

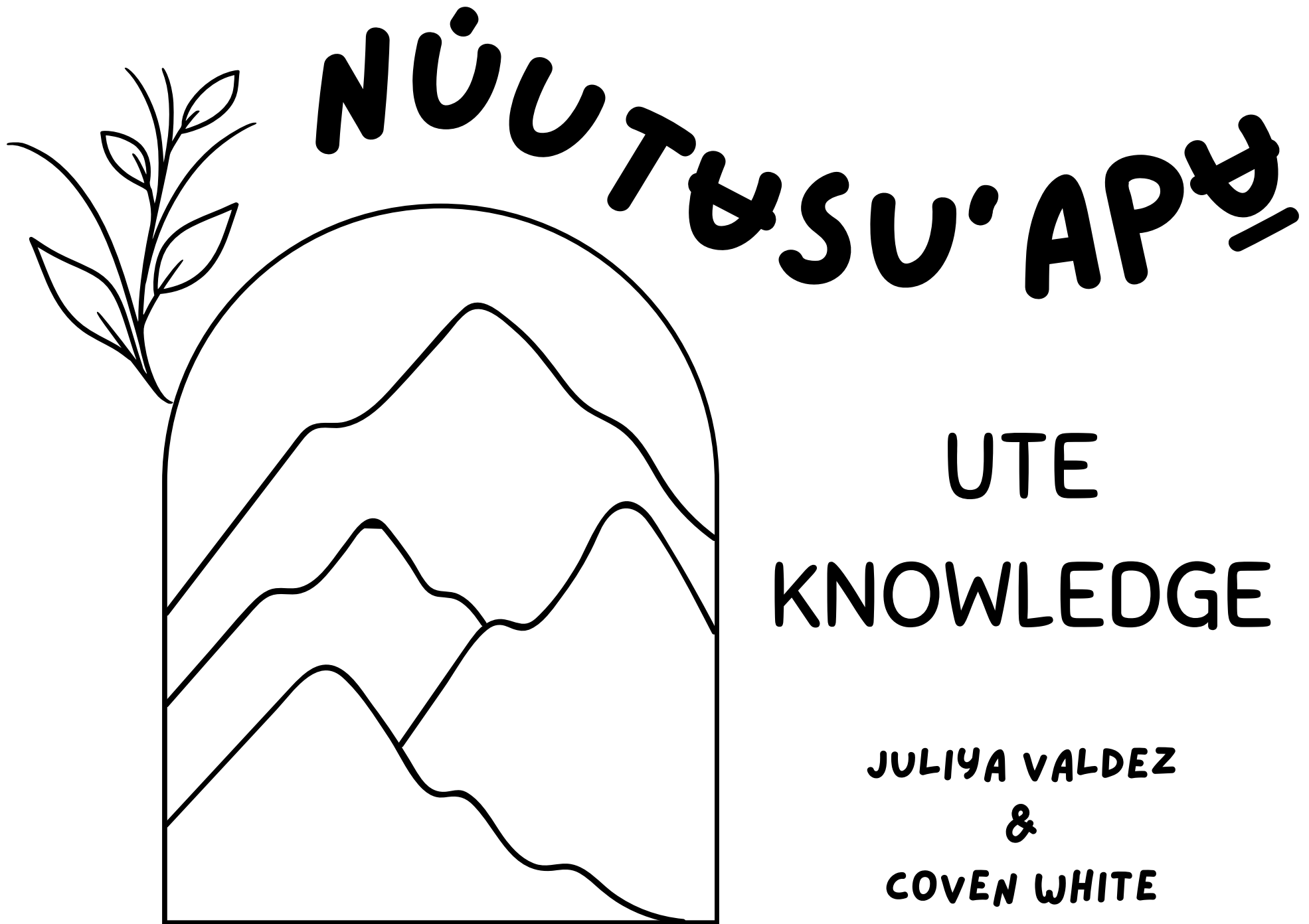
ΝΟΥΤΑ ΣΥ'ΑΡΤ



JULIYA VALDEZ & COVEN WHITE



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An Office of the Administration for Children & Families
Concept by: Juliya Valdez & Coven White
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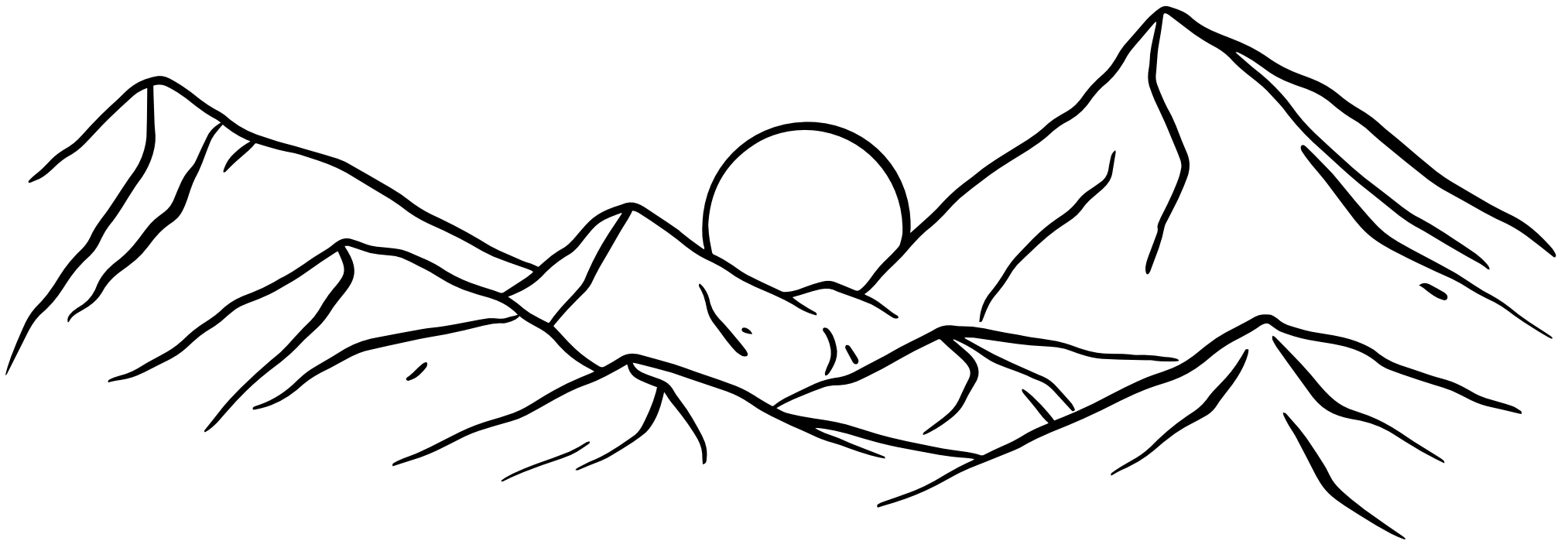
NÚU T&SU' APY'

**UTE
KNOWLEDGE**

**JULIYA VALDEZ
&
COVEN WHITE**

"I AM DELIGHTED TO CO-CREATE THIS ACTIVITY BOOK FOR OUR MEMBERSHIP. I AM HOPEFUL THAT IT WILL SERVE AS A LEARNING RESOURCE FOR FUTURE USE." -JULIYA VALDEZ

"CO-CREATING THIS BOOK HAS BEEN A FUN EXPERIENCE. I'VE LEARNED SO MUCH INFORMATION AND I HOPE IT'LL BE A FUN LEARNING TOOL TO HELP TEACH SOME ELEMENTS OF OUR LANGUAGE & CULTURE." -COVEN WHITE



MAYUKH!

Néñay nia– Juliya Valdez

Néñay núunia Wíichkəs Páa'uwatikyat̚

Núughat̚ Píinu Núuchi, Kul Wicasa Lakota, Kukwachi, Mərukáchi

Pían– Sandra Burch (eghap̚) / Trish Valdez

Múan– Lawrence LaRoche / Sylvian Valdez

Kaguchin– Rose Marie Howe / Jeannette Martin (eghap̚)

Toghochin– Kenneth Burch / Elmer Martin (eghap̚)

Whchiichin– Lavina Long Turkey / Shirley Esparza (eghap̚)

Kənuuchin– Elmer LaRoche / Sylvia Valdez (eghap̚)

Tuachin– Ambrose Valdez

Néñay nia– Coven White

Núughat̚ Píinu Núuchi, Paghawiichi

Pían– Imogene White

Múan– Gerard White

Kaguchin– Olive O'John (eghap̚)

Toghochin– Adrian Weaver (eghap̚)

Whchiichin– Jerry White (eghap̚)

Kənuuchin– Lillian White (eghap̚)

Tuachin– Salem Valentine White

kwiya^hat̚
(bear)



INTRODUCE YOURSELF

hello!

Máykh!

my name

Núnay nia

my Ute name

Núnay núunia

band

Núughat

my mom

Pían

my dad

Múan

my maternal grandmother

Kaguchin

my maternal grandfather

Toghochin

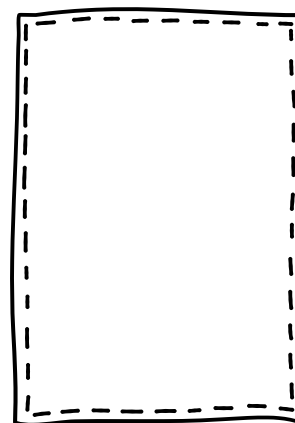
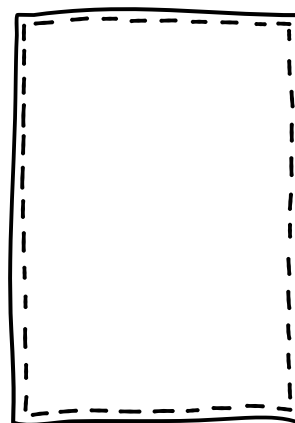
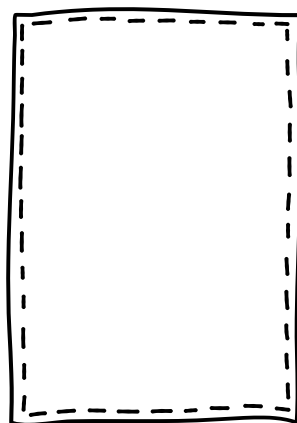
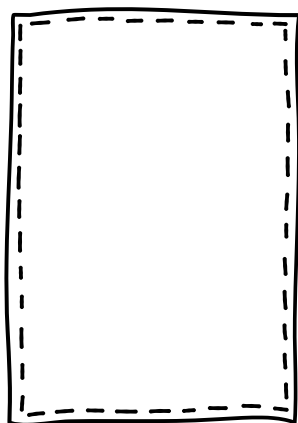
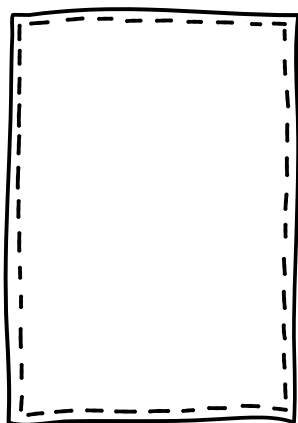
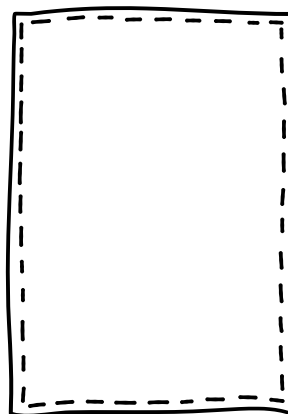
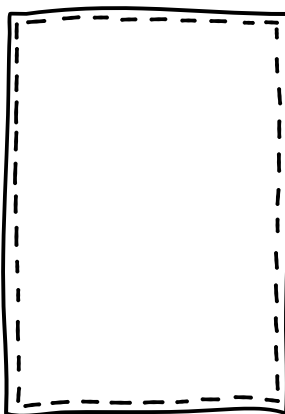
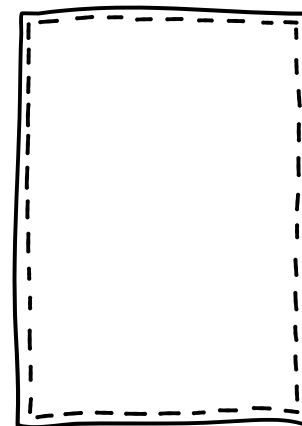
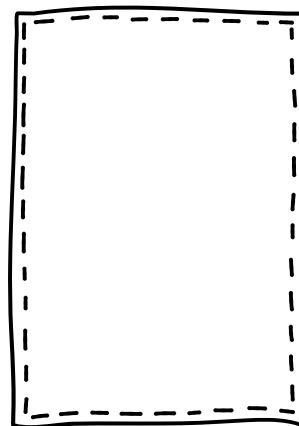
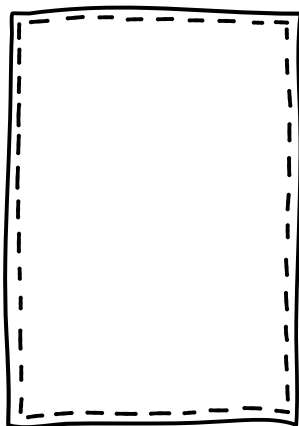
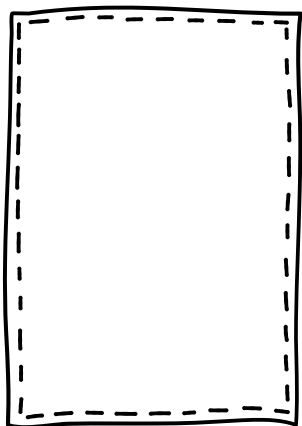
my paternal grandmother

Whchiichin

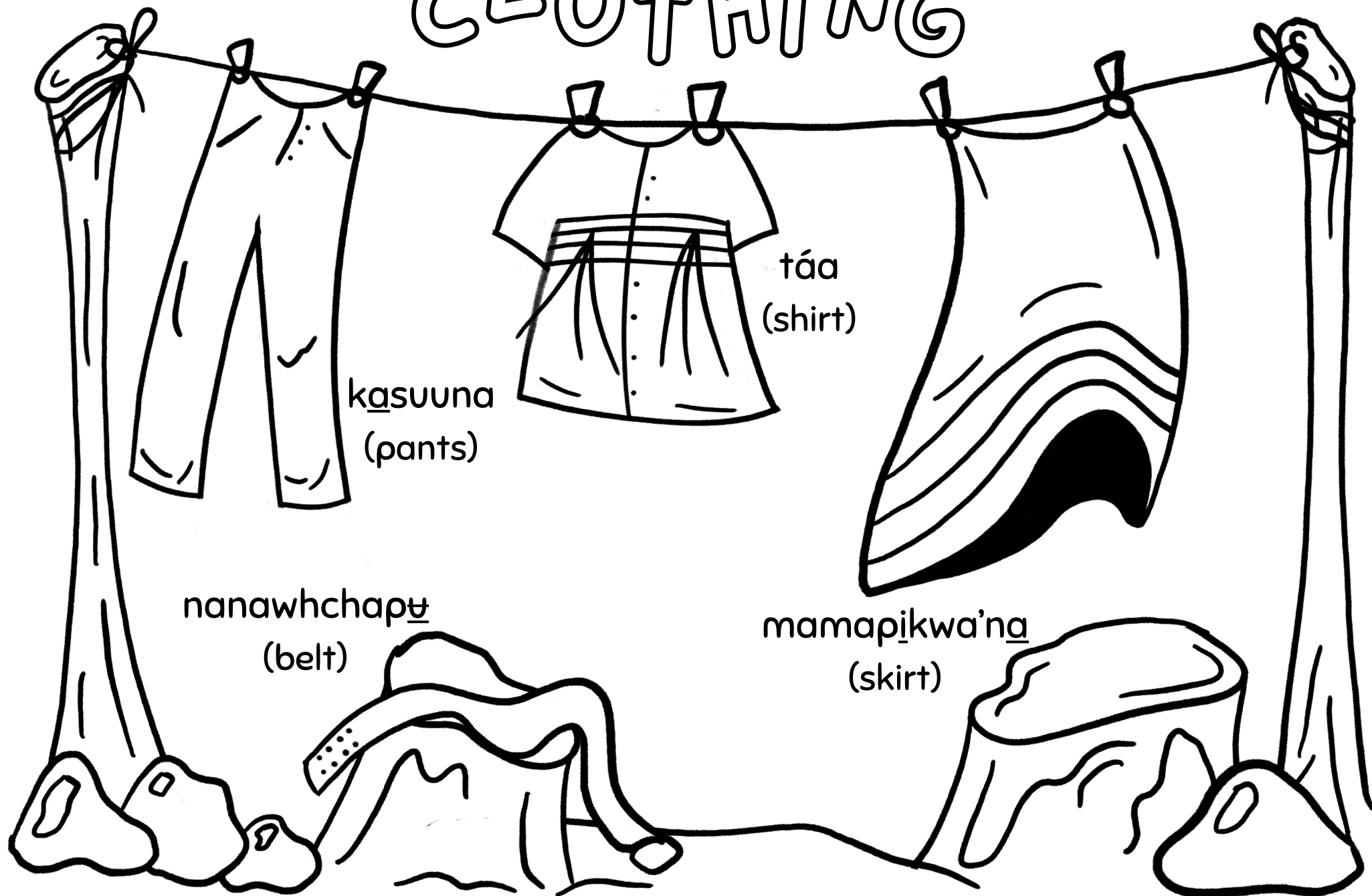
my paternal grandfather

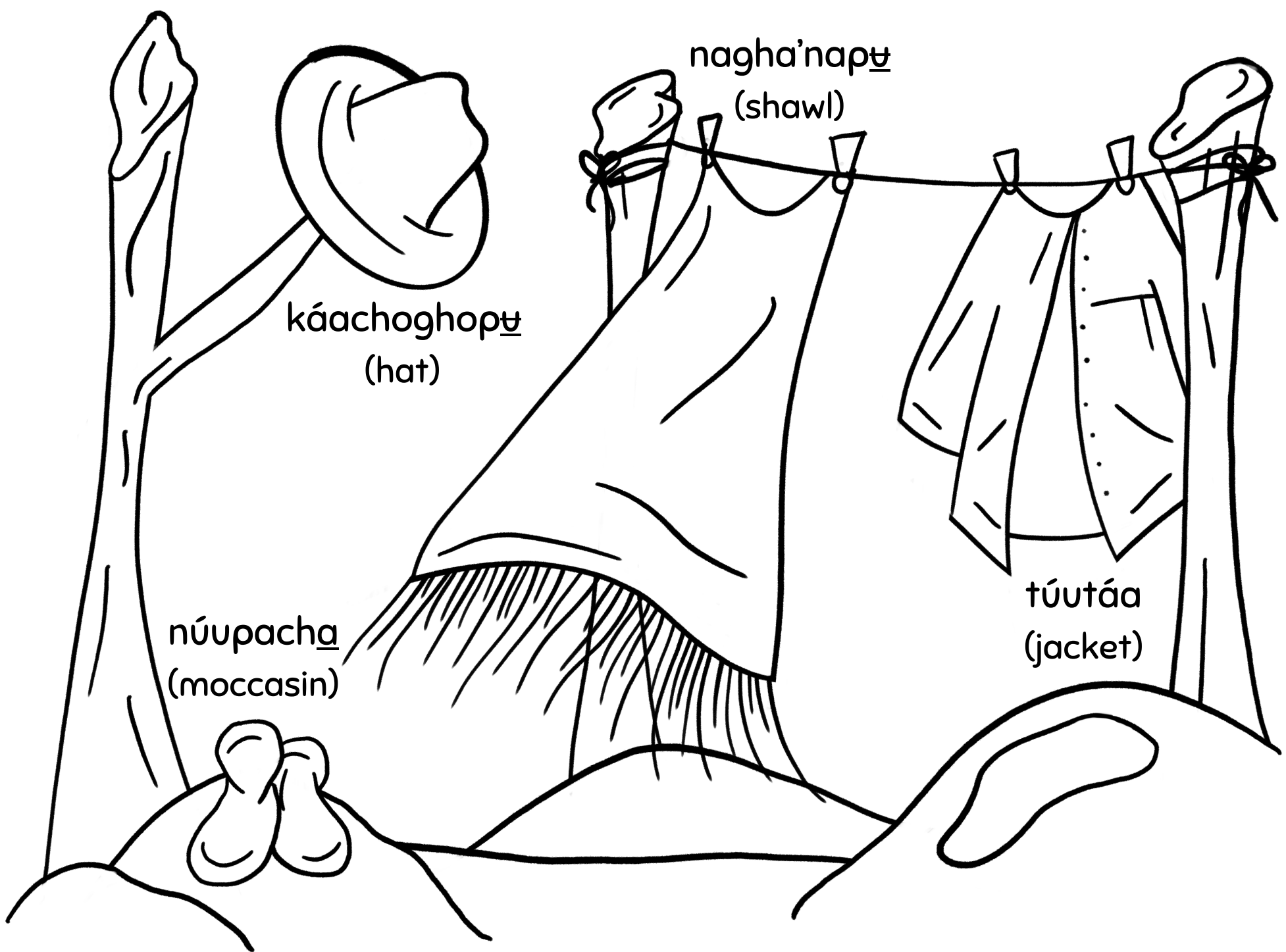
Kənuuchin

my
KIN



CLOTHING





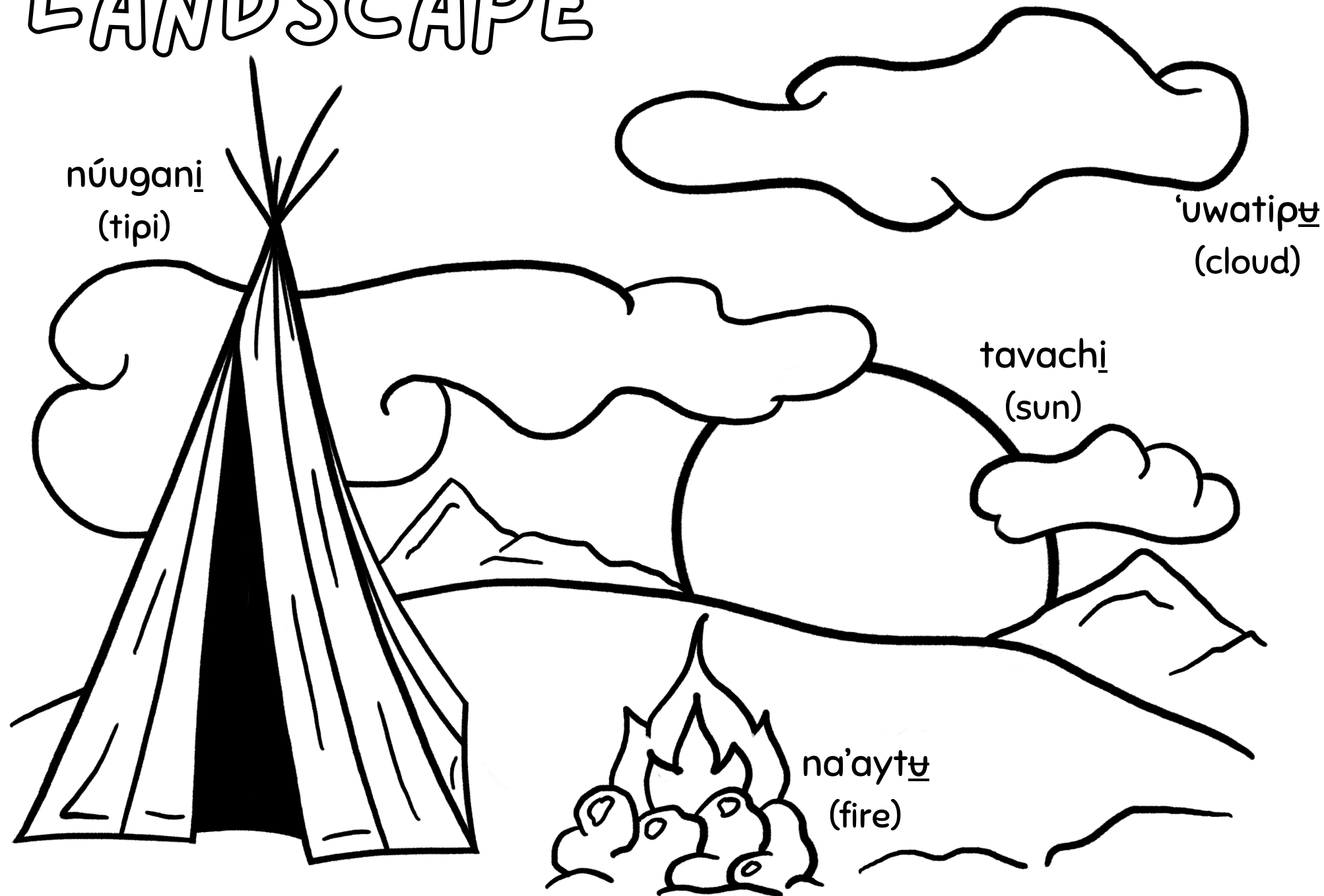
káachoghopu
(hat)

núpachaa
(moccasin)

nagha'napu
(shawl)

túutáa
(jacket)

LANDSCAPE

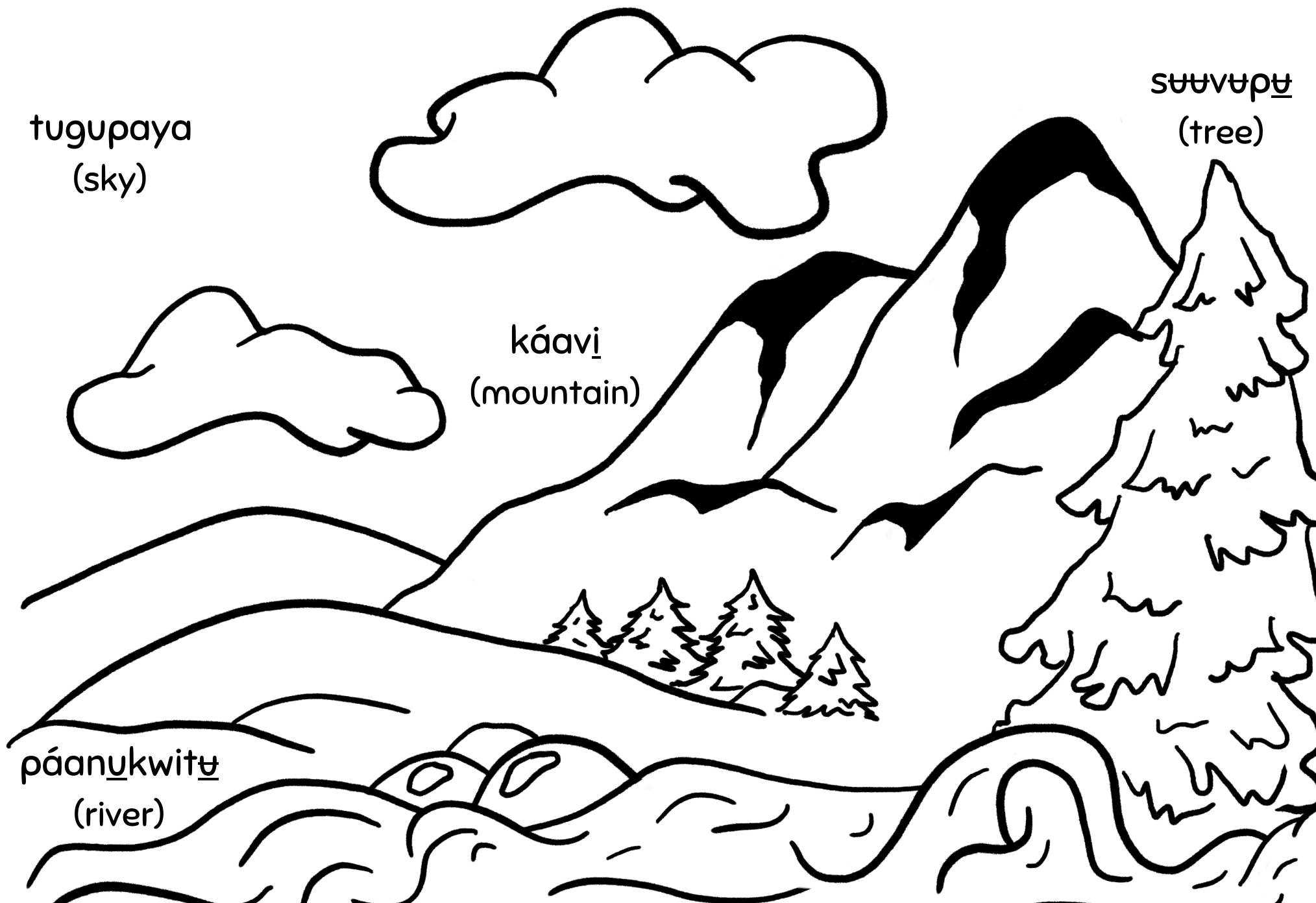


tugupaya
(sky)

káavi
(mountain)

suvu^upa^u
(tree)

páanu^ukwi^u
(river)



PLANTS



kwiya^hat^u t^ukapi

(Osha/Bear Root)

Osha root/bear root can be used for medicinal purposes—viral infections, sore throats, bronchial inflammations. Steeped as a tea or chewed as a preventative. Powdered root can be used for abrasions and superficial infections.

pa^hoy'na'na^hp^u, piagwanachichi, piagwanap^u

(Spearmint)

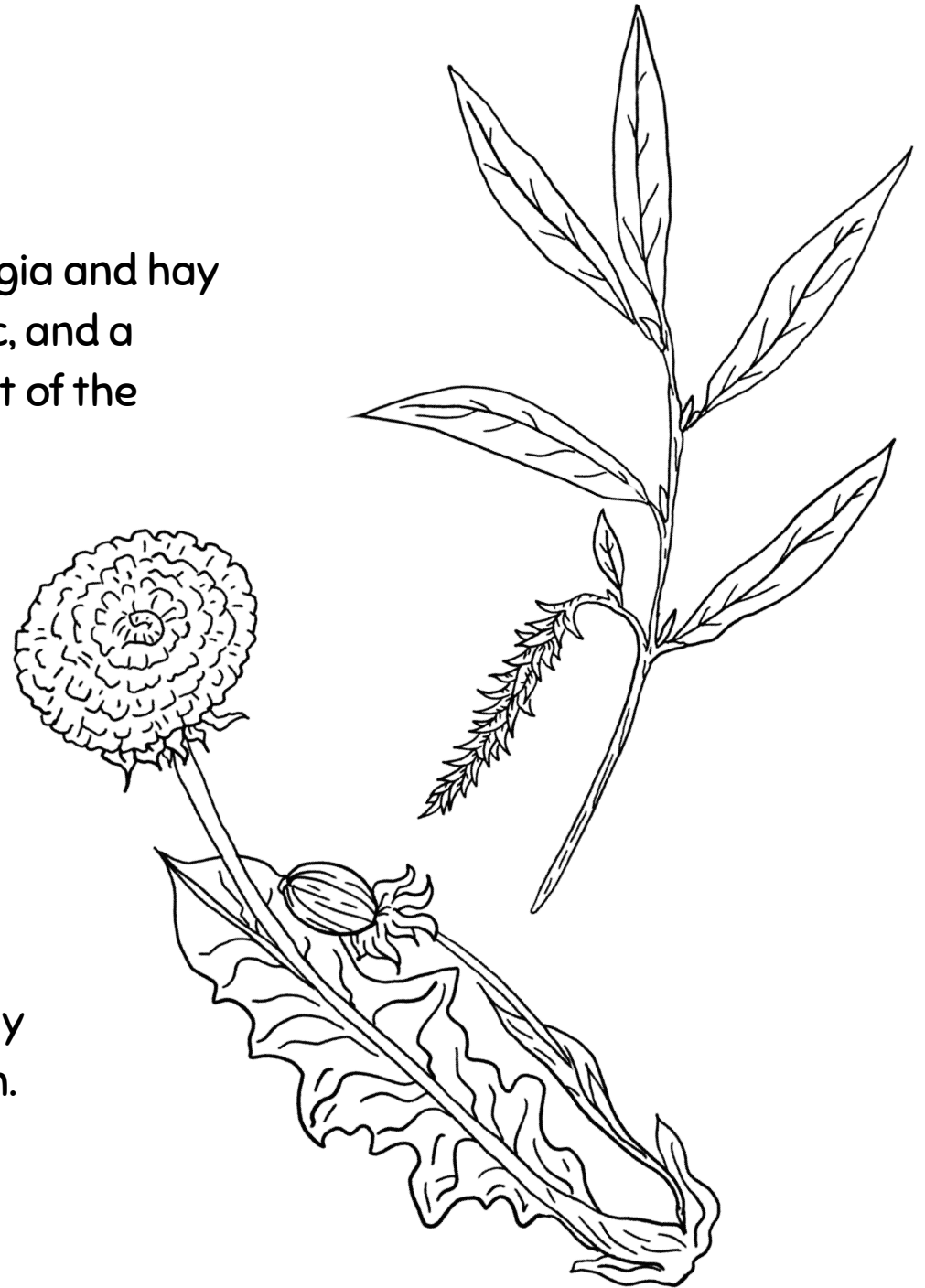
Spearmint is pleasant smelling and soothing to the stomach. it is also a mild diuretic/diaphoretic. Non-toxic.

kanavu (Willow)

Willows are useful for headaches, fever, neuralgia and hay fever. Willow bark is a strong benign antiseptic, and a good poultice or strong wash can be made out of the fresh or dried herbs. Willows are also used in traditional/cultural settings as well.

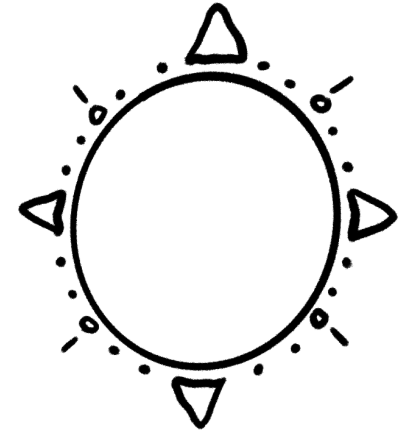
'oasi'ichi (Dandelion)

Dandelion leaves and roots can be used as a diuretic. Fresh tincture can be made from early spring roots and used for kidney inflammation. Root tincture can be used for liver and spleen congestion. Non-toxic.



UTE STORY

HOW ANGRY RABBIT GOT HIS BROWN SPOTS



TOLD BY: BERTHA GROVES
DATE & RECORDED BY: 02/29/76, PAT RAE
(VARIANT STORY TO "RABBIT GETTING MAD")



tavəchi
(rabbit)

There once was a Rabbit, in those old days they didn't call him Rabbit. He use to sleep late and Sun use to rise and trick him and

'uwas 'urap̄ga tav̄chi kachu'u tav̄chi máykyanap̄ga wíit̄s. 'uwas'ura p̄inap̄ga tavachi'ura m̄ar̄ tavachi mawisinap̄ga

burn him. Doing this to him (poking gesture) and Rabbit would get mad. Always when Sun was rising, woud he play tricks on Rabbit. So,

sicha'w̄inap̄gay'u kw̄kw̄ás̄nap̄gay'u mannap̄gay'u 'uwas'ura na'ay'̄nap̄ga t̄sapa tavachi'u mawisigya sicha'winap̄gay'u

finally he got real mad and in his anger he said, "what could I do?" and he took off towards Sun. He kept walking and as he was walking

pinakhw̄a 'uwas na'ay'̄kw̄ap̄gana'ay'achi 'uwas máyp̄ga "aghanigup̄sapan̄ 'ura'ay?" m̄ap̄ga págh̄kw̄ap̄ga 'uwavaachukhw̄a 'uwas
paghay'w̄agha

he said, "what will you do when the sun scorches this earth?" He kept asking everyone around. First, he asked Rock, "What will you do if

'uwas'ayp̄ga "̄m̄'ara 'aghaniupaat̄'uru naguch'akh̄ūaqh 'ichay t̄n̄p̄?" máyp̄ghanap̄ga t̄p̄ychi'ura t̄n̄ȳp̄ga 'uwas "'aghaniupaat̄

the Earth got scorched?" Rock said, "I'll crack up immediately" "Well how about you?" he asked Standing Bush. "I will burn" said

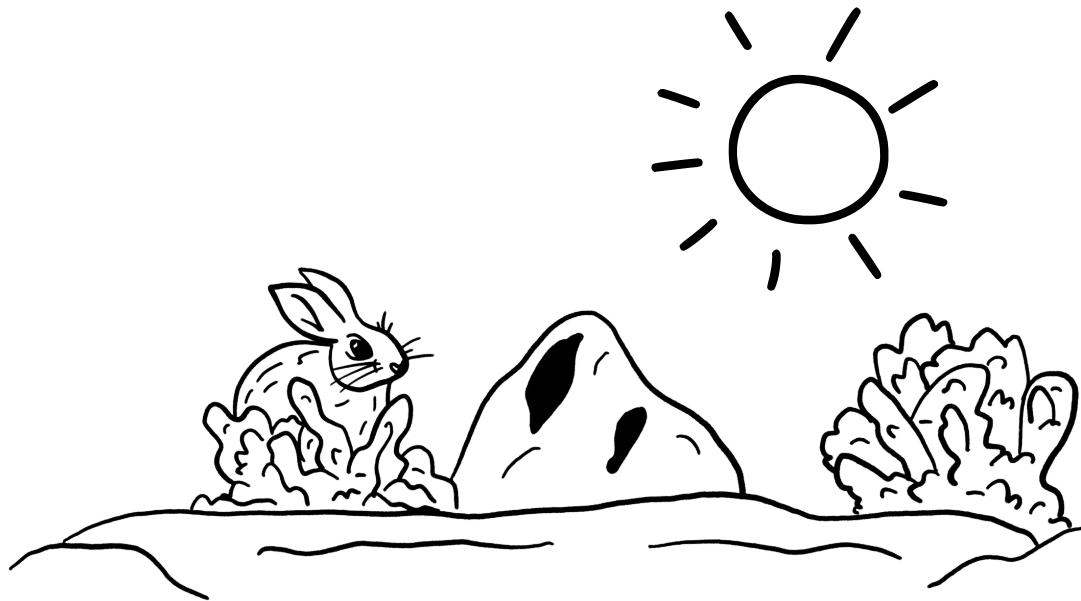
naguch'aykw̄aaqh?" "paghach̄'aykw̄kw̄avaat̄" máyp̄ga'ura 'uwas "̄m̄ysaa?" máyp̄ga'ura 'uwas maan̄w̄n̄p̄ 'uwas 'áyp̄ga "n̄saa

Standing Bush. Rabbit then entered a hole, "What would you do?" he asked the hole. "I will crack up when the earth gets real hot and I

naguch'akw̄avaat̄" máyp̄ga'ura 'uwas páaqhachinaagha ȳgar̄gas "̄m̄ysaa 'aghaniupaat̄?" "n̄saapaghach̄'aykw̄avaat̄s t̄n̄p̄
kuturuuchi'aachi

will crumble" said the hole. "How about you?" Rabbit asked water. "I will boil and dry up" said water. Rabbit kept asking everyone.

yoghoc'akw̄avaat̄" "̄m̄ysaa?" máyp̄ga páay "n̄saa niniyoghkw̄avaat̄ t̄vasiveet̄" (máyp̄ga'uras) manukh̄t̄as t̄n̄yp̄ghanap̄ga



Finally he went up to Gum Bush. (The one they call “chewing gum”, a tiny standing bush with yellow flowers.) “What will you do?” he

pinakhwa'ura'ura kuugwanavu kuchoghwa'napu máykyamina núgway ma'avuchi wunuru 'oasi'ichi “umuysaa 'aghaniupaatu?”

asked Gum Bush. “I won't do anything, Sun will make a “whhhhhh” sound and will go over my head and I will still be standing here”

“ka'aghanivaa'watu” ‘áypuga’was “whhhhhh máyvaatu núvwaaaghatu ‘uruvuu wunuvwaatu” máypuga ‘uwas

Rabbit said, “anuuuuu” and took off. While Rabbit kept waiting for Sun to rise, he picked up a long, sharp tipped stick and lay there in

‘ura “anuuuuu” ‘áypuga pághakwapuga ‘uwas tavachi marumawisivaaku muway'ninapuga tuvuchi pa'atoghotu kuvvaaghatu 'ivichi kuukay

wait. At last, Sun came out and went looking for Rabbit. “Where is he, where has he gone?” Sun rose higher saying, “Where has he

‘avipuga’uwas tavachi ‘uras mawisipuga pusaghaypugay’u “aghavaa’u?” mawisipuga “aghapaukway’u?”

gone”. Sun looked all over for him, but couldn't find him. Rabbit was laying near by and Sun kept rising higher and higher. “Where has he

“aghapaukway’u?” pusaghaypaghaypugay’ukachu’u maaypua ‘uwas ‘ivee ‘avipuga chaghachiva ‘uwas mawisipuga “aghani-

gone, where has he taken off too?” Sun kept asking.

uchaa’u ‘aghapa’u paghaykwaykya?” ‘áypuga

Sun peeked over the hill and as it peeked, Rabbit poked him with his stick. “Uuuuuu!!” cried Sun and went after Rabbit.

sichi'niṛəgatoghosichi'niḡus'u 'uwas'ura 'uniuchaa'u “uuuuuu!!” máyṛəga 'uwas tavachi 'uwavinakhwatə

Scorching everything along the way. Rabbit ran and kept running until he reached Rock. Rabbit hid behind Rock and

kwiya'akhwarəga naguch'apaghəga 'úvwayaqhmanukhútəs qhəqhaarəṛəga nukwikyanarəga təṛəychivaatukhwa tugwakhwarəga

when it started getting real hot, the rock cracked so, Rabbit ran on. Rabbit hid under Standing Bush, but it too burned

paqha'ayṛəga chaghachiva kuturuuchichaachi paghacha'aykwarəga qhəqhaarəṛəchigyas 'uwas 'u'úniguni wa'apu 'úrəkwa paqha'ayṛəchigyas
naguch'apəgas

so, he ran on. Next, he hid in Water but soon boiled up so, he ran on. Finally, he approached Gum Bush, where it was

'uras qhəqhaarəṛəgas 'uwas páanaagha m'úsipəgas niniyoghwarəga qhəqhaarəṛəga 'uwanatugwakhwarəga 'uvwaasapani 'ura'us

standing, and he hid underneath it. while the scorching Sun hissed fire over Gum Bush, ashes pored down on him. They

wəṇəṛəga 'uru 'úrəkwa 'uwas paqha'apəga 'urutəas 'úru 'ú vwaaghatəs kucharə 'úru manikhwarəga panakhwa

fell on parts of Rabbit and his fur turned brown in spots where he was burned.

'ichatəavaatəavaatəaa'u 'ətə'iniurəga 'uras kwiyaṛəgay'u

So that's how it was, Rabbit didn't burn up completely. He only got burned up here and there (in spots) This is why

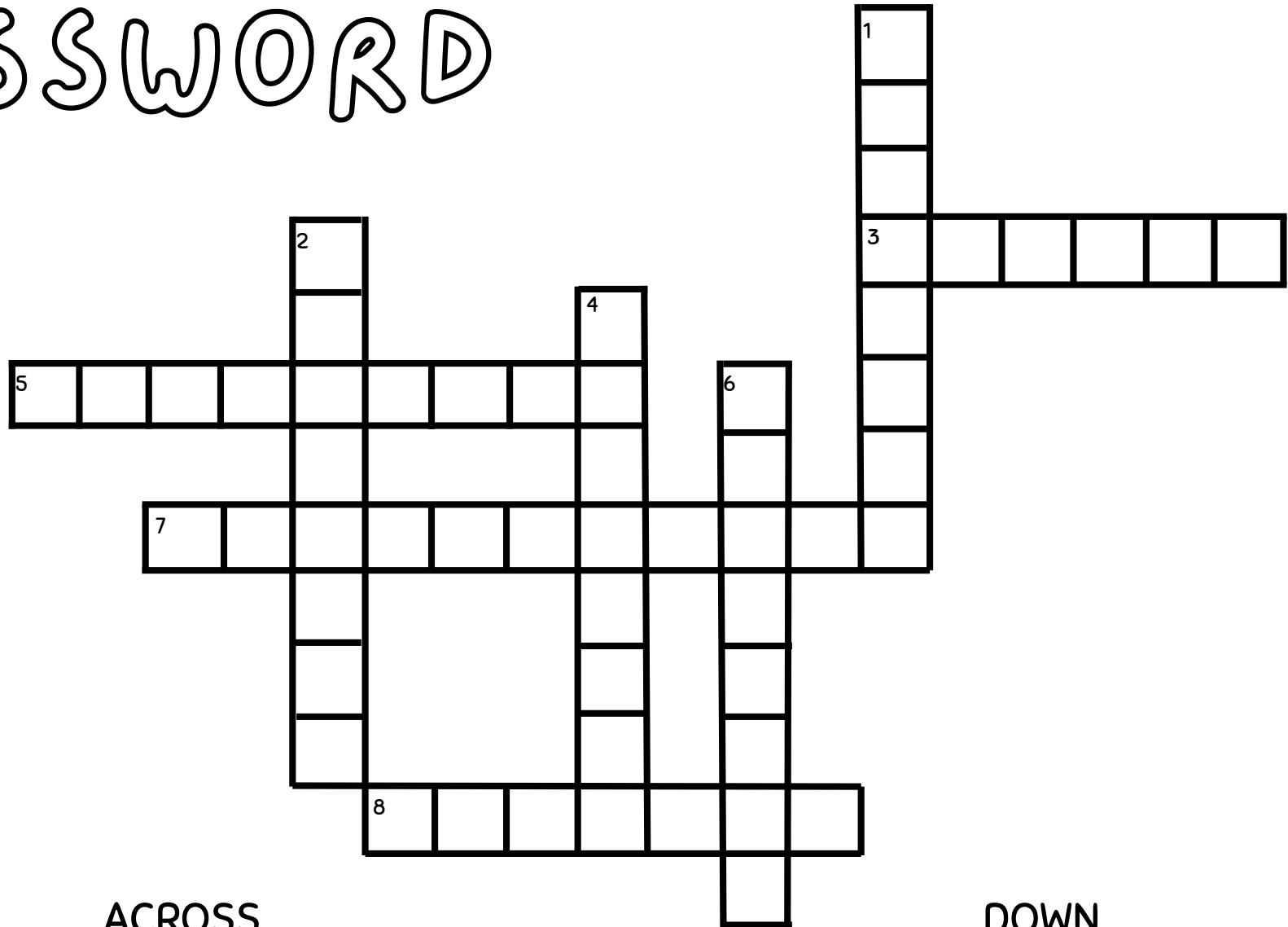
'úruuru 'urəṛəga 'úru ka(pa'a) naguch'aywatə 'uravachi 'urusapa 'urəṛəga 'u'unikyaupəgatə'ara 'ú'u toghosapa'ura

Rabbit is brown in spots.

'ətəkwarəmə 'aratəmə 'uravachi

CROSSWORD

P U Z Z L E



ACROSS

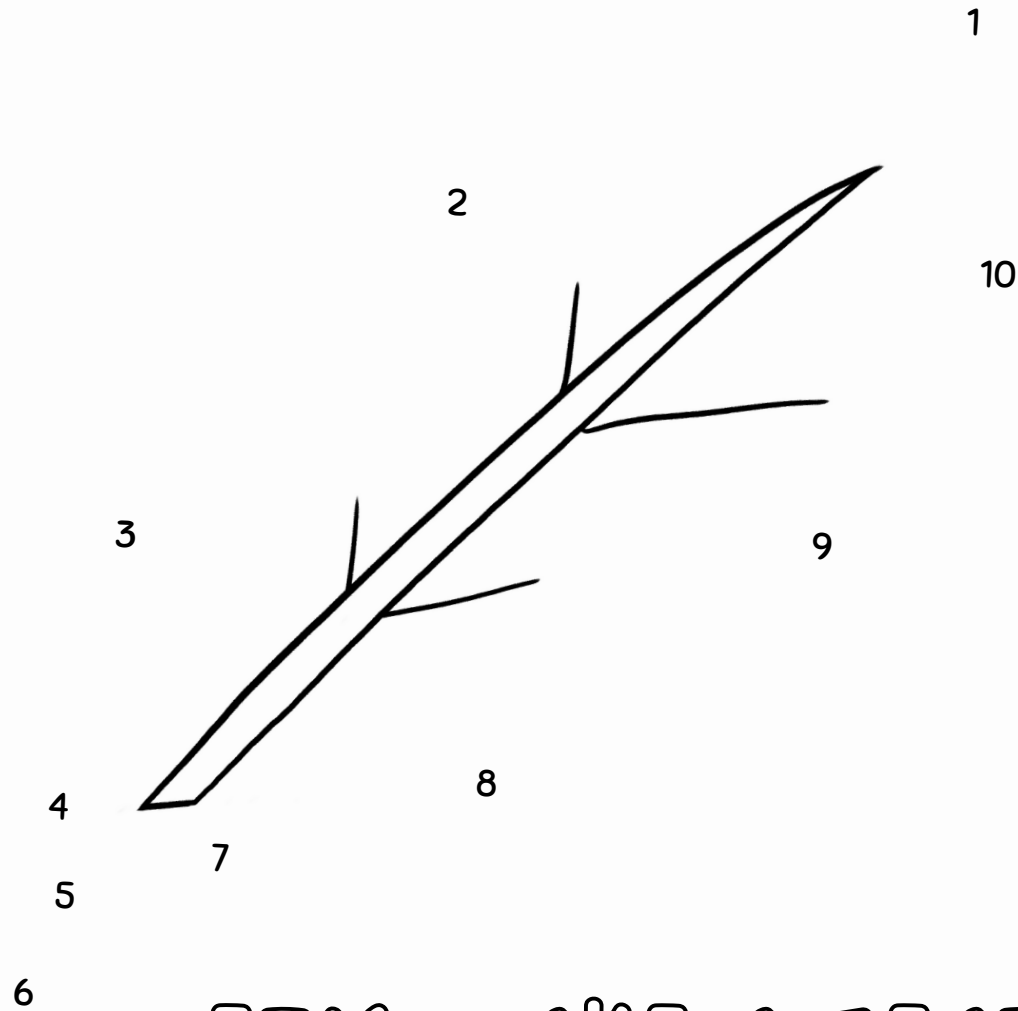
- 3. I stand taller than an elk, I am dark brown in color & have large antlers
- 5. I live in pastures & you will hear me "moo"
- 7. From a caterpillar, I turn into a beautifully vibrant winged insect
- 8. I am man's best friend. I will bark to alert you

DOWN

- 1. I am a quill bearing rodent
- 2. I am smaller than a horse & "hee-haw"
- 4. I sleep all day, purr, & meow
- 6. I have feathers. I take flight in the sky

CONNECT THE DOTS

- 1- súiini
- 2- wáyini
- 3- páyini
- 4- wh̥cuiini
- 5- manʉgnini
- 6- navayini
- 7- navaykyaveeini
- 8- wáwh̥chuwiini
- 9- suwaroghomásúiini
- 10- toghomásúiini



LET'S MAKE A FEATHER

COLORS

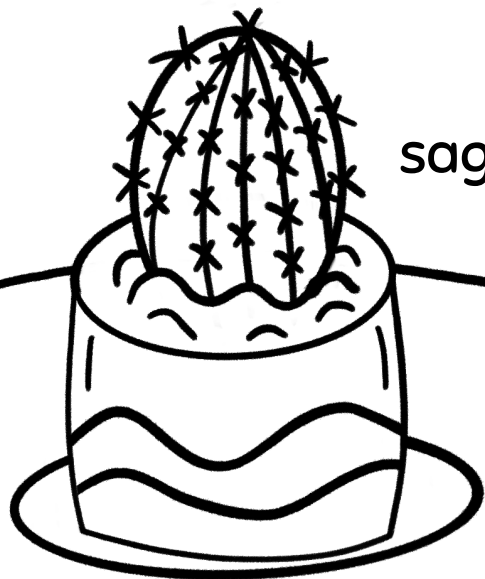
ʾakagharṯ
(orange)

ʾakagharṯ
(red)

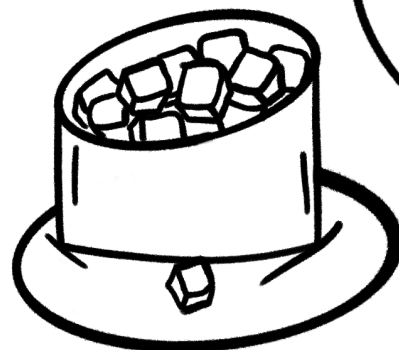
toghwagharṯ
(purple)

ʾaḡarṯ
(yellow)

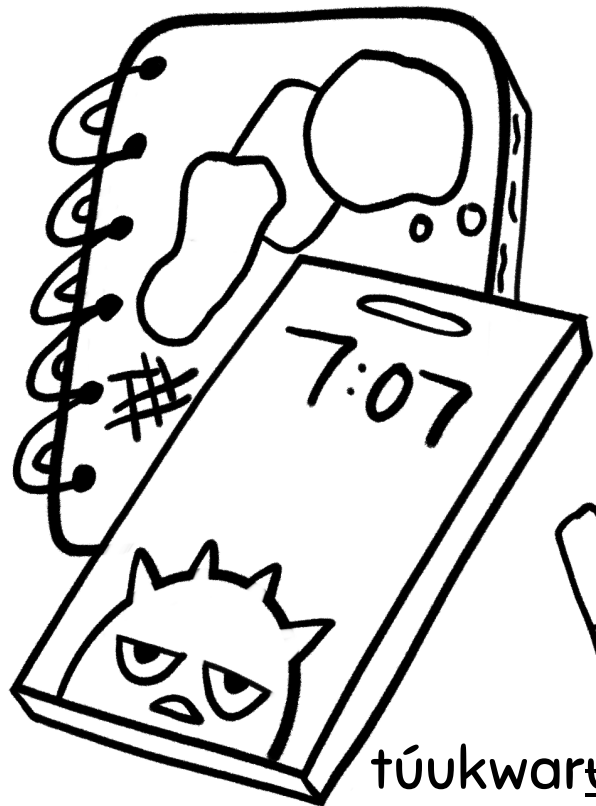




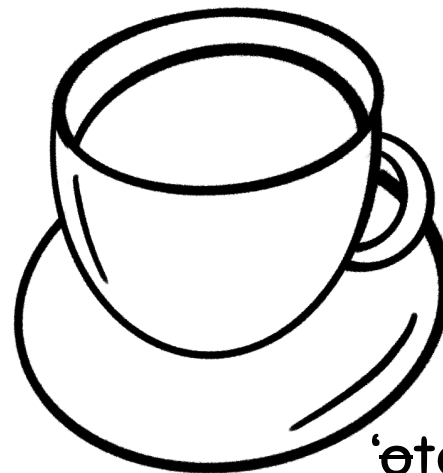
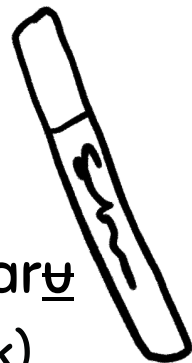
saghwagharu
(green)



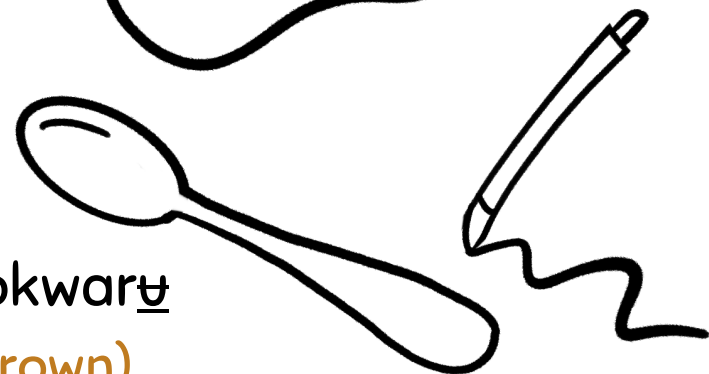
ságharu
(white)



túukwaru
(black)



'etokwaru
(brown)

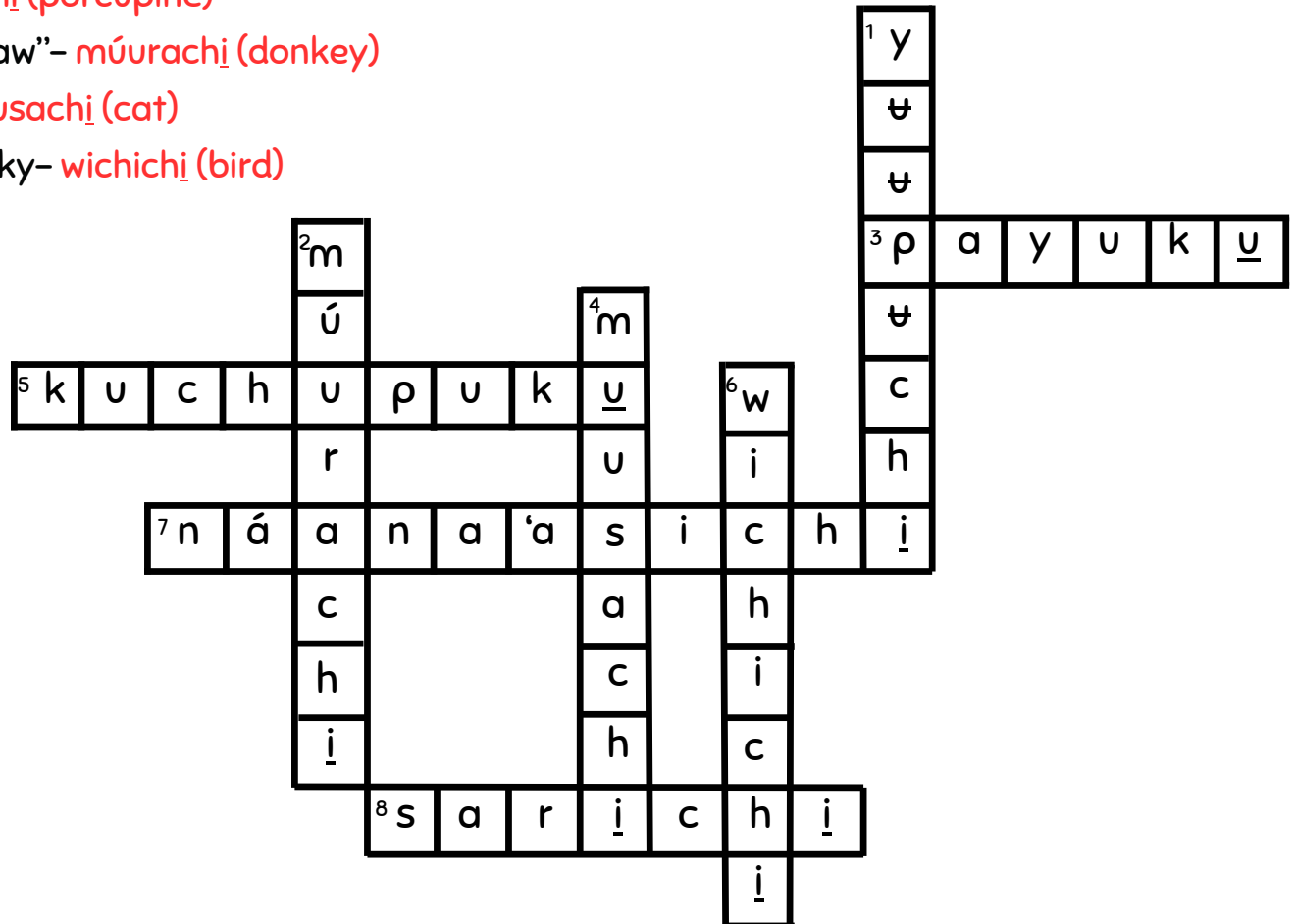


ACROSS

3. I stand taller than an elk, I am dark brown in color, & have large antlers- **payuku** (moose)
5. I live in pastures & you will hear me “moo”- **kuchupuku** (cow)
7. From a caterpillar, I turn into a beautifully vibrant winged insect- **náana’asichi** (butterfly)
8. I am man’s best friend. I will bark to alert you- **sarichi** (dog)

DOWN

1. I am a quill bearing rodent- **yáarachi** (porcupine)
2. I am smaller than a horse & “hee-haw”- **múurachi** (donkey)
4. I sleep all day, purr, and meow- **múusachi** (cat)
6. I have feathers & take flight in the sky- **wichichi** (bird)



PUNIKYAVAATUSAMU'ARA!



núuivigani
(wickiup)

