pu' yaw pam yotatiyo put iikwilti.
851. Iikwiltat pu' pangqaq pam teevenge naksu.
852. Antsa yaw pam pangqaq put iikwiwkyang teevenge piw naksu.
853. Pangqaq yaw pam put iikwiwkyang piw nima.
854. Oovi yaw antsa pay haq'iwtaq taalawva.
855. Pangqaq pu' yaw pam wárikiwta.
856. Panmakyang maangu'qa'e pu' yaw naasungna.
857. Qatuvtuqa'e put mookiy aw taatsikiwta.
858. Nit pu' yaw piw wunuvtu.
859. Ang pu' yaw piwu.
860. Panmakyang nawisew haqami tuukwit aq piw hayingna.

833. And the Ute necklace, and the beads of the one who sang and the earrings with them, they wrapped up all of them.
834. And his display which was on the floor, the one with sheep, horses, cattle, mules all of them, he had them laid out for them as a prepared display.
835. The Ute boy wrapped them all up, because he had won.
836. When he took away the rattle of the one who had sung, he did not hear it; they slept so soundly.
837. The old woman's medicine was going through them, the owl fat had soaked into their bodies, and when they went to sleep, they were (as if) dead.
838. That is why they did not hear him wrapping things up there.
839. And he also wrapped up the old woman's medicine that she having in her mouth was spitting on him and there was so much of it that he bundled up just a little of it.
840. He wrapped up everything.
841. Then she was directing the Ute boy.
842. "You must not open this anywhere.
843. If you open this anywhere, you won't know what to do.
844. When you get to your house, then you can open it."
845. This is how the old woman was advising the Ute boy.
846. "All right, we'll go out.
847. After all, these will go on this way," she said, and then they went out from there taking it.
848. Then the old woman said to him, "All right. You'd better go, right now.
849. It will get light when you're far away.
850. After all, these ones here will wake up any time," she said and the Ute boy packed it on his back.
851. After putting it on his back, he started out southwestward from there.
852. He really did start out again, southwestward from there, carrying it on his back.
853. From there he went [towards] home again, carrying it on his back.
854. So he was really far away when the light came.
855. From there he was running.
856. Going on that way, he became tired and he rested.
857. He sat down and leaned against the bundle.
858. And then he stood up again.
859. Then he was on his way again.
860. Going on like that, finally he was once more approaching a mesa.

861. “Pu sen haqam ki’ta.”
862. Yan yaw pam wuuwanma.
863. “Ura pay yanhaqam sóniwqat itam oovi q yeese.
864. Pu sen qa i’ pam i’.”
865. Paypi yaw pam pas naat tsayniq put yoota pangaq wikq oovi yaw qa pas put hin tuwi’taqa’e.
866. Put tuukwit aw wuuwanta.
867. Panmakyang pu’ aq tupoq pitúq yaw aq haqami a’ne pöhu.
868. Put ang aq tupoq pitúq yaw aapeq paahuy.
869. Pam put aw wuuwantaq yaw pay sumataq pev put yoota uu’uyq yaw maamatsi.
870. “Paypi kur nu’ aq pitu.
871. Ura pay yapeq ooveq itam ki’yungwa,” kita yaw pev pam yotatiyo.
872. Pang pu’ yaw pam aq oomi q wuvto.
873. Ni q paypi yaw pam yotatiyo put sutsev yotavitangakta.
874. Aq pakiwmaq pang yaw put wuvtaq yaw kur hak oongahaqaw put tuwa.
875. Pu’ yaw pam pang kiimi q wari.
876. “Pay hapi yangq piw yootam yayvantani,” kita yaw pam hak tuwaaqa.
877. Yan tuu’awvaq pu’ yaw puma pev písoqtotiq’a’e timuy hehewkyaakyang momoyam pu’ taataqt hoy ömaatotaqa’e.
878. Put pankyaakyang tatkyaqöymiq watqa.
879. Pang yaw tuunasat waaki’yungqa’e soosoyom sinom pangsoq watqa.
880. Ni q pu’ yaw yotatiyo aq kiimi q wuvto.
881. “Qa haq haqamo,” pu’ yaw pam ev ang wuuwannumkyang pu’ yaw kiy tuwa.
882. “Sumataq ura nu’ yev ki’ta.”
883. Yan yaw pam wuuwaaqa’e pu’ kiy aq kuyvaq yaw hak wuutaqa suunala qatu.
884. Niiqa’e pay put yotatiyo aw yórikye’, “Hehéé, okiw himu nuu’u.
885. So’on pi nuy i’ qa niinani.
886. Paypi núwupi.
887. Paypi nu’ wuutaqa.”
888. Yan yaw pam wuutaqa wuuwa.
889. Oovi yaw pu’ yan wuuwaq pam yotatiyo aw hingqawu, “Pi um qa himu ikwa naat qatúy.
890. Ura nu’ sumataq ung kwa’ta.

861. "I wonder where I live."  
862. This is what he was thinking.  
863. "I remember it looked something like this when we were living above."  
864. I wonder whether it is not this or is it this."  
865. After all, he was still a little boy when the Utes took him from there, so he was not sure of it.  
866. He was thinking about the mesa.  
867. Going on like that he came to the edge where there was a big trail.  
868. When he arrived at the edge there next to it was a spring.  
869. He was wondering about it and he recognized that it was there the Utes stole him.  
870. "After all, I seem to have arrived."  
871. I remember we used to live up here," said the Ute boy.  
872. He climbed up from there.  
873. And the Ute boy always wore a Ute headdress.  
874. When he climbed up from there, wearing it, it seems someone from above saw him.  
875. And he ran along to the house.  
876. "The Utes are climbing up here again," said the one who had seen him.  
877. He related it like this and they hurried dragging their children, women and men picking up their arrows.  
878. Going on like that they fled to the southeast.  
879. All the people fled to where they had a hiding place in the middle of the cliff.  
880. And the Ute boy climbed up to his house.  
881. "Where is it?" he was wondering, and then he saw the house.  
882. "It seems like I remember I lived here."  
883. This is how he thought and when he looked in the house, an old man sat alone.  
884. And when he looked at the Ute boy, "Hey! Poor me!  
885. This one will surely kill me.  
886. After all, it can't be helped.  
887. After all, I am an old man."  
888. This is how the old man thought.  
889. So while he was thinking this, the Ute boy spoke to him, "I wonder whether you are my grandfather still living.  
890. I seem to remember having you as a grandfather.

891. Niq hisat ura yootam nuy wikyaq; nu' hapi pam'i'.
892. Niq haqami ingum iqöqamyay?"
893. "Is pu um pam'i'?"
894. Ura antsa hakiy imöyiy yootam wikyaq sumataq um antsa pam'i'."
895. "Owí, nu' pam'i'.
896. Niq nu' hapi pitu," kita yaw aw'i.
897. "Niq puma haqamiyay?"
898. Sinom haqamiyay oovi pas qa hak háqamoy."
899. "Owí pi yaw yangqaq yootam yayvantaq oovi puma yukiq haqami watqa."
900. "Kur antsa'ay.
901. Um aq nen aq pumuy wangwayni.
902. Niq angqyani.
903. Pay qa himu pas antsa yootamuy.
904. Pay oovi angq yayvani."
905. Pu' yaw pam wuutaqa písoqtíqa'e aq'a.
906. Tumpoq piyuqa'e pu' yaw aq tsa'lawu.
907. "Uma peq pay yayvani.
908. Pi kur qa himu yootamuy.
909. Pi kur imöyhoya pituy.
910. Ura hisat put yootam wikyaq pam ahwiw pitúy.
911. Oovi uma i'its peq yayvani."
912. Pu' yaw puma nanavtaqa'e pu' angq yayvanta.
913. Antsa yaw puma yayvaqe'e pu' put aw tsovaltí.
914. Antsa yaw kur pam pitu.
915. Oovi yaw puma haalaytotíqa'e put ngung'aya.
916. "Kwakwáy pu' um antsa pitu," kitota yaw aw'i.
917. "Owí."
918. Pu' yaw pam yotatiyo amumi lavayti.
919. Aw hapi yaw wukotsovaltí.
920. Pu' pam pumuy amumi lalvaya.
921. "Owí, antsa nu' yev umumi isinomuy amumi pituqa'e, nu' tuwat haalayti.
922. Oovi itam yaapiy nen naalötök yev uma inumi tsovaltíq itam yev qa tokni," kita yaw pam yotatiyo, pumuy sinomuy aw kita.
923. "Kur antsa'ay.

891. Remember when the Utes took me away; I am surely that one.
892. Where did my parents and my older sister go?"
893. "Are you really that one?"
894. I remember well when the Utes took away my grandson, it seems you are the one."
895. "Yes, I am that one.
896. And I am the one who has come," he said to him.
897. "Where did they go?"
898. Where have the people gone, since no one is around?"
899. "Yes. The Utes were climbing up here, so they ran away from here somewhere."
900. "Well all right.
901. You go there and call for them.
902. They will come.
903. It is really not the Utes.
904. So they will climb up from there."
905. And the old man hurried and went there.
906. When he got to the edge, he called out.
907. "You should come climb up.
908. It seems it is not the Utes.
909. It is my grandson who has come.
910. Remember when the Utes took him away; he has come back.
911. So, you hurry, come climb up."
912. When they heard, they began to climb.
913. Indeed, when they had climbed up, they gathered around him.
914. Indeed, it seemed he was the one who had arrived.
915. So they were happy and were shaking his hand.
916. "We are thankful that you really came," they said to him.
917. "Yes."
918. Then the Ute boy spoke to them.
919. Many gathered around him.
920. He was speaking to them.
921. "Yes, I really have come here to you, my people, and I too am happy.
922. So, in four days time, you will gather here with me, and we will not sleep," said the Ute boy, said he to the people.
923. "Well, all right.

924. Paypi itam ev kur yev uumi piw tsovaltini,” kitotat aapiy puma ninma.
925. Pu’ puma pevhaqam antsa yaw yeese.
926. Oovi yaw antsa naalös talq pu’ yaw puma aw tsoavawma.
927. Pu’ yaw pam yotatiyo amumi lavayti.
928. “Uma sen hak haqam haqawa kanelmuy pokmu’t’e’ aw sukwhaqam kwistomantani.
929. Pumuy uma qöqyaq itam pumuy yev noonovakyang pu’ mihikq qa tokni.”
930. “Kur antsa’ay.
931. Ta’ay, tum’u angqa’e itaapokmuy kanelmuy angýá.”
932. Pu’ yaw puma pumuy pokmuy angyaqa’e antsa suskomuy kanelvokmuy qöqya.
933. Pev yaw yotatiyot kiiyat ev puma qa tokniqa’e pangso pumuy oo’oyya.
934. Antsa yaw pev sikwi niitilti.
935. Pu’ yaw tavki.
936. Antsa yaw sinom soosoyom nanavtaqa’e pu’ puma yuuyahiwtqa’e.
937. Pangso yotatiyot aw tsotsvala.
938. Oovi soosoyom aw tsovaltíq pu’ yaw pam yotatiyo put mookiy pu’ hapi pam pas naat qa púrukna.
939. Pas paasat pu’ pam put púrukna.
940. Sinom aw taayungq pu’ put púrakna.
941. Pay yaw as himu tsaymokiwtaq put púruknaq yaw sowi’ngwa niitiwta.
942. Niq pam yaw tasavvösaala “bagha’it’óni” yaw enang kur mookiwta.
943. Put yaw pam kiy ev pongyalawq sinom aw kyaatayyungwa.
944. Pu’ hapi yaw tuukwavi, naaqa lolma.
945. Wuuhaq naaqa, lomananaqa yaw’i.
946. Pu’ yaw piw yotatukwavi, yotavitanaktsi pam put yotatiyot yuwsí’at.
947. Niq yaw sinom put aw kyaatayyungwa.
948. Pu’ yaw pumuy kanelmuy, kawaymuy, moolamuy, waakasmuy enang pam pev pumuy pongyaata.
949. Nit put ayahoyat enang pongyay aw tavi.
950. Pan yaw put pam yukút pu’ yaw pumuy sinomuy amumi lalvaya.
951. “Ta’áy, yantani.
952. Hapí.
953. Nu’ yukúy.



924. We will be sure to gather here again with you," they said and from there they went home.
925. Then they were truly living there.
926. And when the fourth morning actually came, they were gathering around him.
927. Then the Ute boy spoke to them.
928. "Anyone of you who has sheep should go get one or so of them.
929. When you kill those, we will be eating them here and tonight we won't sleep."
930. "All right!
931. Let us go around to our sheep camps."
932. Then, they went around to their animals, and they actually killed their sheep one at a time.
933. They were putting them in the Ute boy's house where they were not going to sleep.
934. Indeed there was lots of meat.
935. Then it was evening.
936. The people indeed all heard about it, and they were getting dressed in preparation.
937. They were gathering at the Ute boy's house.
938. So, when they had all gathered, the Ute boy opened up his bundle right then, which he had not yet opened.
939. Right then he opened it.
940. While the people were watching, he opened it.
941. Although it was just a small bundle, when he opened it, there were many buckskins.
942. And wrapped among them was a "baghait'oni" Navajo blanket!
943. While he was laying them out in the house, the people were admiring it.
944. And surely there were beautiful necklaces and earrings.
945. There were many earrings, beautiful earrings.
946. There were also Ute beads, a Ute warbonnet and the Ute boy's clothing
947. And the people were admiring them.
948. Then he spread out for them those with the sheep, horses, mules and cattle.
949. And he put the little rattle with what he had spread out.
950. That is how he finished and then he was speaking to the people.
951. "All right. This is it.
952. Enough!
953. I have finished.

954. Oovi uma put sikwit tookyev novakwlalatakyang uma put noonovani.
955. Tatam pam sikwi soosoy sùlawtini.
956. Uma oovi momoyam, mamant put tuwat kwasintakyaakyang yang imuy sinomuy noonovnayani.
957. Niq pu' uma taataqt, tootim yev inumi paas tuuqayyungni.
958. Nu' hapi yev it aw tawlawni.
959. Oovi uma paas inumi tataawkusyani.
960. Naav haqawa qa uuna; itawiy taawi've' ak mongvasnani.
961. Mee!
962. Uma yev it ivongyay aw tayyungwa.
963. Haqawa itawi taavi'vaqa tuwat yan it himu'tani.
964. Oovi uma paas tuuqayyungni.
965. Niikyang uma pew itamuy novnayaq itam nööñösät pu' aw pitsinayani.”
966. Pu' antsa mamant momoyam put sikwit amumi novnayaq antsa puma put naanasna.
967. “Uma pay pangkye iikyaqe soosoyom put noonovani.
968. Qa hak put hakiy aw kyaakyawnani.”
969. Pu' yaw pam yotatiyo pongyay aw qatuvtu.
970. Nit pu' yaw put ayahoyay kwusu.
971. Pu' yaw puma sinom aw tayyungwa.
972. Aw yaw yesvaqa'e antsa yaw kyaatayyungwa.
973. Yotatiyo tawlawq puma sinom antsa aw kyaatayyungwa.
974. Tookyev puma put aw kyaatayyungwa.
975. Puma put qa tuwi'yungqa'e oovi kyaatayyungwa.
976. Hisat puma put qa tuwi'yungqa'e oovi put yotatiyot aw kyaatayyungwa.
977. Niq antsa yaw nawisew taalavawva.
978. Oovi yaw taawat angq kuyvaq pu' yaw pam yotatiyo yuku.
979. “Hapí yantani.
980. Pay kye uma tuuqayyungwa.
981. It hapi uma aw tunatyalto'te' it ak tuwat it hiita hímu'tiwqat tsovalantotani.
982. Piw umuy kanelmuy, kawaymuy, waakasmuy soosok hiita uma tsovalantotani.
983. It itawit uma tuwi'vaye' ak uma qa okiwhinyungni.”
984. Yan yaw pam yotatiyo pumuy amumi lalvaya.
985. Talöngnayaq'ö pu' yaw amum pas tookyev aa'antsayaqamuy pu' pam angq tuukwavit, naaqat, sowi'ngwat pumuy suskomuy huyta, sinmuyu.
986. Antsa yaw puma put tsúyak.ya.

954. So you will be cooking the meat all night, and you will eat.  
955. The meat should all be gone.  
956. So you women and girls while roasting it will be feeding these people here.  
957. And you men and boys should listen closely to me.  
958. I will sing this to you.  
959. So you [listen] closely to me to learn the song.  
960. If anyone is not forgetful and learns my song he will use it to advantage.  
961. See!  
962. Look at what I have spread out here.  
963. Whoever has learned my song, likewise will have these things.  
964. So, you must listen closely.  
965. And after you come to feed us and we have eaten, then we will start on it.”  
966. And the girls and women really fed them that meat and they ate abundantly.  
967. “You around the outside will eat all of it.  
968. No one will be stingy with anyone.”  
969. Then the Ute boy sat down at his spread.  
970. And he picked up his little rattle.  
971. The people were watching him.  
972. They sat there and admired him.  
973. When the Ute boy sang, those people really admired him.  
974. All night they were admiring him.  
975. They had not known him, so they admired him.  
976. Long ago they had not known him, so they admired the Ute boy  
977. And finally it became light.  
978. When the sun appeared, then the Ute boy finished.  
979. “Let it be like this.  
980. I guess you have listened.  
981. If you have paid attention to this, you too will collect things to have.  
982. You, too, will collect sheep, horses, cattle and all things.  
983. If you have learned my song, with it you will not be poor.”  
984. This is how the Ute boy spoke to them.  
985. When they made it to the new day then to those who had followed him closely  
all night, he distributed the necklaces, earrings, and buckskins to the people,  
one to each of them.  
986. The people were really grateful to him.

987. Put puma kwuskyang kiy ang ninma.
988. Pam yaw yotatiyo put kwewuy put soosok hiita himuyat pö'a, qa puwvaqa'e.
989. Kur yaw pam qa puwvaqa'e oovi put taawiyat enang pö'a.
990. Niq oovi yaw put ak ima tasavsinom put taawiyat tuwi'vayaqa'e oovi  
kyahaqsinomu'.
991. Put yotatiyot kwewuy pö'aq oovi'o.
992. Yuk yaasavay.

987. They went home to their houses taking them.  
 988. The Ute boy had won all of the wolf's possessions because he did not sleep.  
 989. Because he did not sleep is why he won it with his song.  
 990. So these Navajo people, having learned his song, are wealthy people.  
 991. That is why the Ute boy defeated the wolf.  
 992. This is as far as it goes.

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