

Father Berard Haile, O.F.M.

Navajo Coyote Tales



The Curly Tó Aheadlíinii Version



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

Note to users: A Creative Commons license is only valid when it is applied by the person or entity that holds rights to the licensed work. Works may contain components (e.g., photographs, illustrations, or quotations) to which the rightsholder in the work cannot apply the license. It is ultimately your responsibility to independently evaluate the copyright status of any work or component part of a work you use, in light of your intended use.

To view a copy of this license, visit

<http://creativecommons.org/licenses/by-nc/4.0/>.

This open-access version is made available with the support of [Big Ten Academic Alliance](#) member libraries.

ISBN 978-1-4962-4518-2 (open access)



NAVAJO COYOTE TALES
The Curly Tó Aheadlíinii Version

Father Berard Haile, O.F.M.

Navajo Orthography by
Irvy W. Goossen

Edited, with an Introductory Essay, by
Karl W. Luckert

University of Nebraska Press

Lincoln and London

Copyright 1984 by the University of Nebraska Press
All rights reserved
Manufactured in the United States of America

Published in collaboration with LUFA-type and the Museum of
Northern Arizona

First Bison Books printing: 1984

Library of Congress Cataloging in Publication Data

Haile, Berard, 1874-1961.

Navajo coyote tales.

(American tribal religions; v. 8)

English and Navajo.

1. Navajo Indians—Legends. 2. Indians of North America—
Southwest, New—Legends. 3. Coyote (Legendary character)
4. Navajo language—Texts. I. Luckert, Karl W., 1934- II. Title.
III. Series.

E99.N3H243 1984 398.2'452974442'0979 83-23462

ISBN 0-8032-2330-7

ISBN 0-8032-7222-7 (pbk.)



Contents

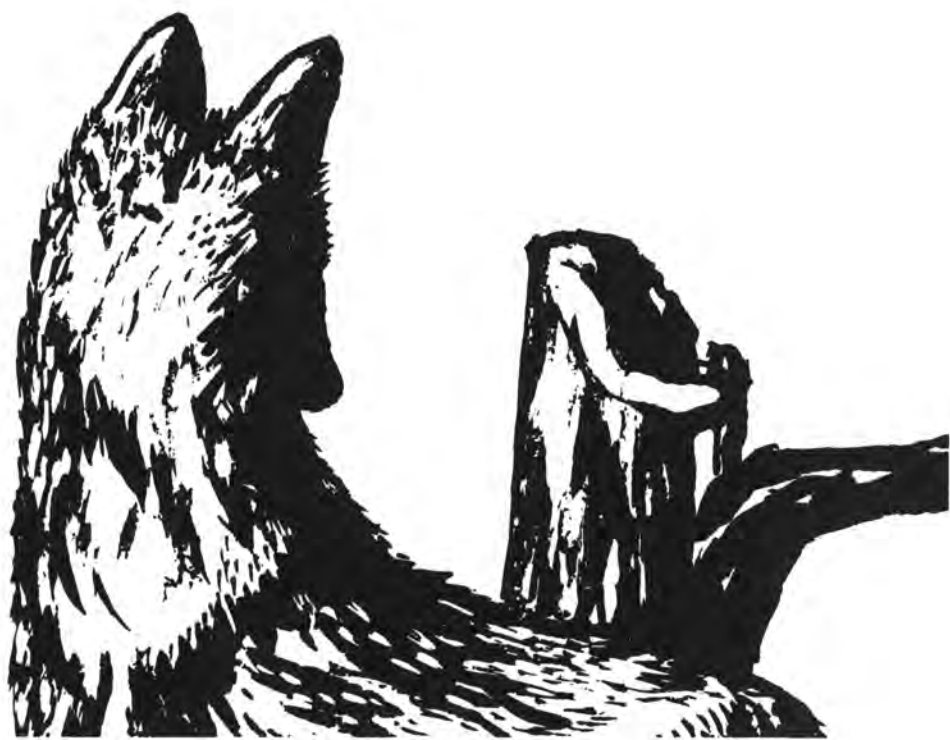
Coyote in Navajo and Hopi Tales	3
Introductory Essay by Karl W. Luckert	
Author's Prefaces	20
PART ONE: THE TROTTING COYOTE	
1. Coyote and Skunk	27 [91]
2. Coyote and Deer	31 [95]
3. Beaver and Coyote	33 [97]
4. Chickadee and Coyote	35 [99]
5. Porcupine and Coyote	36 [100]
6. Rabbit and Coyote	38 [101]
7. Gray Lizard and Coyote	40 [103]
8. Porcupine, Elk, and Coyote	41 [104]
PART TWO: RAISED BY THE OWL	
9. Coyote Died	47 [109]
10. Old Man Owl Raised Him	53 [115]
11. Signs of Warning	55 [116]
12. He Became a Ute	59 [120]
PART THREE: COYOTE AND CHANGING BEAR MAIDEN	
13. The Coyote Robe	65 [125]
14. Tingling Maiden	69 [129]
15. How People Killed Coyote	78 [137]
16. Changing Bear Maiden	82 [140]
17. The Youngest Brother	85 [143]

Numbers in parentheses refer to Navajo texts

Acknowledgments

When a book of this kind finally appears in finished form, its editor owes thanks to a number of friendly people and institutions. First and foremost he appreciates the enthusiasm with which the late Curly Tó Aheedlíinii has cooperated with Father Berard to make his Coyote legends available, in writing, for future generations. Special thanks are due to the Franciscan Missionary Union for granting permission to add yet another work of Father Berard to the growing list of American Tribal Religions monographs. Copies of the manuscript are being stored in University of Arizona Special Collections and at the Museum of Northern Arizona. Both institutions have graciously assisted the editor during his research and furnished working copies of the manuscript. Irvy W. Goossen has again transcribed Father Berard's original orthography, to make it correspond to contemporary written Navajo. The Navajo text has been typeset by Ursula Luckert. For the introductory essay helpful suggestions were offered by Ekkehart Malotki.

Karl W. Luckert



NAVAJO COYOTE TALES

Coyote in Navajo and Hopi Tales

An introductory essay
to Volumes Eight and Nine
of the "American Tribal Religions" series
by Karl W. Luckert

ROAMING IN RELIGION AMONG GODS

Volumes Eight and Nine of the "American Tribal Religions" monograph series present Coyote tales of the Navajo and Hopi Indians. Coyote tales, in books dedicated to the publication of religious documents, are destined to raise some eyebrows. What does the Coyote of Navajo and Hopi mythology have to do with religion? Is Coyote perhaps a divine being or god? Quite naturally, these questions immediately raise the more basic issue of definitions. What is religion? What are gods? The first of these questions, concerning the definition of religion, pertains to the scope of this monograph series, the second affects our understanding of mythological characters in every volume.

"Religion" is a category of thought conceived by and for Western minds. Every category under which world-wide phenomena are being classified is, in some sense, inadequate for its task. Categories, in order to be useful, must be broad enough to accommodate data from a variety of cultures all over the world; they must in a precise manner differentiate their contents from subject matters which do not belong. Because definition-makers also belong to specific cultures, their personal histories of thought can never be completely isolated from their task. How restrictive might a definition of religion be?

A popular example of an overly restrictive definition is the case of religion being defined in terms of some "notions about the supernatural." This definition limits our perception of religious phenomena to culture areas of the world in which "nature" is believed to be clearly definable. Not everywhere in the world have peoples' perspectives of their world become schizoid in the same manner as ours—nature/supernatural, matter/spirit, physics/metaphysics. On the contrary, most peoples of the world revere gods who manifest themselves visibly within the realm we

comprehend as "nature" and who easily drift away from that realm, extra-naturally. A Western commentator, though he may have a clear historical perspective of this issue, finds himself nevertheless in a quandary when he tries to explain it. The statement, that most gods in the world are manifest materially *as well as* spiritually, subscribes, implicitly and too quickly, to the matter/spirit dichotomy of the Indo-European worldview. Once an ontology has been cut into opposing halves, and once the parts have in a given language been named, speakers of that language will thenceforth have great difficulty thinking about that which once was an undivided whole. Most peoples of the world do not divide reality exactly in the same manner as we Indo-Europeans; their worlds tend to break along fault lines which are indigenous to their own experience. They are more likely to resolve our matter/spirit dichotomy by distinguishing, instead, various degrees of visibility among such entities which we have classified as "matter." The corollary, degrees of invisibility, includes for most peoples what we Indo-Europeans have all too quickly vaporized into the category of "spirit." All this adds up to saying that the religions, of people who do not think "material nature," and who therefore do not distinguish nature and the supernatural, cannot be understood fairly by applying our alien definition.

Another definition of religion, as "reverence for and dependence on God or gods," is also overly restrictive. This definition deprives the historian of religions of the flexibility which he needs to understand the sudden religious counter-movements which denounce the gods of earlier traditions and in protest declare them non-existent. Primitive Buddhism, Marxism, and other such atheisms are cases in point.

Religion defined as "human response to manifestations of sacred realities (i.e. hierophanies)," is an adequate statement as long as one's audience consists of people who cherish among their own memories personal encounters with qualitatively describable "sacred" realities.¹ This writer can no longer assume such an audience. He therefore defines religion quantitatively in terms of what is greater, as "man's response to so-conceived greater-than-human configurations of reality."

Every human being lives in three proportionally distinct dimensions of reality. He lives among so-conceived greater realities, among potential equals, and among so-conceived lesser realities. Lesser entities can be manipulated, experimented with, conquered and controlled; human aggression and progress, the sciences, technology and the arts, all score heavily as involvements in this dimension of reality. At the middle of the

¹For a masterful exposition of this definition see Mircea Eliade, *Patterns in Comparative Religion*, Cleveland, 1963.

spectrum potential equals share, communicate, and compete with one another; social cooperation and humanistic learning thrive at this balance point of equality in accordance with the Golden Rule. By so-conceived greater-than-human configurations of reality a human being is fascinated, awed, scared, experimented with or dealt with in some other fashion, tranquilized and eventually done in. Thus, ranging from fascination, which is the mildest form of religious experience, to mystic surrender or death which constitutes the most intense, religion encompasses half of all possible degrees of human experience and ontological involvement.

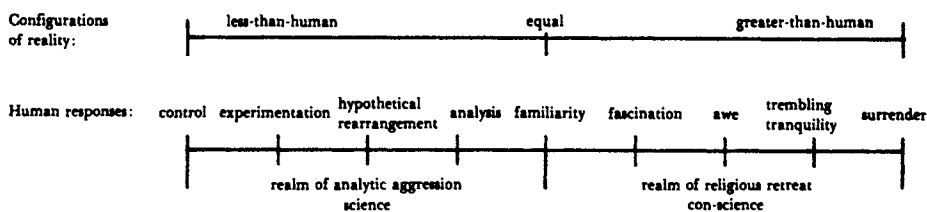


Fig. 1. Human responses to so-conceived configurations of reality

Inasmuch as less-than-human and seemingly controllable reality configurations can reassemble and appear as enlarged threats to human existence, the question of whether the universe contains more greater-than-human or more less-than-human realities can invite only uncertain speculation. Generally speaking, growing people in an expanding ecosystem see more less-than-human, while dying people in a shrinking world face greater-than-human realities at every step. In our technologically progressive Western civilization the left side of our scale is furnished overabundantly with categories of aggressive methodology. Nonetheless, all these methodological rationalizations of aggressiveness cannot conceal our civilization's general drift toward imbalance and eventual self-extinction. At the other side of the scale, religious minds of all persuasions have cultivated a great variety of responses to greater-than-human dimensions of reality. For example, where many modern minds would hesitate to acknowledge as few as four levels of religious involvement, as our present diagram distinguishes, Buddhist learners recognize in accordance with the Eightfold Path a minimum of eight. The complexity of the scale and its imbalance vary in time and from one

culture to another. Thus, if we were to project this scale back to simpler prehuman levels of evolution, to a level of animal existence, the possibilities during an individual's life span—ranging from “eating” (i.e. control) to “being eaten” (i.e. surrender)—would still divide nicely at a midpoint where members of the same species practice sharing in order to survive as potential equals.

If religion is defined in this manner, then what are gods or goddesses? The historian of religions may note them as so-conceived greater-than-human configurations of reality who have revealed themselves to humankind with a measure of personal attributes. All configurations of reality, when they are recognized as being truly greater, tend to reveal themselves eventually with at least the amount of “personality” which the experiencer postulates for himself. This human tendency to discover divine personhood follows, of course, a solid rule of common sense. A reality configuration which is incapable of communicating personally at the human level will, regardless of its size or show of power, eventually be analyzed into something less than human. An impersonal force may be experienced, temporarily, as something which is as powerful as a god; but, until it is capable of communicating with some of its human inferiors it cannot be recognized by them as a personal being or be discovered as their god.

The world in all three proportional dimensions is seemingly alive and ever changing. The minds of human observers must therefore remain alert. After analytic minds rediscover certain traditional gods as less-than-human impersonal forces, that is, as “dependent” variables, they are eventually compelled to also deny the existence of those gods. If they refuse to deny them their ontological status, that is, if they merely undertake to control portions of them, ceremonially or scientifically, the practical result will be the same. Whether controlled personages are former equals or former superior beings, they have lost their status at the very moment when they became controllable. Application of human control reduces all its victims not only to less-than-divine but also to less-than-human status. If a human controller nevertheless insists on calling his subjects “equals” or “gods,” his vocabulary is violated. He must then find new words to re-name those realities who still remain truly his equals or who truly are greater than he. On the other hand, analytic reasoning is not the only possibility for human thinking about reality. Analysis is limited to half the spectrum. It yields true results only where less-than-human realities become the subject matter, that is, less-than-human realities which are maintainable as such.

Human discoveries and proportional common sense move also in the other direction. In the history of religions many former impersonal forces have in time revealed themselves to frightened people as personal devils or capricious gods. Some former capricious gods have been rediscovered

as personages who did, after all, care for the survival and welfare of humankind. And beyond that, frightened people have been saved from their fears; they have risen under the umbrella of greater-than-human grace, namely in the religious dimension, to the level where they became fellows, grandchildren, children, brothers or sisters, of their divine sponsors. Coyote has shown himself to Navajo and Hopi Indians over the entire spectrum of divine, human, and sub-human existence. He has actively participated in the entire drama of human misfortunes and divinely sponsored salvation.

COYOTE'S RANGE

Coyote appears on many levels. He is perhaps the most versatile of all Navajo legendary and mythological characters—certainly the one whose versatility is most talked about. Many scholars like to think of Coyote as the arch-trickster of Southwest Indian mythology. But this is not quite correct. In the Navajo and Hopi tales many tricksters are featured alongside Coyote, and most of those others are better tricksters than Coyote.

There is no single label which can contain Coyote in a neat and controllable scholarly category. Coyote is too much for academic systems, too lively and too restless to submit to analytic scalpels. The most a commentator can inflict on this archaic all-person is to recognize him as such a one and to construct a larger name for him, one which identifies most status levels over which he is said to have roamed. Coyote is Excrement-corpse-fool-gambler-imitator-trickster-witch-hero-savior-god.

Coyote appears at many status levels, disappears as readily as he appears, roams, tumbles, slides, and skips from one level on to another. His range is a continuum that can only be diagrammed as such. At either side the diameter of his realm does not end because of some inherent limitation in Coyote; the scale ends because beyond the point of his death

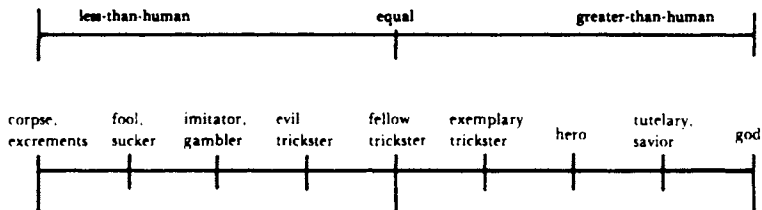


Fig. 2. Coyote's range of status levels

on one side, and his godhood on the other, human storytellers and their listeners, writers and readers, reach their wits' end. Nevertheless, within the limits of all conceivable human possibilities—as does the human mind—Coyote roams the landscape, the waterfront, the underworld, and the sky.

The Hopi contributors to the Glossary in *Hopi Coyote Tales* (American Tribal Religions, Volume 9) insist that a Hopi Indian “has no use for the coyote whatsoever...Coyote believes everything he is told...gets into all sorts of predicaments and people laugh at him.” Accordingly, Coyote is a dupe whose name is approximately synonymous with “sucker.” “He gets himself into sticky situations because of his lechery. Once in a while, however, he will do something beneficial for people.” “For some Hopi the coyote constitutes a clan totem.”

As negative as this Hopi evaluation of Coyote may seem at first, the informant admits that once in a while Coyote will do something beneficial for people. This statement, by itself, does not elevate the character much above the level of an exemplary equal. But for some Hopi Indians Coyote is a clan totem, and as a clan totem he has at one time or another functioned as the sponsoring deity of a clan—derogatory tales which are told nowadays about the origin of the Water Coyote clan notwithstanding. This writer remains convinced that American Indian totemism is rooted more deeply in its own guardian spirit and vision quest traditions than in French sociology or in “social representations.” Then, the full collection of *Hopi Coyote Tales*, published as companion volume, demonstrates in three lengthy narratives (Chapters 19, 20, 21) that Coyote is at least thinkable as having functioned for some early Hopi people at the level of a heroic savior. Thus, the range of the Hopi Coyote can be drawn to extend from the high level of a traditional clan deity to that of a lowly sucker who regularly dies on account of his uncontrolled impulses and his boundless stupidity.

The range of status of the Navajo Coyote is approximately the same as that of his Hopi counterpart. Coyote is the totemic sponsor also of a Navajo clan. Moreover, in the nine-night Coyoteway healing ceremonial he is identified as the divine originator of Coyote illness, also as the provider of all the ceremonial means which are used in that healing effort—procedures, prayers, songs, medicines, and paraphernalia. These means of grace the Coyote gods have taught to the first shamanic Coyoteway singer, down in their underworld homeland. Their purpose is to reconcile human sufferers with the Coyote People whom the patient might earlier have offended.

To be sure, some Navajo ceremonial words and gestures are forceful expressions of human desire. They make no bones about the fact that the desire of the patient, the get-well wish of his kin and of the singer-priest

whose services they have enlisted, shall carry over and also become the will of the gods. But all this can scarcely be construed as ceremonial human control. Certainly, the temptation to insist on more say-so than is proper is known to priests in every religion. But the Coyote of Coyoteway, while this writer has observed and participated in that ceremonial, was never controlled by his priestly representative. He was emphatically persuaded, certainly, reminded of his primordial bestowal of healing grace, and in any case reconciled with the patient and his other human companions.

For an understanding of Coyoteway the Navajo historical situation must be taken into account. Without having experienced in the course of their history a monarchy, the Navajo people have never learned how to flatter human kings and have never been humiliated to where they had to develop the art of begging from them. A Navajo grandchild may say straightforwardly "Grandfather, you give me this!" The grandfather may give or may refuse, but he will not humiliate that child by demanding "say 'please!'"—much less the extra polite "say 'please please!'" Such directness with human elders in everyday life carries over into adult dealings with their divine superiors. More significant for a religious assessment of Coyoteway is still the fact that all words, which are spoken or chanted during a performance, together with all activities, were originally prescribed and demonstrated by, and thus learned from, the Coyote gods themselves. This information was traditionally learned by all priestly singers when, beyond acquiring the necessary practical skills, they were taught by their mentors the origin myth or "theory" of their chantway. In Navajo medicinal practice, as elsewhere, practice without theory is blind. Throughout the nine-night performance of Coyoteway the divine Coyote People are in charge, they rank second only to the Talking-god who participates as "grandfather" of the entire Navajo pantheon. As in all Navajo Holyway healing rites, in Coyoteway the singer officiates as a priestly mediator and reconciler between potentially gracious gods and temporarily estranged human patients.

Coyote in Coyoteway is of high divine rank. His inclusiveness is asserted even to the point where those episodes in which he appears as entertaining imitator-fool, such as we have before us in this volume, are acknowledged and fully ascribed to him. In 1974 this writer was personally instructed by Man With Palomino Horse, one of two surviving retainers of the Coyoteway tradition, about this identity of the divine and the trotting Coyote.² The combination of Coyote and Trickster loses its

²Published in Luckert, *Coyoteway, a Navajo Holyway Healing Ceremonial* (Johnny C. Cooke, Navajo Interpreter), Tucson and Flagstaff, 1979, pp. 101, 127, 209.

problematic edge as soon as one's eyes are opened for the historical dimension. Among Stone Age *Homo sapiens* hunting was not yet a sport. It was raw trickery. Hunters were tricksters, their shamanic leaders were coordinators of communal trickery, their healing efforts were divinely justified trickery, and the hunter gods themselves could impress human protégés only when they proved themselves to be superior or greater-than-human tricksters. But what if the same divine Coyote is found out to be a fool? As a greater-than-human trickster he quickly regains his poise, and all his failures can be explained, devoutly, as intentional showings of divine humility toward human inferiors or as generous communicational downward adjustments.

ROAMER ON THE RANGE OF NAVAJO TALES

To say that Coyote exists on many levels is not quite correct. He does not exist unchangingly at any one level. He roams across many. Using the scale of status levels which was drawn up for the previous section, Coyote's movements can approximately be plotted for each narrative. Each line of the diagram will be documented in summary statements. The reader is of course encouraged to refine these diagrams in accordance with what he himself discovers in the texts—or to redraw them entirely.

Coyote and Skunk. At the beginning of this story Coyote appears as an exemplary trickster who can use rain and high water to serve his own ends. With a fellow hunter, Skunk, he plots to kill prairie-dogs. Later he attempts to deprive his partner of his share by recasting basic hunter ethics in terms of a sportive game.³ Coyote runs his race alone and is so exposed as being the fool. Even his reputation as heroic thief-of-fire of primeval times is being ridiculed in the process. He is reduced to a level at which he survives on other people's leftovers. At the end of the story he returns to his cornfield, sufficiently recovered for a new beginning as a potential equal of planter folk.

Coyote and Deer. Coyote approaches a doe as a potential equal, and as a fool he accepts her flippant advice. He burns his own children. Avenging himself he kills the Deer Woman in two ways, with arrows and witchcraft, which are both methods of *Homo sapiens*. The Deer, as ordinary victim of hunters, remains dead while Coyote by contrast enjoys

³A similar subterfuge to hunter ethics by Coyote is narrated below, in the story of Porcupine, Elk, and Coyote, pp. 41ff. For an excellent account of an actual narration of this story see J. Barre Toelken, "The 'Pretty Language' of Yellowman: Genre, Mode, and Texture in Navajo Coyote Narratives," in *Hasifrut/Literature*, Tel Aviv, 1975, pp. 211-235.

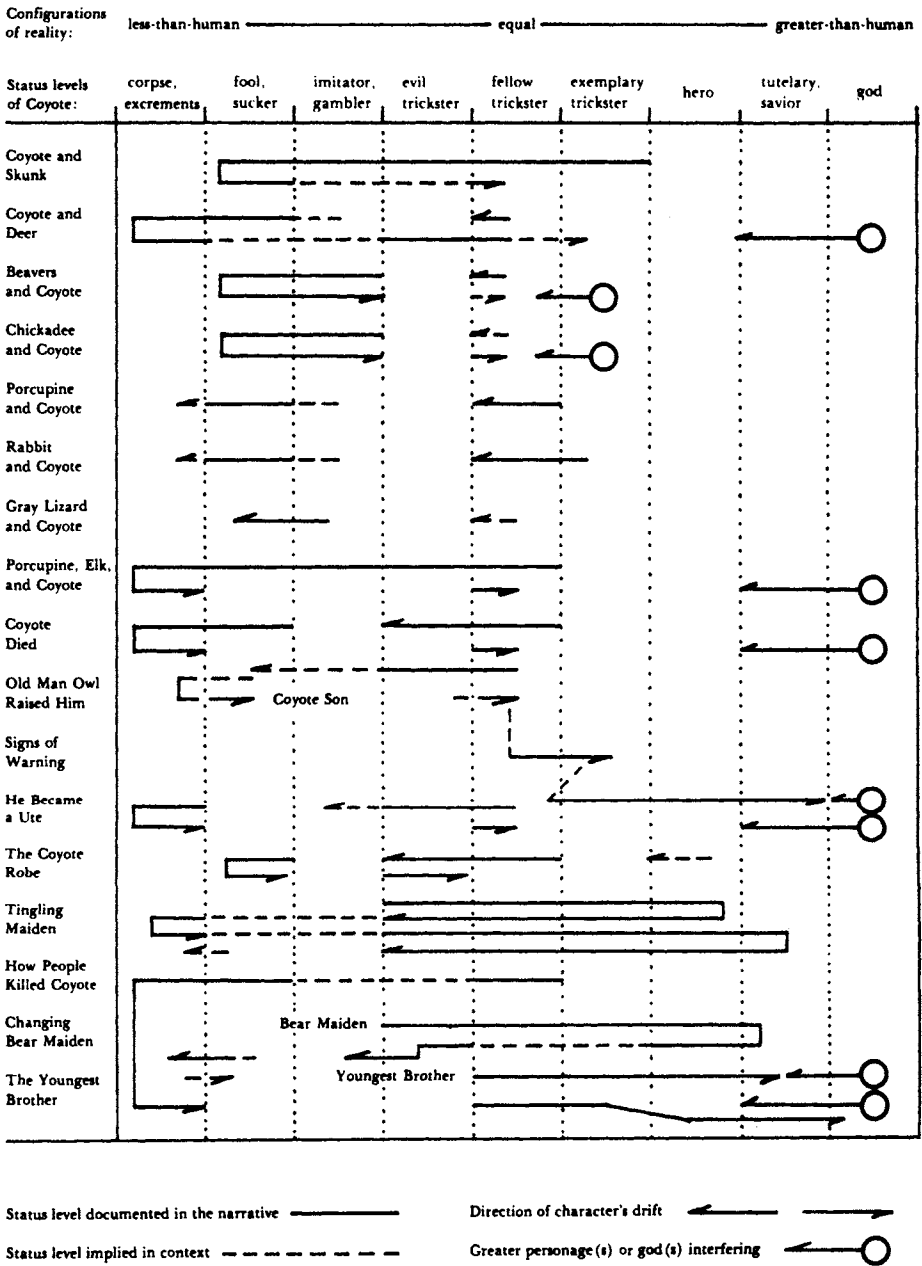


Fig. 3. Coyote's roamings among status levels in Navajo tales

the sponsorship of divine tutelaries in the sky realm. They resurrect Coyote's children and thus, implicitly, justify his lifestyle as a hunter.

Beavers and Coyote. Trying to imitate the apparent participation of Beavers in the divine condition of "prehuman flux," Coyote gambles and loses his skin.⁴ He stands exposed as naked fool. A reversal of his misfortune comes later when a fellow hunter-trickster gives him his spare coat. By virtue of his new appearance Coyote becomes potentially Badger's equal, but he nevertheless continues to behave as a foolish gambler.

Chickadee and Coyote. Considering himself a match for the playful Chickadee People, Coyote gambles his eyes and loses them. The birds in this story function as trickster-transformers, endowed with divine powers which are capable of stabilizing the primeval condition of transformational flux (see Footnote 4). They are given credit for setting the pitch-balls which Coyote now has as eyes. As a gambler Coyote makes things unpleasent for others, but his return to his children leaves him about midrange on the spectrum of ontological proportions.

Porcupine and Coyote. Failing to imitate Porcupine in his tricks of transforming bark into jerked meat, sticks into sausages, and noseblood into meat morsels, Coyote demonstrates that he is a dupe. His cooking of "light-colored" nose-blood suggests phlegm dripping into the cooking pot; thus, the narrative features a touch of soft scatology which, of course, reduces Coyote's status further. The parallel in *Hopi Coyote Tales*, Chapter 1, is a more complete narrative and is probably closer to the prototype of both versions.

Rabbit and Coyote. Coyote as hunter catches Rabbit, he thus proves himself at the outset to be the superior trickster. But the score is soon reversed by Rabbit who, as it turns out, is a skillful humanlike talker capable of talking Coyote into taking a chance. Though overall physically inferior to Coyote, Rabbit outsmarts his pursuer in many intelligent ways.

⁴"Prehuman flux" refers to the primordial condition, mentioned in Navajo and other American Indian mythology, which prevailed prior to the creative event that fixed all beings in their present modes of appearance. For other examples see below, pp. 35ff., 65ff. Developmentally, prehuman flux mythology is rooted in Stone Age hunter mysticism. It characterizes an extreme posture in the religious dimension of hunter thought. In post-hunting or sedentary cultures the paradisiac condition of prehuman flux equality and transformability is no longer appreciated. A clear example of prehuman flux transformability, defamed as trickery and witchcraft, can be found in "Coyote Learns Sorcery" (see Malotki, *Hopi Coyote Tales*, pp. 161ff). The term "prehuman flux" was first applied to Navajo mythology, and discussed, in Luckert, *The Navajo Hunter Tradition*, Tucson, 1975, pp. 133ff. Compare also Footnote 7, below.

Above all, it is Coyote's clumsiness with fire and hot pitch that renders him a less-than-Rabbit foolish dupe. A scatological exclamation indicates Coyote's lowest point. A "place where Coyotes usually defecate" is the equivalent of a human outhouse. This proverbial pun suggests that Coyote feels familiar splashings on his face without, in proper outhouse fashion, having also heard splashings below or behind him.

Gray Lizard and Coyote. Trying to imitate playful lizards, clinging to rolling stones, Coyote fails and leaves the scene as a fool. This story, which in its present shape contains no traces of the religious dimension, is being sung about in the Coyoteway ceremonial (see Footnote 2, above). Coyote, who is here obviously shown off as imitator-fool, is there fully identified with the divine sponsor of Coyoteway.

Porcupine, Elk, and Coyote. The story begins with Porcupine's successful trick, of killing Elk from the inside out. Throughout the narrative Porcupine remains the successful trickster and holds his own as a foil to the rather foolish Coyote. Coyote comes unto the scene as a potential equal but, immediately, plots to deprive Porcupine of his rightful meat. As player and gambler Coyote insists on a sports contest to undercut basic hunter rights. Porcupine is forced to give in, is even killed several times by the evil Coyote, but survives. When Coyote leaves to get his family, Porcupine secures all the meat to the top of a tall pine-tree. From above he succeeds in killing the entire Coyote family. The killing of the youngest Coyote, the potential savior-hero of the Coyote species, is heightened to a climactic spectacle. He is allowed to plunge to his death with a generous dose of scatological ridicule. Corpses of Coyotes and their excrements are valued equally low. Higher gods finally restore the Coyotes back to life.

Coyote Died. Coyote appears as a fellow planter, terribly attached to his corn. Trespassing against planter rights he appropriates Horned Toad's corn and hut by reducing the owner, hunters' fashion, to a meal. Coyote, as an uninformed predator-bungler, can not anticipate ghost trouble, something which sedentary planters thoroughly understand. The hogan in which the sedentary Horned Toad dies is claimed by his ghost as his permanent dwelling place. Coyote as hunter trickster is killed, from the inside out. He dies but is resurrected by higher sky gods.

In the second portion of this narrative Coyote begins in the role of a generous father, but he gambles his reputation. Plotting incest he fakes death, disappears for a period of four years, and reappears to marry his own daughter. He is found out. His former wife moves back in with him while his daughter gives birth in shame and abandons her son.

Old Man Owl Raised Him. The narrative at this point detours away from Coyote and features Coyote's son as its central character. As a castaway the son begins at the level of abandoned excrement at which

level the tricks of his evil father have made it necessary for him to begin. He is subsequently adopted by Owl People as a helpless (i.e. foolish) baby and raised to maturity by them.⁵

Signs of Warning. As a mature person, behaving sensibly and religiously, the Coyote Son is ready to meet persons who furnish him with trustworthy information. His fetus bag, a burned stick, a broken pot, a cane, a whisk broom, and a broken stirring stick appear not as mere heirlooms from the history of his family but in the form of fellow young men who know more than he and are capable of showing him the way. Anything in this world can momentarily reveal itself as greater; in like manner, his Owl foster parents suddenly threaten him as superior beings. He sacrifices religiously and now appeases his former foster parents as gods. Then, Little Wind becomes his divine informant and tutelary. Cultivating realistic religious responses toward these greater ones—Little Wind, Old Owl Man, and Old Owl Woman—the Coyote Son now matures into a hero.

He Became a Ute. The topic of this section is an understatement. Coyote's son, in fact, becomes the creator of the Ute Indians. He begins his ascent by coming to the Navajo camp and desiring only to be recognized by his nearest kin. Their embarrassment about his presence hinders them from responding positively. Once rejected, the Coyote Son is motivated by anger. He exercises shamanic skills in moving about by way of his separate shadow-soul. He ascends to hero status and continues rising toward godhood by creating and by saving his own tribe of people. Coyote's bastard son has become a Great One, a god, of the Ute Indians. The actual Coyote story, which was diverted to the life and adventures of Coyote's son, concludes quickly with the customary plot. On the Navajo side Coyote was restored by higher gods of the sky realm to his ordinary life as a trickster.

The Coyote Robe. Coyote now roams among the Holy People, greater-than-human beings of the Navajo pantheon. In passing he is mentioned as the past heroic thief of fire at Emergence Place, in primeval times. Nevertheless, Coyote is feared because he can behave as an evil witch, namely, as an ambivalent combination of hero and evil trickster. The story quickly lowers him to the level of a foolish child which does not understand the rudiments of commerce and monetary payment. He begs clothes, and when clothes are refused he begs for the currency with

⁵This Navajo version of the theme "from rags to riches," according to which an unlikely bastard son becomes a hero and divine being, has its counterpart elsewhere in Navajo mythology in the person of the shamanic Youngest Brother or the Sloppy One. See below, pp. 14, 22f., 85ff.

which he hopes to buy them. The mythical event in Navajo and other American Indian mythology, which has fixed external appearances of people in flux, and has attached skin-clothes permanently, is here projected into a clothing store of the Pueblo Indian type. The Spider People who finally fix and reduce Coyote to a four-legged and furry animal, carry themselves as beings who are greater than he. But, remembered by them as a hero and potential equal, Coyote is still feared for his evil tricks, i.e., for his archaic hunter behavior.

Tingling Maiden. As the suitor of Tingling Maiden, a potential equal, Coyote is challenged to rise and become the heroic slayer of Big *Yé'ü*. A subsequent hunting contest with Badger proves that he is a fellow trickster with superiority of a very untrustworthy sort. Four times he permits himself to be killed by the maiden he wishes to marry, but, with godlike skill, he resuscitates himself. Afterward, as her successful seducer he becomes the maiden's equal. Her and her brothers' habitat gets scented with Coyote urine. This is how Coyotes, in animal form, claim property and their territory. Even though we are told that the brothers hung their heads in shame, for the human storyteller and listener it is actually Coyote who finishes this episode on the status level of his urine.⁶

How People Killed Coyote. The episode begins with Coyote insisting that he be accepted as an equal by the other hunters. Driving animals toward the others does, from a human perspective, visibly reduce him to the level of being their hunting dog. When the hunters refuse his claim to equality, his share of horns, he avenges himself with hardening these. By determining the nature of mountain-sheep horns Coyote functions as a primeval trickster-transformer who can wield divine and creative power.⁷ Nevertheless, Coyote fails while attempting the mundane task of carrying home the venison. Decorating trees and the countryside with meat is definitely the work of a childish fool. Spider People finally entrap

⁶The scatological implications are central to this episode. Having to get fire wood, on four occasions increasingly higher up in the trees, suggests an increase in the contortions which would have been necessary in Coyote's posture, had he actually sprinkled his urine that high.

⁷In contrast to prehuman flux mythology, the trickster-transformer fixes the shapes of people and thus ends the primordial condition (see also Footnote 4). Whereas the theme, of the interchangeability of appearances among all living beings, characterizes the extreme religious posture of a hunter mystic, the trickster-transformer sponsors and justifies the trickery of everyday manipulation and hunting—thus the aggressive dimension at the left of the scale in Fig. 1. Of course, nothing hinders a greater-than-human trickster from doing his tricks and from presiding at the same time as an exemplary trickster, hero, or god.

him in their nets, and Swallows reduce him to a sacrificial *dema*-being whose hide furnishes materials for the subsequent permanent clothes of others.⁸

Changing Bear Maiden. Coyote now being left temporarily dead, the narrative focuses on his surviving widow who, aided by Coyote's earlier instructions, is now able to transform herself into a fierce Bear monster. Like her former husband, she also succeeds in saving herself and in pretending immortality, up to a point. She knows how to perform the exorcistic feather-burning rite and how to hide her vital organs and her breath-soul.⁹

The Youngest Brother. Bear Maiden, by virtue of her unique method of divination, is implicitly reduced to the level of scatological buffoonery. On the other hand, the Youngest Brother rises from beneath her urine and excrements. With intelligence provided by Little Wind he rises to the occasion, escapes the monster's snares in good time, shoots her life elements and so kills her (see Footnote 8). His monstrous sister is cut up and reduced to lesser entities: to wide-leaved yucca, Porcupine, Black Bear, Blue Bear, Yellow Bear, White Bear, Horned Rattler, Endless Snake and Stubby Bear. As a typical feminine offspring-oriented person, the Bear Maiden survives in this men's story only as a sacrificial dema-divinity. The Youngest Brother obtains geographical information from the Stubby Boys and knowledge to heal from the Rock Crystal People. As Father Berard has suggested correctly in his prefaces, the Youngest Brother episode belongs to Navajo chantway mythology. Human brothers are restored to life by a "sloppy" or youngest one who unsuspectingly becomes their heroic savior.

And what about Coyote himself? He was resurrected to new life by higher gods and was ordered to return to First Man and First Woman.

⁸Coyote here, and the Bear Maiden below (pp. 85ff.), are forced to surrender their present mode of being and to survive as partial beings. Such themes depart, of course, from the "prehuman flux" mysticism of archaic hunters. The term "dema" was first applied in 1948 to certain divine beings of paleo-planters, by Adolf E. Jensen. See the English translation of his *Myth and Cult Among Primitive Peoples*, Chicago, 1963. The physical remains of these "sacrificial" deities, since primordial times, have continued to grow into subsequent beings of the living world. Vegetational propagation, especially the process of budding, appears to have furnished the model by which one may understand dema powers in early planter religions.

⁹In Coyoteway mythology it is Coyote himself who was shot full with arrows. The removal of those arrows from his body explains the use of the Featherburning Rite in that chantway. In that tradition, of course, the origin of this rite is attributed to more dependable Coyote gods than is the case in our present story. See Luckert, *Coyoteway...*, p. 20.

Thus, according to this narrator, Coyote now dwells among the greatest personages of the Navajo pantheon.¹⁰

COYOTE IN THE HOPI TALES

Individual summary statements of all Hopi Coyote tales which are published in the next volume of "American Tribal Religions" would seem out of place in this introductory essay. Nevertheless, a comparable diagram to Figure 3, of Coyote's Hopi range, could provide a helpful perspective for the reader who after completing this volume will surely want to track Coyote into Hopiland. Hopi Coyote tales move far less in the religious dimension than their Navajo counterparts. The primary reason for this might well be the fact that Coyote, a formidable fellow archaic hunter-trickster, becomes less of an exemplary model where people are committed to live together as sedentary planters. In an orderly village the behavior of an archaic hunter trickster is severely out of place.

In most Hopi Coyote tales the plot comes straight to the point. Coyote is ordinarily reduced to his lowest possible status, a corpse, and is abandoned there. Only in the story of Coyote and the Blue Jays do we have the semblance of a reversal and limited restoration. By and large, the Hopi Coyote is a fool and falls victim to better tricksters. He even misunderstands the aim of witchcraft and loses his life because he foolishly surrenders his predator identity.

An obvious exception are the three lengthy narratives, Chapters 19, 20, and 21, in which Coyote unambiguously moves in the greater-than-human dimension. These stories raise him to the status of a hero and a savior of human folk.

Coyote's encounter with the So'yoko ogre begins with his getting caught and captured. But then, imprisoned together with a host of Orayvi children, Coyote organizes an effective liberation plot. He does so with a quite reasonable balance of self-interest, cooperation, and altruism. He leaves the scene, finally, receiving applause from the people of Orayvi for having become the hero-savior of their children.

The Coyote who discovered the Korowiste kachinas begins his career in a rather non-eventful manner. He behaves consistently as a nice and decent Hopi village boy would, or should. His concern for others, tutored by a reigning matriarch who is his grandmother, and his subsequent

¹⁰A similar cosmic dimension of Coyote has been documented, aside from the context of Coyoteway, in relation to the Deerway *Ajilee* ceremonial. See Luckert, *A Navajo Bringing-Home Ceremony*, Flagstaff, 1978, pp. 17-20.

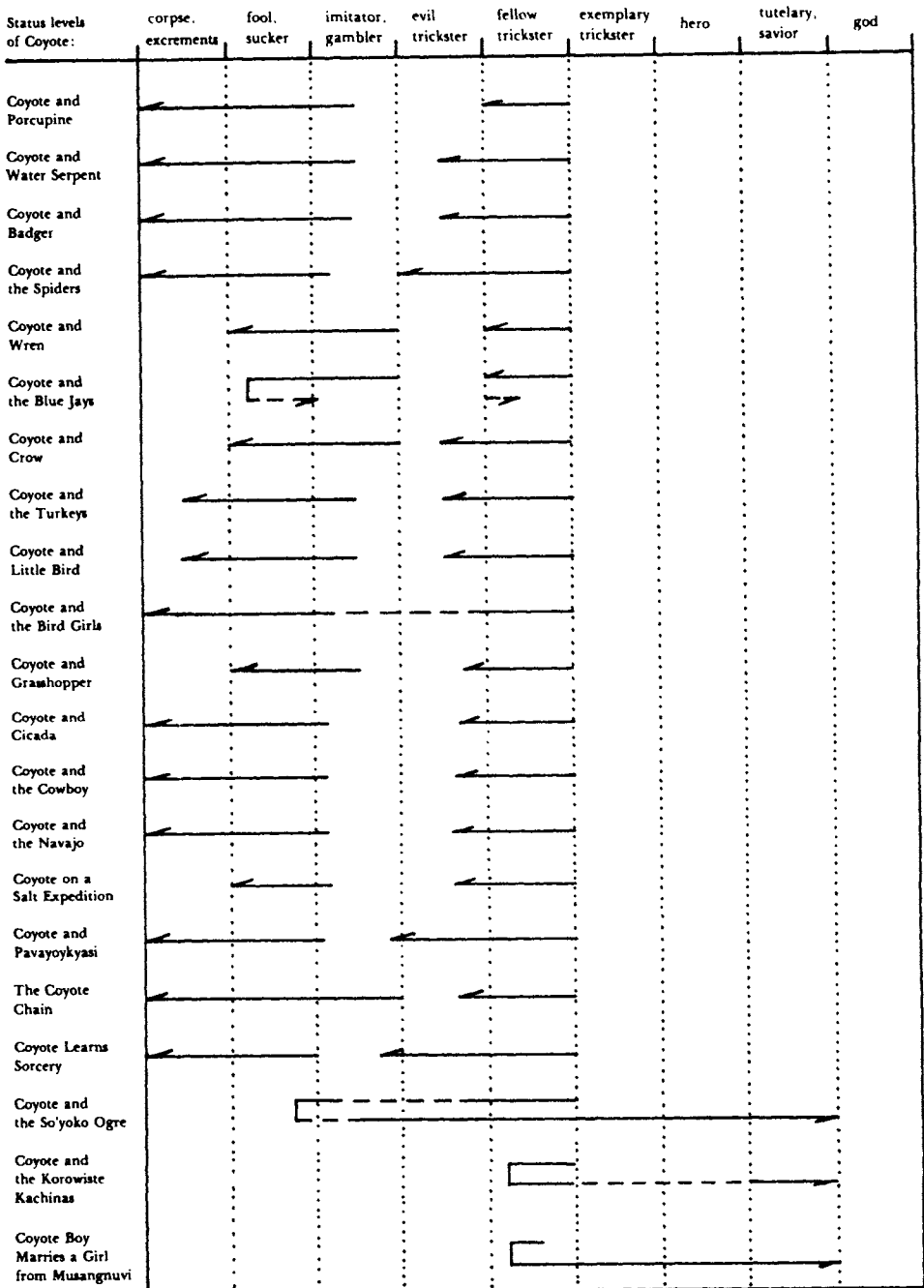


Fig. 4. Coyote's roamings among status levels in Hopi tales

bravery in facing packs of domestic dogs, add all up to a positive lesson in Hopi village ethics. Coyote does not become an only savior of the people at Walpi. As a temporary bringer of food and seed corn he leads in the end the divine providers themselves to the village. As the generous mediator of a group of kachina saviors, the humble Coyote is himself celebrated as a co-savior of the people.

The legend of Coyote Boy at Musangnuvi is built around an ordinary romance. Many interesting observations about the different lifestyles of sedentary Hopi planters and archaic predator-hunters are being offered as the plot develops. Coyote's odd ways are not deprecated in this narrative as being something witchy or evil, nor are they ridiculed as being foolish; rather, Coyote's relatives, who are all wild animals of the open range, come through splendidly on his behalf. They live up, as well as hunter folk can, to the expectations of their new sedentary planter in-laws. Coyote himself tries very hard to do something great for his relatives and for the other villagers of Musangnuvi. He does so hunter-style. In evolutionary-historical perspective Coyote, as procurer of wild animals, functions at the turning point between the era of hunters and the subsequent period of domestication. As the friendly companion of a human group he acts the role of an archaic hunter shaman. He is a mediator of animals who already has learned how to master the role of a Master of Animals, the last and greatest type of god of the hunter era. When his scheme as savior-supplier of animals is foiled by an unidentified village villain, Coyote lapses into the role of an even more ancient trickster-transformer, namely, of a divine being who in primeval times has ordained territoriality for all the hunters' game animals.

Author's Prefaces

PERTAINING TO THE "TROTTING COYOTE"

Coyote stories served educational purposes. They pointed out the moral that an inordinate ambition to equal others in accomplishment invariably leads to failure. Coyote's ambition to duplicate the feats of others, or to enrich himself at their expense, led to his downfall. In like manner, not all are destined to be wealthy, to be men of social prominence in the tribe, such as headmen and singers. Not that industry, thrift or ambition are tabu, but the child should early be impressed with the necessity of staying within proper bounds. Stories were preferably told in the winter months, when the father would relate them to his children and by opportune inquiry induce them to repeat them to their mother.

In the opinion of some, the complaints and decisions against younger people in the native courts are largely due to the neglect of this feature of Navajo home life. "Coyote stories should be told at the homes again," a judge in one of the native courts suggested, "and the stories should be followed up by instructions as was done of old." While numerous, the Coyote stories alone would not suffice for the long winter months; games were an additional diversion.

The Moccasin Game was recommended to children as another method in training. Too much sleep makes people lazy, they were told, and in order to avoid that, the winter and summer months should be equally apportioned for sleep. The Moccasin Game is still good pastime for nights during the early part of winter. Then, too, children were urged not to lose their temper whenever they lost their guess during the game.

Cat's Cradle, too, was an occupation which frequently replaced story telling or was combined with it. Good storytellers kept their children in suspense, I suppose, when they related such stories as "The Woman-who-dried-them-up." This story occurs elsewhere in this series and tells how the Spider Woman made a Cat's Cradle figure of many stars in which she safely protected the hero from detection by this woman. As Cat's Cradle figures are quite numerous, the story could be elaborated and extended over days and months. Not only that, but each figure

could be explained to the children. They could then be allowed to try for themselves until they acquired ease and proficiency. Concentration was chiefly sought by such diversion, because the figures themselves, and the making and unravelling of them, require much attention before the knack of Cat's Cradle can be acquired.

Story telling was not strictly confined to the roamings of Coyote. In general, stories are often popularized condensations of elaborate legendary (i.e. mythical) accounts. A few stories of the Trotting Coyote are given here as told by our friend, Curly *Tó Aheedlínii*, of Chinle, Arizona. Albert Sandoval, who acted as interpreter, has added the suggestions which I have given above.

Frequently it becomes difficult to draw the line between the independent roamings of Coyote, as told in the Coyote stories, and journeys undertaken by him for First Man. The stories in this section portray Coyote as an independent agent, nevertheless, as being protected by the supernaturals. Journeys undertaken for First Man are often embodied in the origin myths.

RAISED BY THE OWL

The following story, which Curly *Tó Aheedlínii* entitles "Raised by the Owl," is one of the popular series of "Trotting Coyote" stories. The same story, but in an entirely different setting, was told by Barney Bitsili of Tohatchi, New Mexico, at the Crystal Summer School of Anthropology in 1929. Barney's account, however, was flavored with too many digressions to be satisfactory. It impressed us rather as the ramblings of one unfamiliar with the true story. Curly's account, on the other hand, presents a plausible connection of events in the life of Coyote, and his eventual restoration to life by the supernaturals of the sky is evidence that the entire story is part of the Trotting Coyote series. On the whole, the style is facile and portions of it, such as the speech of the dying Coyote, are models of classical expression. While the incestuous union of Coyote with his daughter is not approved of, but is punished with death at the hands of their offspring, no particular emphasis is laid on the criminal aspect of this unnatural union. The chief purpose of the story seems to be to show the origin of the several warnings mentioned in it. The moral conveyed evidently is that such warnings should always be

Editor's Note: Another version of "Raised by the Owl" was dictated to Father Berard by River Junction Curly. Father Berard's translation of that narrative has been published in Leland C. Wyman, *The Mountainway of the Navajo*. Tucson, 1975, pp. 245-258.

heeded. To ignore any unusual noise in one's interior, or the ringing in one's ear, twitching of the nose, pricking of the skin, or bad dreams, is to face danger at one's own risk. A journey which may have been planned, or a call on a singer's services, a plan to engage on a certain occupation, or the like, should be postponed for the time being, until such omens cease. This practice is still faithfully observed. The educational purpose of this particular story is therefore evident.

COYOTE AND THE CHANGING BEAR MAIDEN

The story of the Maiden-who-changes-into-a-bear is assigned to the Trotting Coyote stories by the informant, Curly *Tó Aheedlínii*. This Bear Maiden, however, is frequently mentioned in song as a dangerous being, a Monster, and is often confused with the Tracking Bear, which was slain by Monster Slayer. This confusion is extended also to the slayers of Monsters who, in song, are frequently mentioned together: Monster Slayer, Born for Water, Changing Grandchild, and Reared Underground. In the account of Flintway, and elsewhere, the hero Reared Underground is almost invariably mentioned as the slayer of Changing Bear Maiden. His name is accounted for by the fact that he was hidden from his sister in a pit under the fireplace, as the present narrative records. Where the Reared Underground personage is mentioned conjointly with the Bear Maiden, it seems reasonable to apply the name to her youngest brother who slew her. As mentioned in the present narrative, he then became the creator of various animals and plants.

On the other hand, Reared Underground is interpreted by some as a name given to Monster Slayer, the son of Changing Woman. She had hidden both the Slayer and his brother, Born for Water, in a dugout. She had allowed them to leave this pit only after sunset when visiting Monsters would not frequent the premises. All accounts of the origin of Monsters seem to agree that Monster Slayer eventually killed the Tracking Bear and created the several species of native bears from its limbs. This interpretation can be accepted whenever a Slayer is mentioned in reference to Tacking Bear.

I find the same story of the Changing Bear Maiden incorporated in Upward Moving Way. The same features—such as the twelve brothers, the hunting episode of Badger and Coyote, the killing of Coyote repeated four times, the slaying of Big *Yé'ü* and the final marriage of the sister to Coyote, the hunting incidents regarding the horns of Mountain Sheep and the weight increase of pemmican, the death of Coyote at the hands of the Swift (Swallow) and Spider People, the change of the girl into a Bear, the death of the eleven brothers at her hands, her own death at the

hands of the youngest brother and the revival of the brothers—are almost identical in the two accounts. The Upward Moving Way account was given to me in 1910 by the late *Gishin Biye'*, son of the late Cane Man. Unfortunately, it is not a textual record in Navajo. Many of the finer points for accurate comparison with the present text are thus lost. There is, however, sufficient material in that English version for a comparative estimate of the present account.

The purpose of the English Upward Moving Way version appears to be to account for the defeat of Big *Ye'ü* who was, supposedly, the last of the dangerous Enemies or Monsters. It is given therefore as a sequel to the account of the slaying of various Monsters by Monster Slayer. Since the purpose of that account of the slaying of Monsters is to demonstrate the connection of Monster Slayer with Upward Moving Way, the sequel of the Changing Bear Maiden demonstrates again its connection with the same rite. The English version does not assign a name to the youngest brother, and in this particular aspect it agrees with the present account. The English version (of Upward Moving Way) is quite consistent in showing a ritual bearing of the entire narrative. The youngest brother is enclosed in the pit, where he is supernaturally informed of the death of his brothers. Each time he is told to sing; the place names are mentioned where Bear Maiden kills her brothers, and she gives the name of Sun and Moon alternately to the four slaps which cover the pit. Finally, the youngest brother sings songs as he is pursued by his sister and as he kills her. He then distributes her limbs to produce various plants and animals. He himself revives his brothers and becomes their leader. In this final phase of his life his name is mentioned as the Dwarf Boy, a name which the other eleven brothers also assume. The twelve are therefore known in legend as the Dwarf Boys. A ritual bath and drink completes their restoration. The remark in the English version, stating that in reviving his brothers he used a song taken from the Awl Way, seems to indicate that the Upward Moving Way came into possession of this feature by a contribution from the Awl Way ceremonial.

As of now I have been unable to obtain a textual account of the Awl Way rite. This ceremonial seems to have gone out of use, like several others. The references which the Upward Moving Way account makes to this rite, in this Bear Maiden story and elsewhere, seem to permit the conclusion that the rite in its essential features has been absorbed into

Editor's Note: Father Berard's *Upwardmoving and Emergence Way* was published as Volume 7 in the American Tribal Religions series. *Women versus Men*, another one of Curly's dictations, which constitutes a portion of that same emergence myth, was published as Volume 6 in this series.

other ceremonials. While it cannot be established definitely yet, that the story of Changing Bear Maiden was originally part of the Awl Way rite, or that now it definitely should be assigned to the Upward Moving Way, I am much inclined to assume it's ritual significance—more so, at any rate, than Curly ascribes to it in the text.

As a fine example of a popularized account of a portion of a ceremonial myth, it can be ranked with Curly's other popular narrative of the Bead Way ceremonial. Since Curly himself admits his unfamiliarity with the Bead Way rite, his statement concerning the Changing Bear Maiden story as belonging to the Trotting Coyote series, may be accepted on the merits of his narrative.

In the preceding discussion I have given my reasons for rejecting Curly's view. Exacting, as we know Navajo ritual to be in numerous details, the frequent reference and great importance ascribed to the Changing Bear Maiden, and to Reared Underground whom we accept as her slayer, are difficult to explain in a more popular Coyote story—as Curly would have it. His very meager account of the resuscitation of the eleven brothers by the Rock Crystal People, and in turn by the hero and each revived brother, is not told in sufficient detail to complete the picture. One gets the impression that he merely mentions the Stubby Boys and Rock Crystal People but is unfamiliar with their true connection with the entire scheme of the story. This is proper, of course, in a popular story, just as the standardized formula of recording the revival of Coyote by the Sky People is in accord with the usual run of the Coyote stories. The various details given, about the flight of the youngest brother from his mad sister, remind too much of ritual matters to fit in an educational story for children—if this were indeed recognized as the purpose of the narrative. These considerations have induced me to treat the narrative as a separate whole which, in my estimate, is merely forced into the Coyote series by causing Coyote to be revived by the Sky People. In the Upward Moving Way account the slain Coyote is not revived, and in both accounts the Changing Bear Maiden is destroyed forever.

PART ONE:
THE TROTTING COYOTE

1

Coyote and Skunk

1. From there he started again for his home at Huerfano Mountain. From there Coyote returned. In time he had started out again at noon of a cloudless day. It had become frightfully hot. He was trotting right along, but stopped suddenly, looked up and said: "It certainly is hot! I wish it would become cloudy for me!" At once clouds appeared. "I wish a person could trot along with a little sprinkle!" he said. Immediately he was trotting while it sprinkled on him. "I wish it would rain some more on a person," he said. And really, he was trotting along with more rain falling upon him. "I wish a person could trot along with water oozing from (between) his toes!" he said. And according to his wish the water was actually oozing from his toes as he trotted on. "I wish a person could trot along with water reaching his ankles!" he said. As he had wished, he was trotting in water which reached his ankles. "I wish a person could trot along in water the depth of one's arm!" he said. And as he had wished, he was trotting in water the depth of his arm. "I wish a person could trot along with (water) in line with his spine only!" he said. And as he had wished, he was trotting with (the water) in line with his spine. "I wish a person could trot along with only his ears extending out!" he said. And as he had wished, only his ears extended out as he trotted on.

2. "I wish it would float a person down now!" he said. Straightway he began floating. "I wish a person could float out to a Prairie-dog colony!" he said. He floated out towards a Prairie-dog colony. "I wish a person could land on debris!" he said. As he had wished, he landed on debris. The water had all moved away. He lay there without the least sign of life in him. Shortly thereafter a Skunk passed nearby on his way to water. "Look here, My Cousin, come over here to me," he

(Coyote) said. He (Skunk) went there to him. "The hated one has actually died,' you will tell about me, My Cousin," he said. "He has been washed ashore, worms are eating him,' you must tell about me! Under me you will bury four wooden clubs!" he said. And immediately he buried those four desired clubs under him. "He is worm-eaten,' you will tell about me! Sprinkle rush grass around my anus and my mouth!" That (Skunk did and) sprinkled rush grass around his anus. Then he started back and returned home.

3. "That hated one is really dead, he has been washed out!" he said. "What could kill that thing! You speak as one telling a lie!" "Nevertheless, let one of you go and see!" he said. So the Jack Rabbit started out and came there. When he got there he found him lying there with no sign of breath in him. After merely taking a look at him he started back and reached home. "Nevertheless, let two of you go!" and two started out. When they came there he lay there with not the least sign of breath in him. The two went home again. "It is true, he is dead, he has washed ashore," they said. Well, let three of you go (just to make sure)!" "Immediately they went there but (as before) found him laying, with not the least sign of breath in him. "It is true, that hated one is dead; he is wormy," (they said) upon returning. "Nevertheless, let four of you go!" was said. Immediately four started. "Walk around him very carefully!" he said to them. Again they came over there and found not the least sign of breath in him. "Well, it is true, he is really dead, he is wormy," they said. When they returned here they said: "There can be no doubt about it, that hated one is really dead!" "In that event we ought to celebrate this favor (fortune) by a dance! Tell the people round about to gather!" it was said.

4. The news was then spread among the people, who gathered in great numbers. Living beings of all kind came together. From here they moved in a mass and came to the place where he lay. There they began their movements, encircling him while singing. "Little Prairie-dogs are dancing in a circle, little Prairie-dogs are dancing in a circle," were the words of their song. Suddenly the Skunk said: "People ought to be looking upward when they dance!" But he had urinated upward and his urine had fallen into the eyes of those who had raised them. You should have seen all the doubling up, all around! The supposedly dead Coyote jumped up and snatched up the clubs mentioned. And how he used these on them! Some of them reached safety, they say.

5. And so he has killed frightfully many. "Where can we roast them in ashes, My Cousin?" he said. They carried them to the slope of a nearby hill. They dug four trenches in which they built a fire with small sticks. When these were burnt up, they raked them into the ashes

at these four places. Then, suddenly, he said: "Let us run a footrace, My Cousin, around Crystal Mountain!" "No, I cannot run fast, my limbs are short," Skunk said. "Just the same, we will run the race, My Cousin!" he said again. "No, my limbs are short," he said. "Oh no, we will run the race just the same, My Cousin," Coyote said. "No, I cannot run fast, my limbs are short," Skunk said. "Oh no, we will run the race just the same! You run ahead (and have an advantage), I will follow!" Coyote said.

6. Immediately Skunk started out. Not far away there was a ridge over which he ran. It so happened that there was a badger hole, into which he immediately crawled. The entrance he closed with dodge weed. Quite a time elapsed before Coyote came running along over the ridge. He had made a fire, and raising smoke he was coming along. He dashed close by the Skunk without seeing him. After he had gone, (the Skunk) came out. In the distance, that Coyote was floating around Crystal Mountain. And so he (Skunk) started back and returned to the place where they had covered them with ashes. Immediately he took out all those that had been placed in the center. At the edges he put scrubby little prairie-dogs back into the trenches. Those taken out, he packed up to a high rock shelf, where he sat, eating them.

7. Meanwhile the Coyote we speak of was coming along in the distance. It was a sight to see him constantly moving his head in every direction and raising smoke as he ran along! And so, it seems, he returned. Having accomplished this, he lay in the shade on his back, rubbing his chest with moist soil. "Wonder what became of that cousin of mine! Wonder how far back the poor fellow is trotting along! There simply is not anybody to compete with a person the way I finished that run!" he said. "No short-limbed fellow can ever expect to compete with my running," he said. "I may as well rake them out! I must have gotten hungry. Who knows when he will ever come along!" he said. With that he picked up a stick, poked out one of those little prairie-dogs and made it appear as a black spot (getting smaller) in the distance where he threw it. "I could not eat the others (the big ones) if I ate that!" Again he raked around the other side and got out another little prairie-dog. Again he made it (dis)appear as a black spot as he threw it in the distance. "I could not eat any of the others if I ate that!" he said. In vain he was poking around in the four trenches. "There is not a thing, look at that!" he said. He gathered up the casteoff small prairie-dogs again. "You did this, Urinator! Who but you would do this! You did this, I am positive!" he said.

8. He then began to track him. He found his tracks up to the base of the rocks, then lost them. In time (he discovered him and) said: "My

Cousin, give some of my food back to me!" The spine from which the meat had been cleaned, leaving the bone only, he threw down to him. You should have seen him pounce upon it! "It usually is my good fortune to get this!" he said. And you should have heard that *gees gees* sound! Again, he threw down the mass of intestines to him. My, how he pounced upon it again! "This string usually drops my way!" he remarked. Without chewing it he swallowed it. Then he threw one of the hides down to him, again. "This fluff usually drops my way!" he said. One of the heads, too, he threw down to him. You should have seen him take after it! "This, which makes a crunching noise, usually drops my way!" he said. Up to this point the full count was made. From there he started to return into the Rock Canyon and arrived at his cornfield where, just in the surroundings of it, he was looking for tracks, they say.

2

Coyote and Deer

9. Again he returned to Huerfano Mountain, and from there started out to visit his family. On the way he ran upon a doe (who happened to be) coming along with her young ones. "How is it that you have such pretty children with such beautiful spots? What do you do to them?" he asked her. "Well, I do it this way! I put them inside of a rock trap and build a big fire at the exit. When the sparks fly from the fire on them, it becomes white in these spots. In that way they appear to be spotted," she told him.

10. From there he returned to his children and at once went in search of a rock crevice, and really found one. Immediately, it seems, he led his children over there and brought them inside the rock shelter. At its entrance he built a big fire. What a sight those children of his were as they ran around, crying! And after a short time they died of the heat. When it was too late he scattered the fire (which) he had built. "Look, how my children are actually laughing at me!" he said.

11. From there he went to find that doe. He had made a bow and arrows for himself, and again came to her. "My Cousin, be on the lookout, these humans are mean," he told her. "They may shoot you. Therefore be on your guard, My Cousin," he said. Then he lay in wait for her and, at close range, where she was leading her children, he shot her. Then he ran away over the ridge without having been seen by her. And so, doubling back out of her range of sight, he again returned to her. "What has happened to you, My Cousin?" he asked. "They shot me, you see!" "Did I not tell you not to let them do it? Let me sing over you!" he said to her. "All right, do so, My Cousin!" she said. Immediately he left her. Somewhere he pinched off the thorns of gray cactus and the spines of all kinds of yucca. These he ground up, right there, and returned to her with them.

12. Immediately, it seems, he began to sing over her and mixed the powder in water for her. "They begin to swell, they begin to swell!" (he said). "What is that you are saying, My Cousin! You actually said (let them) begin to swell!" she said to him. "No, I said I wish they would sink, I wish they would sink," he answered. And immediately he gave her the dish with the medicine which he had prepared for her, some he sprayed on the arrow wound. Immediately she began to feel the burning at the arrow wound, and swelling set in. In a very short while she became all bloated. It had killed her and she died.

13. And it seems that, from above the skies, those children of his were restored to life again by Spotted Thunder, Left-handed Thunder, by Spotted Wind, and Left-handed Wind, they say.

3

Beaver and Coyote

14. After that, it seems, he was roaming about again and had come to the Beavers next to the river. These were hoop-poling and betting their skins with one another and thus were winning them from each other. And so, it seems, they would remove them for one another and then would jump naked into the water. From there they would come out again in skins which were great to look at and pretty, as if thoroughly shaken out.

15. Now it was in Coyote's, First Scolder's, presence that they were doing this. "Stay away from here Coyote, First Scolder, do not let this place become uncomfortable on your account!" they told him. "Hm! Roamer, is it? First Scolder, is it? A person roams, does he? A person scolds, does he? Should not an old man, who is intelligent, be called by that name?" he said. "In matter of fact, I alone use common sense, for your benefit!" he said. "I am going to put up my clothes against yours," he said. "Do not be talking so. Stop it! Coyote, First Scolder! Go elsewhere!" someone told him. "And yet, I am betting my clothes," he said. "Do not say that, Coyote, First Scolder, go elsewhere!" he told him. "And yet, I am betting my clothes, I say," he said. "Stop your nonsense Coyote, First Scolder! Your crying is unwelcome, go elsewhere!" he told him. That made it three times. "I surely came to a most pleasant place, My Cousins, My Fellows!" "Stop your nonsense, Coyote, First Scolder! Your easy crying is bothersome, go elsewhere!" someone told him.

16. And so this made it four times. "Hm! This is surely a fine place I came to! How can anyone think of leaving it! I am still betting my clothes!" he said. "What can be done with a thing like that! Come on! W in his clothes from him!" someone said. Immediately, it seems, he

put up his clothes for a bet and one of them began hoop-poling with him, and soon won his clothes from him. And when they began to pull off (his fur) he began to whine. And when they were pinching the black tip of his nose, he was saying: "*Hahá!* Easy, My Cousins, My Fellows! It is getting unbearable! *Oh, ah, há!*" You should have heard him whine, while they were pinching the fur from him not without much difficulty.

17. Now, it seems that he had in mind to imitate what he had seen the Beavers do. When they had lost their furs they would plunge into the water and come out of there again with new furs. "I will do the same," Coyote was thinking. And so he plunged into the water, but always floated out naked, and failed. So (they said): "What can you do with an old thing like that! Kick him in with his cousin!" And they kicked him into a badger hole, naked as he was. There, it seems, his cousin gave him a fur and, unexpectantly, he returned out of there with clothes on himself. The Badger had given him his fur. "I am again betting mine against yours," he said. "Let him talk!" they said. He failed and simply ran away from there.

Chickadee and Coyote

18. It seems he was running around again when he came to a place where the Chickadee People were throwing their eyes up in the air. "I surely came to a beautiful place, My Cousins, My Fellows! Put me through that motion!" he said. "Stop talking, First Scolder! Go elsewhere!" they told him. "No, put me through that," he said. "Stop talking, Coyote, First Scolder, go elsewhere!" they told him. "No, put me right through that, My Fellows, My Cousins!" he said. "Stop talking, Coyote, First Scolder, go elsewhere!" they told him. "Just the same, put me through, My Fellows!" he said. "Stop that nonsense Coyote, First Scolder! Your soft crying is bothersome. Go elsewhere!" they told him. "Put me through just the same, My Cousins, My Fellows!"

19. And this someone said: "Poke his eyes out for him!" And so someone poked his eyes out as he desired and immediately tossed them up a pine tree. Right there they stayed. With empty eyesockets he sat there. He squatted down below the tree and sat there, saying: "Return into my eyesockets!" Somebody blew them upon him. They returned to his eyesockets. "Do that another time!" he said. He again poked his eyes out, and tossed them to the tip of a spruce, where they stayed. Below this he again squatted down. "Return to my eyesockets!" he said in vain. Right up there (they stayed) without returning to his eyesockets, they say.

20. "What can be done with a thing like that! Push pitch balls into his eyesockets!" someone suggested. Immediately one of them pushed some pitch that was handy into his eyesockets, while he (Coyote) asked in vain for another trial. "No, go elsewhere Coyote, First Scolder! Wherever you are you make it unpleasant!" they told him. "No place is sacred to you, go elsewhere, get away from here!" they told him. Then, it seems, he started off for Huerfano Mountain and returned there. From here he came into the Rock Canyon (Sacred Canyon) just to see his cornfield there. Then (he) again returned to his children.

5

Porcupine and Coyote

21. Then he was running around again and, unexpectedly, ran upon Porcupine. His home was made of bark, he found. And so, it seems, he raked the hot coals out of (the fire). The bark of which his home was made he laid on the hot coals which he had raked out. That bark, it so happened, turned into a fine jerked meat stick. As it was very fat, he roasted it. There were also two sticks; very, very slim ones, which he roasted in ashes. They had turned into fine sausages. There was also an earthen bowl into which, after poking up his nostrils with an awl, he allowed his noseblood to drip. The yellow earthen bowl he also placed on the fire. It (turned into) fine small morsels of meat, cooked in grease, which he set down before the (expectant) Coyote. You should have seen him eat!

22. After finishing it all, he said: "You ought to come to see me sometime! I think I can do the same thing!" From there he returned home. Then, it seems, the Porcupine started out to follow him. To his surprise he had made his home of bark; from two very slim twigs he had scraped the bark; an earthen bowl he had made too, the awl as well. And (he) was sitting by the fire of which he was quite proud.

23. He (Porcupine) went in to him. "What has happened, My Cousin! From where do you come?" he said to him. "Oh, nothing, I am just walking around," he answered. Immediately he raked out the hot coals. Coyote did, it seems, try in vain to duplicate him. Upon the hot coals, just raked out, he placed the bark mentioned, but, unfortunately, it went up in flames for him. "What is it doing? Why! I always was able to do that!" he said. The two scraped twigs he also laid into hot

ashes; but these, too, unfortunately, just went up in flames. "Why does it do that! Why! Time and again I made them!" he said. Next into the earthen bowl, which he made, he was vainly poking up his nose with his newly made awl, but only light colored blood dripped in. He also set this on the fire; but its contents, unfortunately, burned out again. "Why does it do that! Why! Time and again I did that!" he said. In this way, it seems, he failed, without having imitated the other person, they say.

6

Rabbit and Coyote

24. And so, it seems, he started out again. Suddenly, a Cottontail jumped up at his feet. In no time he overtook and caught it. "Wait, wait, wait, My Cousin, first let us tell each other something!" that Rabbit said. "No, you will run away from me!" Coyote said. "I will sit at your crotch while we are telling each other," he said. "All right, then!" Coyote said. "What is it you are going to tell me?" Coyote asked.

25. "The arrow of a human being, from where does it move out, My Cousin?" Rabbit said. But Coyote said: "It moves out of his mouth!" The Rabbit said: "No, it moves from over his shoulder." "No, it does not. It moves out of his mouth!" he replied. "No, My Cousin, I ought to know it very well, as he (the human hunter) carries it around me (where I hide). Therefore it moves out over his shoulder," he said. At the same moment he jumped up across his shoulder. You should have seen how he grappled any old way—but in vain! Then he took after him. Just when he was about to overtake him he kicked a rotten stump of yucca against him. The Rabbit did this, just when there was no place to escape. You should have seen Coyote roll over with that rotten yucca stump! Meanwhile, it seems, he was running on over there, and ran with all his speed towards a hole. When at the edge of a bluff he had very nearly overtaken him, he ran into the hole.

26. In this way, it seems, by running too far, he (Coyote) plunged down over the bluff and landed right at the base of it. "Hm!" he said, "that surely was very unfortunate!" Then, it seems, he returned up above where the Rabbit had run into the hole. He was looking into

the hole when he could see the white spot of his rear end close-up. "I must smoke you out!" he said. But the Rabbit asked: "What with?" "Oh, with dodgeweed," Coyote said. "That I usually eat!" "Then with cedar!" "That I usually eat!" "Then with pinyon boughs!" "That I usually eat!" the Rabbit said. "Then, positively, with sagebrush!" "That I usually eat," Rabbit said. "Pinyon pitch it will be! I will smoke you out with that! That is settled," Coyote said. "*Ouch!* This time I will surely die!" Rabbit said.

27. And so he looked for pitch and brought a great amount of it. Then, it seems, he built a fire at his entrance with slim twigs. You should have seen that smoke twist into the hole where he was and watch Coyote blow it. "It is getting unbearable, My Cousin! Get closer and blow it (get it over with), I am in a dying condition (and shorten my suffering)," said Rabbit. And thus, when the pitch which he had brought had caught fire, he (Rabbit) kicked it against him. You should have seen it splash into his face! "There ought to be a splash when (something soft) hits my face!" said Coyote. From his face (so treated) he wiped all the hair (adhering to the pitch). "What do you think of that!" Coyote said. He made of it a place where Coyotes usually defecate, they say.¹

¹That is, of the Rabbit Home which usually defies the efforts of Coyote.

Editor's Note: For an alternate interpretation see page 12, above. The "place" may be Coyote's face.

7

Gray Lizard and Coyote

28. From there, it seems, he started out again and came to the Gray Lizard People. With thin stones, which they had chipped round and nicely prepared, they were rolling themselves down a slope, when he came. "There comes First Scolder," it was said. "What is going on here? I surely came to a good place," he said. "My Cousins, My Fellows, what are you doing, anyway?" he said. To those occupied with rolling themselves on thin stones he said: "Show me how it is done!" "No, stop saying that, Coyote, First Scolder! Get away! Go elsewhere!" they told him. "No, show me just the same, My Cousin, My Fellows!" he said.

29. So, it seems, someone set one of the thin rocks for him on edge and spit on it for him. He leaped there and, (when) someone blew it four times against him, you should have seen him, stuck to it! Then one of them gave it a start down that slope, and with that tail of his waving in the wind it rolled him out toward the base of the slope. There he jumped off and brought the thin stone back to them. "Another time," he said. "No, stop saying that, Coyote, First Scolder, go elsewhere!" they told him. "No, just let me do that again!" "Do not bother about him. Let him talk!" they said about him. A thin stone, like this (one) they were using. He chipped off (from it) and made it circular. In vain he would leap on it. He failed completely, they say. It did not work for him. From there he started back home again.

8

Porcupine, Elk, and Coyote

30. Again he had been walking along the river shore and lay down to sleep. During that time a Porcupine was walking around on the other side along the shore, when an Elk came to him. "My Elder Sister, please, carry me across. I am dying to reach the other side where I want to look for food!" the Porcupine said to that Elk. "All right then, sit on my back!" the Elk said. "No, if you shake yourself, I may fall into the water!" he said. "All right then, sit between my horns and take hold of my horns!" "No, you may shake yourself (and) I would fall into the water," the Porcupine said. "Where else do you want to sit then, that you say this?" she said to him. "I will go into your anus and come out again at your mouth!" he said. "No, you would cause your quills to spread out and so kill me! Therefore you say this, I see!" the Elk said. "Just watch! I am going into your anus," Porcupine said. And he went into the anus of the Elk, as he said, and yonder at her mouth he came out again. "Do you not see? After you have crossed with me I will do it this way!" Porcupine said.

31. Straightway, it seems, he again went into the anus. Then, it seems, she walked into the water with him to the other side to shallow water. "Here we are," she said to him. "Let us see! Stamp your foot!" Porcupine said. But when she stamped her foot there was the sound of water. "Go a little farther on!" he said. And again she started off. "Now," she said again. "Let us see, stamp your foot," the Porcupine said again. When she stamped her foot again there was the same sound of water. "Go still a little farther!" he again said. "Now!" the Elk again said. But when she stamped again with her foot the sound of water was heard again. "Still a little farther!" he said. Now she had finally come out of the water with him. "Now!" the Elk said. "Let us see! Stamp the

ground again!" Porcupine said. When she again stamped with her foot, the dull *dil dil* sound was heard. There was no sound of water. Then, it seems, he did spread those quills of his which pierced her heart. That Elk began to suffer. After a while she fell with a thud. She died, they say. When the Elk was dead he (Porcupine) returned out through her mouth.

32. And so, it seems, Porcupine started out from there after he had killed the Elk. Now, it seems, he happened to be going close by the place where Coyote was sleeping. "There is nothing else to do but to look for something to skin it with," he was saying when, suddenly, Coyote jumped up. "*Hm!* What was it you were saying, My Cousin?" he said. "Nothing, My Cousin! I was just saying, I may as well go hunting with it," Porcupine said. "No, you said plainly: 'I may as well skin it with something!'" Coyote said. "Not at all! My Cousin, only right around here I killed a fine Elk!" Porcupine said. "Where is it?" he asked. "Nearby, of course!" "Let us go and see!" (Coyote said). The two went there. A great big Elk lay there, in a heap.

33. And at once he began to scheme. "My Cousin, let the one who clears it in a jump be master of it completely!" Coyote said. "If No, my limbs are (too) short!" Porcupine said. "Nevertheless, let him be master of it who clears it in a jump!" he said. "No! I tell you, First Scolder—why—I killed it!" he said to him. "No, My Cousin, let him who clears it in a jump have control of it—do you not see I am telling you!" he said. "Do not say that! Do you hear, Coyote? Why, I did the killing, I have control of it!" he said. "No, My Cousin, let him who clears it on the jump have control of it. Do you not see I am telling you?" Coyote said. This made it four times. "All right, let it be so!" he told him.

34. "You do it first!" he said to Porcupine. And so, it seems, he made a run for it (and), though he should have jumped over it, he just (jumped) to the center of its ribs and rolled back from there. The Coyote, in turn, then made a run for it. You should have seen the leap he made across it! "This is the way one should do it!" he said after leaping across. And so, it seems, he began to skin it, and he skinned it completely. That Porcupine, as a matter of fact, only washed the stomach. He would carry the intestines back and forth to the water; but right there he would eat them and return empty-handed, saying: "Water Bottom People, unfortunately, have eaten them for me." "Let me see!" he said, "I am going to pick your teeth!" Coyote, it seems, said this to Porcupine. And (very) soon he (discovered and) had picked parts of the stomach from his teeth. "I will kill you for that!" he said.

35. From there he dragged him over a ridge and killed him there, (and) then returned here. Right behind him the other followed. "Back to life it has returned some way!" he told him. He again killed him and

chopped him up. And from there again, it seems, he started back leaving him. "It is returned to life again (some way)," he said to him. Again (Coyote) returned to him. He again killed him and made every effort to grind him up with dust, which he scattered in every direction. He left him and again started back. "It is come back to life again!" he told him again. Without looking back he kept on going. "I may as well go back home to (get) my children!" he said, they say.

36. Over there, it seems, after Coyote had left, he (Porcupine) returned to the meat and at once carried all of it up on a pinetree. Up there he sat, eating it, on the tip of a pinetree. Some time after (that) he (Coyote) came along in the distance, leading his children. And when these would jump at grasshoppers he said: "Leave them, My Children, you may lose your appetite for meat on their account!" He had brought his children to the place where the meat had lain. But the meat, supposed to be there, was gone. It is too bad!

37. Then he started to track him around. He had tracked him to beneath the pinetree. One of the bones he threw down to him. "You surely are a great one, Porcupine! My Cousin! Give my food back to me. You (really) ought to do it!" he said. The hide lay in a bundle right there. "All right then. Take that hide and all of you lie down in it here below me!" he told him. Immediately they lay down below him. From above he threw the backbone down on them. His son, the Sloppy or youngest one, had been looking through the cuts in the hide. And so, when the backbone was coming along through the air, he had seen it. "About there, it seems, it is falling!" he said as he ran out of its way. The said backbone struck them heavily to the ground. Those Coyotes died, they say.

38. And so, it seems, only the youngest one was left. This one he packed up to the tip of the pinetree. There he fed and filled him with hard fat. Soon he asked: "Where does a person defecate?" "There is the place, where that pine limb extends out, there they defecate," he told him. "Is it here?" he asked. "A little farther out!" he told him. There he sat down. "Is it here?" he asked. "Yes," he answered him.

39. Immediately he shook the pine limb with him, and from that height down he seemed like a mere black speck as he fell swiftly. You should have seen the shattered pieces down there! In this way, it seems, he killed them all. Then, it seems, he left them and started on his way

Editor's Note: The author's parenthetical identification of Coyote, as the one who returned, is misleading. For an attempt at clarification see author's Footnote 27, on page 106.

home. From above the skies, Spotted Thunder, Left-handed Thunder, Spotted Wind and Left-handed Wind came upon them and restored them back to life. From there, it seems, he again led his children home. At this point the story about Coyote usually ends. That is all. From here he returned again to First Man and First Woman.

**PART TWO:
RAISED BY THE OWL**

Coyote Died

40. He usually planted at Earth-shelf Place in the Rock Canyon (Sacred Canyon). He planted white dwarf corn, and blue dwarf corn, and yellow dwarf corn, and black dwarf corn—being terribly attached to it. Now and then he would merely return to his family at that Winged Rock (Shiprock). There he had his daughter, a very pretty one, they say, his son also, and his wife—and himself, Coyote, First Scolder. So the four of them moved about.

41. Somewhere at the base of Mount Lookout, Horned Toad had planted his field, it was learnt.² His corn was exactly like that owned by Coyote. In time Horned Toad matured some. It happened that Coyote visited him. "For what reason did you steal this from me, which at that time was my corn?" he asked him. "That is my own corn," I suppose (this) Horned Toad said. "I will swallow you," Coyote said. And he swallowed him. Horned Toad was swallowed, they say. He was walking around that corn of his. "Leave it alone!" he said, "this is my corn!"³ Having settled that (with Coyote swallowing Horned Toad), he (Coyote) lay down inside of (Horned Toad's) home. And so, it seems, the other was laying inside his belly. "Shd!" he said to him. He spoke to him, here, from his belly. You should have seen him jump up! He ran out and looked around. "Who spoke, I wonder?" he said and returned inside. "Shd!" he said to him again. He jumped up

²This small Huerfano butte, southeast of Farmington, New Mexico, means literally "Spruce Mountain."

³He probably addressed birds.

Editor's Note: It would perhaps be better not to assume that birds are meant. "Leave it alone!" are words which Horned Toad could have shouted at the intruding Coyote before he was devoured by the latter.

again, ran out and looked around in vain. He returned inside and lay down again. "Wonder what it was that called," he said. Again he called "Shd!" Again he dashed off and looked around in vain. He returned inside again. "Wonder who is calling," he said. "Is there any wonder about it, when one occupies a ghost's house?" he said. "I shall rebuild the hogan at another place," he said. Just then it said *Shd* to him again while he was laying on his back. He then looked up again and searched around in vain.

42. Then he turned his head this and that way, until his eye rested on his belly, and he just remained quiet, (listening). "This green thing, which is strung along here, what is it?" he asked (from his interior): "That is my anus," he said. "What are these two blue things set side by side?" "Why! They are my kidneys," he said. "This big sack here, what is that?" he asked. "Why, that is my stomach," he said. "And this big thing here extending out lengthwise?" he asked. "Why, that is my colon," he said. "These (cords) running side by side, what are they?" he asked. "Why, these are my food and wind pipes running parallel to each other," he said. "And this tangled blue thing, what is that?" he asked. "Why, those are my (green) intestines," he said. "What about this round thing set here, what is that?" he asked. "I do not know," he said.

43. "Anyway, 'what is it?' I am asking you," he said. "Why! that is my heart," he said. "Even so, I am going to cut it off, in spite of you!" he told him. "No you will not! What if I run away with you?" he said. "Just the same, I am going to cut it off, that is settled!" he told him. "No you will not. I will drop me from a bluff with you!" he said. "Just the same, I am going to cut it off, that is settled." "No you will not, I shall plunge into the water with you!" he said. Directly he cut of his heart spoken of, and off he dashed. Somewhere outside, quite a distance away, he fell over. On his anus side the Horned Toad went out again and left quickly for home—as Coyote died. In time, however, he was again restored to life by those above (in) the skies. Spotted Thunder and Left-handed Thunder, Spotted Wind and Left-handed Wind restored him to life again, they say.

44. So from there, it seems, he dashed home and returned to his family already mentioned. "My body is not at all well," he said. "No wonder! When people (always) despise and hate a person, how can one be in good health!" he said. After that, time passed without (his) taking food. After a time he got so that he could not walk, then (so) that he could not get up, and in time he was speaking of his past. "Whatever may happen (to me), you must take good care of your-

selves, My Children. You must not feel discouraged, My Children!" he said. "You must not go about weeping! What is to be done about it! It must be so (and cannot be changed)," he said. "Am I the only one who will die?" he said. "At any rate, let her take a husband who is exactly as I am. She must take one whose looks are just like mine, who carries a mountain-lion quiver on his person," he said. "Remember this with all your might! You must do exactly according to my words just spoken! As for me, I shall leave you for some unseen region! Shall I ever be seen again?" he said. "It just seems as though it were getting the better of me! Try as I may to make myself believe (the contrary), it is getting too much for me! Now it has reached a point beyond endurance, therefore I am saying this, My Children! What more shall I say to you! Do not go about crying, My Children!" he said. "One should lead her children about carefully, Wife!" he said. "You will carry me up to a rack on a tree! On top of this you will place me. And whenever it happens, that from above the worms will fall, and it is clear that I am dead, this (death and decay) will then take place. It can then be fired and will burn up with me," he said.

45. And so, I suppose, they set the rack on the tree for him and laid him on top of this. Up there they laid him, then left him and went home, merely looking over there now and then. But after four days worms were falling down. "He must have really died," she said. "That was the sign of which he spoke that it would happen," she said. They were crying then, they say. "It must have been true what our late father was saying," they all said, weeping. And, since he has said, "Set fire to it and let it burn up with me," she said: "Set fire to it, My Children!" And immediately she began carrying fire there and set fire to it. After that they left for home. Meanwhile, the blaze started and a large volume of smoke went up! But when that son of his looked back, he said: "My Mother! It just seemed to me then as though my father had jumped down!" "You must not say that, My Son! That father of yours is dead!" she said to her son.

46. And so, from that time on, they lived right in that neighborhood, suffering all sorts of hardship. As for Coyote, he had jumped down in the smoke, moving away from them. He, too, lived with difficulties. In this very manner four years had passed. But after four years some strange man unexpectedly came to them. The looks of this stranger seemed exactly like those of that late old man, when he came to them. "From where do you happen to be?" he asked. "Oh, just around here! We go any old place," she told him. "After the old man, who has formerly led us, unfortunately died, we go any old place," she told him. "I see! This is surely too bad!" he said. "Wonder what sort of things he said; he surely must have been a wise one," he remarked.

"He did not say anything in particular," she said. "What should he say? He said nothing at that time; he spoke nothing," they told him. "But you, from where do you come?" they asked him. "Oh, just from (around) here! I camp wherever the sun sets on me." His travel food happened to be a deer ham, and of this he gave them some to eat. My! How grateful they were, expressing their thanks to him! After they also had prepared gray meal for food on his journey he left them.⁴

47. "Wonder from where this man came to us, My Children. He certainly looks exactly like him, this stranger that came to us, My Children!" she who was the (older) woman said. After four days he again came to them, having deer meat for the road. "Really, what did he say?" he asked. "He certainly used to be a wise one. He also, no doubt, said something," he again said. "He did not say anything! Without saying anything (worth the while) he died, unfortunately!" the woman said. And so he left them for his home. Four days afterwards he again came to them, (carrying) deer meat as his food. Again he gave it to them. "Really, what did he say? He certainly used to be a wise one! No doubt, he must have spoken!" he said.

48. "Yes, he did speak at the time," she told him. "'No matter what happens, one exactly like myself must lead you about,' this he said to us." "Just as I was saying!" he said. "'With him who carries a mountain-lion quiver my daughter must live,' he said (and) after telling his daughter this, he caused us suffering (by his death)," she told him. Then she again made food for him of gray meal and corn-bread.⁵ Again he left them, after which she (remarked): "How is it, My Daughter, that this man is treating us so! He really does seem generous, much like your late father! 'You must live with one who is exactly like myself, who has looks like mine' (you know) he told you at that time, My Daughter," she said. "When he returns again you will go to him. Let him be our leader!" she told her. She did not speak. "Why do you not speak, My Daughter? You know your late father left no doubt about it when he spoke! Should one forget such things?" she told her. "Well, where is he! As soon as he returns we will see, My Mother!" she said.

49. After four days he again came to them, and again gave them venison. And so, "How shall it be then, perhaps I ought to go outside," the woman said. She stepped outside, and her daughter followed her

⁴Green corn, roasted in heated pits, is ground and furnishes "gray meal," food for travelling. This is mixed in water for a gruel. Sandoval

⁵These are biscuits baked in ashes. Sandoval

out. "Tell him to make a brush circle!" she told her daughter. She entered again. "My mother says to tell you (to) make a brush circle over there," she said. "You shall lead us about, my mother tells you," she said. But he said: "Well, I hardly know what to say? I make a living with difficulty! But since my mother (-in-law) is pleading, I suppose I ought to make the brush circle," he said. So, immediately, he started out with one of the stone axes that were there. And with that he built a bough windbreak. That done, she went in to him there, at sunset. And that night, he who was her father had intercourse with her. From that time on he began to lead them about and in this way he became her (his former wife's) son-in-law; and the (older) woman hid herself from him. And so, it seems, he led them about as well as he could. In time that daughter of his had become pregnant by him. In course of time her belly bulged out and she was about to give birth, they say.

50. Now it seems that her father used to have a wart at the lower part of his head. And whenever she would begin to brush his hair and would feel along the back of his head, he would keep her away from that spot by saying: "A louse bit me here!" "Wonder why he says that," she thought. And when he tried to say, "here a louse bit me," she would feel around that spot and, sure enough, at the lower back of his head was the wart. "How can this be possible?" she thought. "He really does seem to resemble my late father himself!" she was thinking. So four nights passed, with her keeping a close watch on him. Without saying a word about him she was thinking "that certainly is he himself." She then spoke of it to her mother: "My Mother, it just seems to me that this is my late father," she said to her mother. "You must not say that; that father of yours is dead," she told her daughter. "No, My Mother, he has every characteristic of my (late) father himself," she said. "You are wrong in saying this! What is there about him that makes you of this opinion?" the woman said. "Well, (all I can say is) he just looks like him," she said. "What about looking him over carefully? As an unfailing sign there will be a wart at the back of his head, if it really be he," the woman said.

51. She returned, and there she again brushed his hair. Again she began to feel around at the back of his head. "Here a louse bit me," he said. "Let it bite!" she said and kept on feeling. Sure enough, there was the wart! Very carefully she looked at it, then started back and went in to her mother again. "It is true, it is my late father himself, Mother," she said. "Is it there? Did you carefully look at the wart back of his head of which we spoke?" she asked. "I looked at it carefully," she said. "It is the absolute truth, that this is my father. Why do you not believe me, Mother?" she said. "It is truly my father," her daughter said. "Do you really mean this, My Daughter?" she asked. "I am telling

you the truth, Mother! Just see for yourself! Go there, and take a look at him!" And so she ran over there and entered, (although) he was her son-in-law. At once she parted his hair at the back of his head. Although he strove to keep his hair from her she parted it, and, sure enough, at the back of his head was the wart! Then she looked at it carefully. "Man, you surely are a great one! Why, four years ago you died, there was no doubt about it!" she said to him. "Well, yes, it is quite true, I am he," he said. "You are surely a great one! What is there that you do not think of!" she said. "It is quite true," she said to him, weeping.

52. After this happened she simply returned to his home. Meanwhile that daughter of his, with her confinement approaching, simply felt ashamed of him. In time she felt the movement of the child. Then she started out and went somewhere to a valley, to a place called Anthill-covered-with-cactus (east of Shiprock), being in labor. Here she gave birth and then kicked the child into the burrow of a badger. Then she started back home.

Old Man Owl Raised Him

53. Somewhere in a draw of La Plata Range, along a place called Big Rock Cave, Old Man Owl had started on a hunt. He was hunting at Cactus Anthill when he heard a baby's cry. And so he went in search of it and soon (found) the baby crying right out on the smooth ground. When he arrived there he heard it inside the burrow and immediately took that baby out of it. He was then quite undecided what to do, (but) finally, he simply picked it up and returned home with it at Cave-under-the-rock.

54. Here Old Owl Woman asked: "Where did you find this baby, anyway? Whose baby do you have?" the Owl Woman said. "It was laying down, inside of a burrow, at a spot where nobody lives. It was just recently born when I picked it up. You will raise it, Old Lady, and take care of it!" he told his wife. "All right," she said, "it shall be my babe, my son, my grandchild." And so, when he brought in rabbits, she would feed it with their broth, and in this manner the days began to pass on. In time, I suppose, it lost its tenderness, then got to be able to creep, and later could stand on its feet. In the course of time, rabbit skins were sewed together, and this furnished a rabbit robe, in which he slept. Old Owl Woman loved him very much. In time he began to walk about, and he then made a bow and arrow for him. After a while he himself was able to go about hunting, and he brought in rabbits and prairie-dogs and field-rats, they say.

55. Meanwhile he got to be twelve years of age. She loved him much and called him Babe, My Grandchild, and had him sleep at her side. This made the Old Owl Man jealous, and his jealousy led him to the opinion that he was committing adultery with her. So he departed from there and returned with him to the place of his birth. "Here is the

place where you were born, here it was where you came into being. What you do about it is your own affair!" he told him. Then he left him and returned home. But he (the boy) stayed right there. "The fact is that your mother, your father, your grandmother (mother's mother) exist somewhere," Old Owl Man had said when he was leaving him. "Why did he mention my mother, why did he mention my father, my grandmother to me," he was thinking and worrying about it as he went about. He spent the night right there. He camped at the place where he had been told "you were born here."

Signs of Warning

56. In the morning he arose. He started out towards the east when he heard a noise in his trachea. He turned back, and again made a start for the south when, again, his nose made a sound. Again he turned back. "I wonder what this means," he thought. Again he made a start, toward the west, but now his ear sounded (rang). Again he turned back and returned to his camp. Towards the north he again made a start, but (now) there was a twitching in his skin. Again he turned back and returned to where he had camped.

57. In this manner it happened four times when, right from the level ground, some young man arose before him. "In this direction, My Grandchild, they moved from you," he told him. "Twelve years ago they moved away from you. As for me, I am your fetus bag liquid, your menstrual flux which once was, that I am, My Grandchild. Your mother is living, your father exists, your grandmother is existing, My Grandchild," he told. He left not even a trace of himself. From there he started out, but had not gone very far when the sun set. He was staying right in that neighborhood when, near him, (he noticed) sticks laying in a circle which were gray with age and seemed to have been used for a brush circle. Here he camped for the night, they say.

58. At daylight he arose and at once made a start again, for the east. But again, there was that noise in his trachea. He turned back again. He made another start for the south; again there was the ringing in his ear, and he turned back again. He made another start for the west, there was the tickling in his nose, and he turned back to his camp. He made another start northward, again his skin pricked him. Going back again he returned and found a small stick laying there, which was the remnant of a burning. This arose, facing him. In the form of a young man it faced him. "It is close by where your mother,

your father, your granduncle, your (maternal) grandmother exist. In this direction they moved away from you, My Grandchild!" he told him. And so he started out again. He had not gone very far (when) again the sun set. Sticks, gray with time, still formed a circle, in the fireplace the ashes were still left. And here he spent the night.

59. At daylight he arose. At once he again made a start eastward. There was the same noise in his trachea (and) he turned back again. He made another start for the south. Again the ringing in his ear gave warning, and he turned back again. He again started for the west, there was the sound (tickle?) in his nose, and again he turned back. He made another start for the north, his skin again pricked him (and) he turned back again. Again, this has happened four times. There was a very poor pot there, with pieces broken out. At any rate, this again spoke to him, in the form of a young man it happened to address him. "This direction (they took) from you (when) they moved," he said. "The fact is, your mother, father, granduncle, grandmother, are (still) existing," he told him. And so he started out again. Without getting very far, the sun had again set, when there was a circle of dried boughs which had served as a windbreak and must have been a temporary shelter. The fireplace was there, showing recent use. Right here he spent the night.

60. At daylight he arose again. From here he started out toward the east, when again the noise in his trachea gave warning. He turned back again. He again made a start toward the south. Again his ringing ear gave warning and he turned back. Again he made a start for the west side, (but) his nose gave warning, and he turned back. He made another start for the north side, (but) again his skin pricked him and he turned back and returned to his night's camp. There a cane, a very poor one, again spoke to him and addressed him in shape of a young man. "In this direction they (left you and) moved, My Grandchild. Your mother, father, granduncle and grandmother moved, leaving you," he said.

61. From there he started out again, across the river, and (he) crossed at the (blue) banks of it. Here, on the other side of the river the sun again had set, when he came upon a windbreak whose boughs were still green. The footprints in the trails were (still) traceable. At this place he again spent the night. At daylight he started out again for the east side. Again, there was the sound in his trachea. (He returned) and made another start for the south. His ear gave its ringing, and he turned back. Again he started westward. His nose gave warning and he turned back. Again he started northward. His skin pricked him somewhere, and he returned back (to camp). Just an old whisk broom, again, spoke to him in the form of a young man: "In this direction

they moved, leaving you, My Grandchild. Your mother, father, granduncle, and grandmother moved away from you!" he told him. At once he started out again, without having covered a great distance. The sun had set on him again, when it turned out that the moving had taken place recently. The boughs used, were still fresh. Of these (boughs) a brush circle had served them as a temporary hogan. And right here he again spent the night, they say.

62. At daylight he again started out for the east. Again his trachea gave warning and he turned back. Again he started out for the south; there was the ringing in his ear, and he turned back again. He made another start for the west, his nose gave warning and he turned back again. He made another start for the north, again there was pricking in his skin and he returned back to his camp. And here the remnant of a broken stirring stick, again, spoke to him and happened to address him in the shape of a young man. "In this direction the moving away from you took place. Your mother, your father, granduncle and grandmother moved this way, My Grandchild," he told him. From here again he started out. Without having gone very far the sun had again set on him, when nearby there was what had served as a hogan. Perhaps four days previously the moving had taken place, they say.

63. While camping there, both of those Owls (spoken of) overtook him, (most likely) for the purpose of killing him. Little Wind had come down upon him at his earfolds, and (he) was placed there to fit the coils of his ear. (So) it happened that he spoke to him from there: "That sound (which you hear) there, is the sound of one who wants to kill you presently. Make him a sacrifice," Little Wind told him. Going out at once (he said): "Do not be saying that! Here is your sacrifice, I am now making it for you!" He made them a sacrifice of white bead. And so they did not kill him. "Now go on! Return, the two of you, My Granduncle, My Grandmother!" he said to them. The two had not entered, but had given their call from the outside (and) right then ceased to give their call again. The two then left him, they say.

64. In time he went to sleep but happened to have a dream, in which he dreamt that many people had wanted to kill him and, only with difficulty, he reached safety. In the morning, when dawn appeared, he awoke. "What great thing is this that spoiled my sleep! What, I wonder, shall happen to me when I overtake them!" his thoughts were. And so his dream worried him. But Little Wind at his earfolds spoke to him again: "Do not be worrying over it! It will not happen! Although you have had this dream, it will not take place according to that, My Grandchild!" he told him.

65. And now it was daylight, and this time he did not start out for the east, his trachea gave no warning. He did not start out for the

south, there was no ringing in his ear. He did not start out for the west, his nose did not twitch. He did not start out for the north, there was no pricking of his skin. The several things, which at different times had spoken to him, which had told him "this way the moving away from you took place," none of these now spoke to him. And so he was thinking it over: "So, that is the thing called Warnings! Had I not believed them, who knows, where should I have gone! But since I started out those several times, in accordance with my belief in them, you see, I have now overtaken them."

66. "Now then, I have faith in the thing called noise of the trachea. Whenever I begin an undertaking and I hear this sound in my trachea, I would not proceed farther," he said. "Then, too, if my ear should ring, I should go no farther," he said. "If my nose, too, should give a sound (twitch?), I should travel no farther," he said. "Should there be a pricking of my skin, I should not proceed farther, because a Wonderful One has been placed on me, the Little Wind. A Great One, too, Owl Old Man, has raised me, a Great One, Owl Old Woman has raised me, by spreading darkness upon me, by spreading skyblue upon me, by spreading evening twilight also upon me, by spreading dawn, too, upon me. Because (wrapped) in these I was raised. In the days to come, when Earth Surface People begin to come into being, they shall have faith in what I have here set down as a law. In trachea noises, in ringing of the ear, in nose sounds, in skin prickings, in frequent bad dreams, and in all unusual happenings Earth Surface People should believe!" With these words he so ordained it.

He Became a Ute

67. Thereupon he began to track them. At the place where they had camped he spent the night. Three nights earlier they had moved, and he followed their tracks. Again, there were signs of their camp and movement of two days before, and again he followed. Again there were signs of camp and moving of the previous day, and again he started to follow. Again he found indications of a camp and moving that morning, the fires were still burning, and again he started to follow. Where they had stopped to camp he overtook them and entered. None of the people were absent. They were all there—his mother, his father, his granduncle, his grandmother, and those brothers of his. And so he walked in to them, but he did not know them. They made no space for him, they say.

68. Meanwhile, it seems, they simply looked at him. And so, at his earfolds, Little Wind spoke to him: "That is the one there. That is she who gave birth to you, your mother," Little Wind told him. "That one there is your father (and) your granduncle. That one there is your grandmother, that is your brother," he said. "Now say 'Relative' to your mother, and to your father, to your granduncle, and to your grandmother," he told him. The Little Wind told him this in a nice way. He then stepped towards his mother (who was sitting) there. "My Dear Mother, you are the one who gave birth to me. The castaway, to whom you gave birth twelve years ago, this I am, My Mother," he told her. Then he also stepped towards his father. He embraced him. "My Dear Father," he said to him. "My Granduncle," he called him. He paid no attention to him. Then he also walked towards his grandmother. "My Grandmother, of whom you are grandmother, that I

am," he said to her. He then also walked to his brother. "My Dear Older Brother," he said to him. They paid no attention to him.

69. Up to this time he had finished greetings. Not one of them had called him "Relative." Thereupon he walked out and stayed right around there. "What is this thing that came to us saying My Mother, My Father, My Grandmother, My Older Brother! He is not the kind to be trusted, perhaps, they are saying about you," Little Wind whispered at his earfolds. After a while, when he vainly tried to call them "Relative," they talked about him right to his face; then they were saying that he ought to be killed. On that account he was very much filled with anger.

70. After a while, that father of his said to him: "From where do you come, anyway, that you say this? Wherever your home may be, go back there! We do not know you," he told him. That hurt his feelings very much and, on that account, he was angered. "Let happen what may, I shall kill my mother, and my father also," he thought. And so he shot his mother and also shot his father. Having done that, he started off (in any old direction).

71. Behind him sounds of great excitement could be heard. "Where is that (darn fellow) that came here among us! Two people he has killed, as you see! Had you done this before as told, and killed him, this would not have happened to us," it was heard said. "Perhaps he will come in sight again," it was heard said. Thereupon a vain search was made for him. And he spoke to that shadow of his: "Something is being said about me, perhaps, go there and get some news for me! Find out what is (actually) being said about me, and tell me when you return to me!" he told it.

72. Accordingly, it went there, while he remained (shadowless) where he was sitting. It arrived there, that shadow of his did. "Look out! Look out! Darn the old thing that came among us! Look out!" could be heard. "Children had been playing under a tree, and two of these he has killed. Two children again he has killed, we found," the report came. From all sides the shouting of the people could be heard. They encircled him (his shadow) and pursued him. Right in their midst as they were, encircled about him, he vanished from them. You should have seen how hard they searched for him when, suddenly, he was running again elsewhere! "There he goes!" they cried, and the crowd moved in his direction.

73. The people again encircled him and prepared to charge him. Just as the situation became critical for him, he again disappeared, and they resumed their search for him in vain. "There he goes, there he goes!" they said, and again the crowd rushed towards him. The people

again encircled him and again made ready to attack. And again, just as the situation was getting critical he vanished out of sight. In vain, again, they made a search for him. "There he goes! There he goes!" someone said again, and the crowd again rushed his way in pursuit of him. Much excited, the people surrounded him again. Just as the situation was becoming critical he again vanished. Again they made a vain search for him. "There he goes, there he goes again!" someone said. This made it four times. He had again vanished out of their sight. But he (his shadow) had returned to that place. "You have sent me into a very unsafe place. I was almost killed! 'In spite of all, you will be killed,' they were saying about you," he (his shadow) told him. "They are probably on their way now," he said.

74. Thereupon that shadow of his became himself again. At that moment near him shouts again were heard. He dashed away from them with every ounce of strength. He cut off one twig of hardwood, from which he scraped the bark. From that place, two (persons) started out. Nearby shouts were heard again. Together they dashed off, leaving the tracks of two behind. The two came again, to a June-berry. From this he cut another twig, again he scraped the bark from it, and three started out. Nearby shouts were heard again and they started off on a run, leaving the tracks of three behind. Again, they came to a currant, and now you should have seen them cut ever so many! When they had scraped them, and many people were coming into being, it was a sight to see this number of people just like a crowd spreading out! After a while they even cut main poles (of a hogan) and (they) started moving away. Again, shouts were heard, but their sound died out right there. But the place was much upset.⁶ One could hardly tell which was the main spot (from which) they had moved. There were (so) many tracks of poles, which had been dragged away. "There is no use. This is no ordinary person we are pursuing! It is enough! Let us turn back! He may do unpleasant things to us!" it was said.

75. "That being so, we will just follow them to the top of the hill," it was said. They followed them then to the top of the hill. There they were amazed to see that they had stopped moving. The place was white with tents (from which) the smoke of many fires went up. Many groups of people could be seen, with braided hair, who had gathered there. It turned out that they had become Utes, that they had become Arrow People. This they saw, after which they started back and

⁶The place where currants stood.

arrived at their homes. "Not an ordinary one has done this to us, we found, when right ahead of us he was making people! In a short while there were signs of many moving, and of currant (twigs) scattered about him, then of poles which left deep trails in the soil also being dragged along. And when we followed them to the top," he said, "the place was white with tents, side by side, many people braided-haired, were gathered in groups. You should have seen the smoke of these many fires," he said. "We just looked at them. A Ute has done this to us. He was one of the Arrow People—we (now) know," they said. "So that is it! Well, that is the way it is. What is to be done about it?" it was said. "Let them (alone), let them have their homes where they are!" it was said.

76. Then, it seems, that Coyote was again restored to life from above the sky—by Spotted Thunder, by Left-handed Thunder, by Spotted and Left-handed Wind. On the side of this one, of Raised-by-the-owl, the story ends here, while stories about the Coyote (on the Navajo side) are not yet at an end. Stories about him continue on.

**PART THREE:
COYOTE AND CHANGING
BEAR MAIDEN**

The Coyote Robe

77. By running about in too many places, and visiting the homes of the Holy People, Coyote was continually making enemies, they say.⁷ Especially often did he run to a place called Slim Water Canyon (Mancos River), where he (went to) see a woman. Tingling Maiden by name, who was taking care of her twelve brothers. This woman, it seems, he would visit daily and enter her home. Everyday he made this route along the top of Rock Point Mesa (Mesa Verde) to this woman, whom Holy People in vain tried to marry—(because) she was exceedingly pretty and a virgin. Then, at a place called Anthill Butte, the Spider People had their homes (for) planting cotton seeds. Here also he frequently came. At this place only (could be found) designed woven fabrics—the black fabric, the white-on-black fabric, the black cotton robe, the white cotton robe, the skirt fabric, the many-fringed sash, (and) the Coyote robe. These (he had seen and) wished: “I wonder how one of them can become mine!” And the Holy People would exchange jewels with (the Spider People) for them. But this Coyote had not the wherewith to do so and had not even a specular iron-ore bag tied to himself. And so he continued to wish for it: “How can it be obtained?” he thought to himself as he frequently visited there.

78. You see, it was for the purpose of getting (his robe) which he has at the present time, that he would run among those Holy People. And so he had seen that this was about the only place (at which) there were any (robes), and wherever he would run among those people, he would speak of it immediately upon his arrival. “I saw a place

⁷Curly states that Coyote no longer acts as messenger for First Man, but acts independently.

where there are fine woven fabrics," he would say. Now, in this way, he would tell the people of it. "Wherever it may be, you make a fuss about nothing, First Scolder, you tell a lie! Where could there be anything as you say!" they told him. "No, it is true, I really saw it," he said. And then, again, he would rush off to the top of Continental Divide, running along the top of the entire ridge. He had come to the place called Brace-in-the-rocks (Pueblo Bonito). "Well, well, My Cousins, give me some specular iron ore, I want to go begging with it," he said. At this place, too, he spoke of it in vain. "At Anthill Butte, there is this kind. I want to go begging with it (the iron ore)," he tried to explain to them. It was useless. Nothing was given to him.

79. From there he also went to Blue House (a ruin in Chaco Canyon): "Give me some (specular) iron ore and jewels, My Cousins, My Fellows," he said, again without having his wish fulfilled. They put no faith in him: "Does he ever say the truth?" they were saying about him. After he had failed, he again started out from there and reached Wide House (Aztec, New Mexico). "I go about, saying 'take pity on a fellow,' My Cousins. In vain I am asking for specular iron ore and jewels; I want to go begging with them," he said. Again he did not succeed, because they disbelieved him: "Is there any truth to such talk? What does he mean by running around with such talk!" they said of him. It seems that he would return to his place, then start out again, and not (so) that he ran about these places in one stretch. Again he came to Slim Water Canyon (Mancos River), but again did not succeed there. "You certainly show no pity, My Fellows, My Cousins," he said. "Let me have some of that specular iron ore, and give me some jewels! I want to go begging with it!" he said. "What does First Scolder, Coyote, mean by saying these things around here? Chase him out of here! He runs around everywhere," they said of him. "Hm! he scolds, does he? He loafs, does he? Why should this man of intelligence not have his sayso?" (and) saying this, he started off again and returned home from there.

80. After a time, it seems, he went over and reached Anthill Butte about the time between the months of December and January. And it happened that they found him there when they returned home from gathering various foods. "What are you running after, First Scolder, Coyote. No place is sacred to you. Go on, run along!" they told him. That was (because) there was (universal) regard for Old Man Spider. "Although you (now) say this, I shall return right back to you," and with that he started off. He returned to them again. "I came with a desire to spend the night at your place," he said. "Do not talk! Go elsewhere, First Scolder! Do not make it uncomfortable for us!" they told him. "I will be right back to you again," he said as he left for home.

"For what reason is he doing this to us? First Scolder is bothering us pretty much!" they said. "Take good care of some of the things! There, at the Emergence Place it happened, (so) that it has not been similar to a night. Before (long) he had stolen a man's fire," said Old Man Spider. Again he returned to them. "I want to spend the night at your place, My Fellow, My Cousin," he said. "Why is it that I ask you in vain to stay at your place over night?" he said. "Here! Do not say that, First Scolder, Coyote! Go elsewhere! What do you mean to do to us that you are bothering us! Absolutely no place is sacred to you!" he told him. Again he started back. "At any rate, I shall return and spend the night right at your place," he said as he was leaving. And so, it seems, he again returned to them for the fourth time.

81. And this time, it seems, he arrived there at sunset. Here, on the east side of the interior, there was a crosspole for white cotton robes; on the south side there was a crosspole for buck skins, on the west side one for mountain-lion skins, while on the north side there were designed fabrics, skirt fabrics, black fabrics, white-on-black fabrics, with a Coyote robe hanging at the end of the line—(although) at that time it was not (yet) named so. Just about sunset—My! How the wind began to whirl the dust! It began to blow (the dust) like a very light snow. And as the night passed along it became bitterly cold. "What shall I use for the night?" he said, and when he began to take the white robes, twelve of which were on the crosspole on the east side, there was no interference. These he stacked over there, one on top of the other, and lay down with them. Just a little before midnight he brought them inside again, saying: "There is no protection (with these)." Then, it seems, he spent the night right inside. On the following morning he went home and returned again at sunset.

82. The buck skins, twelve of which were hanging on the southside crosspole, he again carried away. With these he again lay down on the south side, about as far away from the place as one can distinguish in the dark. And (he) spread them one on top of the other. After midnight had passed, he carried them back inside. "This is just a little better, I find," he said. He replaced them on the rack again and did not carry them around with him, (even though) he met with no interference. The people simply thought: "Let him alone, and see what he does." And so he again spent the night there, went home at daylight, and returned here at sunset.

83. Those mountain-lion skins, of which there were twelve on the west side, he again began to carry away to a distance at which objects can be distinguished, and (he) again lay down in them. When night had pretty well settled, (toward morning) he brought them in again. "That was almost comfortable," he said, as he replaced them on the

rack. Again, he spent (the balance of) the night inside, went home in the morning, and returned at sunset. Of those hanging on the north side he took the one which was endmost. North of the place (he selected a spot) on the wind side, under a tree, right where the wind was scratching the dust, and there (he) lay down in it. He was gone indefinitely. After a while it dawned in the east, then full daylight appeared, and in time it even was about sunrise, (and all the while) they expected him to come at any moment. After a while the sun rose, and in time it warmed up.

84. Now, at last, he was coming along in it, talking to himself as he walked: "Here is the thing! Where is there a holy place that I have not visited for this purpose!" he was saying. "This surely looks good. This must be mine, My Fellows, My Cousins, please!" he said. "No," they told him. "No, it must become mine," he said. "No," they again told him. "Let it be mine," he said. "No," they again told him. "Let it be mine, My Fellows, My Cousins, please!" he said again. They sat, without saying a word. After that they finally spoke: "You might as well let him have it. His evil spell is to be feared."⁸ Thus, it seems, it happened that he sat there, persistently pleading with them for it. "Stand right there in it, on your fours," he was told. And when he stood in it on fours, he (Spider) blew on him four times and, suddenly, it had slipped on him (to fit), they say. "This is surely appreciated," he said. "Coyote Robe has slipped on me! You (can now) overcome the cold with it any time, you (can) overcome snow with it any time," he said (to himself).

85. After that (they told him): "Be on your way now, your will has been done. You have selected the goods for yourself, just as you wished. This very thing, which was prized most and kept back as of great value, has become yours. Do not bother us any more. Go, and move on!"

⁸A persistent refusal after four requests is not safe. He may employ witchcraft to obtain it. While a request is rarely repeated in the legends more than four times, and must be granted when this has been done, the incident related here furnishes the only instance in which fear of witchcraft is assigned as a motive for granting a request.

Tingling Maiden

86. After that he returned to his home at Mountain-around-which-they-moved, and in time (he) came to Water-scattered-in (Chaco Canyon). "Look at this fine Coyote Robe with which I have been blessed," he said. "At the place called Anthill Butte I spent the night in the home of Holy People. There are great things there for which they ask jewels," he said. Then he counted up all the goods (which are) to be had there. There is the so-called fabric with designs, the skirt fabric, the dark fabric, the sash with many fringes. There is a black cotton robe and the white cotton robe. You see (these things are there). Take a look at them! You do not believe me! Go there! Jewels are wanted," he said. From here he went again, to Blue House, and repeated the very same story (which) he had just told. He also went to Wide House (Aztec), repeating the same story. "You see, you do not believe! Go there! Jewels are wanted," he said.

87. He then dashed off again, to Slim Water Canyon (Mancos River), hopeful of result, and came to Tingling Maiden to whom he proposed marriage. "How does it happen," he said, "that you live without a man? Only with a man are conditions good! I want to stay right here, I want to carry wood for you," he said. "I (always) said, that whoever kills Big Yé'ii, he shall be my husband," she told him. "Who could kill Big Yé'ii, anyway! You say the impossible!" he said. "Do you really mean this?" he asked. "Of course I do. Whoever kills Big Yé'ii shall be my husband," she told him. "Do you say this really in earnest?" he asked. "Yes, I really mean what I say. Whoever has killed Big Yé'ii shall be my husband. That is what I say. Therefore they usually speak to me in vain," she told him. "You say this in real earnest, do you not? You speak this way in truth, do you?" he asked. "Of course I do! Do (you think) this is mere talk?" she said. "Neither will it do to

merely say 'I killed Big Yé'ii,' but when he has brought me his actual quiver and his head-bag, only then shall I believe," she told him. "All right, I see it is so, I see you speak in earnest. I shall see now what can be done about it," he said as he began to leave. He returned home, but could not sleep on that account.

88. And so, in time, he went to Big Yé'ii whom he occasionally had visited on top of Continental Divide. "How is it, My Cousin, that humans simply outrun you? How is it that you are so slow on your feet?" he said to him. "Let us go into a sweathouse! We will make a sweathouse (and) I shall give your legs the power of swiftness," he said. "I will put an emetic for you on the fire. Both of us will vomit. There is probably some rottenness in you. Perhaps, on that account, you are not quick on your feet," he said. "All right, My Cousin, it is true. I am that way, for a fact. Humans simply run away from me," said Big Yé'ii. "Do that! Put the power of swiftness in me, My Cousin!" he said. Immediately the two men began to build the sweathouse. They made the sweathouse and built the fire for the stones. The Coyote then went out for swamp grass, and ordinary grass, with which he prepared an emetic. This he put on the fire for him (in a pot to boil). He had also brought a small amount of bark into which the two might vomit. Having stolen a deer thigh bone, from Tingling Maiden, he had brought this with him. He had also made a wooden club for use on him, which he had already buried in the ground somewhere near the exit. The deer thigh bone, too, and a knife, he had concealed inside without being seen by the other. He then asked: "What can we use, My Cousin, to put at the entrance?" "All right, there are some of my rags," said Big Yé'ii. "Go back for them, My Cousin," he told him. He went home for these rags, and soon he was actually coming along with them slung over his shoulders.

89. Immediately the stones were placed inside. That emetic he removed from the fire and placed it nearby, saying: "Let it cool off, when we come out (again) you can drink it!" And now the two men went into the sweathouse. "Now we are about heated. Let us go out and drink the emetic, My Cousin," said Coyote. "All right," he said, and with that Big Yé'ii crawled out first. Immediately he poured out that emetic for him, and some for himself. But (he was) only pretending to do so (for himself). "Drink!" he told him, and My! how he gorged himself. He, too, now and then, lowered his head into it; but he was only pretending (to drink). He then placed that bark before him, and put one before himself. "Now close your eyes and begin to vomit," he said. Straightway he knelt down there and, making this sound *gwe gwe*, he vomited. He, too, was saying *gwe gwe*. And he certainly was busy putting his finger down his throat to (cause) vomiting! "Do not

open your eyes!" he told him. But it happened that, when Big Yé'ii began vomiting, he discharged nothing but fat, while he, on his part, vomited stink bugs, grasshoppers, and (other) bugs which lay in a crumbled mass. And while Big Yé'ii kept his eyes closed, he placed his vomitings before himself and those bugs before the other. "Now open your eyes!" he told him. And when he opened them there was, to his great surprise, the container with bugs before him, while before the other a mass of fat was heaped. "That is the way it is, I said so (right along)! I told you, 'there must be ugly things in you.' See for yourself and look at it! Bugs, in any number, are heaped before you!" he told him, "while mine here is a heap of (pure) fat before me. You can see! Look at it!" he said.

90. And so, I suppose, that happened. "I have now shaped you (so) that nothing interferes with your breathing. Now I shall also fix your running power inside," he told him. In the meantime (as already mentioned), he had placed the deer thigh bone and a knife under the floor (of the sweathouse), which the other did not see. So, then, the two men entered, and to block his way he sat towards the exit and so forced him to stay in the rear part. After some time, when they had warmed up, he said: "Now it can be done." He then brought forth the knife and the thigh bone mentioned. He had brought a small boulder of convenient size inside. Directly (he placed) a bone with flesh on it, (which) he had with him, over his (own) thigh. "I shall do it first," he said, "I will give myself the power of swiftness." Then he told him: "Put your hand here, feel and see how it is!" So he passed his hand over the spot. "I see, it is all right," he said. "I shall now cut my flesh apart and, across there, I shall break my bone. I shall then, immediately, make it whole again and (then) do the same to you," he told him. "Go ahead," he said. Directly he cut that thigh open, then struck it with the boulder. "Across here I have broken that bone of mine, feel it again!" he told him. And after he had broken that bone he said: "You can see now for yourself, I will do the same to you." He then slipped that bone away from there (spitting lightly): "*Tu tu, pu pu pu*, it becomes whole again. *Tu tu, pu pu pu*, it has become whole again," he said.

91. "See, there! Feel it again, it has become whole again!" he said. "Ha! Oh my! Look at that!" the other said. Immediately he told him: "Put your feet here!" Then (he took hold) of his thigh and said: "Look out, I am about to cut your flesh apart!" And as he cut his flesh, the other began to moan: "*Eei! Ha-ah, ha-a, e-e-i!*" he said. And so he cut his flesh open at that spot and exposed his bone some distance. At once he broke his bone in two, with the boulder. "Spit on it, while you say —'become whole again!'" he told him. But he was merely ridiculing him when he said (this). "*Tu tu tu tu!* Become whole again!" he said in

vain. "Where did a (broken) bone ever become whole again!" he said as he began crawling away from him to the outside. Once outside, he unearthed the wood club and was holding it up, ready for use on him, when the other came crawling out. Just as he appeared, crawling out, he struck the back of his head. "*E-e-i-i*, you surely show no mercy!" he said. As he crawled along, he treated him worse than before (he killed him). At once he thrust his quiver into the head bag and, having done so, began to carry it away.

92. He arrived again at the place named In-the-rock Canyon, still carrying that head bag.⁹ There, wherever the place called Earth Shelf may be, he owned (a farm) where he planted and raised small-eared corn. Here he spent the night. Just about sunrise he returned to Mountain-around-which-they-moved. And at once he started out for Slim Water Canyon and reached that mesa point, along the rim of which he usually ran and, as a rule, went down at the other end of it. So, finally, he again came to Tingling Maiden and carried the head bag in to her. "That Big *Yé'ú* (you spoke of) I have killed. Here is the head bag and quiver which belonged to him," he said. "'Whosoever has killed Big *Yé'ú*, him I shall take for my husband,' as you said. Here it is! I have killed him. There! Look at this!" he said to her. "Oh no! Who can tell what quiver that is which you have! Who knows what head bag you have!" she told him.

93. And here they were still talking with each other when Badger also came there. After (Coyote) had left and stood yawning out on a ridge, that Badger, it seems, had also proposed marriage to her but did not succeed. Coyote again returned here. To one side the two were talking to one another in a low whisper. "How can we two marry, anyway! There is surely small chance (where) other people have failed (before us)," they were saying—when she (suddenly) spoke to them: "Go hunting! Whichever one brings home a big load he shall be my husband," simply to say something (to get rid of them) she said this, it seems. When darkness set in, Coyote began to scheme again, and said: "Let us sing, My Cousin!" "Let it snow, let it snow on me, my rabbit's mouth blood *yo-ai-ye-is-go-la!*"¹⁰ And when immediately it began to snow, the Badger said: "My Cousin, my limbs are short. Why do you

⁹This Sacred Canyon is located somewhere along the north bank of San Juan River.

¹⁰I shall kill rabbits.

not say, "let it snow about as deep as an earth wart." He tried to tell him.¹¹ The night passed, with snow falling all night.

94. When daylight appeared the landscape was a surprise. Only the tips of gramma grass swayed in the wind. At once the two men began hunting, not sure at all of success. And while the Coyote merely scared them up, and only chased them into their holes, the Badger dug them out here and there. Late in the afternoon he (Coyote) had succeeded in twisting out two, with no hair left on them,¹² while the other fellow had placed his in round heaps at various places, with no bald spot on them, (because) he dug them out with skill. But when, late in the afternoon, he was going back again to his digging places, he (Coyote) came upon him. At his (the Badger's) home he blocked the entrance with stones. Then he put his bundles, that is, the round bundles which (Badger) had made, on his back. The two poor ones, with their hair twisted off, which was all he carried (earlier), he threw down there for him, instead.

95. From here he returned with the other's pack. "Come on now," he said. "There is no use talking! Anyone handicapped, in various ways, can hardly compete with me in giving chase. It is clear, that other fellow cannot accomplish anything great. He will probably return without a thing. Come on! Let me cohabit," he spoke in vain. "No, the other one is not here! Why should we?" she told him. "Oh, what can he do! More than likely he is now on his way without a single one," he said. And how he would run out to look from time to time! Just after the sun was out of sight the other entered, all hair-scratched. Those (two) rabbits of his he threw down at his feet. "You surely are a great one, wherever you go, First Scolder, Coyote. You show no pity! It was you (I see) who blocked my entrance with stones! With much difficulty, and only after losing all my hair, was I able to crawl out," he told him.

96. But with those (two) rabbits of his he jumped across, saying: "I want to singe them for myself." Then he threw them right into the blazing fire and, after merely singeing them, he began to tear off with his teeth. "I surely must have been hungry. I surely enjoyed (this) meat," he said as he lay down to pick his teeth. Without either of them

¹¹Earth warts are small soil formations, or balls, about an inch high and shaped by rain in adobe soil. Sandoval

¹²He used a stick to twist them out of their holes. But this tedious method left his two rabbits shorn of their hair.

cohabiting with her they spent the night there. At daylight the two merely started for home. Coyote returned to his home at Mountain-around-which-they-moved and back to her, while Badger went off somewhere.

97. From his home he again started out toward her. But he ran only along one particular path, on top of Rockpoint Mesa (Mesa Verde), which he did to keep the country in sight. Every day people made useless efforts to marry her and, with this objective, were daily passing back and forth, while he would dash over there without being seen. For this reason he usually ran along one path. And if, after scanning the country, there was nobody coming, he dashed off to her. And at once he (would) say: "I am going to marry, I shall stay right here. I will carry wood for you, and water." "No!" she told him. "I only want to stay right here! (So) do not say that! There are various things that I can do for you," he said. Again she refused him. "Do not say that, please! Right here I shall stay. I will carry wood for you, and water," he said to her again. But again she refused him. "Do not say that, please! I only want to stay here. I can do various things for you," he said. "The one whom I kill four times, and who comes to life again each time, he shall be my husband, I say. That is settled!" she said to him.

98. Now it seems that Coyote's breathing-means, and his nerves, were (forced) to the tip of his tail—when he swallowed them, I suppose. So he said: "Hurry, kill me now!" "Is that true?" she then asked him. "Of course, it is true what I am telling you. I have long ago surrendered myself to you. Come on, kill me!" he told her. "Do you say this in earnest?" she again asked him. "*Hm!* Do you say this in earnest! Why! I tell you, I have surrendered myself to you. Come on, kill me, and be done with it," he told her. "Do you really mean it?" she again asked him. "*Hm!* Do you really mean it? Do you think I am saying this just to show off? Come on, be done with it and kill me!" he told her. "You say this really in earnest, do you, First Scolder?" she asked him. "I am saying this in earnest to you. You may drag me out of sight and club me to death! But do not kill me inside, (in) here! I have surrendered myself to you entirely," he told her.

99. So now, finally, she grabbed him at the back of his head and began to drag him over the first ridge, where she clubbed him to death. With absolutely no sign of sympathy for him she killed him, then she threw him aside. She returned from there to where she had been sitting and sat down again. Some time elapsed before he returned and squatted down by her side. "This made it once. Three times more are left. Come on!" he said. So, at once, she again began to drag him

off and dragged him over the second ridge. There she clubbed him to death, then cut him up, and again returned from there.

100. About as much time elapsed, as on the first occasion, when he again entered and squatted down beside her. "That makes it twice, two more are left. Come on!" he told her. At once she again began to drag him off, and dragged him beyond the third ridge. Here she clubbed him to death again and, after chopping him up into small particles, she scattered these in every direction, and started back home. Just as she was entering, he again followed in and squatted down at her side. "That makes it three times. You see! Only once more is left. Come on!" again he told her. And, again, she began to drag him off and dragged him beyond a fourth ridge, killed him again and, after chopping him into very small pieces, and grinding him up with soil, she scattered this in all directions. Again she started back from there and entered her home. But the curtain had hardly fallen when he again came in to her. "There! Now you see, the number is complete. Come on!" he said. "No! My brothers are not yet here. When they return (we will see) what they will say," she told him.

101. In this manner they were merely talking with each other until sunset, without her having given consent. Then at night, it seems, he lay down opposite her, in the corner of her room. (But) it turned out to be surprisingly cold. So he built a fire, and continued to sit next to it. After some time he had burned all the fuel. Towards dawn he began to crawl towards her. "This is fierce, My Fellow, My Sister-in-law," using two relationship terms. "Let me lie at your feet, My Sister-in-law," he said. "One need not (necessarily) do only sexual things. I simply want to lie here," he said. "All right," she said to him. My! How he was trembling there, saying all the while that this is unbearable. "Let me lie with the end of the blanket over me, My Sister-in-law, My Fellow!" he said. "All right," she answered. "Let me just lie aside of you; this is getting quite unbearable; one should know better! We need not have sexual intercourse, My Sister-in-law, My Fellow!" he said. "All right," she told him. And my! How the front (belly) of him who lay at her side did show white! "*Hahá, hahá*, this is getting unbearable, My Sister-in-law, My Fellow, I am chilled," he was saying as he would twist himself more and more about her.

102. After a while, in fact, his urine squirted out and spread a stench of Coyote urine. "I will just lie with (my penis) resting on it, My Sister-in-law," he said. "Go ahead," she told him. "Let me lie with it just inserted, My Sister-in-law," he said. "All right," she told him. It was surprising, what various things he was trying out! "Let me move my buttocks close once, My Sister-in-law, My Fellow!" he said. "All

right, do it," she said. "I will move my buttocks close three times, My Sister-in-law, My Fellow," he said. "All right, do it," she said to him. "Four times, five, six times I will move my buttocks closer, My Sister-in-law, My Fellow!" he said. "Go ahead," she told him. "Seven times I will move my buttocks close, My Sister-in-law, My Fellow, seven, seven, seven, oh, I cannot count anymore," he said. She, too, simply held him close to herself. She, too, (did this), I suppose, without knowing (how often). She, who up to that time had refused others, had become the wife of the worst she could find. She made Coyote her husband. All night, till morning, he continued bothering her.

103. At daylight, having prepared his food, she eagerly set it before him, to eat. "I could stand some more. I could simply continue eating (all the time)," he said. In the meantime her brothers were (late for) some time in returning from the hunt. He began to run about at (their) place doing various odds and ends for her, such as going for fuel and water, and many nights must have passed. And so she thought, "this must be about the time for my brothers to return, I had better boil meat and await them." And so she prepared the pots. But it was not long before he then said: "I am hungry," and she dished out some of the food to him (which she was preparing for her brothers). After dishing out four times to him there was no more left. And so one thing, sexual intercourse only, occupied these two. As a result he had given her home an odor of Coyote urine. About this time their homecoming took place.

104. Upon their approach she shoved that husband of hers behind a bundle (of goods), so they found her alone when they entered. The place, however, did not have its old appearance. There was no food, (and) even the fire was all together extinguished. In this shape they found the place. "What is wrong here! This is certainly not the same place! There is not a thing to eat! Why! It was understood that we usually return about this time," said the oldest one (of the brothers). "Build a fire there! Bring in plenty of fuel!" he said. One of them, having gone out and brought in fuel, stacked much upon the fire. When the fire was in full blaze, and the interior of the hogan had become heated, what a stench there was, of Coyote urine! That sister of theirs sat there without saying a word.

105. "What can be done about it? This certainly is getting unbearable! Why is it that this Coyote must run everywhere!" he said. "Throw that (wood) out of here! What can be done with it! This Coyote urine is getting to be unbearable! Break off some gray (dry) twigs from the lower side (of trees) for a (new) fire!" he said. The fire which they had made was scooped out, and a fresh supply of dried

twigs, from the lower side of trees, was brought in, and a new fire (was) built. But when the fire started to blaze, there was the very same stench. "What can be done about it! Everywhere that Coyote must run! Throw this out again, and break off some of the dried limbs a little higher up, and build another fire!" he said. And so that fire was again thrown out. New dried branches from higher up were brought in and the fire built again. Meanwhile, it seems, they were smelling this worthless fellow, lying behind the bundles—while their sister said nothing during all this time.

106. The fire was lighted again, but the stench was greater than before, possibly (even) worse, as soon as the hogan was warmed up again. "*Whew!* What is this, anyway! Throw this out and break off some dry limbs up high in the tree tops to build the fire!" he said. That was done again, but the stench was increased still more. "What in the world can be done about it! Where can he be lying and spread so strong a smell? Possibly he is lying around here somewhere!" he said. He was somewhat peeved on this account. At that instant he jumped from behind the bundles to the fireside. "What has happened, My Relations-in-law, My Brothers-in-law, My Fellows, My Cousins? How is it that you smell me?" he asked. Her brothers simply hung their heads in shame.

How People Killed Coyote

107. After that the family placed the pots and prepared food for themselves, and the people ate with that odor of Coyote urine circulating there. "What you have done is appreciated. We have been much worried about our sister. There are various things hereabouts which you can do for her," he said to him. To the side he spoke to his younger brothers: "It would be embarrassing to us (in the end). Why not make a brush circle somewhere and let us live there. Should we sleep opposite our sister when there is a married man?" he said. And so, after a brush shelter had been thrown (together) on the east side, they gathered fuel and moved out to that place. The sun set. And soon, surprisingly, much laughter was heard! After a while there were sounds of a song. "Oh! Hm! That is not sung for a good purpose! Wonder what the future will bring, that this is being sung?" said the oldest one of them. This same singing continued till daylight. At dawn, finally, the sound ceased. In this manner they spent four nights. Everything was put into her—the manner of enabling one not to die, and of hiding her breath-(soul), this all she learnt from him.

108. When dawn appeared in the east he said: "Hurry! Prepare some food, we shall go hunting again!" And while they busied themselves here with the food preparations, he went in to see them at the other place. "We are going on a hunt," he told him. "It was good of you to do this, My Brother-in-law. In the past we worried for our sister.

You must take care of her in our stead here, and help her (replacing) us by carrying wood for her, and water," he told him. "Let me go with you, I can turn the animals towards you," he said. "Do not say that! You see, the worry which filled our minds for our sister you have splendidly taken (from us). Take care of her around here for us," he told him. "But I want to go with you. Let me turn them towards you," he said. And so he left him and returned to the place where his brothers were. "I want to be with you when you go, says First Scolder. I shall turn the animals your way," he says. 'Do not!' (I said). 'We were very much worried about our sister. Stay here in our stead and help her,' I tried to tell him, but he insists to be with us when we go," he said.

109. And so, in the morning, the men ate, and thereafter started out on the hunt. Directly following them, he (too) dashed off and, suddenly, overtook them somewhere, saying: "I want to be right with you." And so they went on the hunt with him to some distant place. They were still going along when, nearby, the tracks of a pair of mountain sheep of good proportions were found, which led right along the rim of the rocks. At once they sought an ambush for them, and arranged to seat themselves one beyond the other. "Go ahead, My Brother-in-law, turn them in our direction," he told him. At once he started out and went after them. No time at all had passed, scarcely, before he was right at their tails and was racing this way with them. They brought both of them down with a shot, and both were killed. He jumped on one of them, saying as he sat on it: "The fat of the horn is mine, My Relations-in-law!"

110. Now, as for the horns, they formerly were a fatty substance. Horns, they say, (were) stuffed with fat, and belonged to the hunter who had killed (the animals). "No," they told him. Four times it happened that he said "the stuffed horn is mine," and they said "no" to him. And so, when they were skinned, and one of them began to cut off those horns, he said in a whisper: "Turn into a bone! Turn into a bone!" "What sort of talk is that 'turn into a bone'? What does that mean?" he asked. "No, I was merely saying 'turn into fat,'" he said. Then he who was cutting the horn could merely slip the knife along the edge of it—all the way to the tip of the horn. For this reason its horn is wavy and, what was done to one turned out to be cut exactly the same way on all the other horns. "Surely, nothing is sacred to you, wherever you go, First Scolder," he told him with no pleasant feelings toward him. He, however, did not as much as pay any attention to it, but was going about here and there. By putting the venison together into a very small mass, they made packs of it. By preparing it in this manner, even when they would kill as many as ten fine bucks, they

would carry them home. But (carrying) must be done without sitting down, until (one reaches) the hogan.¹³ Then only it should be opened and, upon opening it there, it would increase very much.

111. Accordingly, they told him: "You may go home now, but whatever you do, do not sit down with it! Only when you have reached home (you may sit down), not before!" "All right," he said. "As for us, we still want to hunt around here, as there is no particular need for hurry. Some time or other we will return over there," they told him. "All right," he said. No matter what they said, he was always satisfied. And so, with the pack on his back he started out for home. He had not proceeded far before he squatted down with it. When he tried to lift it on his back again, it seemed (much) heavier than before. Farther on he sat down with it again. He appeared to be moving around with it sittingly, then slowly lifted it up and crawled around with it somewhat. A little farther on he squatted down with it. He could not lift it any and must have taken some out—since he stacked it on the branches of a tree. With the balance he then started out again. (But) just (a little) farther on he set his pack down again. And when he tried to lift it on his back he failed. After a while he crawled with it, until he came below a tree and simply decorated the tree with it, and then another one. Then he simply laid some of it in the sun.

112. From there he went (up) to the rim of Slim Water Canyon, minus the meat. Down there (it seems) Swift (Swallow) People, Spider People had their homes, and (they) were Holy People. Coming along the rim he said: "*Huh! Hey!* Why is it, *hey!*" he said. "There, where you could not get married, at that place I got married and live," he said. "Why have you such ugly wives, since you can see that their teeth jut out!" he said. "You, too, are simply ugly, while I have a beautiful wife, the beautiful Tingling Maiden," he said. "Do not be saying so. Get away from here, Coyote, First Scolder! Do not make it uncomfortable for us! Do not make this place unsacred! Be gone from here!" they told him. "*Hm!* Coyote, is it? First Scolder, is it? He roams, he scolds, does he? Should an intelligent man like myself not have his sayso? The fact is, I alone use sense, for your benefit," he said. Gradually they simply despised him and would charge at him. But my! How quickly he would dash away from them! "What can be done (about) it! Let one of you notify Spider Old Man, Spider Old Woman," it was said. So Spider Old Man and Spider Old Woman were notified of it, they say.

¹³After starting out with a pack of venison, sitting down for a rest, was taboo. Curly

113. About that time Coyote was again walking about not far away and cussing them. "Do not bother him! Let him go! Ignore him!" they said. Meanwhile Spider Man and Spider Woman both wove a net with their web ahead of him. And thus Spider Man spun his web in his path. Spider Woman also spun her web, Spider Man another, (and) Spider Woman also spun another web. "It is ready," it was said, then "Let us go! Do not hesitate, but let us charge at him with all our might! Even though he (will) plead, we shall tear him to pieces," they said.

114. And when the signal to go ahead was given, they moved upon him in mass, and it was simply surprising how he began to step out! And holding his nose in the air, he ran off. In this manner he ran through the obstructing web which Spider Man had woven. The next web, which Spider Woman had woven, he also ran through and again pierced the (next) web of Spider Man. That left only one more. By this time, I suppose, the people had almost overtaken him in their chase, while he kept turning his head from side to side as he ran along. The web which Spider Woman had woven alone was left. This, however, he did not pierce. He merely bumped into it, and in this manner they caught him. What a shout they then raised! Each made a rush for his hide, small strips of which they strung into head bands. The white streak of the Swallow People (Swifts), whose foreheads are white streaked, is that of Coyote, they say. All had now grabbed him and had killed the former Coyote, the former First Scolder, they say.

Changing Bear Maiden

115. Meanwhile the men, who had gone on the hunt and whom he had left to go home, returned from their hunt and, again, reached their sister's home. But she, it seems, (said): "Where did he go who accompanied you?" asked the Maiden-who-becomes-a-bear. "What does that mean? Why! He started to return here with the pack long ago!" "You must have killed him that you say this. 'He already started to return here' you say, when the fact is (that) you have killed him! The fact is, you hate him, you despise him, I know it!" "He certainly did start to return, I tell you! He took a pack with him," said the oldest of them. "No doubt you have killed him that you say this. Of course you hated him, of course you despised him, and (now) you say this!" she said. "He started to return, I tell you! He already started this way with a pack, he did, for a fact! For which reason should we have a grudge against him?" he said. After that she spoke wildly: "You do hate him, you do despise him, I know it," she said. And so they left her and walked out.

116. On the east side stood a mountain, small in size. And here, when dawn appeared in the distance, her growling could be heard and at sunrise, she returned crawling out—with (hands) wooly from the wrists up, (much) like bear paws. Of her deer-bone awl, which (she used at home), she made teeth. What was her heart, her veins, her breath, her blood, she had buried somewhere in the ground. From here she dashed off over the surface of the earth, all day long, seeking in vain until sunset, they noticed. She had come to the Swift People, they learnt, and found trouble as they filled her with their arrows. But without her blood, without her breath, without her heart, without her nerves, and thus without her life breath, she was able to do (to survive)

this. At the time she had made Coyote her husband, him who had come to life again after being killed four times, and who had swallowed his breath, his heart, his nerves, his blood, and had forced them to the tip of his tail, this whole (knowledge) was placed in her, and she had mastered it all. Now, I suppose, she was using it.

117. And so she reached home, fuzzy with the arrows of the Swift People. Here she stacked a big fire, around which she walked (and sang):

Those Monsters, those Monsters, to them I am going
 I am now Changing Bear Maiden, as to them I am going
 From her now the arrow points of the Swift People
 are working loose
 From them their very magic (powers) fall
 From them their very magic falls in bunches
 Those Monsters, those Monsters, to them I am going
Go-la-ga-ne

118. That she did, they say. And the arrows would all work loose from her. Another night passed. When the sun rose yonder she had become wooly from the shoulder down, and she turned out to be restless, not stopping in one place. She ran clear around the edges of the sky, and another day passed in a vain search. Again she came to the Swift People, and again they filled her with arrows. Again they made her fuzzy with numerous arrows, they found. Again she returned home, built a fire, and walked around it. Those arrows again worked loose and fell from her and fell out in bunches.

119. All this, it seems, she did while her heart, her nerves, her blood, her breath were buried. She was doing this without breathing. Another night passed. She had dug into that small mountain from the east side. At dawn her growl was heard there, and at sunrise the entire surface of her body had become wooly. And again she started out and, after searching everywhere in vain, another day passed. Again she came to the Swift People who, again, filled her with arrows. Again she returned fluffy with any number of arrows. Again she built a fire which she encircled, (singing as before).

120. Then this happened. All arrows worked loose from her. And another night passed. When dawn appeared yonder, her growl could be heard in the direction of the small mountain into which she had dug. At sunrise a fine big bear came out of it. "This is certainly a serious thing, My Younger Brothers! Surely, not for a good purpose is this happening! Look yonder! Is our (former) sister not a sight!"

Coming out as a fine big bear they saw her. "Where can we (save) our lives! Where can we go? There can be no doubt that she does this to devour us all! Would she do this and spare any of us?" said the oldest (brother). "No matter what happens, we must scatter out of her sight, without knowing where (to)," he said. "But you, in any event, must remain here," he told the youngest one. He said this to him who was the Sloppy (the Youngest of the family).

121. Inside the hogan, down in the fireplace, he dug a hole for him. In this he put some food for him, and some water. Along the south side he dug, so that it would meet the opening under the fire place. Down into this he went, taking his arrows with him. With a thin stone slab he closed the entrance for him, raked soil over him, covering him with a thick layer of soil. Above him, where he had raked the soil, he built the fire. With the opening along the south side he could get breath, along where he was sitting, at the junction of the (two) openings. "By some good fortune she may perhaps spare one of us," he said to Sloppy. After that, each one left, eleven in number they left, uncertain and with no definite place in view.

122. Again she returned home, the Changing Bear Maiden did. And so she tried and sought them in vain. Her search for her brothers was useless. And it so happened that, as (already) mentioned, she would bury her heart, her veins, her blood and breath right there, and would then begin to track them. The oldest one had gone toward the east, where she overtook and killed him (and) then tore him to pieces. The next in age she also tracked down toward the south. Him she also killed and tore to pieces, it was learnt. The next oldest, who had gone west, she also tracked down, killed, and tore to pieces. Again, the next in age, who had gone north, she also tracked down, killed (him), and tore him to pieces. After that she tracked down the rest, one after another, wherever they had scattered in directions between these. She killed them all and tore them to pieces.

The Youngest Brother

123. But the Sloppy One alone was missing, and she would return, time and again, to her home after a vain effort and search for him. "Where can my youngest brother be? Where can he have gone? What has become of him?" she said. Where is the place that she did not visit! The edges of the earth and sky, and everywhere on the surface of this earth, she searched in vain, but he was not there. Again she returned. "Where can my younger brother have gone!" she said. She entered (the hogan) from which they had departed. "Let me see," she said. "I shall defecate, and to whichever side my voidings fall, that way my younger brother must have gone. She defecated, but her voidings stood erect without falling over. "Let me see," she said, "I will urinate, and whichever way my urine flows my younger brother must have gone." She urinated. Without beginning to flow away it simply disappeared in the ground. "It is clear that my younger brother is down in here," she said.

124. At once she dug around the base of the brush shelter. Just next to this she dug around again, and next to this she dug another trench and at the fireplace. And so she had dug four, around in a circle, when she scratched stone. She scratched that stone slab mentioned before. This which, as said, was blocking the entrance to him she put aside, and there Sloppy was sitting. "Dear me, My Younger, My Youngest Brother!" she said. "Come out of there, come up this way! Lice are probably bothering you! Let me kill them for you. Perhaps you are hungry and thirsty, My Little Brother," she said. Now with her heart, her nerves, her blood, her breath hidden in the ground she was saying this, without her breath(soul). But, it seems that the Wind had come upon the Sloppy One. This Wind was placed upon him to conform to the folds of his ear, and was now to keep him informed of things. Being aware that her heart, her nerves, her blood, and her breath were in that hiding spot, Little Wind was placed upon him so that in this way (with Little Wind's help) he might survive.

125. And so, it seems, he went up to her. "My Dear Little Brother, you are probably lousy. Let me kill them for you," she said. But that Little Wind, which had been placed on him, whispered at his earfolds, so that she could not hear and he alone heard: "At that white rock pillar, under the oak tree, is the spot which she uses to hide her heart, her nerves, her blood (and) her breath in the ground. That enables her to be without life-stuff," it told him. "The exact spot is a small heap of oak leaves with a chipmunk on top of it. As a further sign, you will (see) it dancing up and down there, giving its call *ts-os, ts-os, ts-os*," he told him. He then left (the pit) and approached her. "Your arrows and hairstring lie up above at the doorway," Little Wind told him. "She is bent on killing you now, therefore she spoke to you," Little Wind whispered to him at his earfolds. "She has killed all your brothers, now she wants to kill you also," Little Wind told him. "You must do it with all your might. Shoot down her heart which is in that hiding spot. Now sit for her, against the sunlight!" And so he sat for her against the sun(light).

126. By changing into a beautiful young maiden she did this to him, (in reverse of how) she had done to them by changing from a maiden into a bear. And so she began to brush his hair for him. He observed her shadow. Suddenly her nose slipped out, with her teeth crossed and extending out. "What are you doing?" he asked her. "Yes, what I am doing!" she said. Again she began to brush him. In the very same manner her nose again increased in length. "What are you doing, My Older Sister?" he said to her. "What I am doing? Do you not see, I am killing (lice) for you (i.e. I am grooming you)," she said. Again she combed him. Her nose again lengthened out. "What are you doing, My Older Sister?" he said to her. "What I am doing? You are lousy, see! I am combing you," she said. "My (Older) Sister, I want to get my hairstring," (he said), and started to go toward his hairstring and arrows which were lying above the entrance. These he picked up and, from that very place, he began to run away.

127. Immediately she started after him and chased him in the direction where her heart was buried. She was almost within reach, and about to overtake him, when he jumped over a wide-leaved yucca. She stopped abruptly next to this, so he gained on her. Then she went after him again. He again jumped, over a slim(leaved) yucca, next to which she stopped again so that he made another gain on her. But again she ran after him. He jumped again, over a *yé'it* yucca, at which she checked herself and let him gain on her. He gained on her with all his might and stepped over a horned yucca, at which she checked herself. Suddenly, he saw the oak leaves moving up and down (and) that heart, those nerves, that blood and breath of hers making a

rustling sound (of leaves). Immediately he shot it, on the run. And when he had pierced her heart she spoke: "My Little Brother, what are you doing to me?" she said, and at that instant (she) fell. She fell forward, the blood gushed from her mouth.

128. To her heart, over there where he had shot it, she called for her heart-blood: "Come this way, my heart, my veins, my blood, my breath! This way!" she said. In this manner that blood of hers began to flow toward each other. Here, at his earfolds, Little Wind said to him: "Do something! Should it flow together, she will revive! Draw marks to prevent this!" Little Wind told him. Immediately he made a zigzag line, saying *ha-ha-ha-ha* as he did so. Again, opposite to this, he made a straight line, saying *ha-ha-ha-ha*, as he again did so. Again, opposite to this he made another zigzag line saying *ha-ha-ha-ha*, and again opposite this just a straight line, saying *ha-ha-ha*, as again he drew the line. In the meantime, that blood of hers curdled, just at the mark which he had drawn. When that happened, the maiden who would change into a bear finally died.

129. Immediately he cut out her vagina. "Why is it, anyway, that this thing makes them go wild!" he said. He then threw that vagina of hers into a wide-leaved yucca. "In days to come, Earth Surface People will make use of this," he said to it. Out of it something black grew forth. From the interior of the yucca its fruit had come into being. Again, he cut out one of her breasts which he also threw away, up on a pinyon tree. Pinyon nuts appeared on it. "In days to come, Earth Surface People will make use of it," he said. The other breast he also cut out, and again threw it on a pinyon tree. Suddenly, a Porcupine was walking on the tree. "In days to come, Earth Surface People shall make use of you," he said to it. He cut off one of her arms and threw it toward the east. A Black Bear walked out from there. Again, he cut off the other arm and threw it in the direction of the south. From there a Blue Bear walked out. Again, he cut off one of her legs which he threw in the direction of west. A Yellow bear came out from there. The other leg he also cut off, and again threw it, in the direction of north. A White Bear came out from there. Her (former) intestines he scattered about. They changed into slender snakes. That colon of hers turned into a (Horned) Rattler. Her small intestines turned into an Endless (Long) Snake. Her (former) spine he again threw, east. That became a Stubby Bear, they say.

130. After that he started out in the direction eastward. "I wonder where she has killed all of those born-with-me, those brothers of mine?" With this thought in mind he started out, when he met four persons walking along there. They happened to be those who are called the Stubby Boys. "Where are you from, anyway?" they asked.

"Oh, just hereabouts. I had some brothers and was wondering what has become of them," he said. "Four nights ago your late brothers were all killed, as we positively know. Where have you been missed all this while that you ask?" he said to him. "The oldest one was killed in the east, the next in line was killed in the south," he said. "The next in line again was killed in the west, the next in line again was killed in the north," he said. "Exactly at such and such a place they were killed, I am positive," he said. In the meantime the Crystal Rock People also came to him. "Very quickly (let it be done)," it was said. From there, then, they started out with him and arrived where the one was killed on the east side. At once: "Hurry!" they said, "not one must be left at sunset (of this fourth day)!"

131. Immediately all parts of his body were gathered in one place, and an unwounded buck skin (was) spread over them. Over this they stepped, back and forth, and having done so four times he was made whole again. "Now you two, yourselves, do this quickly to him who was killed here in the south," they were told. "With this one alone we have helped you. Now you yourselves make them whole again in the same manner as we have just done it," was said. Then the one who was killed on the south side was made whole again. After having stepped four times over him he became whole again. From there they started out with him again, in the direction westward, and came to him who had been killed there. They again gathered the parts of his body, spread an unwounded buck skin over them, stepped over them four times, and he became whole again. From there they left with him and came to the one who had been killed in the north. Again they spread an unwounded buck skin over him and he was made whole again. After this they restored them all to life, (those) who had been scattered at points between (the four directions). In full number they found each other (again).

132. After that they began their return in the direction of their former home. In one day, without a night intervening, they had gathered at their home. This, it seems, they had done (so) that the present chants should originate from them. In time, too, that Coyote, that First Scolder before mentioned, was again restored to life. From beyond the skies—Spotted Thunder, Left-handed Thunder, (Spotted Wind), Left-handed Wind— all these had come upon him from there, and by these he was returned to life. He never was left killed (but), whenever he would die, he had those above restore him to life. After that he was ordered, by them, to return to First Man and First Woman. And so he began to return to them and, (no doubt), did return there.

PART ONE:
THE TROTTING COYOTE

1

Coyote and Skunk

1. Éi shíí aadóó dah ínáhodiidlií'. Éi shíí íléi dził íjóodiłídi¹ áadi ínáánaálwod jini (mą'ii). Áko shíí aadóó dah náádoolwod lá jini, ałnini'ąągo t'óó báhádzidgo honeesgaigo k'os ádingo jini. T'áá iildlosh, ní'ée' niiltłah jini. Dego déé'íí' jini. Dooládó' honiigai, ní jini. Hwee k'os hóle² laanaa, ní jini. T'áá áko bee k'os hazlií'. Hwee n'dizhołígóó jooldlosh laanaa, ní jini. T'áá áko yęę bee n'dizhołgo yildlosh jini. T'áá doozhołdigo hwee nahółtąą' laanaa, ní jini. Doojoołdgo bee nahalıingo yildlosh jini. Hwee hégiizhdéé' tó hanłts'ohigo jooldlosh laanaa, ní jini. Áko yéeni' bihégiizhdéé' tó hanłts'ohigo jooldlosh laanaa, ní jini. Áko yéeni' bihégiizhdéé' tó hanłts'ohigo ní' yildlosh jini. Hwee hétsjigo tó neel'ániigo jooldlosh laanaa, ní jini. Bee hétsjigo yéeni' tó neel'ąągo yildlosh jini. Hagaan bik'ée'ąągo tó neel'ąągo jooldlosh laanaa, ní jini. Áko yéeni' bigaan bik'ée'ąągo tó neel'ąągo yildlosh jini. Hwígháán t'éi dah sitąągo jooldlosh laanaa, ní jini. Áko yéeni' bígháán t'éi dah sitąągo yildlosh jini. Hajaa' t'éi háát'igo jooldlosh laanaa, ní jini. Áko yéeni' bijaa' t'éi háát'igo yildlosh jini.

2. K'ad hoł hodó'eel laanaa, ní jini. T'áá áko deez'eel jini. Dłół'tahji' hoł ch'ího'eel laanaa, ní jini. Dłół'tahji' bił ch'íhoni'éeł jini. Diz baąh dah íjó'eel laanaa, ní jini. T'áá áko yéeni' diz yaąh dah náz'éeł jini. Tó ałtso íina' lá jini. Doo dó' naha'náágóó sitj jini.

¹Dził ná'oodiłi. it is called at present.

²Optative and progressive forms are used in the following with *laanaa*.

Nt'ée' kodéé' gólízhii³ dashdiilwod jini. Tó hájoolwod lá jini. Shoo, shił naa'aas, hágo kwe'é shaa nínááh, ní jini. Áá baa jilwod jini. Dooildinéeni' daaztsáá lá shididiinił, shił naa'aas, ní jini. Bił ch'ihoní'éél lá baa da'ashch'osh, shididiinił ní jini. Ts'haał dji'go shiyaadi leediinił, ní jini. T'áá áko tsáhaałéeni' dji'go biyaagi leejiinił jini. Baa da'ashch'osh lá shididiinił t'oh ts'ózi shijilchiiigo sizéego ndadiinił. Éi t'oh ts'ózi bijilchiiigóo ndadziznił jini. Aadóo dah nízhdiilwod jini. Njilwod jini.

3. Dooildinéeni' daaztsáá lá. Bił ch'ihoní'éél lá, jini jini. Yáadish bidiyoothéél, niyooch'iidgo ádini. Áko shji haashi yee' ła' dísoo'ji', jini jini. Aadóo shji gahtso dashdiilwod jini. Áadi jilwod jini. Nt'ée' yéé sitj jini. Doo ndidzihgóo sitj, jini. Aadóo níjiłtee'. T'óo jiné'ji' níjilwod jini. Haashi yee' ndólt'ééh, aadóo nizdeest'e' jini. Áadi ná'ahizhneelcháá' jini. Nt'ée'éé sitj jini. Dooda dó' ndidzihgóo sitj jini. Niná'ahizhneelcháá' jini. T'áá aaní daaztsáá lá. Bił nihoní'éél lá, jini jini. Haa'i yee' táłt'é. T'áá áko náázhníjéé' jini. Nt'ée' yéé sitj, jini. Dooda dó' ndidzihgóo sitj, jini. T'áá aaní dooildinéé daaztsáá lá. Haa da'ashch'osh lá, níináázhnjéé'go. Haashi yee' djt'é, hoodoo'niid jini. T'áá áko djdzist'é jini. Ts'ídá hazh'óo bíndoohkah, bijini jini. Áá náázhníjéé' jini. Sitj jini, dooda dó' ndidzihgóo. Jó t'áá aaní daaztsáá lá. Baa da'ach'osh lá, dajini jini. Aadéé' nínáázhníjéé' jini. T'áá aaní lá héi. Dooildinéé daaztsáá lá, dajini jini. Áko lán bik'éé díníidah. Nlááhgóo diné bił dahołni' áłah jidooleeł, hoodoo'niid jini.

4. Aadóo shji diné hane' bitast'á jini. T'óo ahayóigo áłah azlji' jini. Naat'i'í nínáhozhniłjji' áłah dzizlji' jini. Aadóo shji ndiizá jini. Baa al'ke'e ninánizá jini. Ákohgo shji hazhnooda' jini. Bíndzizt'i'go dahojitaal'go, Dł'í yázhí nánoodah, dł'í yázhí nánoodah, dajinigo dahojitaal' jini. Nt'ée' gólízhii ájini jini. Dego dasdéé'ji'go dajilzhish le', jini jini. Nt'ée' shji yéjiilizh lá jini. Dego dasdéé'ji' yéé hanák'ee dahasdááz lá jini. Ákohgo shji hááhgóóshji nikidazhdiljool⁴ jini. Náhidiihah jini, ma'ii yéeni'. Tsahaałéeni' yiił⁵ haalwod jini. Hááhgóóshji hata' nikidiłhaal⁴ jini. Ła' hadádadziszwod jini.

³Or, *wółtzhii*.

⁴Sandoval prefers *nínidazhdiljool nihidiłhaal*, etc., while the informant and others use *nikí, níki* as prefixes.

⁵*Yiił* is more often short *yil*.

5. Áko shíí t'óó báhádzidgo nahastseed jiní. Háadi lá leeh diidzil, shíł naa'aash, ní jiní. Naghái deesk'idíjji', áajji' niist'á, adziizyí jiní. Djí'go hozdeezgeed, ákóyaa chizh áłts'ózi dizhdíłjéé' jiní. Adlík'áá'go djí'go leeh dziiziid jiní. Áko nt'ée' áni jiní, Alghadidiit'as, síł naa'aas, ní jiní, dził niłts'ılı binaa. Dooda, doo dinishjáa da. Shitah áhoołts'ísí, jiní jiní gólizhii. T'áá alghadidiit'ash síł naa'aas, náadi'ní jiní. Dooda, shitah áhoołts'ísí, jiní jiní. Dooda, t'áá alghadidiit'ash, shíł naa'aas, ní jiní mə'ii. Dooda, doo dinishjáa da. Shitah áhoołts'ísí ní jiní gólizhii. Dooda t'áá alghadidiit'ash. Shiba' íłwol doo, ní jiní mə'ii.

6. T'áá áko aadóo dashdiilwod jiní gólizhii. T'áá áyídgi yil'k'id jiní. Ha'ąą ajoolwod jiní. Nt'ée' kóó hahach'id áán, t'áá ákóne' ajoo'na' jiní. Ts'is diilyésii adaázhdeet'á jiní. T'áá hazh'ó hodfína'go níléidéé' haswod jiní mə'ii. Kó' nooyéé' áyiilaa jiní. Bitsee' yítyist'óó lá jiní. Ch'il yii' deidiłgeedgo lid dazdisi'go aadéé' yilwol jiní. Kóó hwíghah dahiiteeh jiní. T'áadoo hwiiltsáą da lá jiní. Bit'ayaadi índa hajítyá jiní. Nléi dził niłts'ılı binaadi ákii'isaal⁶ jiní mə'ii yéé. Aadóo hó t'áá' dah nízdíidzá jiní. Leeh dzídziidéé'di ndzídza jiní. T'áá áko ałní'góo nashjéé'ęeni' ałtso háádzis'nil jiní. Bibąąhji' dló'i yázhi danchxó'ígíi leeh níjoonil jiní, háájooniléé. Eidi tsení'jji' ałtso hajiishjid jiní. T'áá áadi ajilghałgo dah dzisdá jiní.

7. Nt'ée' níléidéé' náálwol mə'ii yéé, hááhgóoshíi naanánoot'áałgo ni'; lid dazhdisi'go náálwol jiní. Ákohgo shíi náálwod jiní. Chaha'ohgóo yęeni' tsédeg nahalghal, leezh dit'ée' bijéigo yíjihgo. Shíł naa'aashéę dashą' háádéé' dashą' njoolt'ęni' yéé, doo dó' hozhnól'ą át'éeégóo⁷ ndiishwod, ní jiní. Doo dó' t'áá níkjizhęigigo hozhnól'ą át'éeégóo ndiishwod, ní jiní. K'adéę háádeesdził, dichin la' séljji'. Hągóonshą' nízhdoolt'eeł, ní jiní. T'áá áko tsin néidiitą jiní. Dló'i yázhi yéeni' hááyí'shiizh aadóo dah yiyiłjji' níléigóo iyiyiłhan. Bąąhdóo ósghał⁸ łahji ninaášhiizh dló'i yázhi yéeni' haayínáá'shiizh dah nááyiyiłjji' jiní, níléigóo anáyiyiłhan jiní. Bąąhdóo ósghał, ní jiní. Ch'éeł na'ashiizh jiní. T'áá djí'go ch'éeł na'ashiizh jiní. Adini

⁶Ákii'isaal for ákwii'isaal.

⁷Hozhnól'ą át'éeego. Optative form: "none can compete with one," that is, "with me."

⁸Bąąhdóo ósghał. Optative form for bąąhdóo óshghał, if I eat this it will spoil my appetite for the better things.

yee', ní jini. Dłó'í yázhí yéé yóó ayiist'iidéé ninéidiinil; yooldéél jini. Doo ánt'íni lizhí. Haa'ishə' adíniíł. Ni lá ánt'í ni, ní jini.

8. Aadóó shíí nikhodiilkáá'⁹ tsétsíjji'. T'áá anáá'álkah ní't'éé, jini. Ákohgo shíí, Shił naa'aashíí shaa náníłtsóód, ní jini. Ígháán bíjoot'áanii ts'in t'éiyá bich'í' adah ajíłt'e' jini. Hááhgóóshíí yich'í' dah diilwod jini. Díí shoókéziłéé,¹⁰ jini, hááhgóóshíí, jíz, jíz, yiits'a'go. Ach'íí' bich'í' adah anáájíłjool jini. Hááhgóóshíí yich'í' dah náádiilwod jini. Díí shoqł'éélee,¹¹ ní jini. T'áadoo yí'aalí ayíłna' jini. Áko shíí akági yéeni' bich'í' adah anáájíłjool jini. Díí shoqłjeen,¹² jini. Atsii'éé bich'í' adah anáájíłne' jini. Hááhgóóshíí yíł anáánaádéél jini. Díí shoqłjizhíłeen,¹³ jini. Aaji shíí yíghah asíł' jini. Aadóó shíí dah nídiilwod tsé yiyi'í hoolyéedi bídáá'áani' yaa náálwod lá jini. Áko shíí t'óó yinaagóó táádiłkáá' lá jini.

⁹Or *nikhodiilkáá'*. Sandoval

¹⁰*Shoo'ókézi lee*, Coyote talk. "My luck," it "usually drops my way."

¹¹*Shoo ół'éél lee*, refers to *tł'óót*, a cord, as the intestines are cord-like.

¹²*Shoo ójool lee*, refers to a fluffy object, the hair on the hides of the Prairie-dogs.

¹³*Shoo ółizhí lee*, stem *íłzh* refers to crunching, or the sound of crushing bones.

2

Coyote and Deer

9. Aadóó shíí dził níjoodíłí hoolyéegi nináánálwod jini aadóó dah náádiilwod ba'áłchíní shijéé'ígóó. Nt'ésé' biih biyázhi yoo'ishgo yaa ílwod lá jini. Ha'át'íí lá niyázhi danizhóni dóó daalkizhi dóó daa lá nił'jigo, yilni jini. K'ad níléi tsék'aal¹⁴ góne' anásh'nilgo lán, bich'é'édáá'gi t'óó ahayóigo didishjahgo kó' bik'í dahaltaalgo ákóó dah deigaah. Áko łikizh neheleeh, bijini jini.

10. Aadóó shíí ba'áłchíní yéeni'¹⁵ yaa análwod lá jini. T'áá áko tsék'aal háidínéetzáá' lá jini. Ła' yik'éłwod lá jini. Áko shíí t'áá áko ba'áłchíní yéeni' ákóó dahidii'eezh lá jini. Áadi yini'eezh lá jini. Tsék'aal góne' ayínil lá jini. Yich'é'édáá'gi diidíłjéé' lá jini, t'óó ahayóigo. Ba'áłchíní yéeni' hááhgóóshíí daachago naanájah jini. Áko shíí wónáásíí bił ndahasdoi lá jini. Alt'áá shíí kó'éeni' nahgóó ayiist'íífd lá jini. Sha'áłchíní yee' shich'í' dajoodloh la', ní jini.

11. Aadóó shíí biih'éeni' yich'í' hideesdzáál jini. Altíin áyiilaa lá jini. Bik'a' dó' áyiilaa lá jini. Áko shíí hałwod (haa yłwod); haa náánálwod. Shił naa'aash t'áá hóólyá deenaadeet, doo yá'áshóó da, hałni jini. Dandoolkah, éi báá t'áá hóólyá, sił naa'áas, ní jini. Aadóó shíí hadááh nehedzáá lá jini. Kóóni yee' ha'áłchíní doo'ishgo haskaa' lá jini. Aadóó shíí ha'áá' eelwod t'áadoo joo'ini. Áko shíí hanák'ee

¹⁴Tsék'aal, a trap enclosure formed by a water shed on rocks.

¹⁵For referential suffix *éé* the informant at times uses *é* and *yéé*, thus *ba'áłchíníéé* and *ba'áłchíní yéé*.

na'ashahgo haa náánálwod lá jini. Daa lá yindzaa shił naa'aash, ní jini. Dah siskah lán. Sháá' ákódanóle', nidishní. Nik'i hashtaał, hałní jini. Hágóónee', shił naa'aash bijini jini. T'áá áko dah diilwod jini. Áadi shíı hosh łibáhı bílátahı yiyiizts'i' lá jini. Tsá'ázi' bílátahı t'áá áltso yiyiizts'i' lá jini. T'áá áadi yiyíık'áá' lá jini. Aadéé' yił náálwod lá jini.

12. T'áá shíı áko hak'i honiitáál lá jini. Yiyíık'anéeni' hátah yiyíıká jini. Ndadińcha'ı yee', ndadińcha'ı yee'. Ha'át'ıı lá dinı shił naa'aash. Ndadincha', dinıı lá, bijini jini. Dọọdań, jini. Ndadinchi'ı yee, ndadinchi'ı yee, dishní, ní jini. T'áá shíı áko azeé'éeé hátah yiyiikánéeni hadéidiiká k'aajik'ehééji'. Ła' yee' hah néineesol jini. T'áá shíı áko hoł náhoodfıniigai k'aak'ehéégi aadóó dadınéeshchaad jini. T'áadoo hodinahı áltso haa dıńıilyool hwiisıı jini. Dadziztsá jini.

13. Áko shíı ba'álchını yéeni' yá'ąashdéé' ii'ni' łikizhii, ii'ni' ntł'aii, niłch'i łikizhii, niłch'i ntł'aii bá hadaał't'é anábiilyaa lá jini.

3

Beaver and Coyote

14. Aadóó shíí nináánadááh nt'ée' tó tát'áagi chaa' yaa náánáálwod lá jíní, ndashoqshgo bikáígí ahééda'iiltsosgo, áko aháándayíiłbįįhgo. Ákohgo shíí aháhadeidiyíi'níiłgo, áko t'áá dadoot'izhgo táyi' góne' dah dahidiilyeed jíní. Aadéé' bikáígí yéeni' ayóí danoolningo danizhónigo dah dzizghad nahalingo há hályeed jíní.

15. Áko shíí binááł jíní mə'ii atsé hashké, Níłáahdi naniná¹⁶ mə'ii atsé hashké t'áadoo naąh hats'ídígí da, dabijíní jíní. Hęh! Mą'is, atsé haskéis naazhnimą'is haskéis hastiin hóyánígíis doósh hozhdóne' át'ée da, ní jíní. Shíga' t'ée' nihá honisá, ní jíní. S'í'ęę' nihiyįh ní jíní. T'áadoo ádíníní héi mə'ii atsé hashké, níłáahdi naniná, bijíní jíní. T'áá shi'ée' nihiyįh, ní jíní. T'áadoo ádíníní mə'ii atsé hashké, níłáahdi naniná, bijíní jíní. T'áá shi'ée' nihiyįh dishní, ní jíní. T'áadoo ałtahí mə'ii. Atsé hashké ncha bá hodoonih. Níłáahdi naniná, bijíní jíní. Áko táadi azlıį'. Dooládó' hózhóq lági nishwod, sił naa'aasóq, sáqó. T'áadoo anıłtahí mə'ii atsé hashké ncha ach'í bá hodoonih, níłáahdi naniná, bijíní jíní.

16. Áko shíí dįį'di azlıį' áko. Hęh, doqládó' hózhóq lági nishwod da lá. Doo dó' la' daa nızdoodza áhát'įį da. T'áá s'í'ęę' nihiyíń, jíní. Yáadi lá bee ádoolníł. Hągo bí'ée' bihołbįįh, jíní jíní. T'áá shíí áko bí'ée' yéeni' iiyi'yįį' jíní. T'áá áko ła' bił azhdeeshoqsh jíní. T'áá áko baa dzoozbá jíní, bí'ée' yéeni'. Aadóó baa dazdiiltsogo chabiniıłtį jíní.

¹⁶Or written *nanná*.

Bichjijh dah tizhinijj' baa dazdiilts'iigho. Ha háa, t'áá hazhó'ógo sít naa'aasóó, sázó, doo sòhodoobéezhgo ha háa ní jiní. Hááhgóóshjij cha biithéehgo hajoobá'ígo bikági yéeni' baa dazdiilt'ih jiní.

17. Áko shjij é'éshdlééh, nízin shjij bináál chaa' bikági baa ndahábijhgo táyi' góne' dah dahidiilyeedgo. Aadéé' bi'éé' dahólóogo há hályeedéeni'. Akóshnééh, nízin ma'ii. Áko shjij táyi' góne' dahiite' jiní. Aadéé' t'áá doot'izhii haa'ítkóó' jiní. Ch'ééh áát'jíd jiní. Áko shjij, Yáadi lá be'édoolníít bíl naa'aash bíl yaa abidzóltaal. Nahach'id áá góne' abijjiltáál jiní, t'áá doot'izhiigo. Áaji shjij bíl naa'ash, éé' baa ínityíí' lá jiní. T'áá nt'éé' aadéé' bi'éé' hólóogo hanásdzá jiní. Nahach'id bi'éé' baa ínityíí' lá jiní. Nihináanéishgi. Bini' ání, dajiní jiní. Ch'ééh áát'jíd, t'óó dah diilwod.

4

Chickadee and Coyote

18. Aadóó shíí náánaálwoł, nt'ée' ch'ishiisháshii dine'é bináá' yádayiitdiłgo náánaálwoł jini. Dooládó' hózhóq lá nishwod da, sił naa'aasóq sázó, ásiyoolééh, ní jini. T'áadoo ádníni, átsé hashké; n'láahdi naniná, bijini jini. Dooda, t'áá áshiyoolééh, ní jini. T'áadoo ádníni, mə'ii átsé hashké; n'láahdi naniná, bijini jini. Dooda, t'áá áshiyoolééh, sázó, sił naa'aasó, ní jini. T'áadoo ádníni, mə'ii átsé hashké; n'láahdi naniná, bijini jini. T'áá ásiyoolééh, sázó ní jini. T'áadoo ániłtahí, mə'ii átsé hashké. Nichaach'íi bá hodooni. N'láahdi naniná, bijini jini. T'áá ásiyoolééh, sił naa'aasóq, sázó.

19. Áko shíí inda, Bináá' habo'óshísh, jini jini. Áko shíí bináá'áani' habíjishiish jini. T'áá áko ndíshchíí' bəəhgóó yájiyiłhan jini. T'áá áadi dah názdéel jini. Bináák'eedéé' dahalzgingo sidá, jini. Yiyaadóó neeshjijd jini. Shináák'ee nándeel, níigo sidá jini. Bik'iji' dzisoł jini. Bináák'ee náádéel jini. Náá'aldó' ní jini. Bináá' habináájishiish jini. Ch'ó deiníni bilátahgóó ajiyiłhan. T'áá áadi dah názdéel jini. Yiyaa nááneeshjijd jini. Shináák'ee nándeel, ch'ééh níigo, t'áá áadi t'áadoo bináák'ee náádéel da jini.

20. Yáadi lá be'édoolnił jeehsáá' bináák'eelkeed, hodooni jini. T'áá áko jeehsáá'áani' binák'ee jíłkeed. Náá'aldó', ch'ééh ní jini. Dooda, n'láahdi naniná, mə'ii átsé hashké, t'áadoo nəqəh haats'ídigí da, bijini jini. T'áadoo ná hodiynígí da. N'láahdi naniná, yówehdi naniná, bijini jini. Aadóó shíí dah níidzá jini. Dził níjoodiłi hoolyéedi n'náálwod jini. Aadóó tsé yiyi'í hoolyéedi bidá'ák'ehéeni' t'óó yaa nááneiztáá' lá jini. aadóó shíí ba'álchíni yaa áánaálwod jini.

5

Porcupine and Coyote

21. Aadóó nináánaádaáh jíní. Nt'ée' dahsání yaa náánaálwod lá jíní. Ahásht'óózh bee bighan lá jíní. Ako shíí ts'íid ch'íidiníziid jíní. Ahásht'óózh bee bighanéeni' ts'íid ch'íidiníziidéeni' yíká niintá ahásht'óózhéeni' ayól'át'éi atk'iniilgizh násdlíí' lá jíní. Ak'ahgo dzist'é jíní. Tsin dóó jíní. Naaki jíní. Áts'óózi yee' jíní. Leeh jishbéézh jíní. Ayól'át'éi nashgozh násdlíí' lá jíní. Leets'aaltsooi dó' biyi'jji' tsagai bee biyi'jji' hání' ndziztsih, han'édił biyi'jji' nahideezhch'áál lá jíní. Leets'aaltsooi yéé dináázhdííká jíní. Ayól'át'éi ak'ahgo ása' ndziziid jíní. Mə'ii yéeni' biyaa ndziizká jíní. Hááhgóóshíí oolghal jíní.

22. Ałtso oolghaldóó ákohgo shíí, sik'ęs dagháa' doo óóshléén, jíní. Aadóó dah ndiidzá jíní. Aadóó bikée' dashdiiyá jíní. Dahsání shíí ájt'i' jíní. Nt'ée' ahásht'óózh bee bighan áyiilaa lá jíní. Tsin áłtsóózígíi naakigo yiyíshéé' lá jíní. Leets'aa' dó' áyiilaa lá jíní. Tsagai dó' áyiilaa lá jíní. Diidíłjéé' léi' yéé sidadá lá jíní.

23. Bił yah ajíyá jíní. Haa lá hoodzaa, sił naa'aas, ní jíní. Háá'át'éédéé' lá ánít'i, hałní jíní. Dooda, t'áá ákóó naashá, bijini jíní. T'áá áko tsíid ch'íidiníziid mə'ii shíí. Ch'ééh é'édleehgo tsíid ch'íidiníziidéeni' yikáá diidíłtá jíní, ahásht'óózhéeni'. Nt'ée' bits'áá' adíík'áá' jíní. Daa léit'i. Sháá' t'áá áná'ash'jiih ní, ní jíní. Tsin yiyíshéé'eeni' leeh nááneshbeežh jíní. Ako shíí t'óó bits'áá' anáádíík'áá' jíní. Daa léit'éego át'i. Sháá' t'áá áná'ash'jiih ní, ní jíní. Ako shíí leets'aa' áyiilaaáani' biyi'jji' tsagai áyiilaaáani' bee ch'ééh bíní' na'aztsih jíní. Dił łitsohigo nahideeshch'áál jíní. Dinéidííká jíní. T'óó bits'áá' bił hanáádíík'áá' jíní. Daa léit'éego át'i. Sháá', t'áá áná'ash'jiih nt'ée', ní jíní. Akohgo shíí ch'ééh áát'jii. T'áadoo diné yéé'iidlaad da jíní.

6

Rabbit and Coyote

24. Aadóó shíí dah náádiidzá jini. Nt'ée' biyaadóó galbáhi halwod jini. T'áadoo hodina'í yélwod jini. Yil deezdeel jini. Shó, shó, shó, shíí naa'aash. Átsé ahil nahodiilnih, ní jini, gahí éí áni jini. Dooda, sits'á didíilwoł, ní jini mə'ii. Nit'ehdóó sédáago ahil nahodiilnih, ní jini. Hágóonee', ní jini mə'ii. Ha'át'íí shíí bee shíí hólne', ní jini mə'ii áni jini.

25. Denaadeel bik'a' háá'át'éeédóó lá hahadił, shíí naa'aash, jini jini gah. Nt'ée' mə'ii áni jini. Bizée'dóó hahadił, mə'ii áni jini. Gah ánáadí'ni jini, Dooda, biganághaahdóó hahadił, gah áni jini. Dooda, t'áá bizée'dóó hahadił, ní jini. Dooda, shíí naa'aashíi yee'. T'áá fiyisí shíí béehózin shináyooléelgo, áko biganághaahdóó hahadił, ní jini. T'áá biłgo yáájiiltáál jini, biwos kó'ąą'. Hááhgóóshíí t'áá ádzaagóó ch'ééehid jini. Aadóó hach'í' nínáádiilwod jini. T'áá hwéelyeedgo tsá'ászi' bizid hak'iji' yiztał lá jini. Gah shíí át'í jini, t'áá t'áá hodeelyaago ájit'í jini. Hááhgóóshíí tsá'ászi' bidzidéeni' yil ímááz jini, mə'ii át'í jini. Áko shíí nléigóó náájoolwoł jini. Aadóó ts'ídá t'áá ínoowóí bee a'áąji' nízhdiiłwod jini. Bidáagi t'áá fiyisí t'áá hwéłwodgo a'áą joolwod jini.

26. Áko shíí ch'ídinoowodgo adah dahiitee' lá jini. Nléi bitsíjdi t'áá níkeswod jini. Hé', dooládo'¹⁷ hó hwéehoodzaa da, ní jini. Áádóó shíí ákódeg hanáásdzá jini, gah a'áąłwodéegi. A'áą góne' déez'íí nt'ée' t'áá ayídigi hat'eeyaagaaí dah łigai jini. Níídeesogah, ní jini. Nt'ée'

¹⁷Or the sound is softer: *yówéh hoodzaa da* and *wówéh hoodzaa da*.

gah ání jíní, Ha'át'íish bee, ní jíní. Jó tsidsiilyésii, ní jíní mə'ii. Éí shọ'ọyałee. Gad lán. Éí shọ'ọyałee. Chá'ool lán. Éí shọ'ọyałee, jíní jíní gah. Ts'aa' lán. Éí shọ'ọyałee, jíní jíní gah. Jeeh lán bee níídésoni', ní jíní mə'ii. Aąi índá lá dasétsáá lá, jíní jíní gah.

27. Aadóo shíí jeeh háidinéestáá' jíní. Jeeh niiníyí jíní t'óó ahayóigo. Áko shíí hach'éédáá'gi tsjsts'ósi yit didíłjéé' lá jíní. Hááhgóóshíí lidéeni' a'áá góne' hoł eegiz jíní. Hááhgóóshíí yisoł jíní. Doo sohodéébéezh da, shił naa'aash, ahánijj' nisoł shi'niitsáagi át'é, jíní jíní gah. Áko shíí jeehéeni' diiltlaahgo bik'ijj' dziztał jíní. Hááhgóóshíí biniiijj' bik'ésdááz jíní. Shí yee' shinií' ch'ít'ishłee, ní jíní mə'ii ání jíní. Binii'éeni' áltso yik'ii yit'óód jíní. Haláhánee', ní jíní, mə'ii ání jíní. Mə'ii t'óó nda'achijgi át'íí lá jíní.

7

Gray Lizard and Coyote

28. Aadóó shjǰ dah náádiidzá na'ashó'iibáii dine'é yaa náánálwod lá jiní. Tsé át'á'í náhineesne'go nábzasgo nizhónigo asht'eelyaago adah góyah ádił ndeidiilbás lá jiní. Aadéé' átsé hashké iilwoł hodoo'niid jiní. Haalá hoodzaa, dooládó' hózhóó lági nishwod da, ní jiní. Shił naa'asóó sáázó, ha'át'íi yee' baa naahkai, ní jiní, tsé'át'á'í ádił ndeidiilbásgo yaa naakai yéeni'. Ashiiyoolééh, ní jiní. Dooda, t'áadoo ádiníni, ma'ii átsé hashké. Ákóh nílaahdi naniná, bijiní jiní. Dooda t'áá ashiiyoolééh, shił naa'asóó sáázó, ní jiní.

29. Áko shjǰ tsé át'á'í yéeni' bá nízdiiitsih bá bik'izhdeejéé' jiní. Áajj' dah hiitee' jiní. Dǰǰ'di bik'ijj' dzisoł jiní. Hááhgóóshjǰ yéshjah jiní. Aadóó shjǰ adaháą góyah bił dzideesbááz jiní. Nléi bitse'éeni' nditasgo halgaijj' bił ch'éłwod jiní. Áadi adah dah diilwod jiní. Aadéé' tsé át'á'í yéé hanéiz'á jiní. Ná'áldó' ni, jiní. Dooda t'áadoo ádiníni, ma'ii átsé hashké, nílaahdi naniná, bijiní jiní. Dooda t'áá náshiyoodlééh. T'áadoo bá ndaat'íni bíni' áltahí, dabijiní jiní. Tsé át'á'í yéeni' la' néniisne' jiní, nábzasgo áyiilaa jiní. Ch'ééh yik'izh dah ndiilwo' jiní. Ch'ééh áyitǰǰid jiní. T'áadoo bá ádzaa da. Aadóó dah nínáadiilwod.

8

Porcupine, Elk, and Coyote

30. Tooh tát'áahgi náánaádaál'nt'ée' iilhaazh lá jini. Akohgo shíí wónaaníí dah sání tábaahgóó njigháá lá jini. Nt'ée' dzééh haa níyáá lá jini. Shádi yéé¹⁸ há'naa nishínííid. Nléi wónaaníí' k'ad bidáahjí' shi'niitsá. Áájí ak'inizdoodza laanaa, jini jini, dah sání dséhéé ábijini jini. Hágoónee', shíígháagi dah ndaah, dzééh áni jini. Dooda, shíí ádidíígałgo łaaah deeshgo', jini jini. Hágoón shideegiizhgi dah ndaah, shidee' yíntá'go. Dooda, shíí adadíígał taah deeshgo', jini jini, dah sání ájini jini. Há'át'éegish dó' dah díníidaalgo ádini, hałni jini. Njilchíí' góne' ádeesháál nizéé'jí' háádeesháál, jini jini. Dooda nits'oo' díníisahi iih bee shidiyííłhéelgo ádini lá, jini jini dzééh. Giénee', njilchíí' góne' iishááh, jini jini dah sání. Dzééhéeni' bijilchíí' góne' ajííyá jini. Nléi bizéé'jí' hajííyá jini. Jó akon shíí há'naa níńíyáago ákódeeshníł, jini jini dah sání.

31. T'áá shíí ako ajilchíí' góne' anánaáadzá jini. Aadóo shíí hoł taahííyá jini. Nléi wónaaníí' tó ndinítáá'jí' áadi, K'ad, hałni jini. Haa'ishá' níkídiiltał, jini jini, dah sání áni jini. Nikizdeestał jini. Nt'ée' tó diists'áá' jini. T'áá yówehígi,¹⁹ jini jini. Áadóo shíí hoł dah náádiidzá jini. K'ad, náadí'ni jini. Haa'ish níkídiiltał, náázhdí'ni jini dah sání. Nikináázdeestał, nt'ée' tó náádiists'áá' jini. T'áá yówehígi, náázhdí'ni jini. K'ad, jini jini, dzééh náázhdí'ni jini. Nikináázdeestał jini, nt'ée' tó náázdiists'áá' jini. T'áá yówehígi, jini jini, inda hoł tsíts'ááyáá lá jini. K'ad, jini jini dzééh. Haa'ishá' níkináádiiltał, jini jini, dah sání ájini jini. Nikináázdeestał, nt'ée' dil, dil, yiists'áá' jini. T'áadoo tó diists'áá' da jini. Akohgo shíí hats'oo' yéeni' jidiniishee' lá, hajéi yéeni' baa adaaskai lá jini. Dzééhéeni' ndíníigo' jini. Wónáásdóo

¹⁸Sandoval suggests *shádi* for *shádi yéé*, extra length on high tone equivalent to please, pleading.

¹⁹Sandoval prefers *yówehígi*.

na'adzíilhaal jíní. Daastsá jíní, dzééhéę daastsáągo ında bizée'jį' háádzízdzá jíní.

32. Ákohgo shįj aadóo dashdiiyá jíní dahsání dzééh dzisxįj'go. Áko shįj ma'ii t'áá áyídigo ałhoshgo bik'įjigo dashdiiyáá lá jíní. Bee ndínósh'ahí hádínósh'taah aa'²⁰ jíní jíní. Nt'ée' kodóo ma'ii náhidiitah jíní. Hé', ha'át'ii yee' diní shįł naa'aash, ní jíní. Dooda shįł naa'aash bee k'įj'doshjéhi²¹ dishní yee', jíní jíní, dah sání jíní jíní. Dooda, bee ndínósh'ahí dinii yee', jíní jíní ma'ii. Dooda yéé', shįł naa'aash kónii yee' ayóı át'é dzééh séłhį, jíní jíní dah sání. Háadi, ní jíní. Kóį lán. Haa'ı tį'. Aadi bił jíní'áázł jíní. Ayóı da'át'é²² dzééh diní'ááh²³ jíní.

33. Áko shįj t'áá áko nahodeez'á jíní. Shįł naa'aash t'áá yitis dah dilwodįgii t'áá át'é bee bóhólníih doo, ní jíní ma'ii. Dooda, shįł shitah áhoołts'ısi²⁴ jíní jíní dah sání. Dooda t'áá yitis dah diilwodįgii bee bóhólníih doo, ní jíní. T'áá, áko Dooda, ndishní átsé hashké. Jó shį séłhį, bijíní jíní. Dooda, shįł naa'aash, t'áá yitis dah diilwodįgii bee bóhólníih doo, jó ndishní. T'áadoo diníni héé, ma'ii, jó shį iiyéłhį. Shį bee shóhólníih, jíní jíní. Dooda, shįł naa'aash, t'áá yitis dah diilwodįgii bee bóhólníih doo, jó ndishní, ní jíní ma'ii. Aajį' shįj dįj'di azłjį'. Hágoónee', bijíní jíní.

34. Ni átsé, hałní jíní dah sání áhodi'ni. Aadóo shįj bich'į' nízhdiilwod jíní. Bitis yajiiłtaaleeni' t'áá bitsánii'didóo baął náádzíimáąz jíní. Áko shįj ma'ii yéeni' yich'į' náádiilwod jíní. Hááhgóóshįj yitis yanááltaál jíní. Áko lá jįt'įłee²⁵ yitis dah diilwodgo áni jíní. Aadóo shįj i'nił'ah jíní. Áłtso ná'ás'ah jíní. Dah sání t'óo abid dadziigis jíní tóógóo ałnáájįjįhgo, t'áá áyídı jįłchozh jíní. T'áágééd nináájįidááh jíní. Táłt'ááh dine'é sįts'áą' dayiłchozh, jįnįgo nináájįidááh jíní. Haa'įshą' niwók'iz na'astsih, hałní jíní, ma'ii áháłní jíní, dah sání shįj hodi'ni²⁶ jíní. Nt'ée' hawók'izdée' abidéeni' haa yįłtsih jíní. Ndiyeeshéel ga', ní jíní.

²⁰*Hádínósh'taah aa*. The added *aa* stands for "nothing else to do but."

²¹*Bee k'įj'doshjéhi*, a hunting term not familiar to Sandoval. He suggests "to hunt along with it," perhaps "with arrows." *K'įj'* is at times used to denote arrows.

²²*Ayóı da'át'é*, it was a great big. The *da* seems to add a degree of greatness.

²³Lay there in a heap. Curly uses *díní'á*.

²⁴Recorded *shitah hoołts'ısi*. Corrected *shįłłah áhoołts'ısi*.

²⁵Corrected *kó lá jįt'įł leh*, this way, instead of *áko lá jįt'įł leh*, in that way.

²⁶Better *áhódi'ni*. Sandoval

35. Aadóó ha'áa' ahóódzǰǰz jini. Áadi hwiisxǰ jini. Áádéé' nádzá jini. T'áa bikéé' nǰlwod jini. Náádiidzáó, bijini jini. Náhwisxǰ jini. Hóótseed jini. Hááhgóóshǰǰ hats'áá' náádiilwod jini.²⁷ Náádiidzáó, bijini jini. Haa nínáánálwod jini. Nááhwisxǰ jini. Hááhgóóshǰǰ téezh bił hók'áh jini, da'nílt'sáá'gi tahoozghaz jini. Hats'áá' dah nínáádiilwod jini. Náádiidzáóó, náábizhdi'ni jini. T'áadoo t'áá' ndést'ǰǰ'í eelwod jini. Sha'álchíni yee' há ndósdza', ní jini.

36. Áadi shǰǰ anáálwodgo ma'ii yéé atsj' baa ndzidzá jini. T'áa áko ndíshchíí' baḡah altso hadziisǰǰ jini. Áadi ajalghalgo dah dzizdá jini, ndíshchíí' bilátahdi. Nt'ée' nílédéé' ba'álchíni yoo'ish jini, nahachagii yich'ǰ' dah ndadiilwo'go. Ntoo, sha'álchíni, baḡ doo dadoolghal da, ní jini. Atsj' sinilééǰǰi álchíni néini'eezh. Nt'ée' atsj'éé' ádini yee'.

37. Aadóó nikihodílkáá' jini. Ndíshchíí' biyaajǰ' t'áa anáhálka nt'ée' jini. Ts'in la' bich'ǰ' adah ajílt'e' jini. Dooládó ayóí ánt'ée da lá, dah sání shíł naa'aash, shaa náníltsoodee', ní jini. Akágí éí t'áa áadi siǰǰ jini. Hágoónee' eídí akágí shiyaagi bee noohjeeh, bijini jini. T'áa áko hayaagi yee neeshjée' jini. Íghánéeni' bik'ǰǰ' adah ajíłhan jini. Biye' lók'ishchaa'ǰ' nílíneeni' akágí bighágizhdéé' déez'ǰǰ' lá jini. Áko shǰǰ kodéé' ígháikosgo yiyiiltsáá' lá jini. Kodéé' shíł iikos, díniidgo nahǰǰ' haalwod lá jini. Íghánéeni' bił téezh dzíłhaal lá jini. Ma'ii yéeni' neeznáá lá jini.

38. Ákohgo shǰǰ lók'ishchaa'ǰ' yéé t'éí yidziih lá jini. Eídí hajishjid jini, ndíshchíí' bilátahǰǰ'. Áadi alok'ee' bizajiiníłgo bee níbizhniilchaad jini. Nt'ée' háadi lá ndajichǰǰ', ní jini. Akwée lán, éí ndíshchíí' bigaan deez'áhgi. Ákwe'é ndajichǰǰ', bijini jini. Da' kwe'é, ní jini. Yóweh, bijini jini. Áadi dah neezdá jini. Da' kwe'é ni, jini. Aoo', bijini jini.

39. T'áa áko ndíshchíí'éeni' bił dzizghad jini. Adaháa' góyah dahǰǰǰ' jini. Hááhgóóshǰǰ diitaa' lá jini, níléí wóyahdi. Áko shǰǰ t'áa altso jíłgháá' jini. Áádóó shǰǰ bits'áá' dah ndziidzá jini. Yá'aashdéé' ii'ni' líkizhii, ii'ni' nt'áii, nílch'i líkizhii, nílch'i nt'áii bik'i náhoodlǰǰid lá jini. Hadaalt'é ándabidiilyaa lá jini. Kodóó shǰǰ dah nínéidii'eezh jini. Aajǰ' baa nááháne', ma'ii. K'adí, kodóó átsé hastiin átsé asdzá yich'ǰ' dah náádiidzá (or dah náhodiidlǰǰid).

²⁷Change this line to read *aadóó shǰǰ hats'áá' dah nínáádiilwod jtn* (Sandoval). The informant seems to lose the trend of the story or to hurry over minor details. He omits that Coyote pulls Porcupine over the ridge again and then kills him. Before Coyote reaches meat, Porcupine yells that he is alive again. So, Coyote returns and kills him again, then grinds him up.

**PART TWO:
RAISED BY THE OWL**

Coyote Died

40. Tsé yiyi'i ákwe'é ní tát'ah k'éédídlééh jíní nashjahii¹ tígaiigo k'éédídlééh jíní. Nashjahii doot'izhgo k'éédídlééh jíní. Nashjahii htsogo k'éédídlééh jíní. Nashjahii dihiigo k'éédídlééh jíní, ayói át'éego yaa anchí'go doo sohodoobéézhígo. Naghái tsé bit'áhi ákwe'é shíí ba'átchíní t'óo yaa rínáhályeed jíní. Bitsi' hóló jíní, ayói nqoshóní jíní, biye' dó', be'asdzáá dó' hóló mə'ii átsé hashké. Áko shíí djilt'éego njideet jíní.

41. Nléí ch'ool'íí' biyaagi na'ashó'ii dich'ízhii k'izhdíílá lá jíní. Mə'ii bidá'áani' hadáá' ts'ídá bíí aheelt'éé lá jíní. Ákohgo shíí nazneest'á jíní, na'ashó'ii dich'ízhii. Nt'éé' mə'ii hañwod jíní. Ha'át'íí lá bíká shidá'áani' shee níni'íí lá, hañní jíní. Éí t'áá shí shidáá' át'é, jíní jíní, na'ashó'ii dich'ízhii shíí áni jíní. Andeeshnah, ní jíní mə'ii áni jíní. Áko ahó'na', na'ashó'ii dich'ízhii ahó'na' jíní. Hadá'áani' yináágáá' jíní. Yóweh, díí shí shidáá', ní jíní. Ákohgo yéé sití jíní. Haghanéé biyi'ii sití jíní. Áko shíí bitsá dzistí jíní. Sh-d, bijíní jíní kodéé' bitsáádeé' bich'í' hadzoodzít' jíní. Hááhgóóshíí náhidíitah jíní. Ch'élwod jíní. Ch'ééh ha'ísid jíní. Yáadi lá áni, ní jíní. Yah anádzá jíní. Nááneestí jíní. Sh-d, náábizhdi'ni jíní. Nnáhidíitah jíní. Ch'innáánálwod jíní. Ch'ééh náádeet'íí' jíní. Yah anáánádzá jíní. Nnááneestí jíní. Ha'át'íí lá ádíni'í lá, ní jíní. Sh-d, náádí'ni jíní. Dah nááneelte' jíní. Ch'ééh hanáá'ísid jíní. Yah anáánádzá jíní. Ha'át'íí lá ádíni'í lá, ní jíní. Hádáá'sh dó' ch'íidii bighan bíí' dzisdáan dó', ní jíní. Hooghan tshgo

¹Nashjahii, a small kernel, perhaps Dwarf Corn.

ínádeesh'áál, ní jini. Nt'ée' shíí Sh-d náábizhdi'ni jini tséde sitjigo. Ákohgo shíí haa nánoolne' jini. Ch'ééh nahgóó naneesne' jini.

42. Ákohgo shíí díigi'át'éego nanesne'. Nt'ée' shíí t'áá bitsáajj' yil íghal jini. T'óó ahodiizee' jini. Dííshq' doot'izhgo nt'ígíí ha'át'íí át'é, bijini jini. Shijilchíí lá át'é, ní jini. Díí éí ha'át'íí doot'izhgo naaki ahaqah sinilígíí. Jó shichaaq'azhí át'é, níjin. Dííshq' ha'át'íí t'áadoo bee nítsooígóó siyí, bijini jini. Jó shibid át'é níjin. Dííshq' ha'át'íí kóníldíilgo din'á, bijini jini. Jó shich'íídlíl át'é, níjin. Dííshq' éí naaki ahaqah nt'ígíísh ha'át'íí át'é, bijini jini. Jó sizági sizot bíl ahaqah nt'í' ní jini. Díí doot'izhgo naneesdizígíí éí ha'át'íí át'é, bijini jini. Jó shich'íí doot'izhí át'é, ní jini. Dííshq' éí dijoolgo sí'ánígíí ha'át'íí át'é, bijini jini. Hóla, níjiní.

43. Áko lán ha'át'íí át'é ndishní, bijini jini. Jó shijéí dishjool át'é, ní jini. Áko lán, k'ad nts'áq' k'ínishgéesh, bijini jini. Dooda, níjiní. Níl ga' yóó adeeshwoł, ní jini. T'áá lá k'ínishgéesh ní', bijini jini. Dooda, níl adah ch'ídeeshwoł, ní jini. T'áá lá k'ínishgéesh ní'.² Dooda, níl taah deeshwoł,³ ní jini. T'áá áko bijéí díshjooléeni' k'ízhnígizh jini. Aadóó dah dahiiteeh jini. Nléí t'óodi nízaadi naa'adzíílhaal jini. Bijilchíí'jii hádzoodzá jini, na'ashó'i dich'ízhii ájít'í jini. Aadóó bits'áq' níjilteeh jini, da'astsáago. Ákohgo shíí yá'aaashdée' hadaalt'é ánináá-bidiilyaa lá jini. Ii'ni' íkizhii, ii'ni' nt'áii, nítch'i íkizhii, nítch'i nt'áii hadaalt'é ánnáádabidlaa lá jini.

44. Aadóó shíí néiltee' ba'álchíní yéé yaa nálwod jini. Shitah doo haats'íid da, ní jini. Hádáas⁴ dó' diné dahodzooláan dó' hak'ee dadiniih ndó' hatah yá'áhoot'ééh, ní jini. Aadóó shíí doo iiyáago hodideeshzhiizh jini. Wónáasii doo naagháa da silíí' jini. Wónáásdóó doo ndii'néeh da silíí' jini. Wónáasii ádaiyálti' jini. Áyaaadáq' hazhó'ó ndajikai leh sha'álchíní. T'áadoo ádeeznínígóó⁵ ndajikai leh sha'álchíní, ní jini. T'áadoo dajichahí⁶ ndajikai leh. Ha'át'éegosh dó' dooleet t'áá shíí ákon, ní jini. Shíísh t'éí sizéé' hodooleet, ní jini.

²Imperfect form: I am not actually cutting, but I am going to do so. The final *ni'* is equivalent to *that's settled*.

³The future form "I will run."

⁴Imitating Coyote by nasalizing vowels and by shifting consonants.

⁵"3a Pl. Impf." of *íniisin*.

⁶Throughout the speech, the "3a" form is used, because "direct -" or "3DPl" forms would not be proper.

Ayaadáá' ts'ídá t'áá shígi át'éii názhdiitééh, ní jini. T'áá shígi ánoolnini t'áá shinoolnini náshdóitso yee k'aayééł yoogéłi názhdiitééh, ní jini. T'áá awółi bee béédaałniih díi nihidishnińgí ts'ídá bidajil'i.⁷ S'i'⁸ háájisí doo hooł'íggóo nihits'áá' yiisteeh. Néideestséel-goosh ásht'i' níjini. T'óó t'áá aaníí áshí'i' nahalin. Ch'ééh daa doo ádooshláággóo shideg áhoonił. K'ad doo sohodesh'jijh da. Éi baą ánihidishni, sha'álchíni. Ha'át'íish dó' bee nihich'i' hanáádeesdizh. T'áadoo dajichahí ndajikai łeh, ní jini, Sha'álchíni, hazhó'ó ha'álchíni nji'eesh łeh asdzáá, ní jini. Tsin baąh⁹ ni'í shá dah dookáál, éidi bikáá' dashidoókééł, íshjáá' wódahdéé' ch'osh nandééh silj'i'go. Áko íshjáá' sizéé' hazlji'go, áko ákódooníł, ní jini. Áko bihozhdinił, áko shił adidook'ááł, ní jini.

45. Áko shíł tsin baąh ni'í baąh dadziská jini. Áko shíł áidi bikáá' hadadzisti' jini. Áá dah dadzist' jini. Áko shíł bits'áá' njikai jini, t'óó áajj' ndazhdit'i' jini. Díj' yiskáago nt'ée' ch'osh nandééh jini. Bizéé' hazlji' ga' lá, jidińniid jini. Íshjáá' ákódooníł níni, jini jini. Dajicha áko jini. T'áá ga' aaníí áníí lá, nihizhé'é yéeni', dajiniigo dajicha jini, t'áá ádzíłtso. Shił bohozhdinił níni', shił adidook'ááł níni', Biihodoohníł sha'álchíni, jini jini. Áádóó shíł t'áá áko kə' dashdiłt'á jini. Áadi bihozhdínił jini. Áko shíł aadéé' dah nízhdiikai jini. Ákohgo shíł diłłtá, hááhgóóshíł lid hááyá jini. Biye'ęeni' t'áá' ndéét'ji' lá, nt'ée', Shimá, shizhé'é la' t'óó ádah hadiilwod nahalin, ní jini. Doo ájini da, shiyáázh. Nizhé'é yéé daaztsá, bijini jini. Hayáázh ábijini jini.

46. Áko shíł aadóó shíł t'áá ákə' njikai jini. Hajoobáago t'áá altsoń bik'ee njikai jini. Áko shíł mə'ii yééji hats'áájigo lid yiyi' ádahadiilwod lá jini. Áájí shíł ałdó' hajoobáago naagháá lá jini. T'áá ákót'éego díj' nááhai lá jini. Áko shíł díj' nááhaigo diné léi' t'áá nt'ée' haa níyá jini. Ts'ídá ga' hastiineeni'gi anoolnin léi' jini, haa níyá, jini. Há'át'éédéé' lá wohkah,¹⁰ ní jini. Kóoni yee' t'áá hoodzaago neiikai, bijini jini. Hastiin nt'ée' nanihi'eesh nt'ée', nihits'áá' bizéé' hazlji'go t'áá bitahigo neiikai,

⁷ *Bidajil'i*, the "3a" form here is injunctive.

⁸ Instead of *shí éł*. Sound shifts and nasalization are used to imitate Coyote.

⁹ *Ni'í*, the place on the tree where the corpse was placed, takes stem *káát*, put me on a stretcher-like thing. Corn-racks for drying purposes are now called *ni'í*. Sandoval

¹⁰ *Ha'át'éédéé' lá*. This informant does not always nasalize *déé'*.

bijini jini. Aigi, dii la ayoi at'ee la, njini. Ha'at'idasha' jidiniid, ni jini. Hojityaa leh ni'¹¹ ni jini. Doo adiniid da (sha'shin),¹² ni jini. Ha'at'ish jini dooleet. Doo jini da, doo hadzoodzi' da, dabijini jini. Nisha', ei ha'at'eedee' ant'i, dabijini jini. Kooni yee' t'aa adzaagoo t'aa shee e'e'ahigoo nashiikah. Biji bit'aahk'id bist'e' la jini. Akohgo shii haantsood jini. Haaahgooshii baa aheeh hooqhah' jini. Ahehee' dabjini jini. Ho aldó' ts'aalbái bist'e' baa adajilaa jini bo dah ndiidzá jini.

47. Ha'at'eedee' la dine nihaa niya sha'alchini, ts'ida la' t'aa akonanaat'elei' nihaa niya, sha'alchini, jini jini, asdzaa jilini. Aadoo dii' iiskago haa naanadzá jini. Biji bitsi' bist'e'go haa naanadzá jini. Ts'ida ha'at'ii jidiniid, ni jini. Hojitya'leni' t'aa hadzoodzi' sha'shin, naadi'ni jini. Doo jini da, t'adoo ajinigo hazee' hazli' nihits'aa', jini jini asdzaa jilini. Ako shii hats'aa' dah anaadiidzá jini. Dii' iiskago haa anaanadzá jini. Biji bitsi' bist'e'go haa naanadzá jini. Hanaantsood jini. Ts'ida ha'at'ii jidiniid hojitya'leni' t'aa hadzoodzi' sha'shin, ni jini.

48. T'aa la' hadzoodzi' ni', bijini jini. Ayaadaa ts'ida t'aa sheet'ei naha'eesh leh nihijini la, bijini jini. Ako la at'e dishnin, ni jini. Nashdoitsoh yee k'aayee' neigeeh, eidi bit' nizhdit'ash, sitsi', jini la, hatsi' abijinigo atinihiilaa, bijini jini. Ako bist'e' ts'aalbái lees'aan bitgo bist'e' ba anaadajilaa jini. Hats'aa' anaanadzá jini. Ako shii, Ha'at'ee'go la dine anihii', shich'ee'. T'oo la' jooba' nahalin nizhe'e yee' la' ts'ida t'aa shigi at'eei t'aa shigi anoolnini bit' nizhdit'ash niini la' ni', shich'ee', hojini jini. Nihaa naanadzago bit' yah adinaat' nanihe'eesh doo, hojini jini. Doo ya'kti' da jini. Ha'at'ee'gosh' doo ya'kti' da, shich'ee'. Sha'a', nizhe'e yee nich'i' haadzii'. Ei doo beejliniih da doo, bijini jini. Haa'ish do' dine sida. K'ad naanadzago shii beehodooziji, shima, ni jini.

49. Dii' iiskago hanaanadzá jini. Akohgo shii biji bitsi' hanaantsood jini. Akohgo shii, Ha'at'ee'go dooleet la ch'ideeshaat' daats'i shi'ni jini asdzaa. Ch'izhnyá jini. Aadi hach'ee' hakee' ch'inyá jini. I' nani'ih hodini, bijini jini hach'ee'. Akoo yah anadzá jini. I' nani'ih nlahiji', ni ga' niini shima, ni jini. Nanihijieesh doo, niini shima, ni jini. Ako shii, Ha'at'ii hayoi la, ni jini. T'aa hajoo'ago

¹¹Hojityaa leh ni', again he uses "3a" forms in courtesy to the woman. She, too, responds in like forms.

¹²Omit this—suggestion by Sandoval. *Sha'shin* would imply that she was not present at his death.

naasháa ndi shimá ná'ookqah lá, t'áa shíí it ndeesht'ih, ní jiní. T'áa áko níkéeni' dahidii'á jiní. Éí shíí áadi yee it nést'i' lá jinígo I'í'áago áadi bíł yah ajíiyá jiní. Ákohgo shíí hazhé'é yéeni' haa naayá jiní, t'ée'go. Aadóo shíí níkihodii'eezh lá jiní. Ákohgo shíí doo joo'inií silíí', bits'aa nazhnt'in jiní asdzáá jíliinii. Áko shíí niha'eeshí yee' jiní. Nt'ée' shíí bitsi'éeni' bá i'niiltsáá lá jiní. Wónáásdóo shíí bibid hááyáá lá jiní. Wónáásdóo k'ad i'niilchj jiní.

50. Ákohgo shíí bits'iayahgi seşs ni' jiní. Hazhé'é ákót'éen jiní. Ákohgo shíí bá izhniishohii bits'iayahji' hozhdich'i'ii bits'áájigo, Kwe'é yaa' shishhash ní leh, jiní. Ha'át'éego lá áni dziniizíí' jiní. Kóji yaa' shishhash ch'éeh níigo ákone' ahóííchid jiní, nt'ée' bits'iayahgi seşs jiní. Ha'át'éego lá át'é, dziniizíí' jiní. T'áa la' áiyisi t'óo la' t'áa shizhé'é yéeni' át'í nahalin, dzinízin jiní. Áko shíí ts'ídá t'áa hadzisiidgo díf' yiská jiní, doo baa hojilnihgóo. T'áa íiyisi t'áa éi át'í, dzinízin jiní. Áko shíí índa hamá bee bíł hojoolni' jiní. Shimá, T'óo ga'¹³ shizhé'éeni' át'í nahalin shimá, bijini' jiní hamá. Doo ájini' da, nizhé'é yéş daaztsá, bijini' jiní hach'éé. Dooda, shimá t'áa shizhé'é yéş át'íigi át'é, ní jiní. Doodagoó ádini'. K'adiishá' daa jí't'é, ní jiní asdzáá ní jiní. K'ad t'óo lá éi nahalin, ní jiní. Haa'ishá' hazh'óo dínii'ííł, íshjáá' t'áa antiigo hats'iayah seşs doo, t'áa aaníí hó ájt'íigo, ní jiní, asdzáá ájini' jiní.

51. Anáálwod jiní. Áadi shíí yá náá'áshóoh jiní. Bits'iiyashji' nináhozhdeeshch'id jiní. Kóji yaa' shishhash, ní jiní. Bini'dii ániigo ákone'é ahóíích'id jiní. Nt'ée' seşs jiní. Ts'ídá hazh'óo jine'íí' jiní. Aadóo dah nínaázhdilwod jiní hamáhaani' bíł yah ániináajoolwod jiní. T'áa aaníí t'áa shizhé'é yéş ni át'í, shimá, ní jiní. Daa k'adii, bits'iiyah seşseeni' hazh'óo níini'íí', hojini' jiní. Hazh'óo né'íí', ní jiní. T'áa íiyisi t'áa aaníí shizhé'é át'í. Ha'át'éegoshá' doo shiinídláa da, shimá, ní jiní. T'áa aaníí shizhé'é át'í, hałni jiní hach'éé. Da' ts'ídá t'áa aaníí ádini', shich'éé, bijini' jiní. T'áa aaníí ándishni, shimá. Geénee' ákóş dínááh honíni'í. Aadóo shíí ákóş jíiltee' jiní. Áadi shíí hadaaníheş bíł yah ajoolwod jiní. T'áa áko bits'iayahgi aa ájiiłaa jiní. Bitsii' ch'éeh yaa nchi'go aa ájiiłaa jiní. Nt'ée' bits'iayahgi seşs jiní. Áádóo shíí hazh'óo jine'íí' jiní. Díí lá ayóo ánt'éé lá hastiin. Sháá' díf' náahaíidáá' dasínitsáa ni', bijini' jiní. Lá'aa t'áa lá aaníí shí ást'í, ní jiní. Dooládó' ayóí ánt'éé da lá, haa'í shíí doo doo nítséekos da, bijini' jiní. T'áa lá aaníí, ní jiní, jichago ábijini' jiní.

¹³T'óo ga', it does seem (speaking of an absent person). T'óola', it does seem (speaking of a person, thing, near or present, while looking at it). Sandoval

52. Kódzaago t'óó bił yah ándzoodzá jini. Ákohgo shíí bitsi'éeni' t'óó baa yániizíí' jini, k'ad bá i'niilchíígo. Ákohgo shíí awéé' bidii'ná lá jini. Aadóó shíí dah diiyáá lá jini. Nléi halgaiji' hosh yaachiih hoolyéejí' ch'ínyáá lá jini, awéé' bée'nahgo. Ákohgo shíí awéé' bighántlish lá jini. Aadóó shíí nahashch'id bi'áá' góne' ayídzíiltáál lá jini. Aadóó shíí dah ndiidzá.

¹⁴*Idil'í* is not used alone, but must be used with *ha'át'éego shíí idil'í*. What you do (for yourself) is your own concern.

Old Man Owl Raised Him

53. Nléi dibé ntsaa bee nást'ahdée' tséyaa hatso hoolyéédée' náshjaa' hastiin jideeshzhee' lá jini. Hosh yaachii' hoolyéegi jooljah, nt'ée' awée' yichai yiits'a' jini. Áádóó shíí bik'isdeesááh jini. Nt'ée' t'áá hodilkqohji' awée' yicha jini. Akwe'é jiníyá, nt'ée' a'áán góne' yiits'a' jini. Áko shíí t'áá áko awée'éenil hájiltí jini. Aadóó shíí t'áá ch'ééh bíghahígíi yaa ntséskééz lá jini. Wónáásdóó t'óó dah néidiiltí jini, nléi tséyaa hatsodi ninéiníltí jini.

54. Ákohgo shíí náashjaa' asdzáá, Há'át'éegi lá awée' bik'íinwod, ní jini. Ha'át'íi bí'awée'go ání'í ní jini, náashjaa' asdzáá ní jini. T'áadoo naagháhíi a'áán góne' sitíí lá. Ánídíi yéé yizhchíí lágo ndiiltí. Diniilzéé' asdzáá. Baa áhólyá, yiłní jini bí'asdzáá. Lá'áa, shi'awée' doo, shiyáazh doo, sitsóí dooleet, ní jini. Ákohgo shíí gah ní'iyeehgo bitoo' yizayizfidgo yidiskáá' lá jini. Ákohgo shíí wónáásdóó díich'ish lá jini. Wónáásdóó níkidii'na' jini. Wónáasii néidzih jini. Áko shíí gah bikáíi ahéédadeez'áago gah ch'idí ts'ídá níłjigo éi yee njah jini. Ayóí ayó'ní jini, náashjaa' asdzáá. Wónáasii níkidiiyá jini. Wónáasii bí'áltíí' bik'a' yá áyiilaa jini. Wónáasii t'áá bí naalzheeh silíí' jini. Gah níiyiyeeh, dló'ó'da jini, lé'étsoda jini níiyiyeeh jini.

55. Ákohgo shíí naakits'áada binááhai jini. Ayóí ayó'ní jini. Awée' sitsóí yiłníigo yił ntish jini. Áko shíí náashjaa' hastiin yóosníi' lá jini. Shaa dílééh nízingo yóosníi' lá jini. Áko shíí yił dah ndiit'áázh lá nléi bidizhchínéedi yił nát'áázh lá jini. Kwii áá éi ndizhchí, kwii áá éi hosínííí'. Ha'át'éego shíí ídíł'í¹⁴ yiłní jini. Áko shíí yits'áá' dah ndiidzá jini. Áko shíí t'áá ákó'ó njighá jini. Nímá nízhé'é níchóh hóló'ogo át'é, hałníigo hats'áá' dah ndiidzá jini, náashjaa' hastiin. Ha'át'íi lá shimágo áhíłníí lá, ha'át'íi lá shizhé'égo áshíłníí lá, ha'át'íi lá shichóhgo áshíłníí lá, dzinízingo baa hooni'go njighá jini. T'áá ákó'ó hwiiská, njizhchí hodi'nínéé'gó hwiiská jini.

Signs of Warning

56. Abínigo nízhdii'na' jini. Ha'a'aahjigo dashdiiyá jini. Nt'ée' hwiidoolk'áázh jini. T'áá ndzídza, jini. Shádi'ááhjigo dah náázdiidzá jini. Nt'ée' hachjijh náádiists'áá' jini. T'áá' náádzíidzá. Ha'át'éeego lá ánif lá, dzinízin jini. E'e'aahjigo dah náázdiidzá jini. Nt'ée' lá hajee' doolk'iz lá jini. T'áá' náádzíidzá jini, hwiiskánéjji' nnáádzíidzá jini. Náhookqsjigo dah náázdiidzá jini. Nt'ée' hakáá' dahasdloh jini. T'áá' náádzíidzá jini, hwiiskánéjji' nnáádzíidzá jini.

57. Ako shjį dji'di azlį'. Nt'ée' t'áá hayaadóo t'áá hadahoołt'éeedóo tsłkėęh léi' ndii'na' jini. Kojigo nits'áá' lina, sitsói, hałni jini. Naakits'áada náahaıdąą' nits'áá' lina, hałni jini. Shi éi nch'ıh¹⁵ tooh nchooyin nishłnėęn éi shi ásht'į sitsói. Nimá hóló, nizhé'é hóló, nichó hóló, sitsói, hałni jini. Doodadó' akée'da jini. Aadóo shjį dashdiiyá, t'áadoo ahani njigháhi, hwee i'ı'ą jini. T'áá akóq njighá jini. Nt'ée' kóoni tsin ndadiniibahgo ahéeńtą jini, ı nast'ı nt'ée'gi át'é jini. T'áá akóq hwiiską jini.

58. Hoos'įdgo názhdiina' jini. T'áá ako ha'a'aahjigo dah náázdiidzá jini. Nt'ée' hwiináadoolk'áázh jini. T'áá' nnáádzíidzá jini. Shádi'ááhjigo dah nnáázdiidzá jini. Hajee' náadoolk'iz. T'áá' nnáádzíidzá jini. E'e'aahjigo dah nnáázdiidzá jini. Hachjijh náádiists'áá' jini. T'áá' nnáádzíidzá jini, hwiiskánéjji. Náhookqsjigo dah náázdiidzá jini. Hakáá' dah náadahasdloh jini. T'áá' náádzíidzá jini. Nt'ée' tsin bi'oh ndinikąą'go ałts'ıisigo sitą jini. Aadéę' hach'į' ndii'na'

¹⁵*Nch'ıh tooh*, your intestine water, that is, liquid in the fetus bag. *Nchooyin*, signifies menstrual fluid.

jiní, tsílkééh nilíjgo hach'í' ndii'na' jiní. Kóǵ lán nimá nizhé'é nchei nchó hólǵ kojigo nits'áǵ' íiná, sítsóí, haǵní jiní. Aadóó shíí dah náádiidzá. T'áadoo ahani nináádzídzá jiní, hwee anáá'oot'áǵ' lá jiní. Tsin daalbáago t'áa ahéént'í' jiní, koniik'ehgi łeeshch'íí' t'áa shijaa' jiní. T'áa ákǵó náhwiiská jiní.

59. Hoos'íjǵo nináázhdii'na' jiní. T'áa áko ha'a'aahjǵo dah náázdiidzá jiní. Hwiináadoolk'áázh jiní. T'áǵ' nínáádzídzá jiní. Shádi'ááhjǵo dah náázdiidzá jiní. Hajee' náádoolk'iz jiní. T'áǵ' nínáádzídzá jiní. E'e'aahjǵo dah náázdiidzá jiní. Hach'ííh náádiists'áǵ' jiní. T'áa nínáádzídzá jiní. Náhookǵjǵo dah náázdiidzá jiní. Hakáá' dah náadahdloh jiní. T'áǵ' nínáádzídzá jiní. Dǵí'di ná'ásdlǵí' jiní. Ásaa' giizhí nchǵǵ'í yee' jiní, nt'ée' éí hach'í' hanáánáádzíí' jiní, tsílkééh nilíjgo áháǵní jiní. Kojǵo nits'áǵ' íiná, haǵní. Nimá nizhé'é nicheii nchó hólǵǵo át'é, haǵní jiní. Akohgo shíí dah náázdiidzá jiní. T'áadoo ahani nnáádzídzáa da anáá'oot'áǵ' lá jiní. Nt'ée' dííchiigo ahéénlá bee alnáz't'í'go áko hooghan nt'ée'gi át'é jiní. Konik'eh t'áa hodíniigo haz'á jiní. T'áa ákǵó hwiiská jiní.

66. Hoos'íjǵo nínáázhdii'na' jiní. Aadóó ha'a'aahjǵo dashdiiyá, nt'ée' hwiináadoolk'áázh jiní. T'áǵ' nínáádzídzá jiní. Shádi'ááhjǵo dah náázdiidzá jiní. Hajee' náádoolk'iz jiní. T'áǵ' nínáádzídzá jiní. E'e'aahjǵo dah náázdiidzá jiní. Hach'ííh náádiists'áǵ' jiní. T'áǵ' nínáádzídzá jiní. Náhookǵjǵo dah náázdiidzá jiní. Hakáá' dah náadahasdloh jiní. T'áǵ' nínáádzídzá jiní, t'áa hwiiskánééǵi nínáádzídzá jiní. Aadéé' gish nchǵǵ'í yee' jiní. Éí hach'í' hanáánáádzíí' jiní, tsílkééh nilíjgo áháǵní jiní. Kojigo nits'áǵ' íiná, sítsóí. Nimá nizhé'é nicheii nichó bílgo nts'áǵ' í'íiná, ní jiní.

61. Aadóó shíí dah náázdiidzá jiní. Toohgóó tsé'naa tah adoodoolt'í'izhdi kónaa, t'áa kwe'é hwee náá'oot'áǵ' lá jiní, toohgóó wónaaníjǵ. Nt'ée' íł t'ah díłléé'go bee íł naázt'í' jiní. K'éshzhingo nda'atiin jiní. T'áa ákǵó náhwiiská jiní. Hoos'íjǵo dah náázdiidzá jiní. Ha'a'aahjǵo hwiináadoolk'áázh jiní. Shádi'ááhjǵo dah náázdiidzá jiní. Hajee' náádoolk'iz jiní. T'áǵ' nínáádzídzá jiní. E'e'aahjǵo dah náázdiidzá jiní. Hach'ííh náádiists'áǵ' jiní. T'áa nínáádzídzá jiní. Náhookǵjǵo dah náázdiidzá jiní. Hakáá' dah náadahasdloh jiní. T'áǵ' nínáádzídzá jiní. Bé'ézhóó' nchǵǵ'í yee' jiní, hach'í' hanáánáádzíí' jiní. Tsílkééh nilíjgo, Kojigo nts'áá' í'íiná, sítsóí, haǵní jiní. Nimá nizhé'é ncheii nchó bílgo nits'áǵ' í'íiná, haǵní jiní. T'áa áko dah náádiidzá jiní. T'áadoo ahani nínáádzídzáa da jiní. Hwee náá'oot'áǵ' lá jiní. Nt'ée' ániid ndii'náa lá jiní. Hęęę t'ah díłléé'go bee íł názt'í'go bihooghan nt'ée' lá jiní. T'áa ákǵó náhwiiská jiní.

62. Hoos'iidgo ha'a'aahjigo dah náázdiidzá hwiináádoolk'áázh jiní. T'áá' nnáádzidzá. Shádi'ááhjigo dah náázdiidzá jiní. Hajéé' náádoolk'iz jiní. T'áá' nnáádzidzá jiní. E'e'aahjigo dah náázdiidzá jiní. Hachíjh náádiists'áá' jiní. T'áá' nnáádzidzá. Náhookqsjigo dah náázdiidzá jiní. Hakáá' dah náádahasdloh jiní. T'áá' nnáádzidzá jiní, hwiiskánéegi nt'éé' adístsiin bí'oh niiltxó' hach'í' hanáánáádzíí' jiní, tsílkééh niljigo áháńńí lá jiní. Kojigo nits'áá' i'íiná. Nimá nizhé'é nicheii nichó bílgo nits'áá' i'íiná, sítsóí, hańńí jiní. Nt'éé' kóóní hooghan nt'éé' lá jiní, dj'iiskándáá' daats'í ndii'náá lá jiní.

63. Akóó hwiikáahgo náashjaa'áani' t'áá' ála hón'áázh jiní, hodiyoohéé' biniiyé. Níłch'i biyázhi hak'i hooljíd hajaat'ahgi hajaa' nánists'éígíí t'áá' bik'ehgo haah dahisid jiní. Nt'éé' aadéé' hach'í' haadzíí' jiní. Nléé' anínígíí k'ad níniiłhíjigo áńí, biyeel áńlééh, hańńí jiní, níłch'i biyázhi. T'áá' áko ch'izhníyáii, T'áadoo ádóó'níní akóó nihiyeel k'ad nihá áshlééh, yoolgái biyeel bá ájiilaa jiní. Áko shíí t'áadoo hwiiskáa da. K'ad nihlááh nát'ash shicheii shichóh, bijiní jiní. Doo hoł yah íí'áazh da jiní. T'áá' t'óódéé' hach'í' áńí nt'éé'. T'áá' áko t'áadoo anáadoo'niid da jiní. Aadóó shíí hats'áá' anáát'áázh jiní.

64. Ákohgo shíí ajiithaazh nt'éé' ndziizeel lá jiní. Áko shíí diné shida'niłhíí lá hojoobáago baa hasdéyá. Kót'éego baa ndziizeel lá jiní. Hoos'iidgo nahdéé' hayíłkáago ts'éédzidzid jiní. Ha'át'íłlá yówee át'éego dó' shibíł yíıchó' íńsáago daa lá shididoolńíł lá dzinízin jiní. Áko shíí baah hóóní' jiní, ndziizeyeléeni'. Áko shíí hajaatahdéé' níłch'i biyázhi hach'í' hanáánáádzíí' jiní. T'áadoo baah níní'í doo ádooníł da azhá akót'éego nayíníyeel ndi. Éidí doo bik'eh ahodooníł da, sítsóí, hańńí jiní.

65. Ákohgo shíí hoos'iid jiní. Aadóó shíí índa doo ha'a'aahjigo dashdiiyáa da jiní, doo hwiidoolk'áazh da jiní. Shádi'ááhjigo doo dashdiiyáa da jiní. Doo hajéé' doolk'iz da jiní. E'e'aahjigo doo dashdiiyáa da jiní, doo hachíjh diists'áá' da jiní. Náhookqsjigo doo dashdiiyáa da jiní, doo hakáá'da dahasdloh da jiní. T'áadoo le'é hach'í' hahadziihéeni' kojigo nits'áá' i'íiná daháńńinéeni', áko shíí t'áadoo hach'í' hadzjii' da jiní. Áko shíí baa ntsísíkees jiní. Íł áhooníł hoolyéé ga' át'éé' lá, doo wooshdláágóó la'. Áko la' háajigo shíí ítyáaleł nt'éé' lá. Wooshdláago éí bik'ehgo dah hidisháahgo, jó akon k'ad ínsááh.

66. Áko k'ad iidiik'áash hoolyéii wooshdlá. Nahodít'éejj' hidisháahgo shidoolk'áazhgo doo bíł náás dah dideesháał da, jiní jiní. Índa shijee' doolk'izgo doo bíł náás dah dideesháał da, jiní jiní. Índa shichíjh diists'áá'go doo bíł náás dideesháał da, jiní jiní. Índa shikáá' dah dahasdlohgo doo bíł náás dideesháał da. Háálá ayóí át'éii sháah

dahiszid nŕch'i biyázhí. Índa ayóó át'éii shineesá nááshjaa' hastiin ayóó át'éii shineesá. Náshjaa' asdzáá chahalheel shik'éiiyiika'go, nahodeet'iizh shik'éiiyiika'go nahootsoi dó' shikéiiyiika'go, hayool-káá' dó' shikéiiyiika'go, háálá éí bii' niyá. Yoolkáálgóó díí k'ad bee nihon'ánigíí nihookáá' diné hodideezliidgóó t'áá kót'éego yoodlāā dooleeł, íídiilk'áashii, ajee' diik'éesii, achŕŕh diits'a'ii, akáá' dahadlohi, bił nehechq̄hii, ił áhooníłii t'áá atso nihookáá' dine'é t'áá yoodlāā doo jinígo bee nihozhní'á jiní.

He Became a Ute

67. Aadóó shíí dah azhdiilkáá' jíní, aneeshzhéé' lá jíní. Akwe'é hwiiská jíní. Táá' iiskándáá' ndii'náá lá jíní. Aadóó akéé' dah náázdiidzá jíní. Nááneeshzhéé' lá jíní. Naakiskándáá' i'ítnáá lá jíní. Aadóó akéé' dah náázdiidzá jíní. Nááneeshzhéé' lá jíní. Adáá'dáá' i'ítnáá lá jíní. Aadóó akéé' dah náázdiidzá jíní. Nááneeshzhéé' lá jíní. Abíndáá' náadii'náá lá jíní. T'ahdii daakø' lá jíní. Aadóó akéé' dah náázdiidzá jíní. Ninínááh ládi iznsá jíní. Yah ajítyá jíní. Diné niháaztáá' lá jíní, t'áá altso hamá hazhé'é hacheii hachó hak'isèęeni'. Áko shíí bił yah ajítyá. Áko doo béedahodzisín da jíní. T'áadoo há dahooł'a' da.

68. Ákohgo shíí t'óo dahonéł'íí' jíní. Ákohgo shíí hajaat'ahdéé' níłch'i biyázhi hach'í' haadzíí' jíní. Eii áá éii éii éii nishchinéę nimá át'é, hałní jíní níłch'i biyázhi. Eii áá éii nizhé'é nicheii át'í, hałní jíní níłch'i biyázhi. Eii áá éii nichó át'í, hałní jíní. Nléé' éi ník'is át'í, hałní jíní. K'ad nimá k'é bidiní, nizhé'é dóo k'é bidiní, nicheii dóo k'é bidiní, nichóh dóo k'é bidiní, hałní jíní. Nizhónigo hoł hoolní' jíní níłch'i biyázhi. Áko shíí hamáhąani' bich'í' dashdiiyá jíní. Áháláanee', shímá, ni áá éi shishíníłchinéęeni' naakits'áada náaháiidáá' yóo ashííníłtíneeni, éi shí ásht'í, shimá, bijiní jíní. Áko shíí hazhé'é yéeni' bich'í' dah náázdiidzá jíní. Bizééjzchid jíní. Áháláanee' shizhé'é, bijiní jíní. Shicheii, bijiní jíní, doo hałnt'íí da jíní. Aadóó shíí hachóhęeni' bich'í' dah náázdiidzá jíní. Shichó, shichó níłnéęeni' éi shí ásht'í, bijiní jíní. Áádóó shíí hak'isèęeni' bich'í' dah náádiidzá jíní. Áháláanee', shínaai, bijiní jíní. Doo dełnt'íí da jíní.

69. Aaji shíí bíighah azlíí' , t'áadoo k'é dahodí'ní da jíní. Áádóó shíí ts'éédzídzá. T'áá ákøp níkishdiiyá jíní. Yáadi lá léi' nihałwod, shimá, níigo, shizhé'e níigo, shichó, níigo, shínaai níigo. T'áadoo ts'íí át'éii át'é, sha'shin daniłní, hałní jíní, hajaatahdéé' níłch'i biyázhi. Wónáásdóo ch'ééh k'é bijiníigo t'áá hanii'jii' há rdaat'í jíní. Wónáásdóo

diiyoolyééł dahatní jini. T'áá hazhó'ó bik'eeéeni' doo hoł hózhóógóó ntsísíkees jini.

70. Wónáásii hazhé'ééeni' hach'í' haadzíí jini. Há'át'éédéé' lá yináatgo ádini. Háadi shíí níkéyah, ákóó ndídááh doo néédahoniilzin da, hatní jini. Éí ında t'áá íiyisí bik'ee hánii'a' jini. Bik'ee doo hoł hóozhóod da jini. Yáadi lá bee ádoolníí. Shimá diyeeshhééł, shizhé'é dó' diyeeshhééł dziniizíí' jini. Ákohgo shíí hamáháą yah bíjii'á jini, hazhé'é yéén dó' yah bíjii'á jini. Ákohgo shíí dashdiiyáó yee'.

71. Hááhgóó shíí hat'áayaagóó hahodíídláád diists'áá' jini. Yáadi shíí kwéé nihitah níyáháani' diné naaki yiyígháá' lá. Shidáá'dáá' ga' solhéé nihidi'ni dooda ákónihidoolíílgóó, yiists'áá' jini. Néidooltsééł daats'í hodoo'niid yiists'áá' jini. Aadóó shíí ch'ééháká' áhóót'íid lá jini. Áádóó shíí hachaha'ohéeni' bich'í' hadzoodzíí' jini. Há'át'íí shidi'ni sha'shin. Ákóó hani' shá hadíínnááh áshidi'niinii níł bééhodoozjít'íí éí bee shíł hodíílnih shaa néíndzáago, bijini jini.

72. Ákohgo shíí éí shíí áá níyá jini. Hó éí t'áá ákóó dzizdáago. Éí áá níyáá lá jini hachaha'ohéé. Ákóóh, ákóóh, yáadidá akóó nihitaghaháani', yiists'áá' jini. Tsiiyaagi áłchíni ndaanéé nt'ée' jini, naakigo yiyígháá'¹⁶ jini. Áłchíni naaki nááyoogáá' lá, hodoo'niid jini. Da'níłch'ishídéé' diné diwosh dadiists'áá' jini. Hanázt'i' jini. Aadóó baazhdeeyá jini. T'áá haní'jii' t'áá bindzízit'igo doo hoł béédahózin da jini. Hááhgóóshíí ndazhntá jini. Nt'ée' níléigóó náánaálwoł jini. Nléigóó náánaálwoł,¹⁷ hodoo'niid jini. Aadóó hach'í' nnáádiilyis jini. Diné hońnáánázt'i' jini.

73. Aadóó diné baa náázdeesdzá jini. T'áá doo sohodéébéézhígóó doo hweenáhosdzin da jini. Ch'ééh háká nahóót'íid jini. Nléigóó náánaálwoł. Nléigóó náánaálwoł, hodoo'niid jini. Aadóó hach'í' nnáádiilyis jini. Diná hońnáánázt'i' jini. Baa náádeesdzá jini. T'áá doo sonáhodéébéézhígóó doo hwéénáhósdzin da jini. Ch'ééh háká anáhóót'íid jini. Nléigóó náánaálwoł. Nléigóó náánaálwoł, náhodoo'niid jini. Aadóó hach'í' nnáádiilyis jini. Diné baa náázdeesdzá jini. Hááhgóóshíí diné hońnáánázt'i' jini. T'áá doo sohodéébéézhigo doo hwéénáhósdzin da jini. Ch'ééh háká ánááhóót'íid jini. Nléigóó náánaálwoł, níléigóó náánaalwoł, náhodoo'niid. Aaji shíí djí'di azlíí'. Doo hwéénáhósdzin da jini. Áko shíí níléidi níłwod. Doo soho-

¹⁶Yiyíghááł. is contracted for yiyígháá' lá.

¹⁷This is said in a higher pitch to illustrate the excitement.

déebéezh da ayóí hoot'é .góne' ashíínl'a'. K'asdáá' sidixí, t'áá ndiyoothéé, daníínl, hojiní jiní. K'ad aadéé' sha'shin, hojiní jiní.

74. Aadóó shíí hachaha'ohéeni' hó násdlíí'. T'áá bílgo kodéé' diwosh náádadiists'áá' jiní. Aadóó shíí dajite' ts'ídá t'áá íináwóíí bee. Tsit'iz k'ízhnigizh t'áálá'igo. Bíjshéé' jiní aadóó nazdeest'e' jiní. Kodéé' diwosh náádiists'áá' jiní. Ahaa dashdii'áázh jiní nazhdilt'é e'ekéé' jiní. Tsé'ésgízi baa náá'ahizhneelcháá' jiní. Ła' k'ínáázhnigizh jiní. Bínáájíshéé' jiní. Tádztst'é' jiní. Kodéé' diwosh náádiists'áá' jiní. Aadóó dashdiiyéé' jiní. Tájílt'é e'etiin jiní. K'ínjíl'aahí baa náázhnjéé' jiní aadóó índa háágóóshíí ts'ídá t'óó ahayóigo dajizhgizh jiní. Dajishéehgo t'áá ákóó diné neheleehgo t'óó ahayóí. Hááhgóóshíí t'óó diné áilzhishgo diné t'óó ahóoyóí jiní. Wónáásii sahdiida dajizhgizh jiní. Aadóó ndii'na' jiní. Diwush¹⁸ náádadiists'áá' jiní, t'áá áají' nihodíníyeel yiists'áá' jiní. Nt'éé' t'óó ahayóigo haz'á' jiní. Háí shíí íiyisí áhoot'é jiní. Í'ínáá lá jiní. Sahdii adabiiztiin jiní. Sahdii adahashzhóód jiní. Doodagi át'é t'áá doo ts'íí át'éii ádeil'íí lá k'adí. T'áá' hadiikah, t'áadoo ts'íí nihidoolíí da sha'shin, hodoo'niid jiní.

75. Éí shíí t'óó wók'áají' bikéé' hadiikah, hodoo'niid jiní. Áadóó shíí wók'áají' bikéé' hadziskai jiní. Nt'éé' hááhgóóshíí nda'iiznáá lá jiní. Níbaal ní ahibídzígai jiní. T'óó ahayóigo líd yaniits'één jiní. T'óó ahayóigo diné bichánaazhóód jiní. Bitsii' daashbizhgo álah danilí jiní. Éí shíí nóoda'í silíí' lá jiní. K'aa' dine'é silíí' lá jiní. Kót'éego dazhné'íí' jiní. Aadóó shíí índa t'áá' dah ndiildee' jiní. Éí shíí na'íldée'. Doo sohodéebéezhii ánihil'íí lá, t'áá nihiláají' diné ádeile'go. Wónáásdóó t'óó ahayóigo í'ínáá lá k'ínjíl'ahí ádíí niki'iilzhéé' lá aadóó sahdiida adahashzhóodgo leeze bii' hoodzáago dahaznáá lá. Aadóó wók'áají' bikéé' hasiikai, jiní jiní. Nt'éé' t'óó ahayóigo níbaal ahiih bídzígai t'óó ahayóigo diné bichánashzhóód, bitsii' daashbizhgo, hááhgóóshíí líd yaanits'eeh, jiní jiní. T'óó danil'íí' nóoda'í ánihil'íí lá. K'aa' dine'é nilíí lá, dazhdíniid jiní. Áigi jó kót'éé' lá. Ha'át'éegosh dó' doolee, hodoo'niid jiní. Bíní'diin kééhat'í, hodoo'niid jiní.

76. Áko shíí mə'ii yéeni' yá'aashdéé' ii'ni' líkizhii, ii'ni' ntl'aii, ntl'ch'i líkizhii, ntl'ch'i ntl'aii hadaalt'é ánnáábidiilyaa jiní. Kojí nááshjaa' honeesáánééjii baa hane'ééni' k'ad t'áá ákódíjii' hane' ntl'i'. Mə'ii yéeni' éí doo baa hane'í baa hane' ní'ít'i'.¹⁹

¹⁸*Diwosh* and *diwush* are identical. The u-form of the stem is given at times to indicate that it prevails.

¹⁹Sandoval suggests this change: *doo baa nihóníí'í baa hane' íí'í'*.

**PART THREE:
COYOTE AND CHANGING
BEAR MAIDEN**

The Coyote Robe

77. Mą'ii tsídídíííí ch'aa náhat'í nínáálwodgo níléi diyin dine'é kéédahat'íííí góó jíní. Naghái tó nts'ósíkooh hoolyééj'í yihííh ahááh yiswod, aají shíí asdzáá yoo'íígo, at'ééd naa'azíí wolyéii bilahkéf naakits'áadago yaa sidáago. Éí shíí t'áá ákwíí j'í yah anáálwo'go yaa ndineedzá jíní, tsé ts'éstáán yikáá' néiltihgo t'áá ákwíí j'í diyin dine'é ch'ééh da'iyeehgo asdzání ayóí nooshónigo ká' ádinii nilíígo jíní. Índa hwiich'ááh hoolyéegi nashjé'ii dine'é naak'á bináá' k'éédeididléehgo kééhat'í. Áají' ałdó' ahááh yiswod. Ákwii shíí t'éí naskáá'¹ k'ee'eshchíín dithíł naskáá' bik'í ndzīgaii, ndak'á dithíł, ndak'á atgaii t'aaabáah naskáá'. Tsis łą nanil'eeł mą'iich'id.² Éí shíí, Ha'át'éego lá ła' shí dooleeł lá, nízingo, aadóó shíí éí diyin dine'é nt'iz bíł atghádajii nilgo. Ákohgo shíí díí mą'ii éí doo yik'é niyooléíííí t'eshchííh³ ndi doo béhésh-zhahgóó. Áko éí yidánoolni'. Ha'át'éego lá ła' shóídoot'ééł lá, nízingo aají' ahááh yiswod jíní.

¹*Naskáá'*, woven fabric, like a blanket. The *naskáá' k'ee'eshchíín* designs woven into the fabric. *Dithíł naskáá'* was altogether black. *Bik'í ndzīgai* was a black base with white "on it." *Ndak'á dithíł* and *atgai* were all black or white, respectively. These were used as robes and bedding by men and women, while the various *t'aaabáah naskáá'*, skirt fabric, and *tsis łą nanil'eeł*, sash with many fringes, were women's apparel. Curly

²*Mą'iich'id*, is said to have been a poorly-woven yucca robe. Sandoval

³*T'eshchííh*, specular iron ore, which was used in ceremonial offerings and sprinkled on prayersticks. A very common material which even the poorest of the poor possessed. But Coyote had none.

78. Jó díí jįigo k'ad yee át'ée dooleetii yiniiyé shįį díí níléi diyin dine'é yitah néiltih. Ákohgo shįį k'ad ákwii t'éi hólóogo yoo'į. Áko éi níléi diné yitah néiltihgóó t'áá yilwo'įgį t'áá áko yaa halni'. Ayóí át'é, naskáá' hólóogi hweesh'į ni', jini. K'ad kót'éego shįį diné yee yit nahalni'go, T'áá át'éhígį ne'éechaidóóz átsé hashké niyooch'įid, ha'át'éegish yáada hólóo dooleet dabijini jini. Dooda, t'áá aanii t'áá iyisi is'į, ní jini. Aadóó shįį dah náánélte' hoolk'id hoolyeei bikáá'góó. Nléi hoolk'id t'áá ní'áii bikáá'góó iilwod lá jini. Nléi tsé biyah aní'áhi hoolyeei yilwod lá jini. Haalá hánée, sił naa'asóó t'ęestsįį shaa da'yoojáh bił yah dideeshdáál, ní jini. Ákwe'é shįį ch'éełh yaa náhalni'. Ywiich'aahgi kót'éii hóló. Áaji' bił yah dideeshdáál, níigo ch'éełh yaa náhalni', ch'éełh áát'įid, t'áadoo ábidiilyaa da.

79. Aadóó shįį din doot'izhdi náánálwod. T'éeeshchíih nt'izda la' shaa da'yoojáh, sił naa'asóó, sáázó, ní jini. Táadoo ánáábidiilyaa da lá jini, doo bi'doodláá'góó, Aníish aní, bi'di'niigo jini. T'áá shįį ch'éełh áát'įidgo aadóó dah náádiilwod. Kinteelgi⁴ náánálwod. Ts'ęęh hodzooba disniigo naasá, sił naa'aasóó, ní jini. T'éeeshchíih nt'izda ts'ęęh adiíniskęęd bił yah dideeshdáálgo, ní jini. Ch'éełh ánáánát'įid doo bi'doodláá'góó. Aaniish áltahí, yáadi lá, níigo biighahigi niilyeed, dabijiniigo. Nléi nínáhalyeedgo shįį áádóó dah náhidiilyeed doo shįį t'áátáhidi dah diilwodgį, ákohgo tádoolwod da, tó nts'ósikoohdi náánálwod lá jini. Ch'éełh ánáánát'įid lá jini áadi. Dooládó' doo dajooba' da lá sáásó sił naa'aasóó, ní jini t'ęestsįhęę la' saa noojáh inda nt'iz la' shaa da'ayoohjáh bił yah dideeshdáál, ní jini. Yáadi lá, níigo nihéediilwo' átsé hashké ma'ii yówehji' ch'ínínoolchéii biighahigi la' niilyeed, dabijini jini. Hé hodziskęęsh nazhníma'įish hastiin hóyanígį doósh hozhdóne' át'ée da, níinii dah diiyá jini. Aadóó shįį nináánálwod.

80. Aadóó shįį inda ákóó yiiltee', áadi yilwod lá jini, hwiich'áahdi, níłch'itso yas níłt'ees bił alch'į' silá góne' át'į jini. Nt'ée' sidáago niná'isdee' jini, t'áadoo le'égóó ák'indadilheedęę'. Ha'át'ii lá hájít'į átsé hashké ma'ii t'áadoo náhodyingį da. Nlááh néiltee', dabijini jini. Ákohgo shįį díí hats'áá' hastihgo nashjé'ii hastiin, Azhá shįį ákódadohni ndi t'áá nihaa náádeeshdáál, níinii dah diiyá jini. Haa náánádzá jini. Nihaa al'ke shiidoolkáál nisingo ásht'į, ní jini. T'áadoo

⁴Kinteel, at Aztec, New Mexico. Kinteel biłhíłni, head of Chaco Canyon where nihwiłłbjih, Gambler, lived. Sandoval

ádiníní, nílaahdi naniná,⁵ átsé hashké, t'áadoo nihaats'idígíí da, dabijíní jíní. T'áá nihaa náádeeshdáál, níinii dah nínaádiilwod jíní. Ha'át'íí lá yaąh ánihi'í' átsé hashké, t'áá hazhó'ó nihaa ndineedzá, dajíní jíní. T'áadoo le'é t'áá baa ádaholyá. Nléí hajínáíidi la' t'áadoo dooyiikááh nahaliní diné kó' yee yineez'íí', jíní jíní, nashjé'ii hastiin. Haa náánaádzá jíní. T'áá nihaa atk'ee shiidookáál nisin, sáásó sít naa'aasóó, ní jíní. Ha'át'éego lá ch'ééh nihaa atk'ee shiidookáál nihidishní, ní jíní. T'áadoo ádiníní héi, átsé hashké ma'ii, nílaahdi naniná. Daa lá nihidíííííí nihaa ndinídzá. Ts'ída t'áadoo náhodiyingi da, bijíní jíní. Dah anáádiilwod jíní. T'áá shíí nihaa náádeeshdáál, t'áá nihaa atk'ee shiidookáál sáásóó, níinii dah diilwod jíní. Sá baa ntsídaohkees, ts'ída t'áá nihaa atk'ee shiidookáál, níinii dah diilwod jíní. Aadóó shíí haa naanáálwod díí'di azlíí'.

81. Ákohgo shíí inda t'áá akóó bee í'í'á jíní. Kojí díí ha'a'aahjí naak'a'atgái baa aní'á jíní díí góne'. Shádí'ááhjí éí abání baa aní'á jíní. E'e'aahjí éí náshdóitso bikáí baa aní'á jíní. Náhookosjí éí k'e'eshchín, t'aabaąh naskáá', dííhí naskáá', k'indziszgai ma'íich'id bee nineel'á jíní, ídáá' shíí doo akó óolyéégóó. Hááhgóóshíí t'óó í'í'ánigo ních'i nihidadiimááz jíní, yas líbáhí nahalingo bíí deeyol jíní. Áadóó shíí yidiiská doo sohodoobéézhígóó deeshch'íí' jíní. Ha'át'íí lá bee shiidookáál lá, níigo, ha'a'aahjí naak'a'atgái baa aní'áháą naakits'áadago dah yidiijaa jíní. Doo baa hwinít'íí da jíní. Éí shíí áá atk'i ádayiilaa, yee neeztíí lá jíní. T'áá hazhó'ó t'óó doozhóogo yííhélígo yah anááyoogí jíní. Doo hasíh da lá, ní jíní. Éí shíí t'áá wóne' bíiská. Bíiskání anáálwod. Aadéé' í'í'áągo náánálwod.

82. Abání shádí'ááhjí baa aní'áháą naakits'áadago dah nááneidiigí jíní. Éí shíí shádí'ááhjí t'áá níléí níiyéit'íídi yee nááneestí. Atk'i anááyiidlaa lá jíní. T'ée'aání' bighá hoshzhíizhgo yah anááyoogí jíní. T'óó ch'íí'd⁶ lá, ní jíní. T'áá akóó dah ndeidiyíí'nil jíní, doo shíí t'áá táidiíyeeh da, doo baa hwinít'íí da jíní. T'óó shíí bíní'díí bíndayiineéh, t'óó shíí daznízingo, ákohgo t'áá akóó náábiiská. Hoos'íidgo anínáánálwod aadéé' í'í'áągo náánálwod.

⁵Stressed *naniná*/ Be gone!

⁶*Ch'íí'd* instead of *ts'íí'd*.

83. E'e'aahjí náshdóitsohéę naakits'áadago dah náánéidiigi. Nléi niiyeet'íidi yee nááneestí jiní. Nlááhdéę' k'ad hasht'e' ndeeskáągo yah anaáyoogí jiní. K'asdáą' ch'ííd lá, ní jiní. Dah nínáádeidiyii'nil jiní. T'áá wóné' náábiiská jiní. Hoos'íidgo anínáánáálwod. Aadéę' í'í'áągo náánáálwod jiní. Náhookqsí baa an'áhąą dah dahidéniléę ts'idá bee ní'neel'ánéę t'áá'á'igo dahidiiltsooz jiní. Náhookqsí' tsiyah diyolgi ts'idá niyol hahwiighasgi yee neeztí jiní. T'áá íyá nt'ée' jiní. Wónáásdóó nlááhdéę' hayíłká jiní. Wónáásdóó ałtso hoos'íid jiní. Wónási ga' k'ad ha'a'aah jiní. K'adéę' haniih dah ndiidááh, ch'ééh íłįgo. Wónáásdóó ha'í'á jiní. Wónáásdóó honiidoi jiní.

84. Áadi ında aadéę' yee yigáál jiní. T'áá sáál yigáál jiní. Kwe'é hóló léi' dahodiyingo. Haa'í lá doo biniyé ninisháah da, ní jiní. Ándída lán, jiní, T'áá shí dooleet sáązóó, sít naa'aasóó, t'áá sođí, ní jiní. Dooda, bijini jiní. Dooda, t'áá shí dooleet, ní jiní. Dooda, náábizhdi'ní jiní. T'áá shí dooleet, sáązóó, sít naa'aasóó, t'áá sođí, náádí'ní jiní. Doo hatahí ndziiztąą da. Áadi shí ında adazhdíniid, T'óó baa didoot'áál. Bi'iniizjíd báhádzid, Kódzaago shí ná'ookąąhgo ní ákwii sidá jiní. Ákwii bee yiildloosh, bidoo'niid jiní. Yee yiildlooshgo shí kodóó dji'di bik'iji' dzisoł jiní. T'áá ídąą' bąąh ninína' lá jiní. Hálegóónee', ní jiní. Ma'iih'idí shąąh ninína', díí léi' bee hak'az⁷ bik'eh dídlí. Díí léi' bee zas bik'eh dídlí, ní jiní.

85. Aají shí, Nlááh k'ad níni' bida'iilyaa. T'áá ninaalyéhé bitah díníldoh. T'áá nínizinígí ts'idá díí hó'nínéę aneehdi hólónéę ní' síłí'. T'áadoo nihaa nánt'íni k'ad, dabizhdíniid jiní. Ndiídááh nlááh.⁸

⁷He is speaking to himself. A continuant form. Two singulars.

⁸This is the end of the meeting between Coyote and Spider. The story is probably part of the Blessing Rite.

Tingling Maiden

86. Aadóó shíí níléí dził ná'oodííi nínáánálwod. Aadóó shíí tó eeláagi náánálwod. Ayóí át'éii bee shidoolzíí', jó ákon mə'ich'idí, ní jíní. Hwiich'ááh hoolyéegi diyin dine'é baa alk'ee siiská, ní jíní. Ayóí át'éii hóló nt'iz ha'ní, ní jíní. Aadóó naalyéhé ááh dahólónéé t'áá altso yiyíłta' jíní. K'é'eshchíín wolyéii hóló, ní jíní. T'yaabá naskáá' wolyéii hóló, ní jíní. Díłhíł naskáá' wolyéii hóló, ní jíní. Sislá nanil'eel wolyéii hóló ní jíní. Ndak'á' díłhíł wolyéii ndak'á'álgai wolyéii hóló, ní jíní. Jó akon danó'í, doo dashoodláa da. Ákóó dadoohkai, nt'iz ha'ní, ní jíní. Aadóó shíí níléidi nínáánálwod. Kin doot'izhdi nínáánálwod. K'ad éí nahasní'ée ts'ídá t'áá ákót'éego nínáásni' jíní. Kin nteelgi nínáánálwod lá jíní. T'áá ákót'éego nínáásni'. Jó akon doo da'ooohláa da, ákóó dah doohkai, nt'iz ha'ní, ní jíní.

87. Aadóó shíí ında tó nts'ósikoohgóó náánéiltee' íe. At'ééd naa'azlíí yah filwod jíní. Yich'í' yigééh hayí'á jíní. T'áá áko ha'át'éego lá diné t'áágééd naniná. Diné wolyéii t'éí bee yá'áhoot'ééh, ní jíní. T'áá ákóó shídáa doo.⁹ Chizh naa nashjid doo, ní jíní. Yé'itso t'áá yiyixníngíí lá shiká' doo, dishníí ní, bijíní jíní. Ha'át'ísh yé'itso yidiyoołhéel, doodago ádíní, ní jíní. Da' t'áá aaníí ádíní, ní jíní. T'áá lá aaníí ádíshní ní, t'áá yé'itso yiyixníngíí shiká' doo, bijíní jíní. Ts'ídá t'áá aaníí ádíní, ní jíní. T'áá lá aaníí ádíshní ní'. T'áá yé'itso yiyixníngíí lá shiká' doo dishníí lá. Éí baą ch'ééh ádashjíní, bijíní jíní. Da' ts'ídá t'áá aaníí ádíní ya'. T'áá aaníí ákódíní ya', ní jíní. T'áá lá

⁹Shídáa doo, nasalized Coyote talk.

aaníí ádíshní ní, t'óósh ádíshní, bijini jini. T'óó yé'itso séxí jiníníííí áldó' dooda. Ts'ídá bik'ayééł ında bitsiizis¹⁰ shaa nizhnyíígo t'éí iideeshdláął, bijini jini. Lá'ąą jó kót'éé lá. Jó t'áá aaníí ádíníí lá. K'ad béehodooziíłnéę, níni dah diilwod jini. Nléidi nálwod lá jini. Yiniinaa t'áadoo iíłhaazh da lá jini.

88. Aadóó shíí nléi hoolk'id bikáa'gi yé'itso yaa nálwo'éę, yah iilwod lá jini. Ha'át'íí lá síł naa'aas denaadeéł t'óó naa dahidiilyeed. Ha'át'íí lá doo díníjaa da lá, yiłní jini. Táchééh diit'ash, táchééh ádiilníł. Jáadii ndeesjh, ní jini. Iíłkóóh ná diideesh'ááł. Ndiikoooh, nchxó'ígíí níí' hóló sha'shin. Éí ąą doo díníjaa da sha'shin, ní jini. Hągóónee', shíł naa'aash, t'áá lá aaníí ákónisht'é ní, denaadeéł t'óó shaa dahidiilyeed, ní jini yé'itso. T'áá aaníí jáadii shidíisjh, shíł naa'aash, jini jini. T'áá áko diné táchééh yaa ndiit'áázł jini. Táchééh áyiilaa jini. Tsé yił diidíłjéé' jini. Aadóó shíí mə'ii yéę dah diiyáhi t'ohleeh nléi t'oh dích'ítzh da éi iíłkóóh áyiilaa lá jini. Éi há diidíł'ąą lá jini. Ahásht'óózł dóó kónítsoo neiríjaa' lá jini, éi bií'jii' jidookoohgo. At'ééd naa'azíł biíł bitsosk'id yee yineez'íígo yił yiłwod lá jini. Tsahał dó' honiiye áyiilaa lá. Ch'éézhoot'ashgishą' t'áá ídąą' łeeh yiyiitąą lá jini. Biíł bitsosk'idéę dóó béesh yił yah iiníł'íí' lá jini, t'áadoo joo'íni. Ákohgo shíí ha'át'íí yee' dáádidoogééł, shíł naa'aash, ní jini. Lóó'oo shí she'aníł hólóq ní, ní jini yé'itso. Baa náńdąáh, shíł naa'aash, hałní jini. Aníł yéę análwod léi', t'áá nt'éé' aadeé' bostis siyíígo ní yigáál jini.

89. T'áá áko tsé ee'nil jini. Iíłkooheę nahí tsíts'éiz'ą léi'. Bini' ník'e'í ch'ééniit'áazłgo diidíłł, ní jini mə'ii. T'áá áko diné táchééh yí'áázł jini. K'adeé niidoi. Ch'éédiit'ash iíłkóóh diidíłł, shíł naa'aash, ní jini mə'ii Hągóónee', jini ní. T'áá áko aląąjii' ch'íjii'nah jini yé'itso. T'áá áko iíłkóóheę há yaayiil jini. Bí áldó' ła' ndi bí shíí éi t'óó át'íígo, Nidlą, hałní jini. Hááhgóóshíí ádiizdeeztiíł jini. Bí áldó' koji yii náńt'ááh jini. Éi shíí t'óó át'í. Ákohgo shíí ahásht'oozhéę hayaa níńtą, bí dó' ła' áyaah niideetą. K'ad niilch'iilgo díkóóh, ní jini. T'áá áko áąjii' ntsizhdinígo'ii, ghwe, ghwe, yiits'ąą'ii dzideezkwii bíjii áldó', ghwé', ghwé', níigo hááhgóóshíí bidáayi' ándilch'i'go nákwii. T'ááká dóóghał, hałní jini. Nt'éé' shíí yé'itso deezkwii yéę hááhgóóshíí ak'ah bízdeeskwii jini. Bíheę éi k'ineedlishii, nahachagii ında ch'osh yídeeskwii léi' dizáigo shíjaa' jini. Áko jineeshch'il jini yé'itso. Hakooh yéę áyah niideeką, ch'oshéę éi hayah niiníką lá jini. K'ad díghał, hałní jini. Jideeghal nt'éé' t'óó ahayóigo ch'osh hayaa síką jini. Bí éi

¹⁰Bitsiizis, a headbag in which he carried supplies.

ak'ah biyaa yaní'á jiní. Áko lá át'é nidishní ni, nechó'ígíí níi' hólóó lá nidishníí lá. Jó akon nínl'í, ch'osh t'óó ahayóí niyaa yaní'á hałní jiní. Sí (shí) yéé lá ak'ah shiyaa yaní'á. Jó akon nínl'í, hałní jiní.

90. Aaji shíí ákodzaa. K'ad doo niisasaalígóó ániishłaa. K'ad jáadii ná ndeesjh wóne'é, hałní jiní. Áko shíí bijh bitsosk'idéé béeshéé bitgo áyah shijéé' yiyah ayínil. Áko shíí doo joo'íí da. Áko shíí índá diné yah íí'áázh hach'ááhjigo nándaah jiní, ch'é'étiin bich'ííjí. Áko shíí wóniijí' nahwiilt'e'. T'áá shíí bee hodíina' jiniidoi shíí. K'ad dooleel, hałní jiní. Áko shíí béeshéé atosk'idéé yíł hayínil. Hasootse kóníłtsogo yaa ayí'áá lá jiní. T'áá áko ts'inéé atsi' t'áá baah hólóogo shíí íł'í bitsosk'id yikáá' yideeztsih lá jiní. Shí átsé leel jáadii ádideeszih, ní jiní. T'áá áko, Bik'i dah dílnih jó akonee', shoo, hałní jiní. Áko shíí ákóó bik'i dasdeeznií'. Shoo, lá'aa, jiní jiní. Díí k'ad sitsj' alándeegishgo ákónaa sits'in k'ídeeshniíł, hałní jiní. T'áá áko hadaalt'é ndoodleel. Ni dó' ákóndeeshłíł, hałní jiní. Hágoónee', jiní jiní. T'áá áko atosk'idéé aa niníłgizh jiní. T'áá áko hasootse'éé yee néidiłne' jiní. Kónaa sits'inéé k'íniłne' bik'i náádadílnih, hałní jiní, ákohgo shíí ts'inéé k'íniłne'go. Jó akonee' ákónideeshłíł, ni dó', hałní jiní. Ts'inéé nahgóó yíł ándoolchid léi' tu, tu, pu, pu, pu, pu,¹¹ Hadaalt'é nándleeh. Tu, tu, pu, pu, pu, hadaalt'é násdłíí' ní jiní.

91. Kon bik'i náádadílnih, hadaalt'é násdłíí', ní jiní. Héí, yáá, shoo, jiní jiní. T'áá áko, Aadéé' kóó ndiníł'éés, hałní jiní. T'áá áko hatsosk'idéé, Ákóó kad nitsj' aa iishgish, hałní jiní. Ákohgo shíí hats'í'éé aa deeshgizhgo chahozdeesłe'. Éííí, haah, haah, haah, éííí, jiní jiní. Ákohgo shíí áaji' hats'í'éé aa niníłgizh hats'inéé daashíí nzaadjí' yadeelgizh. T'áá áko hasootse'éé yee hats'inéé k'íniłne'. Bik'í dízhah, Hadaalt'é nándleeh díniigo, hałní jiní. T'óó shíí há nahalt'i'go ání. Tu, tu, tu, tu, hadaalt'é nándleeh, ch'ééh jiní jiní. Háadi lá ts'in hadaalt'é násdłíí', ní ni hats'áá' dah dii'na' jiní t'óógóó. Tsihał t'óogi leeh sitánéé aadéé' t'óódéé' honiiyé dah yootjíggo aadéé' nihijí'na'. Kodéé' t'áá ch'íí'í néehgo hats'íiyaa adzítłhaal jiní. Éííí. Dooládó doo jiińba' da lá, jiniigo joo'nahaa t'ah yówehigo anáhoodlaa jiní. T'áá áko shíí hats'íiziséé hak'ayééé yihiiyíłhan ní' nihiińyí jiní.

92. Tsé yiyí'í hoolyéedi nnáánálwod ts'íiziséé t'áá yooyéelgo.¹² Aadi shíí ha'át'éegi shíí ní' tát'ah hoolyéegi naashjaahí k'éédídléehgo

¹¹Imitating the sound of spitting lightly.

¹²T'áá yooyéelgo t'áá...go, he could have left it but carried it along anyway.

niná'nít'jigho át'j jini. Ákwe'é shíj biiská. Dzít ná'oodítidi nálwod jini, t'óo ha'oo'áígo. T'áa shíj áko índa dah diilwod níléi tó nts'ósíkoohgóo. Áadi yilwod jini níléi tsé ts'eestáan t'áa ní'áagi yikáá' hidilyeed jini. Nléi nin'áadi bidaa' néiltih jini. Aadóo shíj índa at'ééd naa'azíli yaa náánálwod jini. Ts'iiziséé hoł yah ayítyj jini. Yé'itsohéé hoyéłhí ákóó hats'iiziséé índa hak'ayéłéé, ní jini. Yé'itso t'áa yiyiixínígí shiká' ádeeshíłtí dininéé. Éi kóó k'ad séłhí. Ákon nínl'j, hałní jini. Dooda éi ha'át'íi shíj bik'aayéél ánl'j. Ha'át'íi shíj bitsiizis ánl'j, bijini jini.

93. Ákwii shíj bíł ákó ahizhdi'níi, nt'éé' ákwii nahach'id náádzídzá jini. Ch'élwodii yéé níléi wóók'áá góne' dah naazł biz'ééé hak'ąasgo nahach'idéé shíj nílaahdi yigééh haa náájí'á. Ch'ééh náájiigeeh jini. Aadéé' shíj nináánálwod mə'ii ákwii. Nahjí hazhó'ogo atch'j' yájíłtí' jini. Ha'át'éego lá adiigeeh láą, doo la' chohoo'jii da, diné la' ch'ééh ádaat'j jini jini. Nt'éé' hach'j' haadzíł' jini. Dooljééh t'áa łá ninítyínígí éi shiká' doo, hałní jini. T'óo shíj áháłnígo. Aadóo híłiijjigho, Hodiitał, síł naa'aas, nígo náhodeez'á jini mə'ii. Nijóózh¹³ shinijóózh shigah lá bijahdíłtí yoo'áii yé'iiisgo lá. T'áa áko deezhchíł jini. Nahach'id ájini jini, Ha'át'íi lá shíł naa'aash, shitah áhoołts'ísí nihizéęs bineel'ánigo ndzaas, diní, ch'ééh bijini jini. T'ée' bíłghah níłhíłgo yiiská jini.

94. Hoos'jíd nt'éé' t'óo ayóí áhoot'é jini. T'oh nástasí yéé bíłatahí t'éi ndadisat jini. T'áa áko diné deeshzhee'í ééyee¹⁴ jini. Aadóo éi mə'ii yéé t'óo baa ha'iijeehgo t'óo baa ąą áhájeehgo ákóó. Nahach'idéé éi adzósts'in jini. Bí éi híłtch'jigho naaki béét'óodgo hayíłdiz lá jini. Łahjí yéé éi hééł dijoolí nináyiznil lá jini, dooda dó' bidáát'óodgóo nizhónigo shíj niyéé'íłts'ingóo. Aadóo shíj aadéé' náálwołgo náádzoots'ingi hak'í dahiswod lá jini, híłtch'jigho. Ákwii shíj tsé hadah yiismááz aadóo hayéłéé heeł dijoolí yéé yiyah yii'na'. Naaki nchóó bédiz t'éiyágo neiléheé t'áa áajj' hah ayíłdéeł lá jini.

95. Áadóo shíj hayéłéé níleidi yíł náálwod. Hágoshíł k'ad, ní jini. Doo dó' t'áa nihíjįjahgigo hozhnó'ah át'éego shaa naa'azhjééh, ní jini. Áłt'ah hó'ígí aadi ájooníł. K'ad t'áa shíj gééd nízhdoodáál, ní jini. Hágoshíł iishheeh, ch'ééh nígo. Dooda łá' t'áa ájįdingoósh, bijini jini. Yáadish baa nzhdooгааł aadéé' shíj k'ad t'áágééd níjoolwoł, ní jini. Hááhgóóshíł ch'ináálwo'góo ndít'j jini. I'í'á bit'eeyah aadéé' yah ándzoodzá jini t'óo ayóigo hwéét'óodgo. Bigahąą biyaaajj' ajíłdéeł jini.

¹³Coyote slang. *Nijóózh* for *ndzas*, it snows; *gah* for *gah*, rabbit; *bijahdíłtí* for *bizaa'dít*, mouth blood.

¹⁴Lengthened *ééyee*, not sure of success.

Dooládó' ayóí ánt'éé léi' nanináá lá átsé hashké mə'ii, doo jiniíba' da lá. Tsé shidah hííńłmááz léi', hojobáago áłtso sheit'ódogo ında hanáásh'na', bijini' jini'.

96. Bigaháa há'naa yił dah diilwod. Adosdeése¹⁵ níi ni. Aaji shíł t'áa kọ' dilt'i'ii kóne' ayiist'íid, t'óo yideezłgo ayiisdłáád jini'. Dooládó' dichin sélłi' da lá, ayóigo dó' eeshghał, níigo biwósk'izeęe na'atsihgo sitł jini'. T'áadoo adzizyéhi shíł yiská ákwii. Hoos'įđgo t'óo dah níiit'áázł jini'. Nléł dził ná'oodiłgi níńáswod lá jini' mə'ii. Nahach'id éł hááji shíł ajiłyá.

97. Aadéę' hach'į' náánéilteeh. Ako éł níléł t'ááłáhłgi t'éł hídiilyeed, níléł tséts'éstáán bikáagi, éł shíł ha'asłd yiniyé át'į'. T'áa ákwii įł diné ch'ééh da'iiyeeh éł biniiyé t'áa ákwii įł diné ałnáá'át'į'. Áł t'áa binítaahłgi áaji' análwo'. Éł shíł baę t'ááłáhłdeę' t'éł ndłłwo' jini'. Aadóo shíł ha'ísidgo doo yigáłgo áaji' dah hiiteeh. T'áa áko, Iishheeh, ní jini'. T'áa ákọ' sэдáa doo, chizł naa náshjih doo, tó da, ní jini'. Dooda bijini' jini'. T'áa ákọ' sэдáa doo t'éł nisin. T'áadoo áđínłni. T'áadoo lé'égóo ná choosh'įł doo, ní jini'. Dooda, náábiji'ni jini'. T'áadoo áđínłni, t'áa shọđł, t'áa ákọ' sэдáa doo. Chizł naa náshjih doo, tó da, náhodi'ni jini'. Dooda, náábizłdi'ni jini'. T'áadoo áđínłni, t'áa shọđł, t'áa ákọ' sэдáa doo t'éł nisin. T'áadoo le'égóo ná choosh'įł doo, ní jini'. Dįį'di nsısyéehii t'áa bíłghahdi nnáhoyo'ni'ii éł lá shiká' doo dishni'ni, náábizłdi'ni jini'.

98. Ako shíł díł mə'ii yee ndıdzihéęe bits'ózéęe da bitsee' bilátałdi niinłnahgo shíł át'įł lá jini'. Jó ako, K'ad shiyıłłhééh doo hodłna', ní jini'. T'áa áko aadóo, Da' t'áa aanıł, bijini' jini'. T'áa lá aanıł, ánidishni'ni. Shiđđadi naa ádinsht'á. Hágo, shiyıłłhééh, hałni jini'. Da' t'áa aanıł áđini', náábizłdi'ni jini'. Héę. Da' t'áa aanıł dinıłsh, jó naa ádinsht'á ndishni'. Hágo shidiyıłłhéł, hałni jini'. Da' ts'ıdá t'áa aanıł áđini', náábizłdi'ni jini'. Héę. Da' t'áa aanıł dinıłsh. Łe' dineesh-dłįgoósh áđishni'. Hágo shidiyıłłhéł, hałni jini'. Ts'ıdá t'áa aanıł áđini' ya', átsé hashké, bijini' jini'. T'áa aanıł ándishni', háęa sidzįsłgo sił nizıłhaał. Kóne' éł doo shidiyıłłhéł da. T'áa fiyisi' naa ádinsht'á, hałni jini'.

99. Aadóo shíł ında bits'iiyahgi jizłjihii dasdiıdzįs, ła' yiłk'id háęa adzıdzįz jini'. Bił nizłniłhaal jini'. Ts'ıdá t'áadoo bik'édı náhoodle'ı dziısxı jini'. Nahji' ajiłłgo' jini'. Aadéę' ndzıdzá jini'. Názneesdá jini'. T'áa hazh'óo t'áa yéigo hodłna'go aadéę' hoł yah

¹⁵Coyote slang nasalized.

anáálwod, hwíghahdóó neeshjǵǵid jini. Kohgo ła' azlǵǵ'. Táadi hadziih. Hágoshǵǵ, ní jini. T'áá shǵǵ áko dah náázdiidzǵǵz naaki yǵk'id há'ąą adzǵǵidzǵǵ. Áadi bił nnéizhniłhaal. Aadóó tájoozhgish aadéé' rínáádzǵǵidzá.

100. Áłts'éédáá yéé t'óó biniit'ahji' hodǵǵina'go aadéé' yah anáánálwod, hwíghahdóó nááneishjǵǵid. Kohgo naakidi lá, naakidi hadziih. Hágoshǵǵ, hałni jini. T'áá áko dah náázdiidzǵǵz táá' yǵk'id há'ąą anáádzǵǵidzǵǵs. Bił rínáizhniłhaal. Áadi ında kónishéǵigo rǵdsne'yii da'nǵłts'ąągi adziiskaad. Aadéé' dah rínáázdiidzǵǵ, t'ahi yah ánǵǵidáahgo. Aadéé' hakeé' yah anáálwod, hwíghahdóó rínááneeshjǵǵid. Kohgo táadi lá. T'ááláhidi hadziih. Hágoshǵǵ, náhodi'ni jini. Aadóó dah náázdiidzǵǵz dǵǵ' yǵk'id há'ąą anáádzǵǵidzǵǵs, náádzziisǵǵ aadóó ında kónishéǵigo ndziisne' dóó łeezh bił jǵk'áanii da'nǵłts'ąągi ádziisghas aadéé' dah rínáádzǵǵidzá. Yah anáádzzoodzá, t'áadoo dáádi'nibaal hasht'e' nnáhéhi aadéé' hoł yah anáálwod. K'ad łaą, biǵhah azlǵǵ'. Hágoshǵǵ, ní jini. Dooda, shilahkéi t'áá ádaadin, éi nináhaaskaigo, ha'át'íi daanii doo, bijini jini.

101. Éi shǵǵ t'óó bił ákó ahizhd'inǵigo i'í'á. T'áadoo ła aleehi. Aadóó shǵǵ t'éego hanaashijǵǵ' bahast'ahji' neestǵǵ jini. Hááhgóóshǵǵ deesk'aaz lá. Áko déidǵǵjahgo kǵǵ'jǵ' náánásdáa łeh jini. Wónáásdóó chizhée ąłtso yidǵǵłid lá jini. Yikait'ahjigo aadéé' hach'ǵ' nihiyeelghal lá jini. Doo sohodóóbéezh da sǵǵǵǵǵǵǵǵǵ¹⁶ naaki yee k'é níigo. Ndiǵǵ'eezgóó sétǵǵ doo, siyéyó, ní jini. Biǵhahí baa njigháhigoósh t'éi t'óó ákǵǵ sétǵǵ doo, ní jini. Hágóónee',¹⁷ bijini jini. Áaji' hááhgóóshǵǵ dah náłtxǵ', Doo sohodéébéezh da, níigo jini. Beeldléi yee' shik'iitihgo sétǵǵ doo, siyéiyǵǵ sǵǵǵǵǵǵǵǵǵ, ní jini. Hágóónee', jini jini. Hwíghahgóó yee' sétǵǵ doo. T'áá ǵiyisi doo sohodéébéezh da hanáǵǵi dó' biǵhahí baa njigháa doo siyéyóó sǵǵǵǵǵǵǵǵǵ, ní jini. Hágóónee' bijini jini. Aadóó hwíghahgóó neeztǵǵnée hááhgóóshǵǵ bit'éelni' dah dzigah. Hahá, hahá, doo sohodéébéezh da, siyéiyǵǵǵǵǵǵǵǵǵ, shi'niidlǵǵ, níigo t'áá biyo hak'índiitaz jini.

102. Wónáásdóó bilizh ni' hahaaldaasgo wónáásdóó ma'ilizh dahashcháǵ' jini. T'óó yee' bi'diil'áago sétǵǵ doo siyéiyóó sǵǵǵǵǵǵǵǵǵ, ní jini. Hágoshǵǵ, bijini jini. T'óó yee' iǵ'áago sétǵǵ doo, shiyéiyóó, ní jini. Hágóónee', bijini jini. Hágoshǵǵ, biǵhahǵi ǵdool'ǵǵ jini. T'ááláhidi t'ahidisht'ááh, siyéiyóó sǵǵǵǵǵǵǵǵǵ, ní jini. Hágóónee', bijini jini. Táadi

¹⁶Coyote slang for *shiyéyóó shiyé*, my brother or sister-in-law.

¹⁷*Hágóónee' goó* (rising tone) has more the sound of English "aw."

t'ahidisht'ááh siyéíyóó sáázóó, ní jini. Hágoónee', bijini jini. Djí'di t'ahidisht'ááh siyéíyóó sáázóó, ní jini. Hágoónee', bijini jini. Ashdladi t'ahidisht'ááh siyéíyóó sáázóó, ní jini. Hágoónee', bijini jini. Hastáadi t'ahidisht'ááh, siyéíyóó sáázóó, ní jini. Hágoónee', bijini jini. Tsosts'idi t'ahidisht'ááh, siyéíyóó sáázóó. Tsosts'id, tsosts'id, tsosts'id, tsosts'id doo ééhóziní da, ní jini. Hóhéé' áldó' t'óó ádídziszil lá áldó' shíí doo hoł ééhózingóó jini. Aají' shíí ch'ééh ahodil'inéé ayóí át'é haká' silíí'. Diyin dine'é ch'ééh ádaat'inéé ma'ii haká' ájilaa. T'ée' bíghah haa ndineedzáago yiská jini.

103. Hoos'iidgo bitsá ajiilaaí hááhgóóshíí biyaazhniká, íyáá' jini. T'áa la' doo hwiih selíí' da, t'óó la' adinésdliih, ní jini. Ákohgo shíí halahkéí doo hah niínádahaljah da jini. T'áa ákwii haa alk'ee nihidiilwod jini. T'áadoo le'égóó há choo'íigo chizhgóo da, tógóo da, díkwíí shíí yiská sha'shin. Ákogo shíí k'ad la' shilahkéí nináhákáah ní', k'adéé' haba' ásaadadeeshnił dziniizíí' jini. Ákohgo shíí ásaadadziznił. T'áadoo hodina'í t'áa áko, Dichin shi'niłhí, ní jini. Ła' bá hadziizká jini. Djí'di bá hajííkáago ásdíid jini. Áko shíí t'áá'á'ígi t'éí baa nji'aash yishtéézh t'éí. Áko shíí díí hooghanéé ma'iilizh t'éí náhodooyohgo áyiilaa jini. Ákohgo shíí ná'ildee' jini.

104. Kodéé' ná'ooldahgo shíí haká'áá héé' bine'gó'áá ajíígo', t'áa sáhí dzizdáago hoł yah aná'ooldee'. Ákohgo shíí ní't'éé' doo ákóhoot'éé da, doo oolneehí da, kó' ndi t'áa daneestsiz ní't'éé'go haz'á jini. Daa lá hoot'éego áhoot'é, doo la' ákóhoot'éé da, doo la' oolneehí da. Sháá' t'áadoo bahat'aadi kohgo nnáhiikááh, jini jini, aláají' jíłtinií. Didooljeehéí aadéé' łáago didooljeeh, jini jini. Ła' ch'ilwodii aadéé' chizh yah ajííjaa'ii alk'i hizhdiłkaad jini. Kó' diiltah ní't'éé' díí hooghanéé bíí honiigahgo shíí ma'iilizh hashcháá' jini. Halaháá éí doo ha'atahí sidá jini.

105. Yáadi lá bee ádoolníł doo la' asohodéébéézh da. Yáadi lá bíghahígi la' nihee diilwo' ma'ii, jini jini. Ch'ó'oolkaad héí. Yáadi lá bee ádoolnił doo la' asohodéébéézh da ma'iilizh. Biyaa dadínees-báhígíí łá didooljeeh woohtihgo, jini jini. Kó'éé' ch'ééheskaad jini. Aadéé' shíí biyaa dadíneesbáhígíí yiti'ii yah anáánájaa'. Dináádooljéé'. Kó' diiltahgo t'áa ákónááhashcháá' jini. Yáadi lá bee ádoolníł bíghahígi la' niilyeed ma'ii. Ch'inááhólkaadgo wódahgo dadínees-báhígíí woohtihgo dináádóljéé', jini jini. Ákohgo shíí kó'éé' ch'inááhaskaad. Aadéé' wódahgo dah díneesbáhígíí yah anáánájaa' dináádooljéé'. Ákohgo shíí héé' yine'góó diní'áago dajíłchin. Doo haa atah da jini áko halaháá.

106. Kó' náádiiltahgo t'óó sei'ádin náhashcháá', t'áá yówehígóó. Ákohgo shíí hózhó hooghan náhoniidoigo, Hoo, yáadi lá át'é. Ch'óhókaadgo níléi tsin bilátahti wódahdi dah dínéesbáhígíí wóótiigo didooljeeh, jini jini. Éí shíí akónáánályaa, ákwii t'ah yówehigo náashcháá' jini. Yáadi lá bee ádooníí ha'át'éegi lá sitjigo ayóí áhálchin t'áá hanií akóó sitj, jini jini. T'áá shíí bik'ee doo hol hózhó da. T'áá bitgo héel yine'déé' hónbaaji' nihéswod jini. Haa lá hoodzaa baá áshhéehiyóó shiyéiyóó sáázóó shil naa'aasóó. Ha'át'éego lá dashoolchin, ní jini. T'óó yaa dadízneestáá lá jini, halah da'ílnéé.

How People Killed Coyote

107. Aadóó shíí'índa ásaá' da'azhjéé', diné tsá' ádadiilyaa. Aadóó diné da'ííyáá' ma'iilizhée náhodooyohgo jini. Haleehgo ádziidzaa lá, t'áá hazhó'ó nihilah bich'í' nihíni' ádaaz'áá nt'ée'. Ákóó t'áadoo le'égóó bá chojoo'íi doo, bijini' jini. Nahjí hatsilíkéhée bich'í' hadzoodzif'. Ha'át'íí lá t'áá ádahwiint'í, nílaahdi í' ndoot'ih, áaji' nahísitáa doo, ayéhi¹⁸ hólóogoósh ha'a'aahjí í' ndeest'i' dóo chizh ndayiiznil. Áaji' ch'í'íldée' jini. I'í'á jini. Aadóó hááhgóóshíí dloh diits'a' jini. Wónáás-dóo sin diits'a' jini. Áin¹⁹ ts'ídá shin baá áhá'ní. Daa dasha' hoot'ée doogo áhá'ní, jini jini, aláaji' jilínée. T'áá akwíts'a'go hoos'íid hayílkáago índa nahodiníyeel jini. T'áá ákót'éego díí' dahwiiská jini. Áltso biyilyáá lá jini. Doo azééhodooleetgi, éi biyot' ínéidil'íhéeegi áltso bohoo'áá' lá jini.

108. Nahdée' hayílkáago, Tsíígo tsáádadołne', náádadiiljah, jini jini. Nahí ch'iyáán baa ndiildéehgo áadi bíł yah ajítyá jini. Dadiiljah, bijini' jini. Haleehgo ádziidzaa. Shiyé nihilah bich'í' nihíni' í'áá nt'ée'. T'áá ákóó nihá baa áhojilyáa doo, nihá binjoogáa doo, chizh bá ninájiijáahgo tó bá ninájiijáah doo, bijini' jini. Hatah isáa doo²⁰ hak'íj'í' ídeeshnih, hałní jini. T'áadoo ájíníni, bijini' jini. Jó nihilah bich'í' nihíni' í'áni, éi haleehgo ádziidzaa. Ákóó nihá baa áhótyá,²¹ bijini' jini. T'áá nihitah deesháał, nihik'íj'í' ídeeshnih, ní jini.

¹⁸Ayéhi, the married one, that is, the newly wed man.

¹⁹Áin, Ehl implies disapproval. Some misfortune is bound to occur. Sandoval

²⁰Polite address by Coyote who nasalizes vowels and substitutes s for sh, etc.

²¹Baa áhótyá. two Dual Continuative Impf. The brothers use polite address forms.

Ákohgo shíí bits'áá' ts'éédzídzá. Nílaahdi hak'isóó yéé bił yah ańdzoodzá jiní. Nihitah deesháál, ní atsé hashké, nihik'iji' ídeesnih ní, jiní jiní. Dooda, t'áá hazh'óó nihilah bich'ij' nihíni' ádaaz'áá nt'ée'. T'áá ákóó nihá bináál doo ch'ééh bidishniigo t'áá nihitah yisháál doo, ní, jiní jiní.

109. T'áá shíí áko diné da'íyáá' abínigo. Aadóó diné dadeeshjee'. T'áá áko hakée' dahiite' lá t'áá nt'ée' nílégóó hwéelwod jiní, t'áá hatah doo, níigo. Áadóó shíí bił dadíjee' daa shíí nízádí t'áá ooldaah nt'ée' kóó tsétah dibé ayóí da'át'é ná'áázhlá. T'áá tsé dáágodi í'áázh lá jiní. T'áá áko njiiyeejée' jiní, kwe'é ahił la' jinídaahgo ádazhdiilyaa jiní. T'áá áko hágoshíí nihik'iji' í'nootní', shiyé, bijini' jiní. T'áá áko yikée' dah diilwod jiní. Yikée' eelwod jiní, t'áadoo ts'ídá kónzah nihoolzhishí aadeé' t'áá yitséek'i dah sizjigo yił ahaikah jiní. Cháá' bídeideez'á jiní t'áá ála. T'áá shíí álah naatzseed. Ła' yik'i daneeshjiiđ, Shí adeegqozh baą ashéhiyóó, níigo ní yik'i dah sidá jiní.

110. Ákohgo shíí éí bidee'ígíí ak'ahgo nashqozhgo bidee' nt'ée' jiní. Áko shíí iilhéehii doo baa ndit'a' da. Dooda, bijini' jiní. Djí'di azlíí' jiní, t'áá shí ádeegqozh, níigo, Dooda, bijiníigo. Aadóó shíí nda'as'ahgo adee'éé k'íjigeeshgo baa nízdiiđzá. Ts'in nándleeh, ts'in nándleeh (whisper), bijini' jiní. Dooda, ak'ah nándleeh disní yee', ní jiní. Aadóó adee' k'íjigeshéé t'óó baąh joolgishgo, níléí bilátahjí' baąh jidiigizh jiní. Éí shíí baą bidee' doolk'ool éí t'áá'á'á' ákójiilaaígíí ts'ídá t'áá át'ée' nt'ée' altsó bidee' baazhdiigizh lá jiní. Dooládo' t'áadoo náhodiyinígí da léi' nanináá lá átsé hashké, bijini' jiní, bich'ij' doo hoł hóózhqodgo. Dooda dó' yaa ahálchijihgóó nahgóó náánálwoł jiní. Ats'jéé kónishéiigo ahą bizhníkaad, díí biyéél baa ájiilaa. Éí shíí hó ákót'éego ayóí át'é bijhtso neeznáa da naatsi' ndi ákádajil'jigo ndajiiyeeh. Áko doo bił andaahgóó níléí ts'ídá hooghandi índa aa ádaalneeh. Áadi shíí índa ąą ál'jigo t'óó ahayóigo hancha'.

111. Ákohgo shíí, K'ad nihizhdoogáál, bijini' jiní. Ts'ídá daa dajit'jii da, t'ááká bił jinóoda' ísla', ts'ídá níléí ndzídzáadi índa, bijini' jiní. Łąą ní jiní. Díí nihí t'áá ákóó ndeiiłzheeh. Daash dó' haa hodéeni', íshjéé shíí aa ndiikah, bijini' jiní. Łą, ní jiní. Hááhgóóshíí biłéé ákóni'ileeh, jiní. Áadóó shíí heeléé yooljilgo niheelwod jiní. T'áadoo náhodíntilzhishí t'ááká bił noóda' bidi'nínéé yił neeshjiiđ lá jiní. Nínéidiljiiđ nt'ée' t'áá ndaazgo néidiljiiđ jiní. Yówehdi yił nááneizdáá lá jiní. Yił nahatsaad léi' doo hahda neidiljiiđ lá t'áá biyó yił tádoon'a' lá jiní. Yówehdi yił nááneeshjiiđ lá jiní. Ch'ééh yiyíł'jiiđ lá jiní. Ła'í hayiizhil léi' tsin yaąh yiztł'in lá jiní. Aadóó t'áá bighąądígíí dah néidiljiiđ lá jiní. T'áá yówehdi ní' nínáánein'jiiđ lá jiní. Aadóó ch'ééh

néidiiljido ch'ééh ayíí'jid lá. Wónáásdóó yí' yí'na' lá tsiyaajj' aadóó t'óó tsin yee haidiilaa lá náána lahdoó aadóó la' t'óó sháá' ndeezníl lá jíní.

112. Aadóó tó nts'óskoooh bidáajj' haaswod lá jíní. Atsjéé' t'áagééd ákóyah shíí táshchizhí dine'é na'ashjé'ii dine'é kééhat'jigo diyin dine'é niljigo bidááhdéé' haayá jíní. Wu, ní jíní. Shóóú, yáadi lá, shóóú, ní jíní. Ch'ééh da'oohhééé'gi ákwii aséyeeh. Áadóó naasá (naashá), ní jíní. Ha'át'íí lá nihí'áád danchó'í shíí biwoo' ndaneeshzhee la', ní jíní. Nihí' áldó' t'óó danohchó'í. Shí éí shí'áád ayóí ánoInin at'ééd na'azíí ayóó ánoInin, ní jíní. Ákohgo shíí, T'áadoo áníltahí yówehdi naniná, mə'ii átsé hashké, t'áadoo nihats'ídígíi da, t'áadoo náhodiyingíi da. Yówehdi naniná, dabijíní jíní. Hééé, ní jíní, Mə'ii átsé haské'és naaznimə'ís hadzizke'ís hastiin hóyánígíi doósh hozhdóné' át'éé da, ní jíní. Shí lá t'éí nihá honisá ní, ní jíní. Wónáásdóó t'óó dajjioosláá jíní bich'j' náázhdiijah jíní. Hááhgóóshjé' dah néilteeh jíní. Yáadi lá bee ádoólníí nashjé'ii hastiin nashjé'ii asdzáá bí'noInííh, hodoo'niid jíní. Áko shíí nashjé'ii hastiin nashjé'ii asdzáá bí'ílníi' jíní.

113. Ákohgo shíí t'áá ayíidigo nnáánadá, mə'ii bizahóóchjijigo. T'áadoo baa ndaah't'íni b'ni' naaghá, dajíní jíní. Ákohgo shíí nashjé'ii hastiin nashjé'ii asdzáá bílgo t'áá álah bíláahdi nadzizt'ó jíní, hat'óól bee. Áko lá bich'áah ndzist'ó, jíní. Nashjé'ii hastiin nináádzist'ó jíní. Nashjé'ii asdzáá nináádzist'ó jíní. K'ad, hodoo'niid jíní. Áko shíí, Sooltj', t'áadoo bíká dasooht'í bich'j' dah didiijah, ts'ídá t'áá awóíí bee. Ná'ookəəh ndi bíí taidiijaa', dajíní jíní. Ákohgo shíí, Sooltj', hodoo'niid jíní.

114. Aadóó shíí bich'j' dah adiilyiz jíní. Hááhgóóshjé' yaaltáál jíní. Bich'j' naanáyootsihgo dah diilwod jíní. Áko shíí ach'áahgi nashjé'ii hastiin ndzist'ónéé yíi' yílwod jíní. Nashjé'ii asdzáá nináádzist'ónéé yiyí' yílwod jíní. Nashjé'ii hastiin nnáádzist'ónéé yíih náánálwod jíní. Áko shíí t'áá'á'í yidziíh. Áko shíí k'adéeni' diné béjeeh jíní. Hááhgóóshjé' nanánolniiłgo yílwod jíní. Nashjé'ii asdzáá nnáádzist'ónéé éí shíí t'éí yidziíh. Éí doo yíih yílwod da jíní. T'óó yídeczgo' jíní. Ákohgo shíí bíí dazdeezdéél. Ákohgo shíí hááhgóóshjé' diwosh hají'á jíní. Bikági yéeni' kóníłtsázigo bíí tajoozhjéé' jíní. Hatsii' ndadzist'í jíní. Táshchiiji dine'é hatáá ndadzisgaígíí éí mə'ii bikági yéeni' át'é jíní. Aajj' shíí altsó bíí tajoozhjéé' jíní mə'ii yéé átsé hashkééé dadziszj' jíní.

Changing Bear Maiden

115. Akohgo shíí diné yits'áá' dah ndiidzáhąą ádashjéé'éeni' éi shíí nnádashjéé' jini. Bilah sidáhąądi ná'ildee' jini. Ako shíí, Hol oohkai yéeni' háaji ajíiyá, ní jini ch'ikéésh shash nádleehi. Yáadi lá óolyé, sháá' aadéé' t'áá ídąá' andzoodzá ni' ajíiyii ni'. Dahasołxįigo lá ádadohni ni'. Aadéé' andzoodzá t'áá ídąá'. Dahasołhįigo lá ádadohni ni, hak'ee dadinohniih lán dahojooláa láani. T'áá ídąá' andzoodzá héi, iijíiyí, jini jini, aląąji' jilini. T'áá lá dahosołxįigóó ádadohni ni, ní jini. Andzoodzá ndishni ni t'áá ídąá', andzoodzá aadéé' iijiyjini. Ha'át'íshą' biniinaa hak'ee dadinih ni doo. Aadóó shíí tsi'yádeesti' jini. Hak'ee dadinoohniih, dahojoolá lán, ní jini. Akohgo shíí bits'áá' ch'ildeeh jini.

116. Ha'a'ahjí dził álts'ísigo si'á jini. Ako shíí nláádéé' hayíł-kąągo áąj' biyi' nahodi'ni' yiits'a' jini. Nahdéé' hayí'ąągo kodóó bilátsįídóó dit'ogo hanán'na' jini shash bila' nahalingo. Bijh bits'in bitsaagaii yéeni' biwoo' áyiilaa jini. Bijái yéeni' bits'óséeni' biyóléeni' bidíéeni' noyishchį lá jini. Aadóó dahite' nihookáá' shá bíighah ch'éeh át'įigo i'í'áá lá jini. Táshchizhji yaa tihilwod lá jini. Áltsó ahidabiskai jini, bik'a' bee. Ako shíí bidíł ádingo biyol ádingo bijéi ádingo bits'óós ádingo, áko shíí doo ndídzihgóó át'į jini. Ma'ii bika' áyiilaahąądąá' dįį'di náyiisyįįgo náhonii'éeni' (bitsee' látahti) biyol bijéi bits'ós bidíł éidí bitsee' látahti niinłna'ąani'. Éi shíí áltsó bihiilyáago áltsó yóhool'ąągo éi shíi yee át'į.

117. Ako shíí táshchizhii diné'é bik'a' yee dit'ogo nálwod jini. Ako shíí t'óó ahayóigo diidíłjéé' jini kọ' yináągáát jini. Naayee éi la naayee éeyee lá bich'į' náádisdzáa yee', K'a ké shash nádleesh, shi nishłi yee'go bich'į' náádésdzáa yee'go, K'a táshchish dinéyo bik'a

beezhe baḡḡ hahikaashee, Ts'ídá bí áliiil baḡḡ nanídeeshee, Ts'ídá bí aliishee baḡḡ nanooltii, Naayee éyeyé lá naayee yéé la bich'i' náádísdzágo lá yáánéé'.

118. Ákónát'i jini k'aa'áḡ altso baḡḡ hahaaskai. Náánéiská jini. Nahdéé' ha'íí'áḡo bigaan bik'éé'áádóó dah díí'tí'ó lá jini. Aadóó shíí doo nóda'ádzaa da jini. Yák'áshbaah nneiltíjhgó ch'ééh anáánát'íjhgó anáá'oot'á jini. Táshchizhii dine'é yah anáánálwod lá jini. Altso ahináádabiskai lá jini. T'óó ahayóigo k'aa' bee dí'ilgo anáábidiidlaa lá jini. Anáánálwod jini, dinéidííjéé' jini. Kó' yináánadáál jini, k'aa'áḡ baa háhákááh jini, baa nandéé' jini, baḡḡ nanoltin jini.

119. Ákohgo shíí bijéi bits'os bidíł biyol binḡḡ'go doo ndídzihgo át'íí lá jini. Náánéiská jini. Dził áłts'íisi sí'ánéé ha'a'ahjí' yini'íinil jini. Hayííłkáḡo áají' biyi' hodiits'a' jini. Nahdéé' ha'íí'áḡo t'áá át'é bikáá' díł'oo lá jini. Aadóó dah náánéiste' níléi ts'ídá t'áá át'é ch'ééh anáánát'íjgo anáá'oot'áḡ lá jini. Táshchizhii dine'é anáánálwod jini. Altso anináádabiskai jini. T'óó ahayóigo k'aa' bee díł'ooḡo nnáánálwod jini. Dinéidííjéé' jini. Yináánadáál jini. (Song as above.)

120. Áájí shíí kódzaa k'aa' altso baa hahaskai jini. Ákohgo shíí náánéiská. Nahdéé' hayííłkáḡo džil áłts'íisi sí'ánéé yini'íini léi' áají' biyi'jí' bíi' hodiits'a', nahdéé' hayíí'áḡo ayóí át'é shashtso haayá jini. Díí lá ayóí át'éé lá, sítzilíké, ts'íi daashin baḡḡ áhát'í níléi lá nihilaháani' daa lá hoot'é. Ayóí át'é shashtso haayágo dazhnéé'íí' jini. Háadish dahini'náa doo, háadish ndeikái doo. Altso lán nihiiniildéelgo át'í. Ła'tsh ánihidoosíłḡoó át'í, jini jini, aláají' jíłini. Jíík'eh t'áadoo ééhóziní bits'áḡ' taidiikah, jini jini. Ni éi jíík'eh t'áá ákóḡo áá iídít'eel, hojini jini, akéédéé' jíłinéé, lók'aashchaa'í²² jíłinéé, éi hojini jini.

121. Hooghan góne' honik'eh góyah há hahodziiznil jini. Ákóyah hast'e' hájiiłaa²³ jini. Tó dó' hájiiłaa jini. Kodéé' shádi'ááhdéé' áádéé' iijíinil jini, konik'eh góyah há'iijíiniléé éi bíł ahihodiidzáḡo há ájiiłaa jini. Ákóyah ajíiyá jini. Hak'a'áani' ákóyah ajíijaa' jini. Tsé át'áhi hadáázhdiní'á jini. Łeezh hak'i dziiziid jini. Díłḡo jini hak'i hodziiziid jini. Hak'i hodziiziidéé' hakáa'gi diizhdííłjéé' jini. Kodéé' shádi'ááhdéé'go ahoozáḡo áádéé' shíí níléi dzizdáagi bíł ahihodii-dzánéé' áádéé' bee nízhdídzih jini. Haadaa yéét'éé łeh. Łahda daats'í

²²Lók'aashchaa'í, Sloppy, a nickname for the youngest of the family, probably because this youngest brother was ugly, covered with running pus of the eye, and having a running (snotty) nose. Curly

²³Drawn together for há ájiiłaa.

t'áá áá nihidoosjít, hojiní jiní, lók'aashchaa'í jílínéé áhojiní jiní. Áádóó shíí tahjooyá²⁴ jiní. Łats'áada jilt'éego t'áadoo ééhóziní tahjooyáoo²⁵ jiní.

122. Nínáánálwod jiní, ch'íkééh shash nádleehee. Ákohgo shíí ch'ééh át'í jiní, ch'ééh hákantá jiní, bilahkéheé ch'ééh yíkantá jiní. Aadóó shíí bijéí yéeni' bits'óséeni' bidiléeni' biyoléeni' t'áá ákwe'é nooh néilchííh lá jiní. Áádóó shíí nikihodílkáá' jiní. Alqáji' jílínéé ha'a'aahji' dashdiiyáá lá jiní, hwínlkáá lá jiní. Hwiisxíí lá jiní. Altso noohwiizhnizh lá jiní. Akéédéé' jílínéé hónéinlkáá lá jiní, shádi'ááhjigo. Náhwisxíí lá jiní, nnáhwíizhnizh lá jiní. Náá'akéédéé' nájílínéé e'e'aahjigo dashdiiyáháá hó néinlkáá lá jiní, nináhwisxíí lá jiní, nináhwíizhnizh lá jiní. Náá'akéédéé' nájílínéé náhookosjigo dashdiiyáháani' hó néinlkáá lá jiní, nináhwisxíí lá jiní, nináhwíizhnizh lá jiní. Áádóó shíí t'áá bitahgóó tajooyáháani' altso noohwíiyiiskáá lá jiní. Altso hoogháá' lá jiní, altso noohwiizhnizh lá jiní.

²⁴Tahjooyá, each one individually walked. They scattered out.

²⁵Lengthening of syllable yáoo is to denote uncertainty of the future.

The Youngest Brother

123. Áko shíí lók'aashchąą jilínęę éí shíí t'éiyá ájtdin jini. Aadóó shíí ch'ééh át'jigo ch'ééh hákantáago nináhályeed jini, bighanęędi. Há'át'ééji lá sidsidlí, há'át'ééji ítyáá lá, ní jini. Há'át'ééji silíí' lá, ní jini. Haa'í lá doo niilwod da jini. Nik'áshbą yák'ashbą aadóó díí nihook'eh t'áá naaz'ąą nt'ée' yikáa'gi ch'ééh áát'jíd jini. Áko ájtdin jini. Nínáánálwod jini. Há'át'ééji lá sidsidlí ítyáá lá, ání jini. Yah alwod jini, tah jooyáhąą góne' jini. Haa'íshą' adeeshchjil, ní jini. T'áá shichaan naa'iwodji ákqó sidsidlí ítyáal doo, ní jini. Azhchąą' jini, nt'ée' bichaanęę t'áá yaa'á jini. T'áadoo naa'iwod da jini. Haa'íshą' adeeshlish, ní jini. T'áá shilizh t'áá deezgo'ji sidsidlí ítyáa doo, ní jini. Azhlizh jini, t'áadoo náadeezgo' da jini, t'óó łeeh sinootsee' jini. T'áá ga' kóyah sitsilí hólq lán, jini.

124. T'áá áko hooghan bitsjigi ahééninil jini. T'óó náábiniit'aajj' ahééninááninil jini. T'óó náábiniit'aajj' ahééninááninil jini, konik'eheęęgi. Áko shíí djí'di ahééninil jini. Nt'ée' tsé yizghaz jini, tsé át'áhi yęę yizghaz jini. Hadááh din'áneeni' nahji iiyí'ą jini. Nt'ée' kqó dzizdá jini, Lókaashchąą'í jilínęę. Aháláanee', sitsilí, sidsidlí, ní jini. Aadęę' hasíniná wóshdęę', hasíniná. Yaa' ní'niilxí sha'shin, ná adeeshháł, ní jini. Dichin ní'niilhí sha'shin. Dibáá' ní'niilhí sha'shin, sidsidlí, ní jini. Áko shíí bijéí bits'óós bidil biyol binqogo doo ndidzihgóó áníí lá jini. Áko shíí nltch'i hak'i hoole' lá jini, lókaashchąą'í jilínęę. Díí hajaa' díí náneest'e'ígíí t'áá bik'ehgo hąą dahiszid lá jini. Éí shíí k'ad hoł hodoolnihgo hąą dahiszid lá jini. Bijéí bits'óós bidil biyol binqoęę éí shíí bil bééhózingo hąą dahiszid lá jini, nltch'i biyázhi, éí bee dzidoodzihgo hąą dahiszid lá jini.

125. Áko shíí ında bich'í' hajíyá jíní. Aháláanee', sitsidlí, náá'ashháh yaa' ní'niilíhí sha'shin, ní jíní. Ákohgo shíí níłch'i biyázhí haąh dahiszidéęeni' hach'í' haadzí' jíní, hajaat'ahdeęé'. Bich'í' doo adiits'a' da jíní. Hó t'éí jidiits'a' jíní. Nléí tsé ligaii yaa'áhígi chéch'il yaagi bijéí bits'óos bidil' biyol ákwe'é binqogo át'í, éí doo ndídzihgóó át'í, hojini' jíní. Íshjáą chéch'il bit'ą' kohgo dah neiyééh. Bikáa'gi hazéists'ósi íshjáą ákwii yikáa'gi ts'ós ts'ós ts'ós níigo dah na'alzhish, hałní jíní. Ákogo shíí bich'í' hajíyá jíní. Hak'a'aani' hatsiit'óléęeni' nílaahgi ch'é'édáągi bíł dah síníníł, hojini' jíní, níłch'i biyázhí hałní jíní. K'ad ní'niilíhígo ániłní, hałní jíní, hajaat'ahdeęé' níłch'i biyázhí. Bíł háíńjée'ęeni' altso yiyígháą'. Ní k'ad nínaániilíhí, hałní jíní, níłch'i biyázhí, éí hoł halne' jíní. T'áá áwołí bee ájít'íj leh bijéí binq'éeni' yabíjii'ááh. K'ad sháąk'íj' bá ndaah. Áko shíí sháąk'íj' bázneesdá jíní.

126. Ch'íkéęh násdli'igo ayóó anoolnigo áháł'í jíní. Shash náádleełgo ch'íkéęh dóó náádleełgo áháł'í jíní. Ákohgo shíí há iiniishóó' jíní. Bichaha'oh jinił'í jíní. Nt'éé' bich'í' hideezhtłizh jíní, biwo'éeni' ałń'áago. Haa lá nt'í, bijini' jíní. Daa sheisht'í, ní jíní. Há anáániilzhóód jíní. T'áá ákót'éego bich'í' náhideezhtłizh jíní. Haa lá nt'í, shádí, bijini' jíní. Daa sheisht'í, jó ná ashhá, ní jíní. Há anáániilzhóód jíní. Bich'í' náhideezhtłizh jíní. Daa lá nt'í, shádí, bijini' jíní. Daa sheisht'í. Yaa' ní'niilíhí, jó ná ashóóh, ní jíní. Shádí, sitsiit'óól la'²⁶ ndiishlééh. Ákohgo shíí ch'é'édáągi hatsiit'óól hak'a' bíł dah shijaa'ąą bich'í' dashdiyá jíní. Názhdiijaa' jíní. T'áá áádóó dashdiilwod jíní.

127. T'áá áko aadeęé' hach'í' dah diilwod jíní. Aadóó shíí bíł ahaazhdeesh't'áázh jíní. Bijéí binq'éęeni' bich'í' t'áála hoolaahgo t'áá hwélwodgo tsá'ászi' nteelí bitis dashdiilwod jíní. Yiniit'aaji' neeshjíłd jíní. Áko bits'ájilwod jíní. Aadóó hach'í' nínaádiilwod jíní. Tsá'ászi'ts'óos bitis yah náájiiltáál jíní, yiniit'aahjí' nínaáneeshjíłd jíní. Aadóó bits'ánaájilwod jíní. Aadóó hach'í' nínaádiilwod jíní. Yé'ii bitsá'ászi' bitis yah náájiiltáál jíní, yiniit'aahjí' hanááneeshjíłd jíní. Áádóó bits'ánaájilwod jíní. Aadóó ts'ída t'áá ínáwołí bee bits'ánaájilwod jíní. Aadóó tsá'ászi' bidee'í bitis anáájiiltáál jíní, yiniit'aaji' nááneeshjíłd jíní. Nt'éé' kóó jíní chéch'il bit'ą' dah neeyááh jíní, bijéíęeni' bits'ósęeni' bidil'ęeni' biyol'ęeni' tsizaii yiits'a'go. T'áá shíí áko t'áá joolwołgo dziskaah jíní, bijéí yęę t'áá bizdiisihgóó haadzí' jíní. Sitsidlí, haa lá shílééh, ní jíní. T'áá bíłgo deezgo' jíní. Cháą' deezgo' jíní, bizaadil' deesdááz jíní.

²⁶Sandoval would rather omit *la'* here.

128. Nílaáhdéé' bijéí dziskaháaádéé' bijéídléé yíká haadzí' jíní. Wóshdéé' shijéí sits'óós shidił shiyol wóshdéé', ní jíní. Kót'éego bidiléeni' alch'i' nikinína' jíní. Kodéé' hajaat'ahdéé' nítch'i biyázhí hach'i' nínáánáádzíí²⁷ jíní. Haa lá índzaa ahéédiina'go náádidoowl bich'ááh hoozo, hałní jíní nítch'i biyázhí. T'áá áko noold'iizhgo nizhníla jíní. Hahaq' hahqa' nizhníla jíní. Nábidinínáajj' t'áá ts'áhasdon nizhníla jíní. Hah hah hah jínígo nináájídlá jíní. Nábidinínáajj' noot'iizhgo nináájídlá jíní. Hahhahhah jínígo náábidinínáajj' t'áá ts'éhésdon, hahhahhah jínígo nináájídlá jíní. Ákohgo shíí bidiléeni' hodzizo'éeni' biniit'aajj' neesk'ih jíní. Ákohgo shíí nda da'astsá jíní, ch'íkééh shash nádleehí.

129. T'áá áko bijoozhéeni' hajíłgish jíní. Ha'át'íí lá díidí tsi'naa'íiláii lá, jíní jíní. Ákohgo tsá'ászi' nteelí bii' jiyíłhan jíní bijoozhéeni'. Yookáálgóó nihokáá' dine'é chonool'íi doo, bijíní jíní. Aadéé' ndeeshjiingo hanítsá jíní. Ts'ászi' biyidéé hashk'aan silíí' jíní. Bibe'éeni' łahjí hanáájíłgish jíní, deestsiin baqhgóó nináájíyíłhan jíní. Neeshch'íí' dah neesdee' jíní. Yookáálgóó nihokáá' dine'é chonool'íi dooleel, jíní jíní. Bibe'éeni' łahjí hanáájíłgish jíní deestsiin baqhgóó nináájíyíłhan jíní. Dah sání tsin yaqah yigáál jíní t'áá nt'éé'. Yookáálgóó nihokáá' dine'é chonool'íi dooleel, bijíní jíní. Bigaanéeni' k'ízhnígizh jíní. Ha'a'aahjigo ajiyíłhan jíní. Shash díłhigo ch'íníyá jíní. Bigaanéé łahjí k'ínáázhnígizh jíní. Shádi'ááhgóó anáájíyíłhan jíní. Shash doot'izhgo ch'íníyá jíní. Bijáádéeni' k'ínáázhnígizh jíní. E'e'aahgóó nináájíyíłhan. Shash litsogo ch'íníyá jíní. Bijáádéé łahjí k'ínáázhnígizh náhookqsgóó nináájíyíłhan. Shash ligaigo ch'íníyá jíní. Bich'íí' yéé tadzoozghaz jíní. T'iish áłts'ózi nda'asdlíí' lá jíní. Bich'íídléé éí t'iistso násdlíí' lá jíní. Bik'ah nt'íí t'iish doo nínt'íí násdlíí' lá jíní. Bígháánéé ní ha'a'aahgóó anáájíyíłhan jíní. Yaatsoi éí náánásdlíí' lá jíní.

130. Ákohgo shíí ha'a'aahjigóósh díiyá.²⁸ Há'át'éegi lá bíł hájjeé' yéé sik'isóó yéeni' háadi lá áłtso hóogháá' lá, dzinízingo dashdíiyá jíní. Nt'éé' kodéé' djíłt'éego dah adiildee' jíní. Ashkiichil daolyéego ádaat'íí lá jíní. Há'át'éedéé' lá ánt'í' dahałní jíní. Kóoní yee' bíł hájjeé' nt'éé' háaji da'azlíí' lá nisingo ásht'í, jíní jíní. Díí' iiskáńdáá' lá bíł háínjéé'éeni' áłtso bidoogá ni. Há'át'éegisha' nihinidziíhgo ádíni, hałní

²⁷This is probably an error in transcription and should read *hanáánáádzíí'*, he spoke again.

²⁸-góósh díiyá is drawn together, but should read -góó dashdíiyá.

jini. Aláajji' jilínéeni' ha'a'aahjigo²⁹ hodisxi, ní jini. Akéédéé' jilínéeni' shádi'áahjigo hodisxi, ní jini. Akéédéé' náájdilínéeni' e'e'aahjigo hodisxi, ní jini. Akéédéédéé' náájdilínéeni' náhookosji hodisxi, ní jini. Ts'ídá ákóhoot'éhéegi hodoogán ní³⁰ jini. Ákohgo shíj tséghá dindíni dine'é haa náánakai jini. Ts'ídá tsxjigo, hodooniid jini, áádóó índá hoł dah adiildee' jini. Ha'a'aahji hodisxínéedi hoł ildee' jini. T'áá áko, Tsxjigo doo la' ha'oh idoo'ál da, hodooniid jini.

131. T'áá áko áltso álah anináahodiilyaa jini. Doo k'aak'ehii hak'iilkaad jini. Hatis ndildaahgo dji'di hatis adeesdee'go hadaalt'é náhodiilyaa jini. K'ad t'áá nihí ts'ídá tsxjigo koji shádi'áahji hodisxínéé, hodooniid jini. Díi k'ad t'éiyá nihikáá' iijéé'. K'ad t'áá nihí hadaalt'é ándahohe'. Díi baa nsiikaigíi t'áá bikék'ehgóó hadaalt'é ndahohe', hodooniid jini. Aadóó shíj shádi'áahji hodisxínéé hadaalt'é nináahodiilyaa jini. Dji'di hatis náádeesdee'go hadaalt'é nináádzisdlíj'. Aadóó hoł dah náádiildee'. E'e'aahjigo hodisxínéé áadi hanáá'ildee' jini. Álah ánináhodiilyaa jini. Doo k'aak'ehii hak'i nááneilkaad jini. Dji'di hatis náádeesdee' jini. Hadaalt'é nináádzisdlíj' jini. Aadóó hoł dah náádiildee' jini náhookosji hodisxínéé haa náá'ildee' jini. Doo k'aak'ehii hak'i nááneilkaad jini. Hadaalt'é ánnáahodiilyaa. Aadóó shíj t'áá bitahgóó tajooyáháani' ts'ídá t'áá áltso hadaalt'é ándahojiidlaa jini. T'áá hóogháá shóindahidzost'é' jini.

132. Ákohgo shíj haghanéjji' dah ndiildee' jini. T'áá la' ji doo la' bich'ááh yiskáágóó, éi shíj haghanéegi álah ndizisdlíj'. Éi shíj k'ad hats'áá'dóó hataál dahodoolełgo ádajit'íj lá jini. Áko shíj ma'ii yéeni' átsé hashké yéeni' áldó' hadaalt'é anábidiilyaa lá jini. Yá'áashdéé' ii'ni' tikizhii, ii'ni' nt'áii, nítch'i nt'áii éi shíj bik'i daholíjd lá jini. Áádéé' hadaalt'é ándabiidlaa lá jini, doo t'áá bidisxíj nt'ée' da. Áádéé' bizéé' nahwiileehgóó hadaalt'é nábidoolníłgo át'íj lá jini. Áádóó shíj dah nábididiil'a' átsé hastiin átsé asdzáá. Aadóó shíj ákóó yich'i' dah ndiidzá. Éi shíj áá yaa anádzá.

²⁹Or, *ha'a'aahjigo*, as the *ji* seems to have reference to the "side." The tendency in the pronunciation of glottalized syllables, such as *ji'*, is to raise the tone.

³⁰*Hodoogán* is drawn together. *Hodoogán ní*, I am positive he or they were killed, he said. The rising tone on *gán* indicates this contraction of the suffix *ní* or *n* and the verb *ní*.

