



## Language and Culture Archives

### Bartholomew Collection of Unpublished Materials

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MIXTEC

SAN JUAN COLORADO

DISTRITO DE JAMILTEPEC

Narrator: MANUEL ALAVEZ TAPIA (70+ yrs of age)

Recorded on tape (12/82) & later transcribed. Not published

XEMBULU CUENDA NU CACU RA JESUSCRISTO  
story about when pt-born he Jesus-Christ  
THE STORY OF JESUS' BIRTH

1. Nu quitsi qu+v+ ndaahvi yo nuu na<sup>ay</sup>+v+, nu quitsi  
when pt-come day poor we world when pt-come  
In days past the day came when we on the earth were  
  
qu+v+.  
day  
poor.
2. Tan Santa Ana, Santo Savaquín nanducú ni ityi ndatu  
and Saint Ann Saint Savaquín rep-search-for they path luck  
And St. Ann and St. Savaquín were looking for a blessing  
  
vatyin ni can, ni tsahnu cuó ni, tan nahni sehe ni  
because they that they old is they and none child they  
because they were old and they didn't have any  
  
iyó.  
exist  
children.
3. Tan nanducú ni ndatu.  
and rep-search-for they luck  
And they were looking for a blessing.
4. Ñi cacu María Santísima, naha cacu primeru;  
?? pt-is-born Mary holy woman pt-is-born first  
Holy Mary was born, she was the woman born first;  
  
segundo Santa Isabel, terceru Santa Marta, cuarto cuvi  
second Saint Elizabeth third Saint Martha fourth is  
the second was St. Elizabeth, the third was St. Martha and  
  
María Elena.  
Mary Elena  
the fourth was Mary Elena.
5. Cumi sehe ni tsicoa tsa nanducú ni ndatu.  
four child they pt-exist nom rep-search-for they luck  
They who looked for a blessing had four children.
6. María jacacu na tsi Maestru.  
Mary pt-cause-be-born she obj Master  
Mary gave birth to the Master.

7. Santa Isabel      jacacu                      ña    tsi Juan Bautista.  
Saint Elizabeth pt-cause-be-born she obj John Baptizer  
St. Elizabeth gave birth to John the Baptist.
  
8. María Elena jacacu                      ña    tsi Santiago Mayor,  
Mary Elena pt-cause-be-born she obj James      Major  
Mary gave birth to James and  
  
Santiago Capitán.  
James      captain  
and James the less(??).
  
9. Uvi ra jacacu                      María Elena Cruz.  
two he pt-cause-be-born Mary Elena Cross  
Mary Elena Cross gave birth to two boys.
  
10. Tacan iyó      historia.  
thus    exist history  
Thus is the history.
  
11. Nanducú                      Santa Ana ndatu tsihin Santo Savaquín.  
rep-search-for Saint Ann luck    with    Saint Savaquín  
St. Ann was looking for luck with St. Savaquín.
  
12.      Tan María vatsí nducahnú      ña, tsicá ña vehe ñuhu,  
and Mary come become-big she walk she church  
And Mary became great, she went to church  
  
nacuató ña nu      iyó      Jutu      Nyoo Santísima Trinidad.  
pray      she where exist father God holy      trinity  
and prayed where Father God, the holy trinity was.
  
13. Ican    tsicá ña, nacuató ña.  
there walk she pray      she  
She went there and prayed.
  
14. Tacan tan titahan                      rey    tsihin ñaha can.  
thus    and pt-gather/meet king with    woman that  
Then some Kings met with that woman.
  
15. Ñaha tyaqu+      cuví ña.  
woman beautiful is she  
She was a beautiful woman.
  
16. Vaha ña.  
good she  
She was good.
  
17. Cuví ra cua ndacan                      ra tsi ña.  
want he fut fut-bring he obj she  
They/He wanted to bring her back with them/him.
  
18. Cuví ra tsi ña cuu      ña ñas++h+ ña.  
want he obj she fut-be she wife      he  
He/They wanted her to be his/their wife.

19. Tuvi ra naha quitsaha cunyicún ra tsi na.  
very-many he pl pt-begin follow he obj she  
Lots of men began to follow her.
20. Tan catyi na tyin:  
and say she that  
And she said:
21. --Yuhu navi ray++ nducú yuhu.  
I is-not man search-for I  
"I'm not looking for a man."
22. Tyinu cuahán yu vehe nuhu tsicá yuhu --catyi na tsihin  
work go I church walk I say she with  
I'm working at the church," she said to  
  
ra naha.  
he pl  
them.
23. --Soco ??yóo sehe cuvi tsi un?  
but who child is obj you  
"But whose child are you?"
24. Cufi ndi tsi un cundacan ndi tsi un.  
want we-exc obj you fut-bring we-exc obj you  
We want to bring you with us.
25. ??A cufi cun xuhun cuan, a cufi cun xuhun cuitsin,  
quest-mk want you money yellow or want you money white  
Do you want gold or silver,  
  
a reino ndacá naha ndi?  
or kingdom rule we-exc  
or the kingdom that we rule?
26. Tan cuhva ndi sava cundaca naha un tsihin jutu un  
and fut-give we-exc half fut-rule you with father you  
We'll give half of our kingdom to you along with your father  
  
sth+ un.  
mother you  
and mother.
27. Soco nyuhu, iyó tsa tsii cuvi ndi --catyi na.  
but we-exc exist nom thing is we-exc say he  
We have those things (to give)," they said.
28. --Tacan navi ray++ nducú yu.  
thus is-not man search-for I  
"But I'm not looking for a man."



29. Yuhu iin tyinu cuahán maa yu --catyí ña.  
I one work go emp I say she  
I'm going to do a work," she said.
30. Tacan tan quitsaha cuahán ña cua nyicun ña tsi ña  
thus and pt-begin go he fut fut-follow he obj she  
Then they began to follow her to  
  
nu cuví vehe s+h+ ña tsihin jutu ña.  
where is house mother she with father she  
mother and father's house.
31. Tsaa ña naha ña.  
pt-arrive he pl he  
They arrived.
32. --??A sehe ndo cuó tsi María ihya?  
quest-mk child you is obj Mary this  
"Is this Mary your child?"
33. --Sehe ndi.  
child we-exc  
"Yes, she is."
34. --??A ña cuhva ndo tsi ña, tindaha ndi  
quest-mk neg fut-give you-pl obj she fut-marry we-exc  
"Won't you give her to us so that we can marry  
  
tsihin ña?  
with she  
her?"
35. Cutahvi ndi Santa Sacramento tsihin ña.  
fut-break we-exc holy sacrament with she  
We'll break the holy sacrament with her.
36. Nyuhu iyó xaan gustu tsi ndi.  
we-exc exist very desire obj we-exc  
We want to very much.
37. A yuhu, a inga ña ihya, ndaa tsa iyó tucu iní maa  
quest-mk I or other he here which nom exist also iní emp  
Whether it's me or another of the men here, whoever she
38. ña can --catyí ña naha ña tsihin Santo Savaquín, Santa Ana.  
she that say he pl he with Saint Savaquín Saint Ann  
like," they said to St. Savaquín and St. Ann.
39. --Soco nyuhu, ña cuví catyí ndi tyin cuhva ndi  
but we-exc neg able say we-exc that fut-give we-exc  
"But as for us, we can't say that we'll give you  
  
sehe ndi tsi nyoocho.  
child we-exc obj you-pl  
our daughter.

40. Tan ña tsitó ndi tu iyó ini ña.  
and neg know we-exc if exist ini she  
And we don't know if she's willing.
41. Tan ñaha ihya iyó nu tsicá ña tyin vehe ñuhu tsicá  
and woman this exist where walk she because church walk  
And this woman normally just walks to church,"
42. ña --catyf ñi tsihin ña.  
she say they with he  
they said to them.
43. --Tu tacan, cuó jacoto ndo nu tsicá ña, tatu  
if thus able fut-cause-know you-pl where walk she if  
"If that's the case, you can introduce us to (the man)  
  
cuhva ra permiso, tindaha ndi tsihin ña  
fut-give he permission fut-marry we-exc with she  
where she goes; if he gives us permission, we'll marry her"  
  
--catyf ña.  
say he  
they said.
44. --Vaha --catyf ñi.  
good say they  
"Okay," they said.
45. Tsahan ñi tsicuhva cuenda ñi tsi Jutu Nyoo.  
pt-go they pt-give account they obj father God  
They went to tell Father God.
46. --??A tsaha un ndatu? tyin quitsi rey cahan ra  
quest-mk pt-give you luck because pt-come king pt-talk he  
"Are you blessing because some kings came to talk  
  
tsihin ndi.  
with we-exc  
to us.
47. Tsi ña María ihya cuffi xaan ra cuu ñas+th+ ra ñaha ra.  
obj she Mary this want very he fut-be wife he pl he  
They really want our Mary to be their wife.
48. A cuffi ndi xuhun cuaan, a cuffi ndi xuhun  
quest-mk want we-exc money yellow or want we-exc money  
They asked if we wanted gold or silver or half of their  
  
cuitsin, a reino ndacá ñaha ra ñaha tan cuhva ra sava  
white or kingdom rule he pl and fut-give he half  
kingdom they would give to us

cua ndaca naha ndi, catyi ra.  
 fut fut-rule we-exc pt-say he  
 to rule.

49. Tan nyuhu ??náa tsa cuó nyuhu? yacan tan nyuhu ndaahvi  
 and we-exc what nom is we-exc therefore and we-exc poor  
 And who are we? We are poor,"

cuó ndi --catyi ni.  
 is we-exc say they  
 they said.

50. --Ay María, tsa quita maa qu+v+ tsi maa  
 ay Mary already pt-come-out emp day it(her) emp  
 "Holy Mother, it's time for Mary ~~to be~~

María tsa cua tindaha na, cua tahvi na Santa  
 Mary already fut fut-marry she fut fut-break she holy  
 to be married already and to break(take) the holy

Sacramento.  
 sacrament  
 sacrament.

51. Cuhva ndi iin tyinu tsi ra tsa una qu+v+ tumingu  
 fut-give we-exc one work obj he already 8 day Sunday  
 We'll give them a job eight days from Sunday

cua nyehe ndo tand+h+ ra.  
 fut see you-pl all he  
 and you will see all of them.

52. Tan naquita ra tyin cua tindaha na --catyi Jutu  
 and fut-come-out he that fut fut-marry she say father  
 And the man who'll marry her will be revealed," Father God

Nyoo tsihin ni naha ni.  
 God with they pl they  
 said to them.

54. Tsicava tyinu tand+h+ cuil tsitsi nuu naquita  
 pt-be-laid-out work all very stomach town pt-come-out  
 The work was broadcast all over town and people

ni cua nyehe ni nu cua tindaha na María.  
 they fut fut-see they where fut fut-marry she Mary  
 came out to watch where Mary was to be married.

55. Tuvi nay+v+ naquita misa tumingu cuó tsi  
 very-many people pt-rep-come-out mass Sunday is it  
 Mobs of people came out to the Sunday mass where

tandaha na.  
 fut-marry she  
 she was to be married.

56. Tsa tand+h+ rey iyó naha ra tsa nanyecú ra tsa iyó  
 nom all king exist pl he nom are-there he already exist  
 All the kings were there at the  
 mesa.  
 table  
 tables.
57. Tand+h+ cuil tsitsi vehe iyó mesa.  
 all very stomach house exist table  
 All over inside the house were tables.
58. --??A tsa tand+h+ ndo iyó? --catyf Jutu Nyoo tsihin  
 quest-mk nom all you-pl exist say father God with  
 "Are all of you here," Father God asked  
 tand+h+ rey naha ra.  
 all king pl he  
 all the kings.
59. --Tsa tand+h+ ndi.  
 nom all we-exc  
 "Yes, all of us."
60. Tan doctor nyaá ra nu nd+h+.  
 and doctor sit he where end  
 And the doctor was sitting at the foot of the table.
61. Nyaá ra doctor tsa tsitó Señor.  
 sit he doctor nom know Lord  
 The doctor who knew the Lord was there.
62. Soco Cuse, yofi ra.  
 but Joseph is-not he  
 But Joseph wasn't there.
63. --Na quitsi Cuse nyehe ra nu tindaha ra María.  
 hort fut-come Joseph fut-see he where fut-marry she Mary  
 "Let's have Joseph come and see Mary get married.
64. Cuse ra jacué tyinu cuó ra Cuse.  
 Joseph he cause-be work is he Joseph  
 Joseph is the one who does work.
65. Cuó ra teniente, cuó ra sargento, cuó ra capitán.  
 is he lieutenant is he sargent is he captain  
 He was the lieutenant, the sargent, the captain.
66. --Na quitsi ra Cuse cunyaa ra nyehe ra nu  
 hort fut-come he Joseph fut-sit he fut-see he where  
 "Let's have Joseph come and sit down and see

- tindaha na María --catyi doctor.  
 fut-marry she Mary say doctor  
 Mary get married," said the doctor.
67. --Vaha --catyi Jutu Nyoo.  
       good say father God  
       "Okay," said father God.
68. Tava tyinu na tsi ángel Miguel tsihin San  
       pt-take-out work he obj angel Michael with Saint  
       He sent the angel Michael along with St. Gabriel on an  
       Gabriel.  
       Gabriel  
       errand.
69. --Cua quihin ndo tsi ra Cuse nu nyif ra tsitsi  
       fut fut-get you-pt obj he Joseph where is he stomach  
       "You go and get Joseph from where he is in the  
       cuhu.  
       wilderness  
       wilderness.
70. Na quitsi ra tyin nyehe ra nu cua tindaha na  
       hort fut-come he because fut-see he where fut fut-marry she  
       Have him come so he can see Mary get  
       María.  
       Mary  
       married.
71. --Vaha.  
       good  
       "Okay."
72. Quee ra cuahán ra.  
       pt-leave he go he  
       They left.
73. Quee angli, cuahán ra angli Miguel tsihin San Gabriel.  
       pt-leave angel go he angel Michael with Saint Gabriel  
       The angels left, the angel Michael along with St. Gabriel.
74. Tsaa ra.  
       pt-arrive he  
       They arrived (where Joesph was).
75. --Tyinu vatsi ndi, Cuse.  
       work come we-exc Joseph  
       "We came on an errand, Joesph.
76. 'Nacumi tsi un' catyi Jutu Nyoo.  
       [greeting] obj you say father God  
       God sends greetings to you.

77. 'Cohon, tyin cua nyehe un nu tindaha Maria,'  
 let's-go because fut fut-see you where fut-marry Mary  
 'Let's go so you can see Mary get married'  
 catyi ra.  
 say he  
 he says.
78. Yacan vatsi ndi.  
 therefore come we-exc  
 That's why we've come.
79. Cuhun tsihin ndi --catyi ra.  
 imp-go with we-exc say he  
 Come with us," they said.
80. --Hombre, ??naa tsa cuó ra tsi yuhu?  
 man what nom is he obj I  
 "Man, why should he have anything to do with me?"
81. Ra ndaahvi, ra tsahnu, ra nyií ndaahvi maa yuhu.  
 he poor he old he is poor emp I  
 I'm poor, I'm old, I'm a poor man.
82. Tyahnyá jahma yu, tan ican nu cuaha ny+v+ cuó tsi.  
 is-torn clothes I and there where many people is it  
 My clothes are torn, and there are many people there.
83. ??Tan catyi yu cuhun yu,? cuhva yu tica nuu tsi yu.  
 and fut-say I fut-go I fut-give I embarrassment obj I  
 And should I say I'll go? I'll embarrass myself.
84. Ña cuhun yu.  
 neg fut-go I  
 I won't go.
85. Nacumi tsi ra, catyi yu, catyi ndo.  
 [greeting] obj he say I imp-say you-pl  
 Tell him I send my greeting to him.
86. Na jandaa maa ra tyiru --catyi Cuse tsihin angli  
 hort fut-cause-rise emp he work say Joseph with angel  
 Let him see to the work --Joseph said to the  
 naha ra.  
 pl he  
 angels.
87. --Vaha.  
 good  
 "Okay."

88. Quea nyico ra.  
pt-leave again he  
They left again.
89. Cuahán ra.  
go he  
They went.
90. Tsaa ra.  
pt-arrive he  
They arrived (where father God was.)
91. --Tyinu tsahan ndi, ra quitsi ra tyin ra can, ra  
work pt-go we-exc neg fut-come he because he that he  
"We went on the errand, but he's not coming because he's  
nyif ndaahvi maa cuó ra.  
is poor emp is he  
poor.
92. Tan ra can ra tyahnyá cuó ra.  
and he that he is-broken is he  
And (his clothes) are torn up.
93. Nahni jahma ra quitsi ra nu tuvi  
none clothes he fut-come he where very-many  
He doesn't have any clothes to come where there are crowds  
ny+vt.  
people  
of people.
94. Cahan nuu ra, catyi ra.  
fut-speak face he say he  
He would be embarrassed, he said.
95. Ra can ra tsahnu cuó ra.  
he that he old is he  
He's an old man.
96. --Hombre, cuaahan ndo cua quihin ndo tsi ra.  
man imp-go you-pl fut fut-get you-pl obj he  
"Man, go and get him.
97. Na quitsi ra --catyi ra tsihin ra.  
hort fut-come he say he with he  
Have him come --he said to them.
98. Cuahán nyico tucu ra tsinu uvi.  
go again also he time two  
They went back a second time.
99. Tsinu uvi tava tyinu nyico ra tsi ra.  
time two pt-take-out work again he obj he  
For the second time he sent them on an errand.

100. --Tu na cunfi ra quitsi ra, nahfi jahma ra, quihin  
if neg want he fut-come he none clothes he imp-take  
"If he doesn't want to come because of not having clothes,
101. maa ndo jahma yu, cunyiysi ra.  
emp you-pl clothes I fut-wear he  
take my clothes for him to wear.
102. Tan quihin ndo tsa y+h+ jifi yu qu+h+ jifi ra,  
and imp-take you-pl nom is-on head I fut-be-on head he  
And take what is on my head for him to wear,  
  
tan quitsi ra --catyi Jutu Nyoo.  
and fut-come he say father God  
and he'll come," said father God.
103. Tsaa ra cahan ra tsihin ra Cuse.  
pt-arrive he pt-talk he with he Joseph  
They arrived and talked to Joseph.
104. --Cuse, ndaahvi yo tsa cahan ra tuhun yo.  
Joseph poor we-inc nom pt-talk he word we-inc  
"Joseph, we are blessed that he talked to us."
105. Cunfi ra quihin ra jahma tyahnyá ra tsinacuhvi ndaha ra  
want he take he clothes is-torn he pt-shake hand he  
He wanted to take the torn clothes to wash his hands  
  
nuu nuhú ndutya.  
where contain water  
where the water was.
106. Naqu+si ra tsi iin yaha na na ityi tsi.  
pt-rep-shake he it one pass just pt-dry it  
He shook them out and immediately they dried.
107. Tsaha tsicuhun nyico ra tsi.  
then pt-put-on again he it  
Then he put them on again.
108. Tsaa angli tsihin soo Jutu Nyoo.  
pt-arrive angel with covering father God  
The angels arrived with God's clothes.
109. --Tsehe cunyiysi un tan cuhun yoocho tsihin ndi --catyi ra.  
this fut-wear you and imp-go you with we-exc say he  
"Wear this and go with us," they said.
110. --Hombre, na cunyiysi yu tsi tsi.  
man neg fut-wear I obj it  
"Man, I'm not going to wear those.
111. Soo ii cuó tsi can.  
covering holy is it that  
Those are holy clothes.



112. Tsi Jutu Nyoo cud tsi.  
obj father God is it  
Those are God's.
113. Jutu Nyoo cahnu ra cud Jutu Nyoo.  
father God big/great he is father God  
God is great.
114. ??Tan catyi yu cunyitsi yu jahma ra?  
and fut-say I fut-wear I clothes he  
And shall I say that I will wear his clothes?
115. Na cunyitsi yu.  
neg fut-wear I  
I won't wear them.
116. Nyitsi maa yu jahma yu; cohon ndo --catyi ra.  
wear emp I clothes I let's-go you-pi say he  
I'm wearing my own clothes; let's go," he said.
117. Quihin ra ndoho ticaa ra xiin ra.  
pt-take he tenate pt-hang he side he  
He took his basket and hung it on his side.
118. Quihin ra tatun ra cuahan ra.  
pt-take he authority-stick he go he  
He took his authority stick and went.
119. Tsica ra, cuahan ra.  
walk he go he  
He went walking.
120. Tsaa ra, tava ra tsa ythi jini ra.  
pt-arrive he pt-take-off he nom is-on head he  
He arrived, and took off what was on his head.
121. --Ave Maria Santisima --catyi ra tsihin na.  
say he with she  
"Ave Maria Santisima," he said to her.
122. --Gracias, Cuse Vida --catyi maa Maria, nacahan na.  
thanks José vida say emp Mary pt-rep-talk she  
"Thank you José Vida," Mary said, answering.
123. --Cunyaa, Cuse --catyi na tsihin ra.  
imp-sit Joseph say she with he  
"Sit down, Joseph," she said to him.
124. Ican cuvi nu cacu "Ave Maria Santisima.  
there is where pt-be-born ave Maria santisima  
That's where the saying 'Ave Maria Santisima was born.

125. Tacan iyó ndi costumbre nuu ihya, tand+h+ ra tsahnu.  
 thus exist we-exc custom town this all he old  
 Thus is the custom of all the old men in this town.
126. Ave María Santísima, tacan iyó tsi.  
 ave María santísima thus exist it  
 We say, "Ave María Santísima."
127. Tacan iyó ndi, nyuhu ra indiu.)  
 Thus exist we-exc we-exc he Indian  
 Thus we Indians do.)
128. Tacan tan tsaa tyinu cana tsi rey.  
 thus and pt-arrive work call obj king  
 Then arrived the work of calling the kings.
129. Nyaá yutun tsahnu, yutun ityi nyaá yuhu mesa Jutu Nyoo  
 sit stick old stick dry sit mouth table father God  
 Old, dry sticks were lying on the edge of God's table,
130. tsa nacuó tsi ra intuhun intuhun ra cuahán  
 nom do obj he one one he go  
 and he had them go one by one
131. cua t++n ra.  
 fut fut-grab-hold he  
 to take one.
132. --Naha ndo, cua t++n ndo yutun ihya.  
 imp-come you-pl fut fut-grab-hold you-pl stick this  
 "Come and each of you take one of these sticks.
133. Tu cana ita tun tan cana numa tun, junvin  
 if fut-sprout flower it and fut-sprout leaf it same  
 The man whose stick sprouts flowers and leaves, the same
- tsii ndo cuu tsi María --catyí Jutu Nyoo tsihin tand+h  
 pos you-pl fut-be obj Mary say father God with all  
 will have Mary," said father God to all
- rey.  
 king  
 the kings.
134. Intuhun intuhun ra cuahán ra.  
 one one he go he  
 Each one went.
135. ??Náa numa tun cana yutun ityi?  
 what leaf it fut-sprout stick dry  
 What leaf will sprout on a dry stick?
136. Tsahnu tun; nd+h+ maa ndaha tun coyó.  
 old it all emp leaf it pt-fall  
 It's old; all its leaves have dropped off.

137. Nduve ca ndi soo tun.  
none more even bark/covering it  
They don't even have any more bark.
138. ~Nahñi ca.  
none more  
Nothing.
139. Nd+ht+ cuii ra yohi ca ra.  
all very he is-not more he  
All of them were gone.
140. Nyaá Cuse, nandoo ra.  
sit Joseph pt-stay he  
Only Joseph stayed.
141. --Naha, Cuse --catyi ra naha tsihin ra.  
imp-come Joseph say he pl with he  
"Come here, Joseph," they said to him.
142. Cana ra tsi doctor tucu.  
pt-call he obj doctor also  
They called the doctor also.
143. ~Na cufi ra cuhun ra.  
neg want he fut-go he  
He didn't want to go.
144. --~Navi tsi yuhu cuó tucu tsi María.  
isn't obj I is also obj Mary  
"Mary is not mine.
145. Iyó maa ña Santa Sacramento ña.  
exist emp she holy sacrament she  
She has/is living the holy sacrament."
146. Tacan tan cana ra tsi Cuse.  
thus and pt-call he obj Joseph  
Then he called Joseph.
147. Ndutya canacavá nuu ra Cuse.  
water pour/fall face he Joseph  
Water was pouring down Joseph's face.
148. Quee ra cuahán ra,  
pt-leave he go he  
He left, he went.
- tsaa ra t+in ra yutun can.  
pt-arrive he pt-grab he stick that  
He arrived and piked up that stick.

149. ʔʔNáa ita tun na coo?  
 what flower it neg fut-be  
 What flower won't there be?
150. ʔʔNáa numa tun na coo?  
 What leaf it neg fut-be  
 What leaf won't there be?
151. Iin ita cuitsin, iin ita cuaha, iin ita nducun  
 one flower white one flower red one flower ??  
 One white flower, one red flower and one  
 nd+h+.  
 ??  
 ----- bloomed.
152. Uri ita tsaa jiri yutun can.  
 three flower pt-bloom head stick that  
 Three flowers bloomed on the head of that stick.
153. Tan n++ cahnu navicó maa caa vatyin tsa cua tindaha  
 and complete big swing emp bell because nom fut fut-marry  
 And everywhere the bells were ringing because Mary was  
 Marfa.  
 Mary  
 getting married.
154. Marfa cahnu cuó na.  
 Mary big/great is she  
 Mary is great/important.
155. Uri yoo tsa tindaha na cutahvi na Santa Sacramento, tan  
 3 month nom pt-marry she pt-break she holy sacrament and  
 Three months after she was married and broke the holy  
 catyi na tsihin Cuse.  
 say she with Joseph  
 sacrament, she said to Joseph.
156. (Tan nu tindahá na can ican tsini na tsa caahán  
 and when marry she that there hear he nom talk  
 (And when she married there, he heard what all  
 tand+h+ rey:  
 all king  
 the kings said:
157. --Na quihin maa Cuse, Mbree.  
 hort fut-take emp Joseph man  
 "Let Joseph take her, man.
158. Tsa ndoo s+qu+ tsihin yo tsa ndoo cus++ ini yo  
 already stay over with we-inc nom stay fut-like ini we-inc  
 It pertains to us to enjoy

159. tsihin Marfa.  
with Mary  
Mary.
160. Na quihin maa ra tu na cahan nuu ra ra tsahnu cuú  
hort fut-take emp.he if neg fut-talk face he he old is  
Let him take her if he's not embarrassed, being an old man,"  
  
ra --catyi ra.  
he say he  
they said.
161. Tan yacan tsini ra.)  
and that pt-hear he  
And that's what he heard.)
162. Tan catyi na tsa uni yoo tsa tindaha na tsihin  
and say she nom 3 month nom pt-marry she with  
Three months after she married him, she told him that  
  
ra tan tsa tsahan angli tsindaca tsi Jesucristo tsitsi  
he and nom pt-go angel pt-bring obj Jesus-Christ stomach  
an angel had come and put Jesus Christ in her  
  
na.  
she  
stomach.
163. Tacan tan nacandá tsitsi na.  
thus and shake stomach she  
Then her stomach shook.
164. Catyi na:  
say she  
She said,
165. --Cuse, tsitsi yu canda.  
Joseph stomach I pt-shook  
"Joseph, my stomach shook."
166. Tsacu na.  
pt-cry he  
He cried.
167. --Ay Marfa --catyi na, na cahan na.  
Ay Mary say he neg fut-talk he  
"Oh Mary," he said; he couldn't talk.
168. --??Yoso jaha yo? tsitsi yu nacandá --catyi na.  
how do we-inc stomach I shake say she  
"What are we going to do, my stomach's shaking, she asked.

168. Tsacu ra.  
pt-cry he  
He cried.
169. Quihin ra ndoho ra ticaa ra xiin ra, quea ra.  
pt-take he tenate he pt-hang he side he pt-leave he  
He took his basket and hung it on his side and left.
170. Cuahán ra tsinú ra nuu na tyin nuhú sehe na.  
go he run he face she because is-inside child she  
He ran away from her because she was pregnant.
171. Tsa tsini ra tsa cahan tand+h+ rey tyin tsa  
already pt-hear he nom pt-talk all king that already  
He had already heard what the kings had said that
- cust+ ini ra tsihin naha can.  
fut-like ini he with woman that  
they already were going to enjoy her.
172. Tsa tsinú ra cuahán ra.  
already run he go he  
He ran away.
173. Cuahán ra vityin.  
go he now  
He went now.
174. Quita ora nacuú cocinera javahá na comida.  
pt-come-out noon make cook make she dinner  
It was 12 noon and the cook was working, making dinner.
175. --Maria --catyi ra.  
Mary say he  
"Mary," he said.
176. --Cuse.  
Joseph  
"Joseph."
177. --?Atu nahni comida iyó?  
quest-mk none dinner exist  
"Isn't there any dinner?"
178. --Iyó, Cuse; Cunyaa.  
exist Joseph imp-sit  
"There is, Joseph; sit down."
179. --Uaha.  
good  
"Okay."
180. Tsicunyaa ra tsatsi ra.  
pt-sit he pt-eat he  
He sat down and ate.

181. Nd+hi        tsatsi ra, tan quitsaha queé ra, tsicá tuhun ra  
 pt-finish pt-eat he and pt-begin leave he ask-question he  
 After he ate and as he began to leave he asked
- tsi na:  
 obj she  
 her,
182. --??Yoso yahvi tsa tsatsi yu?  
 how-much price nom pt-eat I  
 "How much does what I ate cost?"
183. --Nduve; ~~pt~~tsatsi un tyin cahan un.  
 none pt-eat you because pt-talk you  
 "Nothing; you ate because you asked."
184. --Vaha; tyahvi nyoo tsi un.  
 good fut-pay God obj you  
 "Okay; thank you."
185. Cuahán yu.  
 go I  
 I'm going.
186. Cuahán ra.  
 go he  
 He went.
187. Ityaan ora tucu ityaan quita tucu ra nu  
 next-day noon also next-day pt-came-out also he where do  
 The next day he arrived again at noon where she was
188. nacuú na.  
 do she  
 working.
189. Tsa iyó tsa catsi ra.  
 already exist nom fut-eat he  
 Already there was something for him to eat.
190. --?A iyó comida, María?  
 quest-mk exist dinner Mary  
 "Is there any dinner, Mary?"
191. --Iyó, Cuse; cunyaa.  
 exist Joseph sit-down  
 "There is, Joseph; sit down."
192. --Vaha.  
 good  
 "Okay."

193. Tsatsi ra.  
pt-eat he  
He ate.
194. Nd+hi tsatsi ra, tsica tuhun ra:  
pt-finish pt-eat he ask-question he  
After he ate he asked,
195. --??Yoso yahvi tsi?  
how-much price it  
"How much does it cost?"
196. --Ñahni yahvi tsi.  
none price it  
"Nothing."
197. Tsatsi cun tyin cahan un.  
pt-eat you because pt-talk you  
You ate because you asked.
198. --Vaha.  
good  
"Okay."
199. Quee nyico ra cuahán ra.  
pt-leave again he go he  
He left again.
200. Inga qu+v+ tsinu uñi tacan ni jacatsi ra.  
other day time 3 thus just pt-cause-eat she  
The next day for the third time she fed him.
201. Tsinu cumi qu+v+ cuahán ra cerca al mar.  
time 4 day go he near to sea  
The fourth day he went near the sea.
202. Cahnu ts+qu+ cuó tsi ican.  
big desert is it there  
There wAs a big desert there.
203. Na cunyeé ra tyin ra tsahnu cuó ra.  
neg endure he because he old is he  
He couldn't endure because he was an old man.
204. Tsicava ra canyii ra quixi ra.  
pt-lie-down he is-lying he pt-sleep he  
He lay down and slept.
205. Tan tsahan numahna cahan tsi tsihin ra:  
and pt-go dream pt-talk it with he  
And a dream came and spoke to him,
206. --??Nda cuahán un, Cuse?  
where go you Joseph  
"Where are you going, Joseph?"



207. --Cuahán yu cua nducu yu tyinu javaha yu.  
go I fut fut-search-for I work fut-make I  
"I'm going to look for work."
208. --Tan ??náa tyinu tuhvá un?  
and what work are-accustomed you  
"And what work do you do?"
209. --Yuhu carpinteru cuví yu.  
I carpenter is I  
"I'm a carpenter."
210. Cuví javaha yu tsatun.  
able fut-make I coffin  
I can make coffins.
211. Cuví javaha yu vitu yuvehe, caja, a cama, ndaa tsa  
able fut-make I board door box or bed whatever nom  
I can make doors, boxes, or beds, whatever  
  
cuví ny+v+.  
want people  
people want."
212. --Hombre, ??nacuví tsinú cun nu quea un?  
man why run you where pt-leave you  
"Man, why did you run away from where you've come from?"
213. --Nduve.  
nothing  
"No reason."
214. Tsinú yu tyin María catyi na tyin nuhú sehe na.  
run I because Mary say she that is-in child she  
I'm running away because Mary said that she is pregnant.
215. Tan yuhu nahñi pecado javaha yu tsi na, tyin yuhu  
and I none sin pt-make I obj she because I  
And I didn't sin with her because I  
  
na tsahnu cuví yu.  
he old is I  
am an old man."
216. --Hombre, na vaha cuahán un.  
man neg good go you  
"Man it's wrong that you've gone."
217. Cuaahan nyico ityi quitsi un --catyi tsi tsihin na.  
imp-go again road pt-come you say it with he  
Go back the way you came --the dream said to him.

218. Ndoto ra nyeha ra tsa vatsi ra vatsi yosó ra  
 pt-wake he pt-see he nom come he come mounted he  
 He woke up and saw a man coming who was mounted on a  
 cuayu.  
 horse  
 horse.
219. --Amigo --canyí ra tsihin ra.  
 friend say he with he  
 "Friend," he said to him.
220. --??Náa, Señor?  
 what Lord  
 "What, Lord?"
221. --??Náa tsa nacuó un, mbree?  
 what nom do you man  
 "What are you doing, man?"
222. --Nduve nacuó yu.  
 nothing do I  
 "I'm not doing anything."
223. Canyí taxin yu tyin vat+.  
 lie quiet I because shade  
 I'm lying here quietly because it's shady."
224. --??Tan náa tundoho iyó un tyin vatsi un nu ihri  
 and what suffering exist you that come you where hot  
 "And what problem do you have that you've come in this  
 ihya?  
 this  
 heat?"
225. --Nduve; vatsi maa yu nducó yu tyinu jaha yu, cuahán  
 nothing come emp I look-for I work do I go  
 "None; I've come looking for work by  
 yu ityi ihya.  
 I road this  
 this road.
226. --??Tan náa tyinu tuhvá un?  
 and what work are-accustomed you  
 "And what work do you do?"
227. --Yuhu carpintero cuví yuhu.  
 I carpenter is I  
 "I'm a carpenter."
228. Javahá yu tsatun.  
 make I coffin  
 I make coffins.

229. Javahá yu vitu yuvehe.  
make I board door  
I make doors.
230. Javahá yu cama, ndaa tsa cuñf ny+v+.  
make I bed whatever nom want people  
I make beds, or whatever people want."
231. --Hombre, ??tan nacuvi tsinó un nu quee un?  
man and why run you where pt-leave you  
"Man, why did you run away from where you've come from?"
232. --Tsinó yu tyin tyehen catyi ñas++h+ yu.  
run I because thus pt-say wife I  
"I'm running because my wife said the following.
233. Tyin ña can ñuhó sehe ña, catyi ña.  
that she that is-in child she pt-say she  
She's pregnant, she said.
234. Tan yuhu ñahñi tsa javaha yu tsihin ña.  
and I nothing nom pt-do I with she  
And I didn't do anything."
235. --Hombre, tu tsitó un tu sehe ña ñuu ñay+v+ nyif  
man if know you if child he world is  
"Man, do you really know it's a child of a human/of earth  
  
tsitsi ña.  
stomach she  
inside her?
236. Ihya nyif inu.  
here is glass  
Here's a piece of glass."
237. Tava ña.  
pt-take-out he  
He took it.
238. --Vaha, cuaahan cua nyehe un.  
good imp-go fut fut-see you  
"Okay, go and you'll see.
239. Tyanaa un tsitsi ña tan nyehe un tu junvin  
imp-put-against you stomach she and fut-see you if same  
Put it (the glass) against her stomach and you'll see if  
  
sehe ña ñuu ñay+v+ ñuhó tsitsi ña --catyi ña tsihin ña.  
child he world is-in stomach she say he with he  
it's a child of a human/of the earth in her," he said to him.

240. --Vaha --catyí ra.  
good say he  
"Okay," he said.
241. Quee ra cuahán ra.  
pt-leave he go he  
He left, he went.
242. Luxu tsica ra.  
little-bit walk he  
He walked a little ways.
243. Quita ra tsa nacué María.  
pt-come-out he nom do Mary  
He arrived where Mary was working.
244. --??A iyó comida, María? --catyí ra.  
quest-mk exist dinner Mary say he  
"Is there any dinner, Mary?" he asked.
245. --Cuse, Cuse, ??náa tsa tahan yooho?  
Joseph Joseph what nom pt-touch you  
"Joseph, Joseph, what happened to you?"
246. Icu, icu nuu ??yóo jacatsi tsi un?  
yesterday day-before-yesterday who pt-cause-eat obj you  
Yesterday and the day before, who fed you?
247. Yuhu jacatsi tsi un.  
I cause-eat obj you  
I'm the one who feeds you.
248. ??Nacuvi tsica tsinu cun nuu yu?  
why pt-walk pt-run you face I  
Why did you run away from me?"
249. --María, cuhva tsitsi un nanyehe yu.  
Mary imp-give stomach you fut-rep-see I  
"Mary, let me see your stomach."
250. --Vaha; nahni tica nuu cuhva yu tsitsi  
good nothing embarrassment fut-give I stomach  
"Okay, It won't embarrass me to let you see my  
stomach."  
nyehe un.  
fut-see you  
stomach.
251. Tyanaa ra inu can tsitsi na nyehe ra tyin ra  
pt-put-against he glass that stomach she pt-see he that he  
He put the mirror on her stomach and saw that  
Jesuschristo nyif tsitsi na.  
Jesus-Christ is stomach she  
Jesus Christ was in her stomach.

252. Tsa iyó corona qu+hv+ jini ra.  
already exist crown fut-enter head he  
There was already a crown on his head.
253. Tsa nyanaá ra tsaha cruu ra.  
already lean he foot cross he  
He was leaning on the foot of his cross.
254. Tsa tand+h+ yoho tsa uhvi cuu ra, tand+h+ tsi  
Already all rope nom painful fut-be he all it  
And all the whips that would hurt him were
- tsa iyó vaha maa tsi tsi Jesucristo nu nuhú ra  
already exist good emp it obj Jesus-Christ where is-in he  
obvious there in Mary's
- tsitsi María.  
stomach Mary  
stomach.
255. Tacan tan tsito Cuse vatyin sehe gloria nyif tsitsi na.  
thus and pt-know Joseph that child heaven is stomach she  
Then Joseph knew that the son of heaven was in her.
256. Quitsaha cumi vaha ra tsi na.  
pt-begin care-for good he obj she  
He began to take care of her.
257. Cacu ra.  
pt-is-born he  
He was born.
258. Soco junvin ra jacuahnu, junvin ra cumi tsi  
but same he pt-cause-grow same he pt-care-for obj  
But he was the one who raised him, he was the one who cared
- maestru tan tsahnu ra.  
master and pt-grow he  
for the master, and he grew up.
259. Tan qu+v+ quita qu+v+ tsi maestru tsa cuhun ra  
and day pt-come-out day it master nom fut-go he  
And when the Master's day came, and he was about to go
- cunaquihin ra apostolo tsi ra, tan catyi ra tsihin María:  
fut-rep-take he apostle obj he and say he with Mary  
to choose his apostles, he said to Mary,
260. --Mamá --catyi ra.  
mom say he  
"Mom," he said.

261. --??Náa, sehe yu?  
           what child I  
           "What, my child?"
262. --Vityin catyi tuhun tsihin jutu yu tyin cundaca  
           now imp-say word with father I that fut-bring  
           "Now tell my father that you will send
- ityi ndo tsi yu --catyi ra tsihin na  
           road you obj I say he with she  
           me on my way," he said to her.
263. (Tsa quita ra utsi cumi cuiya ra, quitsaha quihin  
           already pt-come-out he ten four year he pt-begin take  
           (When he was fourteen, he began to
- ra ityi cuahan ra.)  
           he road go he  
           travel.)
264. --Cohon, cundaca yo tsi sehe yo tyin  
           let's-go fut-bring we-inc obj child we-inc because  
           "Let's go, we're going to take our son because
- cuhun ra, catyi ra --catyi na tsihin jutu ra.  
           fut-go he pt-say he say she with father he  
           he's going, he says," she said to his father.
265. --??Tan náa tsa nducu yo cujaña yo  
           and what nom fut-search-for we-inc fut-let-go we-inc  
           "And what shall we look for to say goodbye
- tsi ra?  
           obj he  
           to him?
266. ~Na coto yo náa tsa tahan ra tyin  
           neg fut-know we-inc what nom fut-touch he because  
           We don't know what will happen to him because
- nanducú xaan rey naha tsa cahñi ra naha tsi  
           fut-rep-search-for very king pl nom fut-kill he pl obj  
           the kings are looking for him to kill
- ra --catyi ni naha ni.  
           he say they pl they  
           him," they said.
267. --Soco catyi ra can, cuhun ra.  
           but pt-say he that fut-go he  
           "But he said he's going.
268. ~Navi maa tuhun ni ra cuhun ra.  
           isn't emp one just he fut-go he  
           And he's not going alone.

269. Cua naquihin ra nand+h+ apostolo, catyi ra --catyi na  
 fut fut-rep-take he all apostle pt-say he say she  
 He's going to choose all the apostles, he said," she said  
 tsihin Cuse.  
 with Joseph  
 to Joseph.
270. Tsaha quea ra cuahan ra.  
 then pt-leave he go he  
 Then he left.
271. Na cunyeé Cuse tsa cua tahan tsi caa ++n caa utsi,  
 neg endure Joseph nom fut fut-touch it bell 9 bell 10  
 Joseph couldn't last past nine or ten o'clock;  
 na cunyeé ra tsa tsicava ra tyin ra tsahnu cuó ra.  
 neg endure he then pt-lie-down he because he old is he  
 then he lay down because he was an old man.
272. --Cahan tsihin jutu yu, luxu cuii na cuahan yu  
 imp-talk with father I little-bit very just go I  
 "Tell my father, I'm going just a little bit further  
 tan quita yu nu cunyaa sama ndo.  
 and fut-come-out I where fut-sit fut-dine you-pl  
 and I'll reach where you'll eat dinner.
273. Luxu ca tsica ra quita ra nu titahan  
 little-bit more pt-walk he pt-come-out he where meet  
 He walked a little bit further and came to where the  
 yutya naff Jordán tsihin ndutya nuhu.  
 river is-named Jordan with water land  
 Jordan River empties into the sea.
274. Tan quita ra ican.  
 and pt-come-out he there  
 He arrived there.
275. Tsa cunyaá ni tsatsi ni.  
 already sit they eat they  
 They were already sitting down eating.
276. Ra can quihin tatun ra.  
 he that pt-take authority-stick he  
 He took his authority stick.
277. --Cuhva un tsi yu.  
 imp-give you obj I  
 "Give it to me."

278. --Vaha.  
good  
"Okay."
279. Quee na quihin na tatun.  
pt-leave she pt-take she authority-stick  
She left, she took the authority stick.
280. Tsaha na tsi maestru.  
pt-give she obj master  
She gave it to the Master.
281. Tsatsi na tan jacava na tsihi na ndutya.  
pt-eat he and ?? he pt-drink he water  
He ate and ----- and drank some water.
282. Ndutya cana; cana ndutya tsa coho ni.  
water pt-sprout pt-sprout water nom fut-drink they  
Water sprang up; water came up for them to drink.
283. Nanyeha nda ni na ityi s+qu+.  
pt-rep-see to just he road high  
He just looked around above them.
284. Quitsi vinu consagrada, pan, yacan tsatsi tsi.  
pt-come wine consecrated bread therefore pt-eat it  
Consecrated wine and bread came, therefore they ate it.
285. --Tacan vityin tsa iyó vaha.  
thus now nom exist good  
"Thus everything is ready now."
286. --Vaha --catyi ni.  
good say they  
"Good," they said.
287. Quihin nyico ni ityi cuahán ni nu quee ni  
pt-take again they road go they where pt-leave they  
They travelled on again, they went toward  
  
nu cuvi nuu Egipto.  
where is town Egypt  
Egypt.
288. Nu Egipto ican quee Maria tsihin maa maestru.  
town Egypt there pt-come-out Mary with emp master  
Egypt is where Mary left with the Master.
289. Ican cuó nu quee na.  
there is where pt-leave she  
That's where she left from.
290. Tacan tan quihin na ityi cuahán na.  
thus and pt-take he road go he  
Then they travelled on.



291. Luxu            tsica    ra.  
 little-bit PT-walk he  
 They went just a little ways.
292. Juan tsa        nyif ra jini yucu cahnu nañf        cuesta Santa  
 John already sit he head hill big is-named hill St.  
 John was already on the big hill called  
  
 Roma, ican nyif ra.  
 Rome there sit he  
 St. Rome.
293. Tsa        cuu        yo        tsa cuaa cuñi, nyaa cuhun ny+v+  
 already FUT-die we(INC) NOM dark day-3 sit go people  
 "We will die on Wednesday night," it is written that people  
  
 cucahñi ñi        tsi Juan.  
 FUT-kill they OBJ John  
 will kill John.
294. Juan junvin ñi        ley tsi maa Jesucristo    cahan ra.  
 John same just law OBJ EMP Jesus-Christ speak he  
 John spoke the law of Jesus Christ.
295. Nyif ra najacuaha        ñi        Padre Nuestro.  
 sit he REP-cause-learn they Father Our  
 He was there so that they would learn the "Our Father."
296. Jacuahá        ra Dios te salve Marfa, nacuató ñi    nu        nyif  
 cause-learn he God you save Mary recite they where sit  
 He taught "God save you, Mary" and they recited there where  
  
 ra.  
 he  
 he was.
297. Yacan Jacuahá        ra tsi ñi.  
 thus cause-learn he OBJ they  
 Thus he taught them.
298. Nyif ra tsihin ñi        tan yacan cutyixin        ny+v+.  
 sit he with they and thus PT-become-riled-up people  
 He was there with them and then the people got riled up.
299. Nducu        ñi        cucahñi ñi        tsi ra tsacuaa.  
 PT-look-for they FUT-kill they OBJ he night  
 They tried to kill him at night.
300. Tan tsinu    ra qu+hv± ra yucu can.  
 and PT-run he enter he hill that  
 And he ran up on that hill.

301. Yucu can nyif ra tan quitsaha cunf ra coho ra ndutya  
hill that is he and PT-begin want he FUT-drink he water  
There he was and he got thirsty.
302. Tsaha cuanu ra nu titahán yutya can.  
then PT-descend he where meets river that  
Then he went down to where the river was.
303. Ican tsa nyaa maestru, tsa vatsf maestru.  
there already sit teacher already comes teacher  
There was the teacher; he had already come.
304. Quita ra tsiyo ihya.  
PT-come-out he side this  
He came out on this side.
305. Nanyeha ra tsa nyaá maestru inqa tsiyo yutya ya.  
REP-PT-see he NOM sit teacher other side river this  
He saw the teacher on the other side of the river.
306. "Maestru nyaá" cunf ra.  
teacher sit think he  
"The teacher is here", he thought to himself.
307. Quee ra, cuahán ra.  
PT-go-out he go he  
He left.
308. Tsaa ra.  
PT-arrive he  
He arrived.
309. --Maestru --catyf ra.  
teacher say he  
--Teacher --he said.
310. ~Navin ra Maestru.  
is-not he teacher  
It wasn't the teacher.
311. Mbee luhlu nanf borrego.  
sheep/goat small is-named sheep  
It was a little sheep called a borrego.
312. Ican nyaá tsatsf t+ cuhu.  
there sits eats it(anim) brush  
There it was eating wildplants.
313. --Maestru, maestru, ??nacuvi jacuaa nuu naha  
teacher teacher why cause-dark eye little-while  
--Teacher, teacher, why did you make be blind for  
  
un tsi yu?  
you OBJ I  
a little while?

314. Tan yani yo, mbree.  
and brother we(INC) man  
And we are brothers, man.
315. Tan iin ni tsii yo, iin ni tsitan  
and one just grandfather we(INC) one just grandmother  
We have the same grandfather, and the same grandmother,  
  
yo, tan yooho tyixeeha un tsi un nuu yu --catyf na.  
we(INC) and you PT-hide you OBJ you face I say he  
and you hid yourself from me --he said.
316. --??A nacotó un tyin yuhu cuvi yacan maestru,  
?MK recognize you that I am teacher  
--Don't you realize that I am the teacher,  
  
yooho Juan?  
you John  
John?
317. --Nacotó yu.  
recognize I  
--I realize it.
318. --??Tan nacuvi tsinu nuu nyaá un jaha yu?  
and why PT-run where am you PT-cause I  
--And why did I make you run from where you were?
319. --Tsinu yu tsa cuu yo tsacuaa cuvi, nyaá  
PT-run I NOM FUT-die we(INC) dark day-three prepare  
--I ran from dying Wednesday night, people  
  
cahni ny+v+ tsi yu.  
FUT-kill people OBJ I  
were preparing to kill me.
320. Ny+v+ cundaha yutun, ny+v+ cundaha yuu, cundaha  
people FUT-bring tree/stick people FUT-bring rock FUT-bring  
They were going to bring sticks and stones and they were  
  
ni yoho javico ni tsi yu.  
they rope FUT-cause-be-around they OBJ I  
going to bring ropes to tie me up.
321. Tan tsinu yu cuahan yu.  
and PT-run I go I  
And I ran, I went.
322. Tyaa ni juhma cuayu tsi yu; cahnya maa nuhu,  
FUT-put they tail horse OBJ I cut EMP ground  
They were going to tie me to the horse's tail; the ground

- cahnya maa nyahyu tsi yu.  
 FUT-cut EMP dirt OBJ I  
 would have cut me, the dirt would have cut me.
323. Cuaha xaan tsa caquini cahan yu, catyi ni naha ni  
 much very NOM ugly PT-talk I PT-say they (PL) they  
 They say that I have said a lot of ugly things  
 --catyi na tsihin maestru.  
 say he with teacher  
 --he said to the teacher.
324. --Iyó vaha, mbree.  
 is good man  
 --It's alright, man.
325. Tun tacan, nduve tsa cuvf.  
 if thus nothing OBJ is  
 If that's so, it's alright/nothing to worry about.
326. Cuatu tan nyehe yo.  
 IMP-wait and FUT-see we(INC)  
 Wait and we'll see.
327. Ican cuvf nu tsicosa ndutya ra.  
 there is where PT-sprinkle water he  
 There is where he was baptized.
328. Ndoq ave bendita tsitsi ndutya can.  
 PT-stay inside water that  
 The blessing stayed in that water.
329. Ndoq jini Juan tsihin maestru, catyi historia.  
 PT-stay head John with teacher says history  
 And according to the history it stayed on John's & the  
 master's heads.
330. --Vityin nditsa cuaahan nyico nu quee un tyin  
 now true IMP-go again where PT-leave you because  
 --Now truly, go again to where you came from because  
 yuhu cuahan nyico yu cua naquihin yu apostolo tsi yu.  
 I go again I FUT FUT-choose I apostle OBJ I  
 I am going again to choose my apostles.
331. --Vaha.  
 good  
 --Okay.
332. Quee nyico Juan.  
 PT-leave again John  
 John left again.

333. Cuahán ra nuu naní Santa Roma.  
go he town is-called holy Rome  
He went to the town of Holy Rome.
334. Ican nuu cahnu cuví.  
there town big is  
That town was very big/important.
335. Ican nyaá ra jacuahá ra Padre Nuestro.  
there sit he teaches he father our  
There he stayed teaching the "Our Father"/Lord's Prayer.
336. Jacuahá ra Dios te salve María.  
teaches he God you save Mary  
He was teaching "God saves you, Mary".
337. Tsa tsicoso ndutya ra.  
already PT-sprinkle water he  
He was already baptized.
338. Junvin ní nacatyá ra jini ny+v+ cuaha, ní  
same just washes he head people many they  
In the same way he baptized many people, whom  
  
naquihin Juan can nu nyíí ra, catyi historia,  
receive John that where is he says history  
he received where he was, says the history,  
  
catyi xembulu.  
says example  
says the story.
339. Tacan Maestru quihin ra ityi, cuahán ra, quita ra.  
then teacher PT-take he road go he PT-come-out he  
Then the teacher left and arrived.
340. Nyíí Peuru.  
is Peter  
There was Peter.
341. --Peuru --catyi ra tsihin Peuru.  
Peter says he with Peter  
--Peter --he said to him.
342. --??Naa? Señor.  
what sir  
--What, Lord?
343. --??Naa tyíñu javahá un?  
what work do you  
--What work do you do?
344. --Tsarón cuví yuhu.  
fisherman am I

- I'm a fisherman.
345. Tsahñf yu qu+t+ cuvf tyaca.  
kill I animal is fish  
I kill fish.
346. --Tan ??naa tsihin tsahñf un tyaca?  
and what with kill you fish  
--How do you kill the fish?
347. --Tyaca cuatyí ihya, iyó traya tavá yu tsi t+.  
fish small(PL) here is net take-out I OBJ it(ANIM)  
--For these small fish, there is a net I throw out to  
them.
348. Tyaca nahnu iyó caa t+fn yu tsi t+.  
fish big(PL) is metal grab I OBJ it(ANIM)  
And big fish I catch with a hook.
349. --Vaha, mbree.  
good man  
--Okay, man.
350. Quihin jihna un; cuhva un nyehe yu.  
IMP-take first you IMP-give you FUT-see I  
Get you things and let me see.
351. Tsahan ra tsitsi canuva, quihin ra ndaha tyíñu ra tsa  
PT- go he inside canoe PT-take he hand work he NOM  
He got in the canoe and got his things to  
  
tsahñf ra tyaca.  
kill he fish  
kill the fish.
352. Janaha ra tsi maestru.  
PT-show he OBJ teacher  
He showed the teacher.
353. --Vaha, mbree, tun tacan.  
good man if thus  
--Okay, man, if that's the way it is.
354. ??A na cuñf un cuhun un jacuvi un tyíñu nuu yu?  
?-MK NEG want you FUT-go you FUT-do you work face I  
Don't you want to come work for me?
355. --Tan ??naa tyíñu, nacaa tsa cuhun yu tsihin un?  
and what work how NOM FUT-go I with you  
--And what would I do if I went with you?
356. ??A tyahvi un tsi yu tsa cuenda qu+v+, a cuenda yoo  
?-MK FUT-pay you OBJ I NOM according day or according month  
Will you pay me by the day or by the

tyahvi un tsi yu tsa cuhun yu tsihin un?  
FUT-pay you OBJ I NOM FUT-go I with you  
month for going with you?

357. --Nduve, mbree Peuru.  
nothing man Peter  
--It's not that way, Peter.

358. Yoohe cuuf yu cuhun jacuvi un tyifu nuu yu qu+v+  
you want I FUT-go FUT-do you work face I day  
I want YOU to go work for me when I go to  
  
natsaa yu gloria tsi jutu Nyoo.  
FUT-arrive I heaven OBJ father God  
heaven to Father God.

359. Tacan jacuvi un tyifu nuu yu.  
thus FUT-do you work face I  
Thus you will work for me.

360. ??A yoohe cuvi maestru yuhu, Peuru?  
?-MK you FUT-be teacher I Peter  
Will you be a teacher for me, Peter?

361. --Vaha.  
good  
--Okay.

362. Tsicu+nt ts+tt Peuru tyayuhu tyanuu na tsi na.  
PT-stop knee Peter PT-kiss PT-kiss he OBJ he  
Peter knelt and gave him a holy kiss.

363. Luxu nu tsica na tsa nyif tucu Andree, apostolo.  
little where PT-walk he NOM is also Andrew apostle  
He walked a little while to where the apostle Andrew was.

364. Quita na nu nyif Andree.  
PT-come-out he where is Andrew  
He came out/arrived where Andrew was.

365. --Andree --catyf na tsihin na.  
Andrew say he with he  
--Andrew --he said to him.

366. --??Naa? Señor.  
what sir  
--What, Lord?

367. --??Naa tyifu javahá un?  
what work do you  
--What work do you do?

368. --Yuhu tsaror cuvi yuhu.  
I fisherman am I

--I'm a fisherman.

369. Tsahñi yu qu+t+ cuvi tyaca.  
kill I animal is fish  
I kill fish.

370. --??Tan naa tsihin tsahñi un qu+t+ cuvi tyaca?  
and what with kill you animal is fish  
--How do you kill the fish?

371. --Tyaca nahnu ya, iyó caa t+fn yu tsi t+.  
fish big(PL) this is metal grab I OBJ it(ANIM)  
--For these big fish I use a hook.

372. Tan tyaca cuatyi, iyó traya t+fn yu tsi t+.  
and fish small(PL) is net grab I OBJ it(ANIM)  
And for small fish I catch them with a net.

373. --Vaha, mbree.  
good man  
--Okay, man.

374. Quihin jihna un cuhva un nyehe yu.  
IMP-take first you IMP-give you FUT-see I  
Get your things and let me see.

375. Tsahan ra tsitsi canuva cua quihin ra ndaha tyinu  
PT-go he inside canoe FUT FUT-take he hand work  
He got in the canoe to get his things

ra tsa tsahñi ra tyaca.  
he NOM kill he fish  
to kill the fish.

376. Nduve ca tsi.  
is-not more it  
They were gone.

377. Tsa tyixeha ra tsi ityi xuu canuva.  
already PT-hide he it road bottom canoe  
He (Jesus) had hidden them under the canoe.

378. Nditá tsitsi ndutya.  
hang inside water  
They were hanging in the water.

379. Ican tsa yucú ndaha tyinu Andree.  
there NOM are-together hand work Andrew  
There were Andrew's things.

380. Nduve tsi.  
is-not it  
They were gone.



381. --Vaha, mbree tun nduve.  
good man if nothing  
--It's alright, man, if they're gone.
382. Cohon tsihin yu jatyiŋu cun.  
let's-go with I FUT-work you  
Come with me and work.
383. Cohon tsihin yu jacuvi un tyiŋu nuu yu --catyiŋa  
let's-go with I FUT-do you work face I say he  
Come and work for me --he said
- tsihin na.  
with he  
to him.
384. --??Tan yoso yahvi tyahvi un tsi yu tsa jacuvi yu  
and how-much salary FUT-pay you OBJ I NOM FUT-do I  
--And how much will you pay me for working
- tyiŋu nuu un?  
work face you  
for you?
385. ??A cuenda yoo, a cuenda qu+u+?  
?MK according month or according day  
Will you pay by the month or by the day?
386. ??Nacaa cuvi yu? --catyiŋa.  
how FUT-be I say he  
How will it be for me? --he said.
387. --Nduve, mbree.  
is-not man  
--It's not that way, man.
388. Yooŋo seŋe s+qu+, seŋe sana cuvi tsi un.  
you child above child ? is OBJ you  
You are a son from above, a son (?).
389. Nanf cun San Andree.  
is-called you St. Andrew  
You are named St. Andrew.
390. Yacan cunf yu tsi un.  
therefore want I OBJ you  
Therefore I want you.
391. Yacan vatsiŋa quihin yu tsi ndo --catyiŋa tsihin  
therefore come FUT-received I OBJ you(PL) say he with  
Therefore I came to get you --he said to
- na.  
he

him.

392. --~Na cahan cuaha xaan un tsihin ra tyin ra ihya  
NEG IMP-talk much very you with he because he this  
--Don't talk so much to him, he's the

cuvf maestru --catyf Peuru, nacahan ra tsihin ra.  
is teacher says Peter answer he with he  
teacher --said Peter answering.

393. (Nyaá nd+th+ ra.)  
sit also he  
(He was there also.)

394. --Tan sehe yu, nas+th+ yu, ??nacaa catsi tsi?  
and child I wife I how FUT-eat it  
--And how will my children and wife eat?

395. --Catsi tsi tyin nuu nay+v+ cuvf can.  
FUT-eat it because world is that  
--They will eat because that's the way it is in the  
world.

396. Nyehe maa Nyoo nacaa catsi sehe un tsihin nas+th+ un  
FUT-see EMP God how FUT-eat child you with wife you  
God will see to it that your wife and child will eat

--catyf ra tsihin ra.  
say he with he  
--he said to him.

397. Iyó vaha, tan ndu iin ini Andree.  
is good and become one inside Andrew  
Everything was okay and Andrew was assured/convinced.

398. Luxu tsica ra.  
little-bit PT-walk he  
He walked for a little while.

399. Nyif tucu Lipe.  
is also Philip  
There was Philip also.

400. Junvin maa ra naquihin maa maestru tand+th+ ca apostolo,  
same EMP he PT-choose EMP teacher all more apostle  
In the same way he chose all the other apostles,

ra na tsicunyaa naa, maa Santiago tsindaca maa Maria  
he ? PT-lean-on EMP James PT-bring EMP Mary  
the disciples/the one who leaned on him, and James whom Mary

Elena tsi ra nuu cuahán maestru.  
Elena OBJ he where go teacher  
Elena brought to where the teacher was.

401. Tand+h+ cuil apostolo.  
 all very apostle  
 And all the apostles.
402. Soco ra cunyaa naa maa ni tuhvá maa ra tsi maestru  
 but he FUT-lean-on always approach EMP he OBJ teacher  
 But those who would become his disciples always approach the  
  
 tyin tsitó ra vatyin maestru nu cua cutahvi ra cuvi tsi.  
 because know he that teacher ? FUT FUT-break he is it  
 teacher because they know that they will be saved.
403. Catyi historia, catyi xembulu.  
 says history says example  
 Says the history, says the story.
404. Tacan iyó historia tsi Maestro Jesucristo quitsi ra nuhu  
 thus is history OBJ teacher Jesus Christ PT-come he earth  
 Thus is the history of Master Jesus Christ who came to  
  
 ñay+v+.  
 world  
 the earth.
405. Tacan ni  
 thus just  
 The end.

1. ~Nuu San Juan y+thf ny+v+ tsa na tsitó tuhun Nyoo.  
 town Sn. Juan is-in people NOM NEG know word God  
 In San Juan there are people who don't know God's Word.
2. Quini xaan caá ni.  
 ugly very appear they  
 They act very ugly.
3. Maa tsa caahán nyaa tahan ni tsi ni, cunf ni.  
 EMP NOM speak ? RECIP they OBJ they want they  
 mock  
 They just want to mock one another.
3. Ndavaha ni canf tahan ni.  
 whatever just hit RECIP they  
 They fight over just any old thing.
4. Junvin ni maa tsihin ny+v+ ni canf tahan ni.  
 same just EMP with people they hit RECIP they  
 They even fight within their own families.
5. Caahán ni tsi ny+v+ tsicá tuhun Nyoo.  
 speak they OBJ people walk word God  
 criticize  
 They criticize the people who follow God's Word.
6. "Yanqui", catyf ni.  
 yankee say they  
 "Yankee," they say.
7. Caahán soho ni maa ni tyin na tsitó ni tuhun  
 speak stupid they EMP they because NEG know they word  
 They speak without understanding because they don't know God's  
 Nyoo.  
 God  
 Word.
8. Yacan uan coto maa ni tuhun Nyoo cuee cuee ni  
 therefore is-that FUT-know EMP they word God slow slow just  
 Therefore they will very slowly come to know God's Word  
 tan coto ni tyin tuhun vaha cuvf tsi.  
 and FUT-know they that word good is it  
 and know that it's good.
9. Vaha xaan cuhva cuahán maa ni, cunf ni; tan na vaha

good very manner go EMP they think they and NEG good  
They think the way they are living is good and it's not

cuhva cuahán ni.  
manner go they  
good.

1. Yuhu cua Jacoto yu tsa javaha cable yoho nuhu tsi  
 I FUT FUT-cause-know I NOM PT-do cable rope fire OBJ  
 I'm going to let you know what an electric wire did to

yu.

I

me.

2. Maa qu+vt iin nyaá yoo Juniu cuiya 1982.

EMP day one sit month June year 1982.

*It was the first of June, 1982*

3. Tan tsa uvi tsicá yoo can, tan cua qu+vt yu nuhu  
 and NOM two walk month that and FUT FUT-enter I earth  
 And on the second of that month I would have been buried

tun tsatvin tsihi yu.

if CONT-TO-FACT PT-die I

if I had died.

4. Tacan tucu nyoocho, jaha xaan ndo cuenda  
 thus also you(PL) IMP-cause fierce you(PL) account  
 So you also be very careful

vatyin yoho nuhu cable can xaan xaan nu.

because rope fire cable that fierce fierce it

because electric wires are very fierce/dangerous.

5. Cuvf cahri nu iin yaha cuil ni tsi yo, tsa numi maa  
 can kill it one pass very just OBJ we(INC) NOM fast EMP  
 It can kill immediately, very fast

vatyin nihi xaan tsa cuvf corriente nu.

because strong fierce NOM is current it

because the current is very strong.

6. Tani cuil ni cuvf yo nd+y+ tsihin nu cable can.  
 quickly very just is we(INC) corpse with it cable that  
 We can become a corpse very quickly with those wires.

7. Tan vityin nacatyí tuhun yu tsihin ndo vityin  
 and now REP-FUT-say word I with you(PL) now  
 And now I'm going to tell you

ihya cuhva tsa y+h+ yoho nuhu can tsi yu.

this manner NOM is-inside rope fire that OBJ I

how that electric wire (electricity) was inside me.

8. Yoni maa cuvf, tan tava tan t+n nu tsi yu nu  
no-one EMP is and FUT-take-out and FUT-grab it OBJ I where  
No one was around to take it off or grab me where  
  
y+h+ cable can tsi yu nu nyaá yu.  
is-inside cable that OBJ I where sit I  
that cable was inside of (stuck on) me there where I was.
9. Tsicá cuhva, nd+h+ maa yuhu, ndulihl+ pii ni ca  
walk time all EMP I become-little extremely just more  
Time passed, I became very little all  
  
cuvf.  
is  
over.
10. Nyeha vaha yu ndulihli pii ni ca cuvf yu.  
PT-see good I PT-become-little extremely just more is I  
I clearly saw myself become very little.
11. Nacuhvá yu tyahvi Nyoo tyin na tsihi yu.  
REP-give I pay God because NEG PT-die I  
I thank God that I didn't die.
12. Vatyin javaha yu oración nu nyaá yu y+h+ cable can  
because PT-make I prayer where sit I is-inside cable that  
Because I prayed where I was with that cable  
  
tsi yu.  
OBJ I  
inside of (stuck on) me.
13. Nyoo nand+h+ cuvf tsi ra, naa tundoho tsi yo,  
God all can OBJ he what suffering OBJ we(INC)  
God can do everything for us, whatever suffering we have,  
  
cuhva catyf Biblia en Filipenses 4:13: "Yuhu nand+h+ cuvf  
manner say Bible in Philippians 4:13 I all can  
like it says in the Bible in Phil. 4:13: "I can do  
  
tsi tsa cuenda ra Cristo ra tsahá tunyee ini tsi yu",  
OBJ on account he Christ he give strength insides OBJ I  
all things through Christ who strengthens me,  
  
catyf tsi.  
say it  
it says.
14. Jatyinyee xaan Nyoo tsi yo tatun cahan yo  
FUT-help fierce God OBJ we(INC) if FUT-speak we(INC)  
God will help us a lot if we talk to  
  
tsihin ra, cuita ini yo tsi ra nu nyaá ra  
with he FUT-have insides we(INC) OBJ he where sit he  
him and have confidence in him where he is in

gloria.  
heaven  
heaven.

15. Vatyin maa ra nd+th+ nyehé ra naa tundoho tsi yo,  
because EMP he all see he what suffering OBJ we(INC)  
Because he sees all the suffering we have,

cahan yo tsihin ra.  
FUT-speak we(INC) with he  
we will speak to him.

16. Cua jatyinyee ra tsi yo nd+th+ ni qu+vt.  
FUT FUT-help he OBJ we(INC) all just day  
He will help us every day.

17. Tacan tucu ra nuhu tsitsi orno can naha ra tahan ni tiempu  
thus also he fire inside oven that PL he touch just time  
Thus it was also for the men in the firey oven in that time,

can, qu+vt can,  
that day day  
in that day.

18. ~Na cayu ra tsa jacahnó tsi Nyoo.  
NEG PT-burn he NOM worship OBJ God  
Those who worshipped God didn't burn.

19. Tan ra tsa na tsitó tsi Nyoo cayu ra naha.  
and he NOM NEG know OBJ God PT-burn he PL  
And those who didn't know God burned.

20. Nd+th+ tuhun can y+th+ nu Biblia.  
all word that is-inside where Bible  
All that is in the Bible.

21. Inga vatsi catyi tuhun tsihin yo, inga tucu: "Nyoo  
other come say word with we(INC) other also God  
Another part says to us also: "God

qu+y+ xaan cuvi ra tsihin yo naa tundoho tsi yo,  
quick fierce is he with we(INC) what suffering OBJ we(INC)  
is very quick (to help) us in whatever suffering we have

tsa numi xaan ni qu+y+ cuvi ni.  
NOM fast fierce just quick very just  
very fast, very quick.

22. Nu cuvi Salmos 46:1: "Dios es nuestro amparo y fortaleza,  
where is Psalm 46:1  
In Psalm 46:1: "God is our refuge and help,



nuestro pronto auxilio en las tribulaciones."

an ever-present help in trouble."

23. Nacaa maa plástico tsa cayó nu nuhu, cuvf yuhu,  
 how EMP plastic NOM burn where fire is I  
 As plastic burns in the fire, so was I,  
  
 nd+h+ cuil maa yu nand+y±, lihli pii ni  
 all very EMP I PT-shrink/shrivel little extrememly just  
 I was all shriveled up, extrememly  
  
 ca cuvf yu.  
 more is I  
 little.
24. Tsitu ny+v+ vehe yu cuvf tsa iyo cuvf ni.  
 full people house I is already amazed feel they  
 My house was full of people who were amazed.
25. Cahnu xaan cuvf Nyoo tsihin yo nd+h+ qu+v+.  
 big fierce is God with we(INC) all day  
 God is very important to us every day.
26. Tsatyin navin tuhun iyó yu, nduve ca maa yu iyó  
 CONT-T0-FACT is-not word exist I nothing more EMP I exist  
 If I had died, I would not be existing  
  
 vityin.  
 now  
 today.

Testimonio ra hermano Angel

1. Ihya cua cuhva yu cuenda yoso caa cuvf yu qu+v+ tsa  
 here FUT FUT-give I accout how is I day NOM  
 Here I'm going to tell you how I was/lived  
  
 ndi cumani nacuhva cuenda yu tsi yu tsi ra Nyoo.  
 still lack REP-give account I OBJ I OBJ he God  
 before I gave myself to God.
2. Qu+v+ cuvf yu ra luhlu, tyihl jutu yu tsi yu escuela.  
 day is I he little PT-put-in father I OBJ I school  
 When I was little my father put me in school.
3. Vaha ni tsica yu juhva cuiya.  
 good just PT-walk I some year  
 I attended for a few years.
4. Tan cuvf tsa vatsi nacuahnu ca yu, quita utsi uvi  
 and is NOM come grow more I PT-come-out ten two  
 And I grew up some, I became twelve  
  
 cuiya yu.  
 year I  
 years old.
5. Quitsaha cuvf yu cahmi yu xanu.  
 PT-begin want I FUT-smoke I cigar  
 I started wanting to smoke cigars.
6. Tan quitsaha tsahmi yu.  
 and PT-begin smoke I  
 And I started to smoke.
7. Quitsaha tsihl yu nyixi, tan cuaha ca tsa quini  
 PT-begin drink I liquor and many more NOM ugly  
 I began to drink and do lots more bad/ugly  
  
 caá nacuvf yu.  
 appear do I  
 things.
8. Tan tsicoo iin tsaha quihin cuehe tsi jutu yu  
 and PT-be one time PT-take sickness OBJ father I  
 And one day a sickness took hold of my father

tsihin s+ht+ yu.  
with mother I  
and my mother.

9. Tsa cua cou maa ni cuvf tsi.  
already FUT FUT-die EMP they is it(NEUT)  
They were about to die.
10. Tsa cuaha xaan qu+v+ ndohó ni cuehe can.  
NOM many very day suffer they sickness that  
They suffered many days with that sickness.
11. Tan iyó intuhun ra cuvf cumbaa ra, tan quitsi nyehe  
and exist one-just he is God-father he and PT-come see  
And my father had a God-father and he came to see  
  
ra nu canyif ra.  
he where lie he  
him where he was lying.
12. Tan catyf ra can tsihin ra:  
and say he that with he  
And he said to him:
13. --Tatun yooho tan nacuhva cuenda un tsi un tsi ra  
if you and REP-give account you OBJ you OBJ he  
--If you'll give yourself to  
  
Nyoo, cua janduvaha ra tsi un --catyf ra can  
god FUT FUT-cause-be-well he OBJ you say he that  
God, he'll heal/save you --he said  
  
tsihin ra.  
with he  
to him.
14. Tan tacan caa tan nacuhva cuenda ra tsi ra tsi ra  
and thus appear and REP-PT-give account he OBJ he OBJ he  
And then he gave himself to  
  
Nyoo tan nduvaha ra.  
God and PT-become-well he  
God and he recovered.
15. Quitsaha tsicá ra nu tsicoo tuhun Nyoo.  
PT-begin walk he where PT-be word God  
He started going where God's word was.
16. Tan quitsaha natuhón ra tuhun ra Nyoo tsihin yu,  
and PT-begin converse he word he God with me  
And he began talking about God's word to me  
  
vatyin ra Nyoo janduvaha tsi ra.  
because he God Pt-cause-be-well OBJ he  
because God had healed him.



25. Tan nacuhva yu anima yu tsi ra Nyoo, tan janduvaha ra  
 and PT-give I heart I OBJ he God and PT-cause-be-well he  
 And I gave my heart to God, and he healed/saved  
  
 tsi yu.  
 OBJ I  
 me.
26. Naa tsa tuhvá yu coho nyixi.  
 PT-disappear NOM be-accustomed I FUT-drink liquor  
 My custom of drinking liquor disappeared.
27. Naa tsa tuhvá yu cahmi xanu, tan nand+th+  
 PT-disappear NOM be-accustomed I FUT-smoke cigar and all  
 My custom of smoking disappeared along with all the other  
  
 tsa quini caa yu.  
 NOM ugly appear I  
 ugly things (I did).
28. Tan ihya ni cuvi tuhun tsa nacatyf yu tsihin ndo.  
 and this just is word NOM converse I with you(PL)  
 And this is what I have to tell you.

1. Qu+v+ nanihi yu tuhun Nyoo, tan tsaa cuehe  
day REP-PT-find I word God and PT-arrive sickness  
When I found God's Word, sickness had arrived  
  
yuvehe yu.  
door-house I  
at my house.
2. T+ñ cuehe tsi naha luhlu nanf Irafs.  
PT-grab sickness OBJ female little is-named Irafs  
It had grabbed a hold of my little girl named Irafs.
3. Tsahan yu cuhu tan tsa nuhu yu, tan nyehe yu vatyin  
PT-go I woods and NOM PT-return I and PT-see I that  
I went to the woods and when I returned, I saw that  
  
nihi xaan cuhvi tsi.  
strong very PT-is-sick it(NEUT)  
she was very, very sick.
4. Tacan tan nacuhva cuenda yu tsi vee ndaha ra Nyoo.  
thus and REP-PT-give account I OBJ baby hand he God  
Then I gave her into God's care.
5. Tafi cuil ni tan tsihi tsi.  
little-while very just and PT-die it(NEUT)  
She came very close to dying.
6. Sava hora ndatu yu juhva tan quitsaha nyico yu tsicá tahvi  
one-half hour PT-wait I some and PT-begin again I walk broken  
(pray)  
I waited for a half an hour and then I began to pray again  
  
yu tsi Nyoo.  
I OBJ God  
to God.
7. Tacan tan quitsaha ixtá tatyi tsi tan nandoto  
thus and PT-begin pull air it(NEUT) and PT-revive  
Then she began to breathe and she revived  
  
tsi inga tsaha.  
it(NEUT) another time  
again.
8. Yacan cuenda s++ xaan cuif yu tsihin ra Nyoo.  
therefore account pretty very feel I with he God  
Therefore I am very happy/pleased with God.

DISTRITO DE JAMILTEPEC

NARRATOR: Bibiana Mendoza García (16 yrs)

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1. Tsa jihna cuil ni catya nahnu yavi.  
NOM first truly just dig they hole  
First of all they dig holes.
2. Tsa nd+h+ catya nahnu yavi can, tsahan tyacu nahnu s+h+n.  
NOM finish dig they hole that then *pat* they post  
When they're finished digging the holes, then they set in the  
(load-bearing) posts.
3. Tsa yaha tyacu nahnu s+h+n can, tsahan jandaa nahnu  
NOM pass ? they post that then raise they  
After they've set the posts in place, then they raise  
  
ticoo jifi vehe can.  
beam head house that  
the roof-beam.
4. Tsa yaha jandaa nahnu ticoo can, quitsaha tyihi nahnu ndava.  
NOM pass PT-raise they beam that begin put-in they pole  
After they've raised the roof-beam, they begin to put up the  
cross-wise poles.
5. Tsa yaha tyihi nahnu ndava can, tsahan can nahnu naha  
NOM Pass PT-put-in they pole that ? ? ? ?  
After they've put up those poles, -----  
  
jifi vehe can.  
head house that  
-----.
6. Tatun tsa nd+h+ y+h+ naha, tsahan quitsaha tyaa  
and-if/when NOM finish is-in small-poles then begin put  
When all the small poles are in place, they begin to put on  
  
nahnu vitsin..  
they banana-leaf  
the banana leaves.
7. Tatun tsa nd+h+ jifi vehe can nyaa vitsin,  
and-if/when NOM finish head house that sit banana-leaf  
And when the roof of the house is covered with banana leaves,  
  
tsahan quitsaha tyihi nahnu naha tsaha vehe.  
then begin put-in they pole foot house  
then they begin to put in the small poles for the wall of the  
house.

8. Tatun            tsa nd+h+ y+h+ naha, tsahan quitsaha tyihi  
and-if/when NOM finish is-in pole then begin put-in  
When all the small poles are in place, then they begin to put  
  
nahnu nyahyu tsaha vehe can.  
they mud foot house that  
the mud on the wall of the house.
9. Tatun            tsa nd+h+ y+h+ nyahyu, tsahan ica vaha nahnu  
and-if/when NOM finish is-in mud then make good they  
And when all the mud is in place, then they make  
  
tsa cundast yuvehe.  
NOM FUT-close door-house  
the door.



1. Tsanaha cuvi xaan yu quitsi yu México tan na  
long-ago want fierce I FUT-come I Mexico and NEG  
For a long time I wanted to come to Mexico City, but I  
  
cuvi maa quitsi yu.  
able EMP FUT-come I  
wasn't able to.
2. Tan cuvi tsa tsinuhu na cuhva yu tan caahán ra tyin  
and be NOM PT-go-back he brother I and say he that  
And then it was that my brother went home and asked if  
  
cua quitsi yu tyin na Cata nas++h+ ixto yu cuuhv  
FUT FUT-come I because she Cata wife uncle I is-sick  
I could come because Cata, the wife of my uncle, was very  
  
xaan na tan tsahan na hospital.  
fierce she and PT-go she hospital  
sick and had gone to the hospital.
3. Tan tahvI nahnu tsi na.  
and PT-break they OBJ she  
And they had operated on her.
4. Tan yacan na cuvi jaha tyinu na tan na cuvi nacatya  
and therefore NEG able FUT-cause work she and NEG able FUT-wash  
And therefore she couldn't do any work or wash  
  
na jahma tan na cuvi javaha na tsa catsi tsa nyihi.  
she cloth and NEG able FUT-make she NOM FUT-eat NOM little(PL)  
clothes or make the children's meals.
5. Tan maa ra Betu ixto yu cuahán ra cua jaha tyinu na  
and EMP he Beto uncle I go he FUT cause work he  
And Beto, my uncle, was going to work,  
  
tan yacan y++ xaan.  
and therefore difficult fierce  
Therefore it was very difficult.
6. Yacan caahán ra tsihin ra cuhva yu.  
therefore talk he with he brother I  
Therefore he talked to my brother.
7. Tan yacan na cuhva yu tsahan ra nda nuu yu tan  
and therefore he brother I PT-go he to town I and  
And therefore my brother went to my town and

caahán ra tsihin jutu yu tun cuhva jutu yu ndatu  
 talk he with father I if FUT-give father I luck/blessing  
 asked my father if he would permit

tša quitsi yu tsihin ra, catyi ra.  
 NOM FUT-come I with he say he  
 me to come with him, he said.

8. Tacan tan tsahan vatsi yu.  
 thus and then come I  
 Then I came.

9. Vaha caahán jutu yu tan nduve naa caahán ra,  
 good talk father I and nothing what talk he  
 My father said it was okay and he didn't say anything against

tsaha ra ndatu tša vatsi yu tsihin ra cuhva yu.  
 PT-give he luck/blessing NOM come I with he brother I  
 it, he permitted me to come with my brother.

10. Tša tsaa yu tsahan tsaa ndi nu iyó  
 NOM PT-arrive I then PT-arrive we(EXC) where exist  
 When I arrived, then we arrived where my brother

ra cuhva yu.  
 he brother I  
 lived.

11. Tani ni tsiyucu ndi can, tsahan cuahán nyico  
 little-bit just PT-be-at we(EXC) there then go again  
 We stayed there just a little while, and then we went

ndi  
 we(EXC)  
 again.

12. Cuahán ra cuhva yu cuandacá ra tsi yu nda nu iyó ra  
 go he brother I go-bring he OBJ I to where exist he  
 My brother took me to where my uncle

Betu, ixto yu.  
 Beto uncle I  
 Beto lived.

13. Tan cuahán nd+h+ tucu ra Tsemu tsihin ndi tyin  
 and go also also he Anselmo with we(EXC) because  
 And Anselmo also went with us because he

iin caa ni vatsi ra Tsemu tsihin ndi.  
 one appear just come he Anselmo with we(EXC)  
 (together)  
 had come with us (to Mexico City).

14. Tan yacan quee jihna ndi nda yuvehe ra  
and therefore PT-leave first we(EXC) from door-house he  
And therefore we first left from the house of  
  
yañi ra Tsemu, tsahan vatsi ndi nu iyó ra  
brother he Anselmo then come we(EXC) where exist he  
Anselmo's brother, then we came to where my brother  
  
cuhva yu.  
brother I  
lived.
15. Tan ican quee ndi tsahan cuahán ndi nda nu  
and there PT-leave we(EXC) then go we(EXC) to where  
And then we left from there and went to where  
  
iyó ra Betu, ixto yu.  
exist he Beto uncle I  
my uncle Beto lived.
16. Tan tsa tsaa ndi ican tsahan nacoa ra  
and NOM PT-arrive we(EXC) there then PT-leave he  
And when we arrived there, then my brother  
  
cuhva yu tsi yu yuvehe ra Betu, ixto yu.  
brother I OBJ I door-house he Beto uncle I  
left me at my uncle Beto's house.
17. Tsahan cuahán nyico ra cuandacá ra tsi ra Tsemu.  
then go again he go-bring he OBJ he Anselmo  
The he went again to take Anselmo.
18. Tacan ni tsahan quita iin vitya, tsa cuvi sauru.  
thus just then PT-come-out one week NOM is Saturday  
Then a week passed, it was Saturday.
19. Tsahan quitsi nyehe ra nu nyif yu, tan nihi xaan  
then PT-come see he where be I and strong fierce  
The he came to see me, and I was very, very  
  
cuuhvi yu.  
be-sick I  
sick.
20. Tan quihin cuehe tsi yu tan yacan nyif maa yu  
and PT-take sickness OBJ I and therefore be EMP I  
And the sickness had laid a hold of me and therefore I was  
  
uni vitya quita cumi vitya.  
three week PT-come-out four week  
(sick) for three weeks, rather four weeks.
21. Tacan ni maa cuuhvi xaan nyico yu.  
thus just EMP be-sick fierce again I  
Thus I was very sick again.

22. ~Nihi xaan tsatsf jini yu tan y+h+ cahni tsi yu.  
strong fierce eat head I and be-inside fever OBJ I  
My head hurt a lot and I had a fever.
23. Tan tsahan tsindaca ra Betu ixto yu tsi yu nda nu  
and then PT-bring he Betu uncle I OBJ I to where  
And then my uncle Betu brought me to where  
  
iyó ra cuhva yu tan na cuñi ca yu cuhun yu.  
exist he brother I and NEG want more I FUT-go I  
my brother lived and I didn't want to go back any more.
24. Tan ican ni ndoo maa yu tan tsahan caahán ra Betu  
and there just stay EMP I and then talk he Betu  
And I just stayed there and then my uncle Betu asked  
  
ixto yu tyin cuhun nyico yu inga tsaha.  
uncle I that FUT-go again I other time  
me to go back again.
25. Jun na cuñi ca yu cuhun yu.  
NEG want more I FUT-go I  
I didn't want to go back again.
26. Tan tsahan nasama ra cuhva yu nu iyó ra.  
and then PT-change he brother I where exist he  
And then my brother moved.
27. Tan tsahan cuahán ndi nda colonia Loma Bonita.  
and then go we(EXC) to colonia Loma Bonita  
And then we went to colonia Loma Bonita.
28. Ican tsicoo nyico ndi, ican nyif maa yu taahan ni  
there PT-be again we(EXC) there be EMP I NUM-MK just  
There we lived, there I was for several  
  
qu+v+.  
day  
days.
29. Tsahan caahán intuhun nahnu tsa iyó yatyin ican  
then talk one-only woman NOM exist near there  
Then a woman who lived nearby said  
  
tyin cuñi nahnu can musu.  
that want woman that servant  
that she wanted a servant.
30. Tacan ni tsahan caahán yu tsihin ra cuhva yu.  
thus just then talk I with he brother I  
Then I talked with my brother.
31. Tsahan caahán ra tyin vaha maa cuhun yu.  
then talk he that good EMP FUT-go I  
Then he said it was okay for me to go.

32. Tsahan cuahán yu yuvehe      ña can.  
 then go I door-house she that  
 Then I went to her house.
33. Jaha tyiñu yu luxu      tsihin ña.  
 cause work I little-bit with she  
 I worked for her for a little while.
34. Tacan ñi tsahan quita      nyico yu cuahán nyico yu nu  
 thus just then PT-come-out again I go again I where  
 Then I left again and went to where  
  
 iyó ra cuhva yu naha ra.  
 exist he brother I PL he  
 my brother's family lived.
35. Tan taahan ñi qu+v+ nyif nyico yu ican.  
 and NUM-MK just day be again I there  
 And I was there again just for a few days.
36. Tsahan tsahan tsinducu      yu tyiñu.  
 then PT-go PT-go-look-for I work  
 Then I went to look for work.
37. Jaha tyiñu nyico yu taahan ña      vitya.  
 cause work again I NUM-MK just-more week  
 I worked again for just a few weeks.
38. Tsahan quita      ñi yu.  
 then PT-come-out just I  
 Then I just left.
39. Tacan ñi ndoo maa yu yuvehe      can nyii taxin yu.  
 thus just stay EMP I door-house that be quiet I  
 Then I just stayed quietly at that house.
40. Tsahan tahan ñi tsi diciembre.  
 then touch just it December  
 Then it was December.
41. Tsahan cuanuhu      ñi yu nda nuu yu.  
 then PT-return just I to town I  
 Then I just returned to my town.

1. Qu+u+ tsa cuahán yu cuaquihín yu visa, juun ra Joaquín  
 day NOM go I go-get I visa PAUSE he Joaquín  
 When I went to get a visa, Joaquín

nacohñi ra tsi yu tyin catyi ra policia tsa nyaá  
 PT-abandon he OBJ I because say he police NOM sit  
 abandoned me because the police

jacuenda can tsihin ra tun ndahá ra visa tsaahnu, tan catyi  
 care-for that with he if carry he visa old and say  
 in charge there asked him if he had an old visa, and he said

ra tyin ndahá ra.  
 he that carry he  
 that he did.

2. Tan yacan caahán ra policia tsihin ra tyin cuhun inga  
 and therefore say he police with he that FUT-go other  
 Therefore the police told him to go to another

ityi nu nyacó ny+u+ tsa ndahá visa tsaahnu.  
 road where are-gathered people NOM carry visa old  
 place where there were people with old visas.

3. Tacan tsahan cuahán ñi ra.  
 thus then go just he  
 Then he just went.

4. ~Na cahan ra tsihin yu, tsahan cuahán ra.  
 NEG PT-talk he with I then go he  
 He didn't talk to me, he went.

5. Tan yuhu ndoo ñi yuhu.  
 and I stay just I  
 And I just stayed.

6. Yuuhvi tsa cuil yu tyin intuhun ña maa yu ndoo  
 afraid NOM truly I because one-only just-more EMP I stay  
 I was really scared because I was all alone

tan ña tsito yu nacaa cua ica yu nu cua cuhun yu can.  
 and NEG know I how FUT FUT-do I where FUT FUT-go I there  
 and I didn't know what to do where I was going there.

7. Tan nyaá intuhun ña nyaá xiin yu juun hermana cuvi ña,  
 and sit one-just she sit side I PAUSE sister is she  
 And there was a Christian woman sitting next to me,

tan tsahan caahán na tsihin yu tyin yoo cuahán tsihin yu.  
and then talk she with I that who go with I  
and then she asked me who was with me.

8. Tan catyf yu tsihin na tyin;  
and say I with she that  
And I said to her:

9. --Yoní yoo cuahán tsihin yu.  
no-one who go with I  
--No one is with me.

10. Tuhun ní maa yu cuahán. cuahán maa ra tsa cuahán tsihin yu  
one just EMP I go go EMP he NOM go with I  
I'm alone, the one who had been going with me

Cuahán maa ra tsa cuahán tsihin yu juun.  
go EMP he NOM go with I PAUSE  
The one who had been going with me left.

11. Nacohní ra tsi yu tyin inga nu nyacó  
PT-abandon he OBJ I because other where are-gathered  
He abandoned me because he went to another place where the

ny+v+ ndahá visa tsaahnu cuahán ra tyin maa ra juun  
people carry visa old go he because EMP he PAUSE  
people are who have old visas because he

tsa iyó visa tsaahnu tsi ra.  
already exist visa old OBJ he  
already has an old visa.

12. Yacan cuahán ra tan nacohní ra tsi yu --catyf yu  
therefore go he and PT-abandon he OBJ I say I  
Therefore he left and abandoned me --I said  
  
tsihin na.  
with she  
to her.

13. Tsahan natyihí ní solitud can nyacó ní  
then PT-REP-put-in they application that sit they  
Then they were sitting there filling out their application

tan na tsito maa ní nacaá ica ní tsihin can.  
and NEG know EMP they how do they with that  
but they didn't know how to do it.

14. Tsahan tsica tuhun ní tsi yu tyin a tsa naqu+hv±  
then PT-ask word they OBJ I that ?-MK already PT-REP-enter  
Then they asked me if my application was already

nuu solitud yu.  
face application I  
filled out.

15. Tan catyf yu tsihin na tyin tsa nd+h+ maa tsa iyó  
and say I with she that NOM all EMP already exist  
And I said to her that it was already  
  
vaha, catyf yu tsihin na.  
good say I with she  
done, I said to her.
16. Tan tsahan tsica tuhun ray++ na tsi yu tyin  
and then PT-ask word husband she OBJ I because  
And then her husband asked me a question because  
  
intuhun pregunta tsa nyaá na cutuñi inñi na.  
one-only question NOM sit NEG understand he  
he didn't understand one of the questions there.
17. Tsahan caahán yu tsihin na cuhva natyihi na.  
then talk I with he manner REP-put-in he  
Then I told him how to fill it out.
18. Tsa natyihi na can.  
already PT-put-in he that  
He filled it out.
19. Tacan ni.  
thus just  
Thus it was.
20. Tsahan iin caa ni cuahán ni tsihin yu.  
then one appear just go they with I  
Then they went together with me.
21. Tan tsahan nyeha nyico yu tsi na Joaquin.  
and then PT-see again I OBJ he Joaquin  
And then I saw Joaquin again.
22. Tsahan caahán na tsihin yu tyin:  
then say he with I that  
Then he said to me:
23. --Na cahan yu tsihin un nani, tsahan catsiyó yu  
NEG PT-talk I with you earlier then PT-depart I  
--I didn't talk with you earlier, I left  
  
tyin maa na policia caahán tsihin yu tyin inga ityi  
because EMP he police say with I that other road  
because the police told me to go to a different  
  
cuhun --catyf na.--  
FUT-go say he  
place --he said.--



24. Yacan cuahán yu tan na cuvi cahan yu tsihin un nafi.  
therefore go I and NEG be-able talk I with you earlier  
Therefore I went and wasn't able to talk to you earlier.
25. Yacan vatsf cahan nyico yu tsihin un ihya tyin  
therefore come FUT-talk again I with you here that  
Therefore I came to talk to you again here so that
- Jaha maa un cuenda nu cucuhun un ican.  
IMP-cause EMP you account where FUT-go-go you there  
you'll pay attention to where you'll be going.
26. Tyin yuhu juun navin ca tsihin un cua cuhun yu tyin  
because I PAUSE is-not more with you FUT FUT-go I because  
Because I'm no longer going with you because
- inga nu cua cuhun yu --catyf na tsihin yu.  
other where FUT FUT-go I say he with I  
I'm going to a different place --he said to me.
27. --Cuahán maa yuhu; cuahán maa intuhun ni yu.  
go EMP I go EMP one-only just I  
--I'll go; I'll go alone.
28. Vaha --catyf yu tsihin na.  
good say I with he  
It's okay --I said to him.
29. Tacan tsahan tsihin ni ican cuahán maa yu.  
thus then with they that go EMP I  
Then I went with them.
30. Tsahan tsaa ni ndi cuahán ni ndi tsitsi  
then PT-arrive just we(EXC) go just we(EXC) inside  
Then we arrived, we went down the
- xahva tsitsi vehe nu yucú ni tsa tsahá visa  
ravine inside house where are-gathered they NOM give visa  
stairs in the building where they are who give the
- can.  
that  
visas.
31. Cuahán ni yu ican tsinyaa yu, nyacú ndi.  
go just I there PT-sit I be we(EXC)  
I went there, I say, we were gathered/sitting.
32. Intuhun intuhun ndi yaha jaha nahnu.  
one-only one-only we(EXC) pass cause they  
They called us one by one.
33. Tan na tsito maa yu, nyehe ni maa yu cuhva icá nahnu.  
and NEG know EMP I see just EMP I manner do they  
And I didn't know, I just saw how they were doing.

34. Nyehe ni maa yu nu cuahán nahnu, nacao caahán nahnu  
 see just EMP I where go they how talk they  
 I just saw where they went, how they were talking  
  
 tsihin ni naha.  
 with they PL  
 to them.
35. Tacan ni tsahan tahan ni tsi tsi yu, tsahan cahan  
 thus just then PT-touch just it OBJ I then PT-talk  
 Then it was my turn, then the lady  
  
 nahnu can tsihin yu tyin yaha ni yu.  
 woman that with I that pass just I  
 told me to pass.
36. Tsahan cuahán yu tsaha yu tutu tsa ndahá yu can tsi nahnu.  
 then go I PT-give I paper NOM carry I that OBJ woman.  
 Then I went, I gave the paper I was carrying to the woman.
37. Tsaha nd+h+ yu pasaporte can.  
 PT-give also I passport that  
 I also gave (her) the passport.
38. Cahvi nahnu can carta tsa ndahá yu.  
 PT-read woman that letter NOM carry I  
 She read the letter that I brought.
39. Nd+h+ cahvi nahnu can.  
 all PT-read woman that  
 She read it all.
40. Tsahan tsicahan nahnu can tsihin inga ray++ tsa nyaá  
 then PT-go-talk woman that with other man NOM sit  
 Then she went to talk to another man who was  
  
 yatyin ni nu nyaá nahnu can.  
 near just where sit woman that  
 near to her.
41. Tacan ni tsahan tsaa nyico nahnu can.  
 thus just then PT-arrive again woman that  
 Then she came back again.
42. Tsahan caahán nahnu can tsihin yu.  
 then talk woman that with I  
 Then she spoke to me.
43. --Vaha maa --catyf nahnu can tsihin yu.  
 good EMP say woman that with I  
 --It's fine --she said to me.

44. Tacan ni cahan nahnu can tsihin yu:  
thus just PT-talk woman that with I  
Then she said to me:
45. --Nda vityin ca cua quitsi quihin nyico un  
until now more FUT FUT-come FUT-take again you  
--Come back later and get
- pasaporte un --catyi nahnu can tsihin yu.  
passport you say woman that with I  
your passport --she said to me.
46. Tacan ni tsahan caahan nahnu can tsihin yu  
thus just then talk woman that with I  
Then she asked me
- tyin a juun caahan vaha yu.  
that ?-MK PAUSE talk good I  
if I spoke Mixtec.
47. Catyi nahnu can, ??a mixteco caahan yu, catyi nahnu can.  
say woman that ?-MK Mixtec talk I say woman that  
She asked if I spoke Mixtec, she asked.
48. Tsahan caahan yu tyin junvin, catyi yu tsihin na.  
then talk I that same say I with she  
Then I told her that I did, I said to her.
49. Tsahan caahan nahnu can tyin na cua cahan ca yu  
then talk woman that that NEG FUT FUT-talk more I  
Then she said that I would no longer speak
- mixteco tyin ingles cua cahan yu, catyi nahnu can  
Mixtec because English FUT FUT-talk I say woman that  
Mixtec because I would be speaking English, she said
- tsihin yu.  
with I  
to me.
50. Tacan ni.  
thus just  
That was it.
51. Tsahan quita ni yu.  
then PT-leave just I  
Then I just left.

SAN JUAN COLORADO MIXTEC  
 DISTRITO DE JAMILTEPEC, OAXACA  
 Narrated by MARIA LORENZO GARCIA (age 50-55)  
 Recorded originally on tape and later  
 transcribed and published 5/83.

XEMBULU TSA CUENDA RA NDUVI SAVI  
 STORY NOM. ABOUT HE PT-BECOME RAIN  
 A STORY ABOUT THE PERSON WHO BECAME THE RAINMAN

1. Vityin cua cahan yu iin xembulu tsa cuenda ra tsicoo  
 now fut speak I one story nom. about he pt-be  
 Now I will tell a story about one who lived  
 tsanaha.  
 long ago  
 long ago.
2. Tyin tsicoo uvi taahan sehe ra, tan tsicá ra naha cuhu.  
 because pt-be two no.-mkr son he and walk he pl woods  
 He had two sons and they went walking in the woods.
3. Tan iin ra tsinduvi ra savi.  
 and one he pt-become he rain  
 And one of them became a rainman/rain god/rain
4. Vatsi ra stqu+ nuhu nay+vt+ ihya, jacuún  
 come he on/over earth/world this cause-descend  
 He comes over the earth and causes it to  
 ra savi.  
 he rain  
 rain.
5. Tan iin ra, ra tsa luhlu can, natsaa ra yatyin ni  
 and one he he nom. little that pt-arrive he near just  
 And the younger one arrived near his  
 yuvehe ra can.  
 door he that  
 home.
6. Tan ican nduxaan ra tsahnu jutú ra naha tsi ra:  
 and that pt-become-angry he old father he pl. obj. he  
 And their old father became angry with him:
7. --??Nacuví tyin nacohñi un tsi yani un? --catyi ra  
 why that pt-abandon you obj. brother you says he  
 "Why did you leave your brother alone?" said the  
 tsahnu can.  
 old that  
 old man.

8. Tan ican cuvĩ tsa mĩ ndatũ ra can sava ityi, qu+hv±  
and that is nom. ? wait he that half road pt-enter  
And that one waited half-way along the road
- xeehe ra.  
hidden he  
in hiding.
9. Tan naquita ra can nu vatsi ra tsañihi can.  
and pt-come-out he that where come he older that  
And he came out from there when the older brother came along.
10. Nyicũn ra, nyicũn ra tsata yañi ra.  
follow he follow he back brother he  
He followed along behind his brother.
11. Tan ican cuvi nu qu+hv± ra tsitsi cuhu, cuahán ra nu  
and that where enter he into woods go he where  
And then he entered the woods to go and
- cua jacuun ra savi.  
fut. cause-come-down he rain  
make it rain.
12. Tan cayucũ uvi tucuaya ityi tan quihin ra.  
and lie two lemon road and pt-take he  
And he picked up two lemons that were lying in the road.
13. Tan qu+hv± ra tsitsi cuhu can.  
and pt-enter he into woods that  
And he entered into those woods.
14. Tan cañi ra nu canyii cava cahnu, tan nanuñã vehe  
and pt-hit he where lay boulder big and pt-open house  
And he hit a big boulder that was there and a house opened up
- cava can.  
boulder that  
in that boulder.
15. Cañi nyico inga ra nanuñã tsi tan qu+hv± ra  
pt-hit again another he pt-open it and pt-enter he  
The other one hit it again and it opened and he entered
- cuahán ra, tan nyaá naa ra tsi ra cuvĩ yañi ra.  
go he and stick-close he obj. he is brother he  
and he stuck closely to his brother.
16. Tan ña nanduvĩ ra savi, ra tacan mĩ cuvĩ ra.  
and neg become he rain he thus just is he  
He's the one who didn't become a rainman; he's just a person.
17. Tan cua nyicun ra nyiso cuenda ra tsi ra.  
and fut-follow he carry account he obj. he  
And he was following him and watching him.

18. Tan nanyehe ra tyin tsa nyaá naa ra tsata ra can,  
and rep-see he that nom. stick-close he back he that  
And then he saw that his brother was on his heels,  
  
tan catyí ra:  
and say he  
and he said,
19. --??Náa tyínu tyin vatsí nd+th+ yoohe, tsa? --catyí  
what work that come also you . man say  
"Why are you coming along too?" he asked  
  
ra tsihin ra can.  
he with he that  
him.
20. Tan catyí ra:  
and says he  
And he said,
21. --Cohon yoohe tyin jutú yo cuxaán ra tyin  
let's-go you because father we(IN) is-angry he because  
"Let's go together because our father is angry at me for  
  
nacuvi nacoñi yu tsi un.  
why pt-abandon I obj. you  
leaving you alone.
22. Tan náa tundoho cua cuvi tsi un ityi tsacuaa xaan tsa  
and what suffering fut be obj. you road night very nom.  
And maybe something bad could happen to you on the road at  
  
nuhu cun --catyí ra tsihin ra.  
return you says he obj he  
night as you're returning," he answered.
23. --Vaha, cohon, coto jat+v+ un tyínu nu  
good let's-go lest fut-cause-be-ruined you work where  
"Okay, let's go, but watch out lest you ruin what I'm doing  
  
cuahán yo ihyá tyin vehe savi cuví tsi.  
go we-inc here because house rain is it  
where we're going, because it's the rainman's house.
24. Cuahán yuhu, tan yoohe nyaa naa nd+th+ un.  
go I and you stick-close also you  
I'm going and you stick close by me.
25. Náa tyínu tava ra savi tsahnu tsi un, jandaa  
what work fut-take-out he rain old obj you imp-cause-rise  
Whatever the old rainman tells you to do, do

tyimu.  
work  
it.

26. Tatu cufi un catsi un tyitya, intuhun ni tsi  
if fut-want you fut-eat you banana one just it  
If you want to eat some bananas, tell just one to

coyo.  
fut-fall  
fall down.

27. Catyi un: "Coyo intuhun cutyi tyin catsi yu tsi un."  
say you fut-fall one fut-ripe that fut-eat I obj you  
Say, 'Drop one ripe one so that I can eat you.'

coto cahan un tsa cuaha tsi tyin ican cuaha tsi cua  
lest fut-speak you nom. many it because that many it fut  
Say that lest you tell many to fall and many

coyo tatu cuaha tsi cua cahan un tuhun.  
fut-fall if many it fut fut-speak you word  
will fall if you tell them to.

28. Yacan tuhun ni tsi ndacan un tan catsi un tsi,  
thus word just it fut-ask you and fut-eat you it  
Therefore ask it for just one to eat,

coto nahni jat+v+ un itsi --catyi yahi ra  
lest nothing fut-cause-ruin you obj-it says brother he  
and watch out that you don't ruin anything" his brother said

sihi na tyin na cuvi tsi ra can.  
with he because neg able obj he that  
to him because he couldn't manage on his own.

29. Tsa nihi ini ra can nacatyf ra can tyin:  
nom. strong ini he that rep-say he that that  
But he was stubborn and he said,

--Coyo yoohe ufi, cumi taahan tyin catsi yu tsi un  
imp-fall you 3 4 num.-mkr because fut-eat I obj you  
"Drop three or four because I'm going to eat you,"

--catyi ra tsihin tyitya.  
say he with banana  
he said to the bananas.

30. Cuaha xaan tyitya canyif jacoyo ra can.  
many very banana are pt-cause-fall he that  
He made lots of bananas fall.

31. Tan catyi ra savi tsihin ra tyin cua jatyiho ra  
and say he rain with he that fut fut-cause-cook he  
And the rainman told him to cook some

ndutyi tyin      cua catsi    ra naha tsa      natsaa      ra naha  
 bean    because fut fut-eat he pl.    already rep-arrive he pl  
 beans for them to eat when they return

tsa vatsi ra s+qu+ nuhu nay+v+, vatsi jacuún      ra naha  
 nom. come he over    earth      come cause-descend he pl.  
 from going over the earth and making it

savi.  
 rain  
 rain.

32. Tan cua tsaa      ra tan cua catsi    ra naha catyi ra savi  
 and fut fut-arrive he and fut fut-eat he pl.    say    he rain  
 And they will return and will eat said the old

tsahnu.  
 old  
 rainman.

33.    Tan tsaha    ra utsa ni    ts+t+ ndutyi tsi ra can.  
          and pt-give he 7      just seed bean    obj he that  
          And he gave him just seven beans.

34. Tan tinyii ra qu+s+ cahnu jini nuhu tan natyihí      ra  
 and pt-put he jug    big    head fire and pt-rep-put-in he  
 And he put a big jug on the fire and put the beans in

itsi.  
 obj-it  
 it.

35. Tan utsa qu+s+ cua naqu+hv+      tsi tyin    ican    tucu  
 and 7      jug    fut fut-rep-enter it because there different  
 And they will enter into seven jugs because they cook very

tyihyó tsi tyin    vehe savi cuví tsi.  
 cook    it because house rain is    it  
 different there because it's the rainman's house.

36. Tsa    intuhun ts+t+ ndutyi iin qu+s+ cuví tsi can.  
 nom. one      seed bean    one jug    is    it that  
 It was one bean per jug.

37. Tan ra can    ra    tsinú ini ra nda    tsinuhu    tsa intuhun  
 and he that neg    believe he until necessary nom. one  
 And he didn't believe just one bean wwould be necessary

ts+t+ ndutyi ihya, tan "yoo    catsi    nyee    yo    cuñi  
 seed bean    here    and we-inc fut-eat strong we-inc fut-want  
 here, and "we'll want to eat a lot"



yo"      cuŋi ra.  
 we-inc think he  
 he thought.

38. Tan quihin ra iin yatsin tsi tan tyiso ra.  
 and pt-take he one gourd it and pt-put he  
 And he took a gourd full (of beans) and put them (on to cook).

39. Tan ican cuvi nu jat+vɛ      ra tyinu tyin quitsaha  
 and there is when pt-cause-ruin he work because pt-begin  
 That that is when he ruined the work because the beans began

ndaá qu+s+ ndutyi tan natahvi ra itsi.  
 rise jug beans and pt-break he obj-it  
 to rise in the jug and he broke it.

40. Natahvi ra nd+h+ tsa utsa qu+s+ tsitu vityin.  
 pt-break he all nom. 7 jug full now  
 He broke all seven of those full jugs now.

41. Tan na nihi ca ra nda cuvi nu cua natyihi ra tsi  
 and neg pt-find more he is where fut fut-put-in he obj  
 And he couldn't find any place to to put them (the  
  
 tsi.  
 it  
 beans).

42. Tan tsinufa ra qu+s+ nahnu nyecú tsa y+h+ vico savi.  
 and pt-open he jug pl-big pl-sit nom. contain cloud rain  
 And he opened the big jugs that contained rain clouds.

43. Tan iin, tan iin savi cua cuun: savi tatyi, savi  
 and one and one rain fut fut-descend rain wind rain  
 And each kind of rain will fall: windy rain, hard

cuatyi, savi nahnu; cuaha nuu maa savi iyó.  
 pieces rain pl-big many kind emp rain exist  
 rain, big rain; there are many kinds of rain.

44. Tacan iyó vico tsi.  
 thus exist cloud it  
 Thus are the rain clouds.

45. Tan nd+h+ cuil nufa ra.  
 and all very pt-open he  
 And he opened all of it.

46. Tan ican cuvi tsitó ra savi tsahnu tyin tsa t+vɛ  
 and there is know he rain old that nom. is-ruined  
 And thus is was that the old rainman knew that things were

tyinu nu nyiŋ ra tsitsi vehe ra savi can.  
 work where is-located he stomach house he rain that  
 ruined in his house where the boy was.

47. Tan nacahan ra savi can.  
and rep-pt-speak he rain that  
And it(he) thundered.
48. Tan numi ŋi quitsi nuhu ra ndaahvi tsa vatsi  
and fast just pt-come back-home he poor nom. come  
And quickly the poor boy came home, the one who had gone
- jacuŋ savi s+qu+ nuhu ŋay+v+ can.  
cause-descend rain over earth that  
to make it rain over the earth.
49. Tan natsaa ra.  
and pt-rep-arrive he  
And he arrived.
50. Tan ican cuvi nu nduxaan tyiŋu tsi ra can.  
and there is where scold work obj he that  
And that's when things got difficult for him.
51. ??Nacuvi cana ra yaŋi ra cuahán tsihin ra?  
why pt-call he brother he go with he  
Why did he call his brother to go with him?
52. Tan jat+v+ ra can vehe savi, catyi ra savi  
and pt-cause-be-ruined he that house rain say he rain  
And he ruined the rainman's house, said the old rainman
- tsahnu tsihin ra tsa nyaá savi can.  
old with he nom. sit rain that  
to the one who had become a rainman.
53. Quitsaha tsacú ra can, tan quinyaa tyiŋu tsi ra.  
pt-begin cry he that and be-taken-away work obj he  
He began to cry and his work was taken away from him.
54. Vatsi nuhu ra s+qu+ nuhu ŋay+v+ ihya nuu cuvi vehe ra.  
come back-home he over earth here where is house he  
He came back from being over the earth to where his house was.
55. Tsacú xaan ra tyin quinyaa tyiŋu tsa tsitó ra  
cry very he because pt-be-taken-away work nom know he  
He cried a lot because the work that he knew had been taken
- can.  
that  
away from him.
56. Tan ra can yuuhvi ra tsa cuvi tsi ra.  
and he that is-afraid he nom is obj he  
And he was afraid because of what had happened to him.

57. Tan iyó intuhun naha cuhva ra nduví tsi sahva.  
and exist one woman sister he become frog  
And he had a sister who could turn into a frog.
58. Tan natuhun tahan ra tsihin na tyin t+v4 tyinu tsa  
and pt-converse together he with her that is-ruined work nom  
And he told her about how the work was ruined
- cuenda ra yaffi ra.  
account he brother he  
because of his brother.
59. --Tsahan ra jat+v4 ra tyinu vehe ra savi, --catyí  
pt-go he pt-cause-be-ruined he work house he rain say  
"He went and ruined the rainman's house," he
- ra tsihin naha cuhva ra.  
he with woman sister he  
said to his sister.
60. Tan naha can catyí na:  
and woman that say she  
And that woman said,
61. --Na cuyuhvi yooho.  
neg fut-be-afraid you  
"Don't be afraid."
62. Tsitó maa yu cuhva cuví.  
know emp I  
I know how to handle this.
63. Vityin cua xatya yooho utsa yoco tyin cua cuatu  
now fut fut-sharpen you 7 lance because fut fut-wait  
Now you'll sharpen seven lances because we're going to wait
- yo tsi ra savi.  
we-inc obj he rain  
for the rainman.
64. Nahni cuví ra; cuví tucu jahá yuhu --catyí naha  
nothing is he able also cause I say woman  
He's nothing great; I can also do things, said that woman
- can tyin sahva nduví na.  
that because frog become she  
because she could become a frog.
65. Tacan tan xatya ra yoco.  
thus and pt-sharpen he lance  
Then he sharpened the lances.

66. Tahan tsi tsa cua quitsi savi tsa cua quitsi naquihin  
 pt-touch it nom fut fut-come rain nom fut fut-come fut-rep-take  
 The time came for the rainman to come when he would get  
 ra tsi ra can.  
 he obj he that  
 him(the boy).
67. Tan cunyea naha can tyin ndoo savi can nuu yoco  
 and pt-manage woman that that stay rain that face lance  
 And the woman managed to get the rainman on the end of the  
 can.  
 that  
 lance.
68. Tan ican cuvɪ nu cahan ndaahvi xaan nyico ra savi tsihin  
 and that is when pt-speak poor very again he rain with  
 Then is when the rainman begged her  
 na, tsa cuenda ra jat+vɪ tyiɲu vehe ra savi can, tan  
 she nom account he pt-cause-ruin work house he rain that, and  
 about how the work at his house was ruined and that  
 nyehé ra tundoho.  
 see he suffering  
 he was suffering.
69. Tan ican catyɪ ra savi can tsihin ra tyin:  
 and there say he rain that with him that  
 Then he said to him(the boy),  
 --Tun tava un tsi yu nuu yoco ihya, cua nacuhva yu  
 if fut-take-out you obj I face lance this fut fut-rep-give I  
 "If you'll take the point of this lance out of me, I'll give  
 tyiɲu nyaa tsi yu ihya tsi un --catyɪ ra savi tsihin ra.  
 work sit obj I this obj you say he rain with he  
 you back this work that I have," the rainman said to him.
70. S++ xaan curɪ ra, tan tava ra tsi ra savi nuu  
 pretty very feel he and pt-take-off he obj he rain face  
 He was happy and he took the rainman off the point of the  
 yoco can, tan naquihin ra tyiɲu tsa nyaa tsi ra can.  
 lance that and pt-took he work nom sit obj he that  
 lance and took over again the work that he had had.
71. Tan quitsaha nandacú ra, tan nanduvɪ ra savi.  
 and pt-begin change he and pt-turn-into he rain  
 And he began to change and he became a rainman.
72. Cuahán ra cuvɪ ra tatyi.  
 go he is he wind  
 He went as the wind.

73. Iyo        xaan tsa janaá                      ra itu        ny+vt.  
surprise very nom cause-disappear he cornfield people  
He violently destroyed people's cornfields.
74. Tan tsahan ra iin nu        canyiif itu        ra ndaahvi ra tsa nyaa  
and pt-go he one place lie cornfield he poor he nom sit  
And he went to a place where there was a cornfield which a  
  
jahá cumi ra itu        can.  
cause care he cornfield that  
poor man was caring for.
75. Nyiif ra tsitsi vehe.  
sit he stomach house  
He was in his house.
76. Canacava savi, canacava tatyí.  
pt-fall rain pt-fall wind  
The rain fell, the wind blew.
77. Tuhun        ra vehe ra can cuahán tsihin ra.  
pt-pull-out he house he that go with he  
He pulled up his house and took it with him.
78. Jas+qu4        xaan ini ra tan ican cuví nu        ndoó s+h+n ní  
cause-play very ini he and there is where stay pole just  
He was enjoying himself and just the  
  
ca tsa nyiso        vehe.  
more nom pt-carry house  
poles that held up the house were left.
79. Tan ican nyaá ra numi nyaá ra s+h+n tan tsahnyá ra.  
and there is he hugging he pole and cut he  
And there he was hugging the pole and cutting (at the wind).
80. Tsahnyá ra tsitsi tatyí tsa yahá.  
cut he stomach wind nom pass  
He was cutting right at the stomach of the passing wind.
81. Tan ican cuví nuu tahan tsi tsitsi ra tatyí tyin maa  
and there is where touch it stomach he wind because emp  
And right in his  
  
maa tsitsi ra tsahnya ra can.  
emp stomach he pt-cut he that  
stomach he hit him.
82. Ican cuví nu        tsind+ht ra tyin        tsihi ra can nuu  
there is where pt-end he because pt-die he that where  
That is where he ended, because he died there where

janaa                      ra itu.  
pt-cause-disappear he cornfield  
he destroyed the cornfield.

83.     Ican cuvf nu        tsind+th± tsi.  
         there is    where pt-end    it  
         This is where the story ends.

SAN JUAN COLORADO MIXTEC  
 DISTRITO DE JAMILTEPEC, OAXACA  
 Narrated by: DANIEL FIDENCIO GARCIA ALAVEZ  
 Originally recorded on tape, later transcribed,  
 edited and published (5/83)

CUENTU RA NDOI TSAVACO  
 story he Tony \*  
 THE STORY OF TONY TSAVACO

1.     Tahan     qu+v+ can tsicoo intuhun naha nafi     na  
       PT-touch day that was     one     woman is-named she  
       Once there was a woman whose name was  
  
       Tindaca.  
       \*\*  
       Tindaca.
2.     Tan iyó     intuhun sehe na     afi     na Ndoi Tsavaco.  
       and exist one     child she is-named he Tony \*  
       And she had     son named Tony Tsavaco.
3.     Ra Ndoi can tava     tyinu tsi qu++ nafi  
       he Tony that PT-take out work OBJ animal is-called  
       That Tony sent the animal called a hummingbird on  
  
       nyoho.  
       hummingbird  
       an errand.
4.     Tsahan t+     tsicahan     t+ tsihin naha tsahnu Tindaca:  
       PT-go it(ANIM) PT-go-talk it with woman old     \*  
       He went to talk to the old woman Tindaca.
5.     --??Nyaá un nana? --catyf t+ tsihin na.  
       sit you ma'am say it with she  
       "Are you home, ma'am?" he asked her.
6.     Tan catyf na tsihin t+:  
       and say she with it  
       And she said to him.
7.     --Nyaá yu --catyf na. --??Náa tyinu? --catyf na  
       sit I say she what work say she  
       "Yes, I'm home," she said. "What do you want?" she asked  
  
       tsihin t+.  
       with it  
       him.
8.     Tan catyf t+     tsihin na:  
       and say it(ANIM) with she  
       And he said to her:

Ndoni Tsavaco

9. --Vatsi yu vatsi cuhva yu tyinu tsi un tyin nat+hv+  
 come I come FUT-give I work OBJ you that FUT-sweep  
 "I've come to give you some work to do, that you sweep  
 un quehe, nat+hv+ un mesa, vatyin ra Ndoni Tsavaco,  
 you patio FUT-sweep you table because he Tony \*\*\*  
 the patio and dust the table because Tony Tsavaco,  
 sehe un cua quitsi nuhu ra --catyf t+ tsihin  
 child you FUT FUT-come back-home he say it(ANIM) with  
 your son is returning/coming back home," he said to  
 na.  
 she  
 her.
10. Tan catyf na:  
 and say she  
 And she said:
11. --~Na nuhú catsi tahan ini yoocho, nyoho tyehe  
 NEG is-inside clear touch innerness you hummingbird shell  
 "You're crazy, humminbird with the  
 yuhu lingui --catyf na tsihin t+.  
 mouth narrow say she with it(ANIM)  
 skinny beak," she said to him.
12. Quihin juhva na ixtu nyif nu  
 PT-take some she loom-machete sit where  
 She grabbed the machete to the loom from where it was next  
 isa na, cañi juhva na nu nyaá t+.  
 loom she PT-hit some she where sit it(ANIM)  
 to her loom and hit the hummingbird where he was.
13. Tan cueta ñi maa tyehe yuhu t+ nañi tan  
 and exactly just emp shell mouth it(ANIM) PT-is-hit and  
 He was hit right on his beak and  
 tahnu tyehe yuhu lihli t+.  
 PT-is-broken shell mouth little it(ANIM)  
 his little beak was broken.
14. Tan tsaa t+ nu nyaá ra Ndoni Tsavaco can,  
 and PT-arrive it(ANIM) where sit he Tony \*\*\* that  
 And he arrive back where Tony Tsavaco was,  
 tsacú tsaa xaan ti+.  
 cry loud very it(ANIM)  
 crying very loudly.
15. Tan catyf ra Ndoni can:  
 and say he Tony that  
 And Tony said:



16. --??Náa tahan un? --catyf ra tsihin t+.  
 what PT-touch you say he with it(ANIM)  
 "What happened to you?" he said to him.
  
17. Tan catyf t+ tsihin ra:  
 and say it(ANIM) with he  
 And he said to him:
  
18. --Taxin yooho, tsa.  
 be-quiet you man(D.A.)  
 "Be quiet, man.
  
19. Maa un tava tyinu tsi yu cuhun yu nu nyaa s+h+ un  
 emp you PT-take work OBJ I FUT-go I where sit mother you  
 You sent me to go where you mother is  
  
 tan vityin tyehe yuhu yu tsahnu na --catyf t+ tsihin  
 and now shell mouth I PT-break she say it(ANIM) with  
 and now she's broken my beak," he said to  
  
 ra.  
 he  
 him.
  
20. --Taxin ni, na vacu un, cuaahan cua quihin  
 be-quiet just NEG IMP-cry you IMP-go FUT FUT-take  
 "Quiet down, don't cry, go get a  
  
 inu ndicaha tsityi nyaá can.  
 thorn palm ripe sit there  
 a mature palm thorn that's over there.
  
21. Cuhva un tsi yu tan nyehe yo --catyf ra  
 IMP-give you OBJ I and FUT-see we(inc) say he  
 Bring it to me and we'll see (about your problem)," he said  
  
 tsihin qu+t+ cuvf nyoho can.  
 with animal is hummingbird that  
 to that hummingbird.
  
22. Tsacó xaan t+ tan tsiquihin t+ inu can.  
 cry very it(ANIM) and PT-go-take it(ANIM) thorn that  
 He was crying a lot as he went to get that thorn.
  
23. Tacan tan tsaa t+ tsihin inu can.  
 thus and PT-arrive it(ANIM) with thorn that  
 Then he arrived back with it.
  
24. Tsaha t+ inu can tsi ra.  
 PT-give it(ANIM) thorn that OBJ he  
 He gave it to him.
  
25. Tan catyf ra:  
 and say he

And he said:

--??Náa yuhu un tsi yu? --catyf ra.  
what mouth you OBJ I say he  
"Give me/Let me see your mouth," he said.

26. Natuhva t+ nuu ra quihin ra inu can  
PT-approach it(ANIM) face he PT-take he thorn that  
He went up to Tony who took the thorn

tyaxin ra yuhu t+.  
PT-stick-in he mouth it(ANIM)  
and stuck it in his mouth.

27. Tan catyf ra tsihin t+:  
and say he with it(ANIM)  
And he said to him:

28. --Vityin tsa nduvaha yuhu cun tyin.  
now already PT-is-repaired mouth you now  
"Now your mouth is okay.

29. Cuaahan jihna nu nyaá ita can, coho cun nduxi  
IMP-go first where sit flower that IMP-drink you honey  
Go over there where that flower is, and drink some

ita can, tatun cuvi --catyf ra tsihin t+.  
flower that if able say he with it(ANIM)  
of the nectar if you can," he said to him.

30. Tan tsahan t+ iin nu nyaá ita, tyaxin  
and PT-go it(ANIM) one where sit flower PT-stick-in  
And the bird went over to a flower and stuck

t+ tyehe yuhu t+ nu ita can.  
it(ANIM) shell mouth it(ANIM) where flower that  
its beak into it.

31. Tan catyf t+ tsihin ra:  
and say it(ANIM) with he  
And he said to him:

32. --!!Vaha xaan cuvf! --catyf t+ tsihin ra.  
good very able say it(ANIM) with he  
"It works great!" he said to him.

33. --Nyehe yoocho jin, tan tsacu tucu yoocho,  
IMP-see you man(D.A.) and PT-cry also you  
"Look, man, (how you're okay) and you were crying,

nyoho lihli.  
hummingbird little  
you little hummingbird.

34. Vaha ni maa vityin, inga tucu ra cua cuhun tyinu tyin

Ndoni Tsavaco

good just emp now        another also he FUT FUT-go work now  
That's enough now, I'll send another on an errand now,"

--catyi ra tsihin t+.  
say he with it  
he said to him.

35. Tacan tan tava        ra Ndoni Tsavaco tyinu tsi qu+t+ can:  
thus and PT-take-out he Tony \*\*\* work OBJ animal that  
Then Tony Tsavaco gave an errand to another animal:

36. --Yoohe ra nafi        xinda    cuitsin, tsa,        naha        jihna  
you he is-called grackle white man(D.A.) IMP-come first  
"Come here white grackle

tyin    cuhun un    tyinu tsi yu --catyi ra Ndoni Tsavaco  
because FUT-go you work OBJ I say he Tony \*\*\*  
because you're going on an errand for me," said Tony Tsavaco

tsihin qu+t+    cuvi xinda    can.  
with animal is grackle than  
to that grackle.

37. Tan tsaa        t+.  
and PT-arrive it(ANIM)  
And it came.

38. --Cuaahan cua cahan    tsihin s+h+    yu tyin na    ica  
IMP-go FUT FUT-go with mother I that hort. FUT-make  
"Go tell my mother to

vaha na vehe.  
good she house  
clean up the house.

39. Nat+hv+    na quehe na    tyaa    vaha na mesa, na  
FUT-sweep she patio hort. FUT-put good she table hort.  
She should sweep the patio, fix up the table,

tyaa    vaha na tyayu, nacuhva na mesa, nat+hv+    na  
FUT-put good she chair FUT-dust she table FUT-sweep she  
arrange the chairs, dust the table, sweep the

tsitsi vehe tyin    nyaa    cua quitsi    nuhu        ra Ndoni  
stomach house because purpose FUT FUT-come back-home he Tony  
house because 'Tony Tsavaco, your son is planning to

Tsavaco sehe un, catyi    un tsihin na --catyi ra  
\*\*\* child you IMP-say you with she say he  
return home' say to her," said

Ndoni Tsavaco tsihin t+.  
Tony \*\*\* with it(ANIM)  
Tony Tsavaco to him.

Ndoni Tsavaco

40. --Vaha --catyi t+.  
good say it(ANIM)  
"Okay," he said.
41. Tacan tan cuahan t+ tyinu.  
thus and go it(ANIM) work  
Then he went on the errand.
42. Tsaa t+ tan catyi t+, tsaa t+:  
PT-arrive it(ANIM) and say it(ANIM) PT-arrive it(ANIM)  
He arrived and said:
43. --??Nyaá un, nana? --catyi t+.  
sit you ma'm say it(ANIM)  
"Are you here, ma'm?" he said.
44. --Nyaá yu --catyi na tsihin t+.  
sit I say she with it(ANIM)  
"Yes, I'm here," she said.
45. --Junvin tyinu vatsi yu.  
same work come I  
"I've come on an errand.
46. Nacumi tsi un nu vatsi yu Jaha Ndoni, sehe un.  
greeting OBJ you where come I PT-cause Tony child you  
I'm bringing you greetings from you son Tony.
47. Na ica vaha un vehe.  
hort. FUT-make good you house  
You need to get the house ready.
48. Na ica vaha un mesa, tyayu tyin cua quitsi  
hort. FUT-make good you table chair because FUT FUT-come  
You need to fix up the table and chairs because
- nuhu ra Ndoni, sehe un --catyi na xinda cuitsin  
come-home he Tony child you say he grackle white  
you son Tony is coming back," the white grackle said
- tsihin na tsahnu Tindaca can.  
with she old \*\*\* that  
to the old Tindaca.
49. Tan na tsahnu can na nuhó ca ini na tsi  
and she old that NEG is-inside more innerness she OBJ  
But the old woman no longer remembered
- ra Ndoni can tun iyó ra.  
he Tony that if exist he  
him (or knew) if he even existed.
50. Nyii qu+s+ ndutyi tyisó.  
sit pot bean is-boiling  
A pot of beans was there boiling.

Ndoni Tsavaco

51. Tan catyi na tsahnu can:  
and say she old that  
And the old woman said:
52. --!!Tyehen cuvi tucu tyin!  
thus is again now  
"Here we go again!"
53. ~Na nuhó catsi tahan ini yooho, xinda tsaha  
NEG is-inside clear touch innerness you grackle foot  
You're crazy, you skinny-footed
- linqui --catyi na.  
narrow say she  
grackle," she said.
54. Tan nduvita na quihin juhva na iin ticas+  
and PT-stand-up she PT-take some she one gourd-spoon  
Then she stood up and took a spoon
- ndutya ndutyi, tyoso juhva na tsata qu+t+ cuvi xinda  
water bean PT-pour some she back animal is grackle  
full of bean broth over the back of the grackle.
- can.  
that
55. Nd+h+ cuvi t+ tyii ndutya can.  
all very it(ANIM) PT-wet water that  
That broth got him all wet.
56. Tacan tan cuahán t+ cuanuhó t+ nu nyaá  
thus and go it(ANIM) return-home it(ANIM) where sit  
Then he returned back to where
57. na Ndoni Tsavaco.  
he Tony \*\*\*  
Tony Tsavaco was.
58. Tsaa t+ catyi t+ tsihin na:  
PT-arrive it(ANIM) say it(ANIM) with he  
He arrived and said to him:
59. --Jihna tsa ica s+h+ un tsihin yu --catyi t+,  
IMP-look nom. PT-make mother you with I say it(ANIM)  
"Look at what your mother did to me," he said
- tsaa juhva t+, nduxaán t+ cuvi.  
PT-arrive some it(ANIM) become-angry it(ANIM) is  
having arrived and being angry.
60. Tan catyi na Ndoni tsihin t+:  
and say he Tony with it(ANIM)

And Tony said to him:

61. --??Náa ica      na tsihin un tyin?  
       what PT-make she with you now  
       "What did she do to you now?"
62. --Ndutya ndutyi tyoso    na tsi yo, xin --catyi t+.  
       water bean PT-pour she OBJ I man say it(ANIM)  
       "She poured bean broth on me, man," he said.
63. --Vaha maa, xin, tyin tuun cun cuvi tyin --catyi ra  
       good emp man that black you is now say he  
       "It's okay that you're black now," he said
- tsihin t+.  
       with it(ANIM)  
       to him.
64. --Ndas+ xaan caá      yu cuvi, xin --catyi t+.  
       ugly very appear I is man say it(ANIM)  
       "I look really ugly, man," he said.
65. --Vaha maa.  
       good emp  
       "It's okay.
66. Catyi tsi      tyin xinda cuvi un.  
       say it(neut) that grackle is you  
       You're a grackle.
67. Cuhva tsa caa      maa un, cuitsin maa un tan na vaha  
       manner nom. PT-appear emp you white emp you and NEG good  
       The way you looked before, all white, that wasn't good
- tacan tyin    na caa      un tacaa      xinda --tacan  
       thus because NEG PT-appear you like-appear grackle thus  
       because you didn't look like a grackle,"
- catyi ra Ndoni Tsavaco tsihin t+.  
       say he Tony \*\*\* with it(ANIM)  
       Tony Tsavaco said to him.
68. --Vityin caá      un tacaa      xinda vityin --catyi ra.  
       now appear you like-appear grackle now say he  
       "Now you look like a grackle," he said.
69. Tan qu+v+ can cuitsin t+      catyi tuhun catyi cuentu  
       and day that white it(ANIM) say word say story  
       And before that he was white so the story goes
- tsanaha.  
       long-ago  
       of long ago.

*Typist - pull all numbered sentences to left margin, then put the glosses under. (separate glosses from idiom list, then pull down the idiom)*

XEMBULU CUENDA RA CAHYI YUHVA  
STORY ABOUT HE DYES THREAD

①

Tsicoo quvt+ tsicoo intuhun ra tsicá ndutya  
pt-be day pt-be one he walks water

ñuhu. ② Intuhun ñi maa ra tuhva ra tsicá ndutya ñuhu  
earth one-word only emp. he is accustomed he walks water earth

tsihin yuhva ñastt+ ra. ③ Tan vaha xaan ñi maa tsicá  
with thread wife he and good very only emp walks

maa ra tsihin yuhva ñastt+ maa ra. ④ Tan vaha xaan  
emp he with thread wife emp he and good very

cahyt yuhva maa ña. ⑤ Ñahñi tundoho tuhva  
dyes thread emp her none nom-be-punished was-accustomed

ra taahán. ⑥ Tan tsaha cuahán maa ñayvt+ cua ndaca  
he touches and began go emp people fut carry

ñi yuhva tsi ra nda yuvehe ra, tyin tsa tsitó  
only thread obj he until door he because already know

ñi tyin tuhva ra tsicá ra ndutya ñuhu.  
they that accustomed he walks he water earth

⑦ Tan cuvi tsi tsaha ñaha ra, tyin tsicoo  
and is obj woman he because pt-be

intuhun ñaha ra. ⑧ Tan tsahan ña tsicahan ña yuvehe ra  
one-word woman he and went she pt-talk she door he

tyin cuñi xaan ña cahyt yuhva ña. ⑨ Tan yonñi  
because wants very she will-dye thread she and no-one

cuhun tyinñu ña, catyi ña tsihin ra. ⑩ Tacan tan  
will-go errand she says she with he thus and

catyi ra:  
says he

--Cuhun maa yu tsihin yuhva un --catyi ra.  
will-go emp I with thread you says he

⑪ --Vaha --catyi ña.  
good says she

⑫ Tsindaca ña yuhva ña yuvehe ra. ⑬ Tan naquihin  
pt-bring she thread she house he and kept

cuenda ra.  
account he

(14) --Vaha, cua cuhun maa yu --catyí ra tsihin na.  
good fut will-go emp I says he with she

(15) Tsahan ityaan cuahán ra. (16) Tsica ra uvi quívt,  
went tomorrow go he walked he two day

tsica ra, tan tsaa ra nda ndutya nuhu. (17) Tsaa ra,  
walked he and arrived he unto water earth arrived he

tan quíhvú ra cuahán ra nu iyó tijinda ican. (18) Tucu  
and entered he go he where is shellfish there different

caá ican tyin yuuhví yo cuhun yo tyin ndutya nuhu  
appears there that are-afraid we will-go we because water earth

cuví ican. (19) Yacan nyaá ra cahyí ra yuhva tsata yuu  
is there there sit he dye he thread back-of rock

nu ini tijinda ican. (20) Tan sana ini ra tan quítsi  
where were-attached shellfish those and suddenly he and came

ndutya nuhu tsicani tsi nda cuanda siquí yuu ndacan.  
water earth pt-hit obj until until top-of rock there

(21) Quihin tsi tsi ra cuahán ra tyin ndutya ican ndutya  
took it obj he go he because water that water

nyityi cuví tsi. (22) Tandaha tsi tsi ra cuahán ra sava  
clever is it pushed it obj he go he 1/2

mahnu ndutya ican. (23) Tan cahnu xaan cava canyí nu  
middle water that and big very boulder is lying where

tsatsí ra cuví ndoso. (24) Tan naha ican naha vaha  
eat he are giant/magician and woman there woman good

cuví na. (25) Tan naha tsahnu cuví tucu na can  
is she and woman adult/old is also she that

tyin naha jacatsí tsi ndoso cuví naha can.  
because woman cause-eat obj magician is woman that

(26) Yacan ndoo ra nyíí ra ican.  
there stayed he is he that

(27) --Vityin cuaahan ityi tsata, cuaahan inga  
now go road back go another

cuartu. (28) Tan na cunyaa un ihya tyin tsa cua quítsi ra  
room and neg sit you here because already fut will-come he

cua catsi ixta --catyí na.  
fut will-eat tortillas says she



(29) --Vaha --catyí ra.  
good says he

(30) --Tun tsaa intuhun nayiví vatsí ndaca ixta  
if/when arrived one-word person comes carries tortilla

catsi un, a ixta ndahá ni, a tyaca ndahá  
will-eat you quest. tortilla carry they quest fish carry

ni; catsi yooho. (30) Coto nahni cahan un naa cahan un,  
they will-eat you lest none will-talk you what will-talk you

coto nahni ndaca un nítí --catyí ra.  
lest none bring you salt says she

(31) --Vaha --catyí ra.  
good says he

(32) Tsaha cuahán ra. (33) Naa tsa cuó tucu tsi ra ican?  
then go he what nom. is also obj he that

(34) Ña cuvi catsi ra.  
neg able will-eat he

(35) Tahan tsi hora catsi ra naha ra tan tsaa ra  
touched obj hour will-eat he pl he and arrived he

naha. (36) Catyí ra naha:  
pl says he pl

(37) --¿Naa xico caná? (38) Xico ra nayiví caná.  
what smell sprouts smell he person sprouts

(39) --Cuní ni maa ndo, nahni ra nayiví  
think only emp you none he person  
iyó ihya. (40) Ñavi nu cuvi quitsi ra nuu  
is/lives here is-not where can will-come he town

nayiví cuvi ihya --catyí ra.  
person is here says she

(41) --Vaha --catyí ra naha, quihví ra naha nu mesa.  
good says he pl entered he pl where table

(42) Tan cua ndacá inga musu ixta catsi rayí ican  
and fut carries another servant tortilla will-eat man that

tshin tyaca ican. (43) Nducó ra cuhva catsi ra. (44) Ña  
with fish that looks-for he way will-eat he neg

cuví tyin tyaca ythí cuví tí. (45) Nacahan ra:  
can because fish raw is it(anim) rep-talk he

(46) --¿A nduve luxi pii nítí, nana? --catyí ra.  
quest none little-bit extremely-little salt woman says he

(47) Yacan cuvi can caahán ra naha ra tyin:  
thus is that talks he pl he because

--Xico ra nay+v+ tsicavá --catyi ra naha ra.  
smell he person pt-sprouts says he pl he

(48) --Catiyi yuhu tyin navi --catyi na-- cufi ni maa  
say I that is-not says she think only emp

ndo --catyi na.  
you(pl) says she

(49) --Vaha --catyi ra naha, ndoo ra naha tyinu.  
good say he pl stay he pl work

(50) Tacan tan tsicun ra nyif ra ican.  
thus and stuck he is he that

(51) Tan cuxaan naha can tsi ra inga hora. (52) Tan catyi  
and vb-fierce woman that obj he another hour and says

na:  
she

--Vityin coto un tyin na vaha tsa nacuvi un  
now will-know you that neg good that did you

tsihin yu, tyin ndaha tyinu yu, quiti jana yu, ndithi  
with I because hand work I animal domestic I all

cuii tsi tyaahyu jaha un. (53) ini xaan tyaahyu ti tsa  
very it spoiled cause you smelly very spoiled it(anim) that

catyi yuhva naha can, tan cuahán un cua cuhvi nyaa un  
said thread woman that and go you fut rub you

tsi ti. (54) Yacan cuó tsatyin tyaahyu ti. (55) Coto  
obj it(anim) therefore is because spoiled it(anim) will-know

vaha un tyin ihya cundthi un ihya cuvi un; cua catsi  
good you that here will-end you here will-die you fut will-eat

ra ndoso tsi un tyaan --catyi na.  
he magician obj you tomorrow says she

(56) Catsaha tsacú na. (57) Tan catyi na tyin:  
began cry he and says she that

(58) --Na vacu un. (59) Vityin na cua cundaahvi ini yu  
neg cry you now neg fut vb-poor I

tsi un inga tsaha, na quitsi ca un tsihin yuhva naha  
obj you another time neg come more you with thread woman

ican ihya --catyi na.  
that here says she

(60) --Vaha --catyi na.  
good says he

(61) --Ihya nicanyii tyaan cua tava yu tsi un nda  
here sun tomorrow fut take-out I obj. you to

nuhu ityi --catyi na.  
earth dry says she

(62) --Vaha --catyi na.  
good says he

(63) --Tan ityaan tyehen cuhva ihya hora tyaan tan cua  
and tomorrow thus manner this hour tomorrow and fut

catyin uni taahan tsaha, soco na cahan un. (64) Taxin  
roar three no. mkr time but neg imp-talk you be-quiet(imp)

ni cunyaa un tun nyehé un tsa tsaa tsa cuvi  
just sit-imp you if see you already pt-arrive nom. is

coo. (65) Junvin tsi cuó tsa cundaha tsi un nuhu ityi.  
serpent same obj. is nom. fut-come-bring obj. you earth dry

(66) Cuhva tsa tsaa ni t+ cua cañi t+ tsi  
manner nom. pt-arrive just it(anim) fut hit it(anim) obj.

t+ tsata cava cahnu ican, tunú t+ tsa vixin  
it(anim) back boulder big that wiggle it(anim) nom. warm

tyin tuhva t+ tunú tsa vixin tun tsa nyaá  
because accustomed it(anim) wiggle nom. warm if/when nom. is

nicanyii --catyi na.  
sun says she

(67) Tyehen hora tyaan catyin vatsi nuhu nicanyii,  
thus hour next day pt-roar come earth sun

catyin vatsi ndiñi coo cuhva tsaha tsi cuhva  
pt-roar come all serpent manner pt-give obj. manner

cañi juhva t+ tsi t+ tsata cava cahnu can  
pt-hit some it(anim) obj. it(anim) back boulder big that

nu vixin tsata yuu ican.  
where warn back rock that

(68) Tan yacan cuenda tsatyin ndava ra tsicunyaa ra  
and thus account because pt-jump he pt-sit he

tsata jucun t+. (69) Ythf ndaha juhva ra ndtquit t+.  
back neck it(anim) is-in hand some he horn it(anim)

(70) Cami jihni t+ tsi ra nda cuanda nu nuhu ityi  
pt-hit forcibly it(anim) obj. he until when where earth dry

cuahán ra. (71) Taxín mi canyil ra. (72) Na candá ra. (73) Tacan tan  
go he is-quiet just lay he neg move he thus and

nyeha t+ tyin na candá ra, canyil ra. (74) Tsahan cuahán  
pt-see it(anim) that neg move he lay he then go

nyico t+ ityi quitsi t+.  
again it(anim) road pt-come it(anim)

(75) Tacan tan quita ra vatsi nuhu ra cuee cuee ni,  
thus and pt-leave he come back he slow slow just

vatsi nuhu ra, catyi cuentu.  
come back he says story

(76) Tsito ra tyin na vaha tsa nacuu ra. (77) Tyahyu  
pt-know he that neg good nom. pt-do he pt-rot

tijinda jaha ra tyin cuhvi nyaa ra yuhva naha ican,  
mejillones pt-cause he because pt-rub he thread woman that

catyi tuhun.  
says word

*see free translation  
attached*

Abstract

# THE BUZZARD & THE TURTLE

Lencho

Tsicoo iin ra nañi quit̃i cuvi tyandoo catyi maa yo tsihin quit̃i  
was one he call animal is turtle say emp we(in) with anim  
There was an animal that we call a turtle

tsa iyo ñuu ihya. Quit̃i tsa cahan ñayiṽi s̃iin, tsa nañi  
that is town this animal that talk people different that call  
in ~~the~~ this town. The animal that the mestizos call

tortuga, quit̃i can nañi tyandoo. Ta tsi coo iin <sup>b</sup>tiempu nuu quitsi  
turtle animal that called turtle and past is one time where came  
the tortuga, is the animal we call the tyandoo. There was a time long

tsi tsa nañ<sup>a</sup>ha, ta nacuú t̃i, nacuú t̃i ta samá t̃i tsa cuví  
it *nom.* long<sup>time</sup> and *make* anim *make* anim and build anim what is  
ago when the animal worked. He worked and built his

vehe t̃i, tsa cuví nu cua coo t̃i. Tyin sama t̃i yuu, yuu  
house it that is where will live it because build it stones stones  
house where he would live. He built it with stones, little

nyihi. Samá t̃i yuu nyihi nacuú t̃i. Ta tsa sucun ñi nyaa'  
little(pl) build anim stones little *make* anim and already tall just sit  
stones. He built with little stones. And already those little stones

yuu nyihi natyihí tahan t̃i. Tsicá iñi maa t̃i vatyin cunye  
stones little put-in(rep) touch anim think emp anim that endure  
that he had put together reached up high. He thought that he would endure.

maa t̃i. Tacan tacan ñi, tacan tacan ñi tyiso' tahan t̃i yuu, yuu  
emp anim just just only just just <sup>only</sup>lay-on-top-of touch anim stone, stone  
Just like that, just like that he put the little stones together.

nyihi.  
little

No 41 Ta cuee ~~ti~~ cuee ñi ta cua quita maa ti nda nu cu<sup>u</sup>  
and slow just slow just and will leave emp anim to/until where is  
And slowly, slowly he would come out to where heaven is.

gloria. Cuñi<sup>í</sup> xaan ti tsa coto ti gloria. Naa<sup>u</sup> caa iyo<sup>o</sup>  
heaven want very animal that know animal heaven ~~what~~ <sup>how</sup> appear is  
He wanted very much to see heaven. He wanted to know what

gloria, cuñi<sup>í</sup> ti ta cuhva i<sup>a</sup>can ta vityin a ñi ~~cha~~ <sup>ti</sup>quin ti  
heaven want anim and way that and now ? just put/lay down animal  
heaven is. And that way now he laid down the

yuu nyihi tsa sucun ñi ~~nyaa~~ <sup>already</sup> edificio luhlu jahá ti. Ta  
stone little ~~that~~ <sup>already</sup> tall just ~~rise~~ <sup>rise</sup> building small made anim and  
little stones and already the little building that he made was tall.

itañi ca cuu tsi, <sup>a</sup> tseñi cuú tsi, tsa cua cuaa cuú tsi,  
~~later~~ more is it or afternoon was it already will darken it  
After a little while or in the afternoon it was already getting dark,

ñahñi ca ti nyii<sup>í</sup>. Ta ñi quita ~~quit~~ <sup>past</sup>ti ra nañi, ~~nañi~~ nditsii.  
none more animal sit and <sup>past</sup> leave animal he called ~~called~~ buzzard  
he wasn't there anymore. And the animal called the buzzard came out.

Cu <sup>u</sup>siqui<sup>í</sup> iñi nditsii ~~nyehé~~ <sup>nyehé</sup> ti vehe ra tyandoo. Ñi cu <sup>u</sup>  
vb-izer amused buzzard see anim house he turtle <sup>past</sup> vb-izer  
The buzzard was amused to see the house of the turtle.

quiñi iñi ra nditsii ~~nyehé~~ <sup>nyehé</sup> can quit<sup>i</sup>ti cuú nditsii can nyehé ti vehe  
<sup>ugly</sup> <sup>iñi</sup> he buzzard that animal is buzzard that see animal house  
The buzzard was disgusted to see the turtle's house

ra tyandoo ~~nyehé~~ <sup>nyehé</sup> ña ndoo<sup>o</sup> maa nyaá vehe ra ~~nyehé~~ <sup>nyehé</sup> javaha ra cuú tyandoo.  
he turtle because neg straight emp sit house he made he is turtle  
because it wasn't at all straight, the house that he made.

p. 3-Buzzard & turtle

Ta ñi tandahñi ra cuví nditsii can yuu nyihi nu tyihi tahan tì.  
and <sup>past</sup> push he is buzzard that stone little where put-in touch anim  
And that buzzard pushed the little stones where they were put together.

Ndihì cuui yuu can tanì, ndihì maa tsi tanì. Ta tsaa  
all very stone that be-torn down all emp it be-torn down and arrived  
Every one of those stones were torn down, every bit of it was torn down.

nyico ra tyandoo ityaan. Inga ityaan cuu tsi ñi tsaa quitì cuu  
again he turtle next day another next day is <sup>past</sup> arrive animal is  
The next day the turtle arrived again. The next day it was that the

tyandoo can. Ta quitsaha nyico tì tyihí tahan tì. Quitsaha nyico  
turtle that and begin again animal put-in touch anim. begin again  
turtle arrived. And he began to build again. He began again to

tì samá tì yuu nu cua cuvi, cua ndaa tì. Ta inga nyico  
anim build anim stone where will be will raise anim and another again  
build the stones where he would go up. And another day he again

ityaan tsaa tì tsa tanì nyico tucu. Tacan ñi, tacan ñi.  
next day arrive anim be-torn down again again like just like just  
arrived and it was torn down again. Just like that it was.

No 91 Ta cuví ña cunditsá iñi tì tsa javahá tì cuhva can, ta ñi  
and <sup>be-able</sup> neg <sup>be-true-iñi-ed</sup> anim make anim way that and <sup>past</sup>  
And he couldn't go along with ~~to~~ work<sup>ing</sup> like that and he

nducu tì cuhva.  
look-for anim way  
looked for the way.

-iNa<sup>a</sup> yoso caá xaan tsa tyehen caá iyó xaan tundo<sup>a</sup>ho tãhán  
what how appear very thus appear is very suffering touch  
How can it possibly be that thus there is much suffering

p. 4-Buzzard & Turtle

yo tsihin vehe yo? Cuaha xaan tundoho nacuí yo samá yo vehe yo.  
we(in) with house we much very suffering *make* we build we house we  
for us with our house? There is much suffering building our house.

Ta taní xaan vehe yo. ¿Yoo ra tsa cuí tsa javahá tusiqui iñi  
and torn-down very house we Who he that is *nom* make nom-izer--fun  
And it keeps getting torn down. Who is it that's making fun

tsi yo? --cuñí quití cuí tyandoo nyehé tí vehe tí tsa ndihí tucu  
obj us(in) think animal is turtle see anim house animal all again  
of us? --thought the turtle when he saw his house that was again

taní. Ta cuee, ~~cuí~~ cuee ñi cuví, ta quita quiví nyíí tí nacuí  
torn-down and slow just slow just *is* and leave day sit/be anim *make*  
torn down. And gradually the day came when he was there

tí ta tsaa ra cuí nditsii. Ta catyí ra:  
anim and arrive he is buzzard and say he  
when the buzzard arrived. And he said:

--Hombre, hombre, ¿naa tyiñu javahá xaa<sup>n un</sup>? --catyí ra. --¿Naa  
man man what work do very-you say he what  
--Hey, man, what are you doing? --he said. What are you working at

javaha xaa<sup>n un</sup>? ~~tyin~~ tyin tacan ñi nacuí xaa<sup>n un</sup> --catyí ra.  
do very-you because like just *make* very-you say he  
so hard? Just like that you are doing --he said.

--¿Atu y<sup>o</sup>ho tsaní vehe yu? Y<sup>o</sup>ho ra cuví nditsii, ¿Atu y<sup>o</sup>ho  
?-mk you tear-down house my you he is buzzard, ?-mk you  
--Are you the one who's been tearing down my house? You, buzzard,

tsaní vehe yu, ta ña tsitó yu? ¿Atu tsitó cun naa tundoho  
tear down house my and neg know I ?-mk know you what suffering  
are you the one tearing down my house ~~na~~ without my knowing? Do you



tsiñú vehe ya? Cuaha tundoho nacuí yu ra ndahvi ~~matyin~~ yuhu ña  
was build house this much suffering make I he poor because I neg  
know what suffering it was to build this house? Poor me,

cuví caca nyityi yu. Ta ña cuví nduvita nyityi yu, ta jandaa  
can walk <sup>upright</sup> I and neg can get up <sup>upright</sup> I and caus-rise  
I can't walk ~~fast~~. And I can't get up ~~fast~~, and build the

yu yuu. ¿Ta naa <sup>how</sup> cuví tyin tacan caá nacuví cun tsihin vehe yu?  
I stones and ~~what~~ <sup>how</sup> now like appear <sup>make-do</sup> you with house I  
stones up high. And what is it now that you've done with my house?

--catyí ra cuú tyandoo tsihin ra cuú nditsii.  
said he is turtle with he is buzzard.  
--said the turtle to the buzzard.

Ta catyí ra:  
and said he  
And he said:

--Ndahviun, tsaa, ~~matyin~~ ndahvi iñiun xaan nacuí cun. Tsitó  
poor-you <sup>man/hombre</sup> because poor iñi-you very make you know  
--Poor you, <sup>man</sup>,

yo naa quiví naajava tiembu cu nacuu cun, ta cua quita cuhva tsa  
we(in) what day how-much time make you and will leave way that  
Who knows how long you'd have to work and that before it'd come out

tsicá iñiun. ¿A quita tsi, a ña quita tsi, soco ndahvi xaan. Vaha  
think-you ?-mk leave or neg leave but poor very good  
like you want. Would it come out or not, but regardless it'd be very poor.

ca jañaun. Yuhu tyito xaan tsicá yu tsiñyehe yu nu cuú gloria.  
more leave-it-you I often very walk I past see I where is heaven  
It's better you forget the whole thing. I have often gone to see heaven.

p. 6-Buzzard & Turtle

Tuhva yuhu tsi nyehē. Ta y<sup>o</sup>ho tu tsatyin quitsi cuhun iñi cun  
am accustomed I (pastsee and you if *le gusta* will-come you  
I'm accustomed to having gone and seen it. And if you

vityin ityaan cuú tsi cua cuhun tucu yu gloria. Ta tatu y<sup>o</sup>ho  
now next-day is it will go again I heaven and if you  
now tomorrow I will go again to heaven. And if you

cuñí xaa<sup>n un</sup> ~~coto~~ cun ican, vaha ca ityaan cua quitsi yu. Cuatu  
want very-you know-you that good more next-day will come I wait  
really want to see it, it's best tomorrow that I will come. Wait

cun tsi yu cuhva cunditsi ñi ta cua quisti yu ityaan ta cua cuhun  
you obj I time when-dawns just and will come I tomorrow and will go  
for me when it's just getting light, and I will come tomorrow and you

y<sup>o</sup>ho tsihin yu. Cunyaa cun, cunyaa cun tsata nditsin yu ta cua cuhun  
you with I sit you will-sit you back wing I and will go  
You will sit on the backs of my wings, and we will go

yo gloria --catyí ra cuví nditsii tsihin ra tyandoo.  
we(in) heaven said he is buzzard to he turtle  
to heaven --said the buzzard to the turtle.

Ta cuhva can tsicá xaan iñi ra, ra cuví tyandoo ~~vat~~tyin cuñí xaan ra  
and that think very - he he is turtle because want very he  
And the turtle thought very much about that time/way because he very much

cua cuhun ra, ra cuú tyandoo cuñí ra tsa cua cuhun ra. Sií xaan cuñí  
will go he he is turtle want he that will go he happy very feel  
wanted to go, that turtle ~~■~~ did. He felt very happy

ra ~~vat~~tyin cuñí quinyaa tundoho tsi ra tsa samá ra yuu tsa cua  
he because want taken-away suffering to he that build he stone will  
because the suffering wanted to be taken away from him who build with

2 *sentences*

p. 7-Buzzard & Turtle

ndaa ra gloria, quindyaa tundoho tsi ra. Ta ityaan cuu tsi ndatu  
raise he heaven taken-away suffering to him and tomorrow wait  
the stones to raise him to heaven; the suffering wanted to be taken away

ra tsi ra cuví nditsii.

he for he who-is buzzard

taken from him. And the next day he waited for the buzzard.

Ta tsaa ra nditsii ityaan ta nuu ra tsi cunya<sup>u</sup> ra nu  
and arrived he buzzard next-day and came-down he psat sit he where  
And the buzzard arrived the next day and came down and sat on the

ñuhu. Ta ra tyandoo, si~~i~~ xaan cuú tsi ra naha<sup>u</sup> de acuerda  
ground and he turtle happy very is they in accord  
And the turtle(s) was very happy, he was very much in accord.

xaan ñi tsi coo<sup>u</sup> ra. Iin xaan ñi tsi cuhun vaha iñi t<sup>a</sup>hán ra nyehé  
very past is he one very just go good touch he see

*Un mismo pensamiento tienen*

ra tsi ra. Ta ñi ndaa ra cuú tyandoo tsata nditsin ra nditsii, ta quita<sup>u</sup>  
he to he and raise<sup>u</sup> he is turtle back wing he buzzard and leave  
And the turtle rose up on the wings of the buzzard, and he left

ra cuahán ra. Cuahán ra, cuahán ra. Navicó ñi ra, navicó ñi ra,  
he go he go he go he circles just he circle just he  
and went. He went and went. He just circled and circled; he went

navicó ñi ra cuahán ra. Cañi vuelta navicó ra. Ta cua ndaa ra  
circled just he go he long turns circled he and will raise he  
He circled in big arcs/circles. And he would rise and

cuahán ra. Si~~i~~ xaan, si~~i~~ xaan cuñí ra cuahán ra, ra tyandoo nyaá<sup>s/f</sup> ra  
go he happy very happy very felt he go he he turtle ~~rise~~ he  
and go. The turtle was very, very happy as he went, as he ~~rose~~ ~~up~~ was

tsata nditsin ra nditsii. Ta cuahán ra. Ta cuhva can ta ña tsito  
back wing he buzzard and go he and time that and neg know  
on the wings of the buzzard. And he went. And during that time he didn't

maa ra yoso hora cuú tsa ñi tsica ra. Ta nducuhun iñi ra ~~vatyin~~ tsa  
emp he how-many hr. is that walked he and remembered he ~~that~~ <sup>already</sup>  
anything about how many hours it was that he rode. And he remembered

nyaa' ra nu cuú gloria ican. Ta catyí ra nditsii tsihin ra:  
sit/be he where is heaven that and say he buzzard to him  
that he was already in heaven there. And the buzzard said to him:

--Vityin tsa<sup>yo</sup> ihya cuú nu cuú gloria nu cuñi<sup>#</sup>un cotoun. Ta  
now arrived here is where is heaven where want-you know-you and  
--Now we've arrived in heaven here where you wanted to see. And

jihna ca <sup>more</sup> ndahvi iñi<sup>#</sup>un na cuú maa cun. Nacuisó<sup>#</sup> cun yuu nyihi.  
first-time poor iñi-you emp you carried you stones little  
at first very poor you; you were carrying little stones.

Ndahvi xaan cuñí yo nyehé yo ~~nyehé~~ tsa nacuu cun tsihin yuu nyihi can.  
poor very think we see we <sup>nom. make</sup> you with stone little those  
I was very sympathetic seeing what you were doing with those little stones.

Ta vityin vaha xaan tyin tsi<sup>#</sup>cuhun tsa vaha iñi yu nyehé yu tsi<sup>#</sup>un.  
and now good very <sup>because</sup> go <sup>nom. good</sup> I see I obj-you  
And it's very good that wonderful I saw you.

Quitsi cuihya iñi yu nyehé yu tsi<sup>#</sup>un. Ta vityin ihya cuú gloria nu tsa  
come sad iñi I see I obj-you and now here is heaven where  
It made me sad to see you. And now here is heaven where

tsaa yo vityin, soco taxin cuii ñi cuahán y<sup>o</sup>ho. ~~vatyin~~ ihya cahnu xaan  
arrive we now, but be-quiet <sup>just</sup> very go you 'cause here big very  
we've arrived, but go very quietly because the

p. 9-Buzzard & Turtle

canyí vico nu cuí gloria ihya. Ña cuvi maa cuhun yo  
sit/be clouds where is heaven here neg able emp will-go we  
clouds are very big here where heaven sits on a cloud. We won't be

caca nuu ndayaha ñi yo ihya tyin ihya ñavi nu  
whatever/  
will-walk where wherever just here because here isn't where  
able to go walking just anywhere here because this isn't

ñuhu ñayiví cuí ihya gloria cuí --catyí ra nditsii tsihin ra cuví  
earth is here heaven is said he buzzard to he is  
earth, here it is heaven --said the buzzard to the

tyandoo.

turtle

turtle.

--Vaha --catyí ra cuí tyandoo. --Vaha taxin cuí ñi cunyaa maa  
good said he is turtle good <sup>be</sup> quiet very just sit/be emp  
--Okay, --said the turtle. --Okay, I'll just sit very quietly

yu --catyí ra. --Ña cuhun maa yu ~~vatyín~~ coto cunaa yu --catyí ra.  
I said he neg go emp I because lest get-lost I said he  
--he said. I won't go anywhere lest I get lost --he said.

--Vaha, vaha jin. Taxin ñi cunya<sup>#</sup>aun ~~xxxxxxx~~ vatyín cuahán  
good good <sup>man</sup> be quiet just sit/be-you because go  
<sup>(no)</sup>  
--Good, good. Sit quietly because I'm going

yu tyiñu. Cuahán yu tyiñu ta quitsi yu --catyí ra.  
I work go I work & will-come I said he  
on an errand. ~~xxx~~ I'm going on an errand and will return --he said.

Ta cuahán ra nditsii. Quita ra cuahán ra. Ndavá ra cuahán ra  
& go he buzzard left he go he fly he go he  
And the buzzard left. He left, he went. He flew, he left

p. 10-Buzzard & Turtle

ta tsicá iñi ra vatyin: ¿Yoso caa cua cuvi tyin? Ndoq ituhun  
& think he becaust <sup>how/</sup> how much appearwill <sup>be</sup> able now stay one/alone  
and he thought: What will happen now? We caused him to stay here

ra ihya jaha yo, nu ñi jandoo yo tsi ra ihya. Vityin ndahvi<sup>A</sup>  
he here cause we where cause-stay we to he here now poorpoor  
all alone ~~where~~ where we left him. Poor him,

ra vatyin yofni yoo ñayivi cahan iin tsa vaha tsihin ra. Yofni.  
he because there isn't anyone speak one thing good with he there isn't  
because there's no one to speak any good thing to him. There isn't

Cqhon cunyehe yo tatu nyaá ca ra nu ñi tyaa yo tsi ra  
let's go will-see we if sit/be more he where put we obj he  
anyone. Let's go see if he's still there where we put him

--cuñí ra.  
think/need he  
--he thought.

Ta maa ra cuví tyandoo ican, tsicá iñi ra vatyin gloria iyó<sup>xaan</sup>  
& emp he is turtle that think he because heaven is  
And the turtle thought that heaven was a

sii cuú gloria. Ñihi xaan cuvi, catyín cuví, yihí música.  
pretty is heaven strong very is thunderous is in music  
very pretty place. The music there was loud and thunderous.

Cuaha xaan música tyaquí yucu tiví. Ñihi cuú yaa sii. Ñihi  
much very music pretty blow strong is song pretty strong  
There was much pretty music being played. Very loud was the pretty

cuú yaa tyaquí gloria. Ta ra tyandoo sii xaan iñi ra cuañi ra  
is song pretty heaven & he turtle very happy he will-dance he  
song. Very loud were the pretty songs in heaven. And the turtle was

p. 11-Buzzard & Turtle

yaa. Si~~i~~ xaan iñi ra tsa cuañi ra yaa. Ta quitsaha ñaha ca  
song pretty very he will-dance he song & began still-not  
very happy having danced. He was very happy that he danced. And

tsaa ra nditsii, quita ñi maa ra cuahán ra.  
arrive he buzzard leave just emp he go he  
since the buzzard still wasn't coming back, he left and went.

Tsaa ra nu yucú música tiví ican. Quitsaha tsañí ra.  
arrive he where <sup>were</sup> gathered blow there begin dance he  
He arrived at the place where the band was gathered playing.

Tsicó nuu ñi ca tsicó nuu ñi ca cuví yuhu tyehe ra, tsa  
swing just more swing just more is edge shell he  
He began to dance. The edge of his shell began to swing back & forth

tsa<sup>ñ</sup>í ra.  
dance he  
as he danced.

Ta cuhva ican ta ñi tsaa ra cuú nditsii ican. Ta tsicá iñi  
& time that & arrive he is buzzard that & think  
And at that time the buzzard arrived. And he thought:

nditsii can:  
buzzard that

--¿Naa ra cuehe ihya vityin? Cua nuu xaan ra vityin  
what he here now will come-down very he now

*Donde está el travieso ahora?*

vatyin. Ihya tyaa yo tsi ra ta ¿Naa yoso caa tyin  
because here put we obj he and what/how  
I put him here. How come

p. 12-Buzzard & Turtle

nduve ca ra nanyií ihya. Yoñi ca ra nanyií nu ñi tyaa  
nothing/  
none more he sit/is here gone more he sit/is where <sup>past</sup> put  
he's not here? He's no longer here where I put

yo tsi ra --catyí ra cuú nditsii tsaa ra.  
we obj he said he is buzzard arrive he  
him --said the buzzard as he arrived.

Ta quita ra cuahán ra nanducú ra tsi ra. Ña tyaa ca maa ra  
& leave he go he look/for he obj he neg put emp  
And he left and went looking for him. That bratty turtle didn't

cuehe tyandoo can yahvi tsi ra nditsii. Ta catyí ra tyin:  
brat turtle that value obj he buzzard & said he because:  
pay attention to the buzzard. And he said:

--Cohon, cohon xin tyin cua cunuhu nyico yo nu ñuhu  
let's go let's go <sup>man because</sup> will go-back again we where earth  
--Let's go, let's go. We'll go back to earth.

ñayivi. Cohon cohon ña ndoo <sup>#</sup>caun, ña cunyi <sup>#</sup>caun, vatyin  
let's go let's go neg stay more-you will-be more-you because  
neg  
Let's go, let's go. You'll not stay here anymore because

cuna<sup>aun</sup> ta ihya ñavi nu tuhva yo quitsi cuú ihya.  
<sup>get lost</sup>will-disappear & here is not where <sup>are</sup>accostumed we come is here  
<sup>get lost</sup>you'll disappear and this is not where we're accostumed to coming.

Cohon tsa cuanuhu nyico yu --catyí ra.  
let's go <sup>man</sup> return again I said he  
Let's go, I'm returning, ~~he~~--he said.

Ta cuhva can ñi quihin nyico ra tsi ra tyandoo. Ta ñi  
& way that <sup>past</sup>~~just~~ took again he obj he turtle & <sup>past</sup>  
And that way he ~~just~~ took/grabbed the turtle again. And the



ndaa nyico ra tyandoo tsata nditsin ra nditsii. Ta ñi vatsí  
raise again he turtle back wings he buzzard & <sup>past</sup> came  
wings of the buzzard lifeted the turtle again. And they returned.

ra naha vatsí ra vatsí ra. Quitsaha navicó nyico ra nditsii.  
they came he came he begin circle again he buzzard  
He came and came. The buzzard began to circle again.

Quee ra nda gloria ta vatsí nuu nyico ra. Ta quita ra  
come-down he from heaven & came come down again he & leave he  
He came down from heaven and came down again. And he came out at

sava mahñu nu cuví andiví ican. Sava mahñu nu cuú andiví  
1/2 middle where is sky that 1/2 middle where is sky  
where is the middle of the sky. Where the middle of the sky is

ican ñi quita ra tsi<sup>~</sup>cuñi. Ta catyí ra tsihin ra tyandoo vatyin:  
that <sup>past</sup> leave he stop & said he to he turtle because  
they came out and stopped. And he said ~~ta~~ to the turtle:

--Vityin <sup>o</sup>yoho, amigo, jacotó yu tsi<sup>#</sup>un vityin vatyin ñahñi  
now you friend cause-know I to-you now that nothing  
--Now friend, I have caused you to know that it's not

maa tundoho ta ñahñi maa tsa yi<sup>±</sup> quitsi yo quitsi nyehe yo  
emp suffering & nothing emp diff. come we come see we  
painful or difficult for us to come see a ~~xxx~~

iin nu tyaqui tsihi<sup>#n un</sup>. Ta yuhu cuñí yu cahan yu tsihi<sup>n un</sup>  
one where pretty with-you & I want/think I talk I with-you  
a pretty place with you. And I want to tell/ask you to sing a

vatyin cua cata<sup>#</sup>un juhva iin yaa si<sup>±</sup>, cua cuñi yo, vatyin  
be<sup>o</sup>cause will sing-you little one song pretty will want we because  
little bit, one pretty song is what I want because

p. 14-Buzzard & Turtle

yoo tsi<sup>o</sup>nyehe xaan yo gloria. Yacan cua cata<sup>#</sup>un juhva  
see very we heaven thus will sing-you a little  
we really got to see heaven. Thus you will sing a little song

yaa, ta tsaha nacuu sii ca iñi yo ta cua quihin nyico  
song & <sup>make</sup> happy more we & will take again  
and that ~~we~~ will <sup>make us be</sup> more happy and I will take you again,

yu tsi<sup>#</sup>un cua cahun yo --catyí ra cuví nditsii tsihin ra tyandoo.  
I with-you will go we said he is buzzard to he turtle  
we will go --said the buzzard to the turtle.

Ta quitsaha a iin ra naha tuhun yucu ra, natuhún tahan  
& begin one they word he chat touch

vaha ra ta catyí ra tyandoo tsihin ra nditsii:  
good he & said he turtle to he buzzard  
and the turtle said ~~the~~ to the buzzard:

--¿Naa catyí<sup>o</sup> yu? Cua cata yu yaa, cuñí<sup>#</sup> maa<sup>#</sup>un --catyí ra  
what say I will sing I song want very-you said he  
--What shall I say? I will sing a song that you want --said

tyandoo tsihin ra nditsii. ~~Taxra nditsii taxra~~  
turtle to he buzzard.  
the turtle to the buzzard.

Ta ra nditsii catyí ra tsihin ra vatyin:  
& he buzzard said he to he because

--Catyí<sup>#</sup>un, tyehen catyí<sup>#</sup>un, "Y<sup>o</sup>ho yuhu ra tyandoo tsaha cuaha  
say-you thus say-you I he turtle feet red  
--Say thus, say, "I am a turtle with red feet,

p. 15-Buzzard & Turtle

yuhu ra tyandoo tsaha nahñi, yuhu ra tyandoo tyehe ndava" catyiun.  
I he turtle feet *scaly(?)* I he turtle shell hard say-you  
I'm a turtle with *cleft* feet, I'm a turtle with a hard shell," say.

Unvi ñi yaa cuí maa tsi, cua catyiun --catyí ra nditsii tsihin  
just that song is emp it will say-you said he buzzard to  
That very song say/sing --said the buzzard to the

ra tyandoo.  
he turtle  
turtle.

Ta ra tyandoo tucu ican siñ xaan iñi maa ra naha. Nasama ra  
& he turtle again that happy very emp they change he  
And the turtle was again very happy. He changed what the

tyandoo ican tsa cahan ra. Ñavi ca tsa cahan ra nditsii cahan  
turtle that speak he is not more speak he buzzard speak  
the buzzard told him to say. The turtle didn't repeat what the

nyico tucu ra tyandoo ican. Tsaha maa ra cuví nditsii ican cahan  
again again he turtle that feet emp he is buzzard that speak  
buzzard had said. The feet of the buzzard is what

ra vatyin ra cuví nditsii ican quiñi xaan nyehé yo tsaha ra vatyin  
he because he is buzzard that ugly very see we feet he because  
he talked/sang about because he feet look very ugly because

nyaa xaan iyó tsaha ra cuví nditsii can. Nyaa xaan nyehé yo *tsaha ra,*  
*black* purple very is feet he is buzzard that purple very see we feet he  
the buzzard's feet are very purple. Very purple his feet look.

Yacan quitsaha *cahan* nyaa ra cuví tyandoo can tsaha ra nditsii can.  
thus begin mock he is turtle that feet he buzzard that  
Thus the turtle began to mock the feet of the buzzard.

*nyaa* - very dark-black

p. 16-Buzzard & Turtle

--Yoho ra nditsii tsaha nyaa, yoho ra nditsii tsaha iñi,  
 you he buzzard feet purple you he buzzard feet smelly  
 --You are the buzzard with purple feet, you are the buzzard

ra nditsii nu yumi --catyí ra tyandoo quitsaha tsitá ra yaa.  
 he buzzard where ~~smelly~~ said he turtle begin sing he song  
 with smelly feet, you are the buzzard --said the turtle  
 beginning to sing his song.

Ta yacan cuú tsa cahan ra cuví nditsii can tsihin ra tyin:  
 & thus is speak he is buzzard that to he because  
 And thus it was that the buzzard said to ~~the~~ him:

--Ña vaha tsitaun xiin. Ña vaha maa tsitaun cuhva can.  
 neg good sing=you neg good emp sing-you way that  
 --It's not good what you're singing. It's not good that you sing

Ña vaha maa tsitaun vatyin yuhu cahan tsa tacan caá  
 neg good emp sing-you because talk-you appear  
 that way. It's not good that you say those things as you sing.

tsitaun --catyí ra cuú nditsiii tsihin ra tyandoo. --Cahan nyaaun  
 sing-you said he is buzzard to he turtle mock-you  
 --said the buzzard to the turtle. --You're mocking me

tsi yu xiin --catyí ra. --Tyehen cataun xiin catyí yu tsihi  
 obj I ~~man~~ said he thus sing-you said I to-you  
 =-he said. Sing like I told you

nañi --catyí ra nditsii, --"Tyandoo tsaha nahñi, tyandoo tsaha  
 earlier said he buzzard turtle feet ~~scaly (?)~~ turtle feet  
 earlier --said the buzzard, --"Turtles have feet, turtles have

cuaha, "catyiun. "Tyandoo tsaha pahla," catyiun catyí yu  
 red say-you turtle feet big/floppy say-you said I  
 red feet," say. "Turtles have big, floppy feet" say I told

p. 17-Buzzard & Turtle

tsih<sup>n un</sup>~~un~~. Ta nacuvi tsi maa yu caha<sup>n un</sup>~~un~~ --catyi ra nditsii tsihin ra.  
to-you & let-be obj emp I speak-you said he buzzard to him;  
you. And *say what I tell you* --said the buzzard to him.

Ta catsaha nyico tucu ra c<sup>a</sup>hán ra:  
& begin again again he speak he  
And he began to speak again:

--Pele tsaha nyaa. Pele tsatsí yihvi --catyí nyico  
buzzard feet purple buzzard eat excrement said again  
--Buzzards have purple feet. Buzzards eat excrement --he said

tucu ra; nasama nyico tucu ra tsa c<sup>a</sup>hán ra.  
again he change again again he speak he  
again; he again changed what he was to say.

--Nyehe ma<sup>#</sup>aun jiin tatu ña tsinú iñi<sup>#</sup>un cua inga yuh<sup>#</sup>un  
see emp-you ~~now~~ if neg believe-you another language  
--Look, you, if you don't do what I tell

cua caha<sup>n un</sup>~~un~~ tyin<sup>&</sup>ta ña cua cuñi ca yu cua cundaha tsi<sup>#</sup>un cua  
will speakyou because neg will want more I will carry obj-you will  
you, you'd better believe that I won't take you back

cunuhun yu nuu ñuhu ñayivi --catyí ra. --Ña cua cuñi ca yu  
return I face earth/world said he neg will want more I  
to the earth --he said. --I won't want to carry

cuiso yu tsi<sup>#</sup>un vatyin y<sup>o</sup>ho quiñi xaan iñi yo tsi<sup>#</sup>un.  
carry I obj-you because you ugly very iñi-ed we obj-you  
you because you are very ugly-iñied to us.

Vatyin cuaha xaan tundoho vatsi<sup>#</sup>un tsihin yu ta c<sup>a</sup>hán nyaa  
because much very suffering come-you to I and mock  
Because with much suffering you came with me and you're mocking

p. 18-Buzzard & Turtle

<sup>n un</sup> xaa<sup>un</sup> tsi yu. ¿Atu tsa cuñí yuhu ra ndahvi yuhu caá tsaha  
very-you to I quest <sup>nom</sup> want I he poor I appear feet  
a lot. Do I, poor me, want my feet to look

yu tyehen? ¿Atu tsa cuñí ra ndahvi yuhu, caá tsa tyehen caá?  
I thus quest want he poor I appear ~~thus~~ appear  
like this? Do I, poor me, want to look like this?

Tsa tyehen caá nyaa tsaha yu, quiñi caá tsaha yu. Ta <sup>caahán un</sup> ~~caahán~~  
thus appear purple feet I ugly appear feet I & talk-you  
Like this are my feet; they are ugly looking. And you talk

tsi yu. ¿Atu tsa cuñí yuhu ra ndahvi ra tsa tsatsí yu tsa  
to I quest want I he poor he <sup>nom</sup> eat I thing  
about me. Do I, poor me, want to eat smelly things,

iñi, tsatsí yu yihvi ta tsa nduv<sup>2</sup> tsa catsi ta tsatsí  
smelly eat I excrement & <sup>nom</sup> ~~become~~ <sup>none</sup> will-eat & eat  
and eat excrement, ~~and become what I eat?~~ <sup>because there's nothing else to eat?</sup>

yihvi? Ta <sup>a</sup> ~~cahán~~ <sup>nyaaun</sup> tsi yu --catyí ra cuú nditsii tsihin ra  
excrement & mock-you obj I said he is buzzard to he  
And you mocked me --said the buzzard to the

tyandoo. Ta ican cuhva a ña ñihí maa yu naa <sup>ca</sup> caa cahan yu  
turtle & that way neg find emp I what/how speak I  
turtle. And because of that I don't know what to say

tsih<sup>n un</sup> ~~jiin~~ jiin --catyí ra cuví nditsii.--Ta ña ñihí ~~ñ~~ maa yu naa <sup>ca</sup> caa  
to-you <sup>man</sup> said he is buzzard & neg find emp I ~~what~~ <sup>what</sup>/how  
to you --said the buzzard. --And I don't know what to say to

cahan yu --catyí ra.  
speak I said he  
say --he said.

p. 19-Buzzard & Turtle

--Cahan nyico inga tsaha na ñihi vaha yu cuhva --catyí ra.  
 speak again another time hort good I way said he  
 --Say it again so I will understand well --he said.

--Iin tuhun ña tsaha caha<sup>n un</sup> jacaha<sup>n un</sup> tsi<sup>obj</sup> yu tatu ña cuvi  
 one word that time speak-you you-cause-say I if neg am able  
 --One more time tell me what to say & let's see if I can

maa cahan yu --catyí ra.  
 emp speak I said he  
 say it right --he said.

--A tyehen cata<sup>n</sup>un catyí yu tsi<sup>n</sup>un jiin: "tyandoo jiñi  
 thus sing-you say I to-you <sup>man</sup> turtle head  
 --I tell you now, sing thusly: "Tuttle's have

nahñi, tyandoo jiñi cuaha, jiñi pintu," caty<sup>n</sup>iun catyí yu  
<sup>scaly</sup> turtle head red head painted say-you said I  
 \_\_\_\_\_heads, turtles have red heads, painted heads," say, I tell you.

tsihi<sup>n un</sup>. "Tyandoo tsaha cuaha, tyandoo tsaha nahñi, caty<sup>n</sup>iun.  
 to-you turtle feet red turtle feet <sup>scaly</sup> say-you  
 "Turtles have red feet, turtles have scaly feet, say.

Tacan ñi caha<sup>n un</sup>, catyí yu tsihi<sup>n un</sup>.  
 thus just speak-you say I to-you  
 Just like that say it, I tell you.

Quitsaha nyico tucu ra cahan<sup>a</sup> ra.  
 begin again again he speak he  
 He began again to speak & said:

--Pele jiñi nyaa, pele tsaha caca. Pele cucoyo<sup>o</sup> yutyi  
 buzzard head purple buzzard feet excrement buzzard drips  
 --Buzzards have purple heads, buzzards have feet with excrement.

ñi ca maa, nyahyu tsaha --catyí ra quitsaha. ~~Tacanxxxxndaa~~  
 more emp dirty feet said he begin ~~xxxx~~  
 Buzzards \_\_\_\_\_, dirty feet --he said beginning.

Tacan ta ndaa ~~titsi~~ tsi ra cuví nditsii can. Ta quihín  
 then rose anger obj he is buzzard that & took/grabbed  
 Then the Buzzard's anger rose and he grabbed ~~him~~

tsi ra:  
 obj he  
 him:

--Ndaa nu nditsin yu. Cohon --catyí ra.  
 rise up where wings I let's go said he  
 --Get up on my wings. Let's go --he said.

Ta ndava ra vatsí ra vatsí nuu ra. Ta iin na-cañi xiin  
 & fly he come he come down he & one tip/hit side  
 And he flew; he came down. And he tipped his wings to the side-

*flew w  
wings  
vertical*

ñi ra nditsin ra, ta vatsí ra cuú tyandoo nuu cuú ñuhu ñayívi  
 he wings he & come he is turtle where is earth  
 and the turtle fell down to the earth.

Canacavá ra, canacavá ra canyí ra. Vatsí ra nda nuu ñuhu  
 fell he fall he stay he come he to where world  
 He fell and fell. He came down to the earth.

ñayívi. <sup>#</sup> Taican quívi tandíhi cuii ra tahnú cuatyi, tsa cuví  
 & that day all very he broke little bits is  
 And that day he broke up in little pieces,

tyehe ra, tsa cuví ndíhi cuii tyehé ra ñi tahnú nyihi tsi. Ta  
 shell he is all very shell he ~~past~~ broke little it &  
 his shell was completely broken up into little peices. And



p. 21-Buzzard & Turtle

ican quiví cuí tsa ña tahan maa iñi ra naha cuhva tsa  
that day is neg like very they way  
that day they didn't like at all the way they

natuhun tahan ra. Ña tahan maa iñi ra. Ña iin ca maa cuví  
chat touch neg like very he neg one more emp was  
chatted together. They didn't like it at all. *They were no more*

tuhun nu tsahan ra. Tiví tyiñu. Ta ican quiví canacava jihñi  
word where went they ruined work & that day fell  
*in agreement where they went.* The work was ruined. And that day the turtle

ra tyandoo nu ñuhu. Ta canyíí ra, canyíí ra. Ña cuví maa  
he turtle where earth & be he be he neg able emp  
fell on earth. And he stayed, he stayed. He couldn't

nduvita ra, ta ña cuví maa <sup>will</sup> naçaca ra, ta ña cuví maa natuhva  
get up he & neg able emp walk he & neg able emp approach  
get up at all & he couldn't walk at all & he couldn't go where

ra luxu <sup>to</sup> nda cuí nu cuñí ra natuhva ra. Canyíí ra quita una  
he little bit where want he approach he was he leave 8  
he wanted to go at all. He stayed there on the ground 8

quiví nu ñuhu ñayiví. Canacava ra, canyíí ra quita tsahun  
day where earth fall he was he leave 15  
days. He fell, he stayed there 15 days.

■ nduvi. Soco ña cuví maa na canda ra tsa vaha.  
all day but neg able emp *rep* move he good  
But he couldn't move very good at all.

Quita oco quiví, quita iin yoo ta tacan cuhva ta ñi quita  
leave 20 days leave one month & then time & *past* leave  
Twenty days passed, a month passed and then was when the

p. 22-Buzzard & Turtle

ra cuú ndicaha. Quita ra cuu ndicaha, ta catyí ra tsihin ra ra  
 he is lion leave he is lion & say he to he he  
 lion appeared/came out. The lion came out & said to the

cuú tyandoo vatyin:  
 is turtle because  
 turtle:

--Ay y<sup>o</sup>ho pícaro, ¿atu ihya canyíí y<sup>o</sup>ho vityin?--catyí ra.  
 oh you <sup>+tricky/vile</sup> brat quest here are you now  
 --Oh brat, <sup>mischievous</sup> are you staying here now? --he said.

--Ihya canyíí yuhu, xito --catyí ra. --Ihya canyíí yuhu, xito  
 here am I uncle said he here am I uncle  
 --Here I am, uncle --he said.--Here I am, uncle

ndicaha --catyí ra.  
 lion said he  
 lion --he said.

--Soco vaha xaan yuhu ra ndá<sup>a</sup>hvi, tsa tsisocó xaan yu, cañi xaan  
 but good very I he poor hungry very I long very  
 --But it's very good, poor me, I'm very hungry, it's been many

quíví naa cuú yu tsicá yu, cañi xaan quíví nyaá yu tuhun socó.  
 day I walk I long very day exist I hunger  
 days I've been walking; for many days I was existing in hunger.

Tsa ñaha ca maa catsi yu tsa ñaha ca maa. Ta vaha xaan tyin  
<sup>still not</sup> more emp eat I <sup>still not</sup> more emp & good very because  
 I haven't eaten yet, I still haven't. It's very good that I've come

quita yu nu canyíí<sup>#</sup> vityin. Y<sup>o</sup>ho cuú ra cua cahan nyee  
 leave I where are-you now you are he will speak strong  
 out where you are now. \_\_\_\_\_

p. 23-Buzzard & Turtle

vityin cua jatyinyee<sup>#</sup>un juhva tsi yu. Vityin tsa tsisocó  
 now will cause-put-in a little obj I now *already* hungry  
 strong-you  
 Now you will help me a little. Now I'm very hungry.

xaan yu --catyí ra.  
 very I said he  
 --he said.

--Caná iñi<sup>#</sup>un xito, tsa caha<sup>a n un</sup> tsihin yu ta yuhu ñavi tsa  
 dare-you uncle *nom* speak-you to I & I it isn't  
 --How dare you talk to me like that uncle, *I don't want*

catsi tsi ra ndahvi cuñi yu vatyin tundoho cahnu ñi tahan  
 will eat he poor want I because suffering big *past* touched  
*you to eat poor meat* because I've been thru a big suffering

yuhu nu canyií yu ihya. Cahnu xaan tundoho canyií yu ihya  
 I where am I here big very suffering am I here  
 here. A very big suffering here to me

tatu ña tsit<sup>#</sup>oun. Naa xico catsi y<sup>o</sup>ho tsi yu. Ndihi maa yuhu  
 if neg know-you. what flavor will eat you obj I all emp I  
 in case you ~~am~~ don't know. What flavor would I be? I'm all

tahnu cuatyi. Ndihi maa cuñu yu ndihi maa ndutya,  
 broken little bits all emp meat I all emp water  
 broken up in little pieces. Here I am, all my meat is all

canyií ihya. Yacan cuú tsa tyin cahan<sup>a</sup> ndahvi xaan yu  
 am here therefore now beg very I  
 water. Therefore now I really beg you:

tsihi<sup>n un</sup> ña catsi<sup>#</sup>un tsi yu. Ñahñi maa xico asin  
 to-you neg will-eat-you obj me nothing emp flavor tasty  
 Don't eat me. Nothing of good flavor

p. 24-Buzzard & Turtle

tsatsi<sup>#</sup>un vatyin ndihi cuñu yu ndutya. Yacan tsicán  
~~will~~-eat-you because all meat I water therefore ask  
 will you eat because all of my meat is water. Therefore I really

xaan yu tumañi iñi nuu<sup>un</sup> vityin: ña catsi<sup>#</sup>un tsi yu  
 very I favor face-you now neg will-eat-you obj I  
 am asking you a favor now: don't eat me

--catyí ra tyandoo tsihin ra xito ndicaha. --Cuahán<sup>a</sup> tatu ña ñihi  
 said he turtle to he uncle lion go if neg find  
 --said the turtle to the lion. Go & see if you don't find

cui<sup>#</sup>un tsa catsi<sup>#</sup>un. Cuahán inga una qui<sup>#</sup>vi ta qui<sup>#</sup>tsiun,  
 very-you will-eat-you go another 8 days & come-you  
 something else to eat. Go for another 8 days & come back,

vasiqui tsa cua nduvaha luxu cuñí yu tacan --catyí ra tyandoo  
 maybe will get better little think I said he turtle  
 maybe I will get a little better, I think --said the turtle

tsihin ra xito ndicaha.  
 to he uncle lion  
 to the lion.

Tacan ta cuahán ra, cuahán ra. Quita iin, uvi, uñi: qui<sup>#</sup>vi,  
 then go he go he leave 1 2 3 days  
 Then he went, x he went. One, two three days passed,

cumi qui<sup>#</sup>vi, uhun qui<sup>#</sup>vi, iñu qui<sup>#</sup>vi, utsa qui<sup>#</sup>vi. Ta ndu una nduvi  
 4 day 5 day 6 day 7 day & 8 all day  
 four day, five days, six days, seven days passed. And day 8 came

ta tsaa nyico ra xito ndicaha. Canyíí maa ra tyandoo cuhva tsa  
 & arrive again he uncle lion was emp he turtle way  
 and the lion arrived again. The turtle was there.

p. 25-Buzzard & Turtle

canyií ra. Ta catyí ra tyin:  
was he & said he because  
And he said:

--Vityin pícaro, canyií<sup>un</sup> cuhva tsa canyií vityin. Vityin  
now brat are-you way are now now  
--Now, brat, there you are, the way you are now. Now

cua catsi yu tsihi<sup>un</sup>. Vatyin ñi cu<sup>u</sup> xaan yu tumañi iñi  
will eat I obj-you because <sup>past</sup> be very I favor  
I'll eat you. Because it was a very big favor

tsihi<sup>un</sup> tyin canyaa xaan yu iin tumañi tsihi<sup>un</sup> tsa una  
to-you 'cause ~~eat-you~~ very I one favor to you <sup>nom</sup> 8  
I did for you because I did an 8-day favor

quivi ta vityin canyií<sup>un</sup> --catyí ra.  
day & now are-you said he  
for you and now you are there --he said.

--Ay y<sup>o</sup>ho xito vityin, cuhva tsa caha<sup>un</sup> vityin, yuhu ra  
oh you uncle now way speak-you now I he  
--Oh, uncle, the way you talk now, poor me,

nda<sup>h</sup>vi, ña tsahá maa yu tunyee iñi tsa cua catsi<sup>un</sup> tsi  
poor neg give emp I power will eat-you  
I won't give you power to eat

yu tyin ña vaha maa cua cuvi tsihi<sup>un</sup> tsa cua catsi<sup>un</sup> tsi yu.  
I 'cause neg good emp will be to-you will eat-you obj I  
me because it'll turn out bad for you if you eat me.

Vityin tuví iñi maa yu tyin ña asin maa yu. Yacan cuahán  
now feel/realize emp I neg tasty emp I therefore go  
Now I'm sure that I won't be delicious. Therefore go

p. 26-Buzzard & Turtle

nyico inga una quiv<sup>i</sup> ta cua quitsi<sup>#</sup>un. Inga una quiv<sup>i</sup> ta quitsi<sup>#</sup>un,  
again another 8 days & will come-you another 8 days & come-you  
again for another 8 days & come back. Another 8 days & come back,

ta cua nyehe yo tatu tsa vaha ñi caá. Soco vaha ca nda tacan ta  
& will see we if ~~nom~~ good just appear but good more then  
& we'll see if everything's okay. But it's better

cua catsi<sup>#</sup>un tsi yu --catyí ra. ~~Cuahan~~  
will eat-you obj I said he  
that you don't eat me until then.--he said.

Cuahán nyico ra xito ndicaha. Ta inga una quiv<sup>i</sup> quitsi<sup>i</sup> ra.  
go again he uncle lion & another 8 day came he  
The lion went again and in another 8 days he came back.

Quitsi<sup>i</sup> ra nanducú ra tsi ra tyandoo nu cuú nyií ra. Yoñi ca ra.  
came he look-for he obj he turtle where was he <sup>not</sup> there more he  
He came looking for the turtle where he had been. He wasn't there

Yoñi ca ra. Ta quita<sup>a</sup> ra cuahán ra. Ta ra xito ndicaha cuahán<sup>#</sup>ra.  
<sup>not</sup> there more he & left he go he & he uncle lion go he  
any more. He wan't there. The lion left & went. He went.

Ta nanducú ra, nanducú ra, nanducú ra. Ta quita<sup>a</sup> ra tyandoo nu  
& look-for he look-for he look-for he & leave he turtle where  
He looked and looked and looked. The turtle had left where he

canyií ra; tsa canyíí x<sup>e</sup>he ra inga nu canyíí ra. Ta catyí ra  
was he was hidden he another where was he & said he  
had been; already he was hidden in another place. And the lion

xito ndicaha:  
uncle lion  
said:

--Vityin tsinú x<sup>e</sup>heun<sup>#</sup> nuu<sup>face</sup> yu vityin, Pícaro, soco catsi<sup>yu</sup> tsiun<sup>#</sup>  
now run hide-you where I now brat but will-eat obj-you  
--You ran away and hid from me, brat, but now I will eat you

vityin --catyí ra. --Cua catsi<sup>yu</sup> tsiun<sup>#</sup> vatyin maa cun tsinuun<sup>#</sup> nuu<sup>where</sup>  
now said he will will-eat obj-you because emp you ran-you face  
--he said. --I will eat you because you ran away from where you

canyií cun. Manducú xaan yu tsiun<sup>#</sup> ta ña nañihí tsiun<sup>#</sup> catyí ra.  
were you look-for very I obj-you & neg find obj-you said he  
were. I looked hard for you and didn't find you --he said.

Tacan ta catyí ra tyandoo tsi ra tyin:  
then said he turtle obj he that  
Then the turtle said to him:

--Vaha, Xito, tatu tsisocó<sup>'</sup> xa<sup>n un</sup> soco yuhu ra ndahvi<sup>a</sup>  
good uncle if are-hungry very-you but I he poor  
--Okay uncle, if you're really hungry, but poor me,

vityin tyehen cua catyi tsiun<sup>#</sup> vityin. Tyehen cua cuvi, ndoo yo  
now thus will say obj-you now thus will be (stay) agree we  
thus I will say to you now. Thus it will be, thus we'll agree now.

tyiñu vityin tyin, Cuahán inga una quivi<sup>#</sup> ta cua quitsiun<sup>#</sup> tyin cua  
work now because go another 8 days & will will-come-you will  
Go for another 8 days and come back;

cuhun maa yu tsiqui<sup>#</sup> tsihi<sup>n un</sup> cua cuhun maa yu tsiqui<sup>#</sup> tsihi<sup>n un</sup> vatyin  
will-go emp I hill with-you will go emp I hill with-you because  
I'll go to the hills with you. I'll go to the hills with you because

cua nducu maa yu nyayu tsa vaha xaan ta cua catsiun<sup>#</sup> tu cuñí  
will look-for emp I meat that good very & will will-eat-you if want  
I will look for meat that's x very good & you will eat it if you want

<sup>n 4n</sup> xaa<sup>na</sup> tsa catsiun<sup>#</sup>. Yacan tsitó maa yu naa nyayu vaha  
very-you that will-eat-you this know emp I what meat good  
to eat. I know what is good food for you to

<sup>#</sup> catsiun --catyí ra tyandoo tsihin ra xito ndicaha.  
will-eat<sup>0</sup>you said he turtle to he unc lion  
eat --said the turtle to the lion.

Ta ñi tsicoq cuhva ta quita tsa una quiví ta tsaa ra xito  
& <sup>pas</sup> was time & leave 8 days & arrive he unc  
Time went by~~x~~ and 8 days passed, and the lion arrived.

ndicaha. Ta ican cuú ta quita ra naha cuahán ra. Cuahán ra cuú  
lion & that is & leave they go they go they is  
And thus it was that they left. They went to

nuu tsiqui. Quita ra cuahán ra nu cuú nu tsiqui<sup>hill</sup> ta ican cuví.  
where hill leave they go they where is where<sup>hill</sup> & that was  
the hills. They left, they went to the hills. Thus it was.

--Ndoo ihya ñi vatyin cuahán yu. Cuahán yu ihya. Cuahán yu  
stay here just'cause go I go I here go I  
--Stay here because I'm going. I'm going here, I'm going

ta cua cana tsaa maa tsiun<sup>#</sup> tatu tsa iyó vaha nyayu cua catsiun<sup>#</sup>  
& will call loudly emp obj-you if ~~that~~ ready meat will eat-you  
I'll call loudly when the meat's ready for you to eat

--catyí ra tyandoo tsihin ra xito ndicaha ta cuahán ra.  
said he turtle to he uncle lion & go he  
--said the turtle to the lion and he went.

Tacan ta tsi<sup>c</sup>cava ra canyíí ra canyíí taxi<sup>n</sup> maa ra nu itya.  
then laydown he was he was/sit quiet emp he where pasto  
Then he lay down, he was there ~~x~~ quietly where there was ~~stable~~  
grass.



p. 29-Turtle & Buzzard

quitsaha tsicatuvi<sup>#</sup> ra tsicotuvi<sup>#</sup> ra canyí' ra nu itya ta  
bgein go-in-circles he ~~go-in-circles~~<sup>roll over</sup> he sit/be he where zacate &  
He began to go around in ~~circles~~/roll over & over there in the ~~subble~~<sup>grass</sup> &

quitsaha quita' ra cuñexu. Quita ra cuñexu luhlu ta catyí' ra  
began leave he rabbit leave he rabbit little & said he  
A rabbit started to come out. A little rabbit came out & said:

--¿Naa t<sup>a</sup>hán y<sup>o</sup>ho tsicotuvi<sup>#</sup> xaa<sup>n un</sup>, tsaa --catyí' ra  
what touch you ~~go-in-circles~~<sup>rolling over</sup> very-you man said he  
--¿What's the matter with you, man; ~~going around in circles~~<sup>rolling over + over</sup>?

cuñexu tsihin ra tyandoo. --¿Naa t<sup>a</sup>hán tsicotuvi<sup>#</sup> xaa<sup>n un</sup>?  
rabbit with he turtle what touch go-in circles very-you  
--said the rabbit to the turtle.--What's the matter with you, ~~going in~~<sup>rolling over</sup>

¿Ñavi tsitsi<sup>#</sup>un tiín? --catyí' ra cuñexu tsihin ra tyandoo.  
is-not stomach-you ~~grab~~<sup>hurt</sup> said he rabbit to he turtle  
~~in circles?~~<sup>+ over?</sup> Is your stomach ~~stuck~~<sup>hurting</sup>? --said the rabbit to the turtle.

--Taxin tsaa, yuhu tyehen tundoho t<sup>a</sup>hán yuhu. Tu cuñi<sup>#</sup>un  
quiet man I thus suffering touch I if want-you  
--Be quiet, man, I'm thus suffering. If you want

cotoun<sup>#</sup> naa tundoho t<sup>a</sup>hán yuhu vityin. Vityin ña c<sup>a</sup>hán ca<sup>#</sup>  
know-you what suffering touch I now now neg <sup>embarrassed</sup> speak more  
to know what suffering I'm going through now. Now I'm no longer

maa nuu yu ta c<sup>a</sup>hán yu tsi<sup>#</sup>un vityin. Tixii nyaá tsitsi yuhu  
emp face I & speak I obj-you now tick is/sits in edge  
embarrassed & I'll tell you now. A tick is under the edge of

tyehe yu. Ta ican tsatsí yihí xaan tí tsitsi yuhu tyehe yu.  
shell I & that bite ~~x~~ very anim in edge shell I  
my shell. And it's biting me very hard there under my shell.

p. 30 - Turtle & Buzzard

Tu tsa y<sup>o</sup>ho ta cuñi<sup>#</sup>un cuhun tsa vaha iñi<sup>#</sup>un, joco<sup>#</sup>u<sup>4n</sup> tixii  
if that you & want-you <sup>be</sup>inside good iñi-you pick tick  
If you want to do a favor, pick off that tick.

ican. Nda<sup>#</sup>hvi xiin tsa iyo<sup>#</sup> xaan hora nyaá ti. Tsa iyo<sup>#</sup> xaan  
that poor man ~~xxxx~~ <sup>already</sup> is very hour sit/be anim already is very  
Poor me, it's been hours that he's been there. It's been a long

cuhva nyaá ti. Ta tsicó<sup>#</sup>tuvi xaan yu ta ña ñihí maa yu  
time sit/be anim & go-in-circle verry I & neg find emp I  
time that he's been there. And I've been going-in circles, & I haven't

cuhva canacava ti --catyí ra tyandoo tsihin ra cuñexu.  
way fall-off anim said he turtle to he rabbit  
found a way to get it off --said the turtle to the rabbit.

--Ta ña tsitó yu tu cuvi ~~xx~~ jocon yu tsi ti xiin tyin ña  
& neg know I if be able pick I obj anim <sup>man</sup> because neg  
--And I don't know if I can pick it off because my

cutahan ndaha yu cuaxin yu ndaha yu yuhu tyehe<sup>#</sup>un ta yacan  
fit hand I squeeze I hand I edge shell-you & therefore  
hand doesn't fit to squeeze it under the edge of your shell, therefore

ña cuvi maa --catyí ra cuñexu.  
neg be-able emp said he rabbit  
it can't be done --said the rabbit.

--Jocon y<sup>o</sup>ho xin. Tyi<sup>#</sup>hi y<sup>o</sup>ho ndaha cun tsitsi yuhu tyehe  
pick you <sup>man</sup> put you hand you in edge shell  
--Pick it off. Put your hand under my shell.

ican. Cua ndica maa yu luxu yuhu tyehe ta jacuhun ndaha<sup>#</sup>un.  
that will open emp I little edge shell & cause-go- hand-you  
I will open up the shell a little and you put your hand in.

Cua nañihi ndaha <sup>#</sup>ma<sup>a</sup>un nu nyaá ti --catyí ra tyandoo tsihin ra  
will find hand very-you where sit anim said he turtle to he  
Your hand will find where ~~ka~~ it is --said the turtle to the

cuñexu.

rabbit

rabbit.

Vatyin maa <sup>emp</sup>ra cuñexu ndusoho ra juhva juhva cuui ta  
because ~~xe~~ he rabbit become-dumb he some some very &  
Because the rabbit became just a little stupid, he

tyihi ra ndaha ra yuhu tyehe ra tyah<sup>ndoo</sup> ican. Ta ñihi  
put he hand he edge shell he turtle that & found  
put/stuck his hand in to/at the edge of that turtle's shell. And

tahan sava jucun ndaha ra. Cuñexu quihvi tsitsi tyehe ra,  
touch 1/2 wrist he rabbit enter inside shell he  
it went in up to half of his wrist. The rabbit entered into the

tsitsi tyehe ra tyandoo ican. Cuhva tsa nacatsi tahan ñi tsa  
inside shell he turtle that measure fit just  
turtle's shell, into the shell. Up to the measure of one-half of

mahñu catu ndaha ra cuñexu. Nyii ta nacatsi tahan ñi ra tyandoo  
middle hand he rabbit is & fit just he turtle  
his hand fit. That much of his hand fit into the turtle's

ican yuhu tyehe ra. Ta ican cuhva ta ñihi <sup>tiin</sup> ra tyandoo  
that edge shell he & that way & strong grab he turtle  
shell. And that way the turtle firmly grabbed

<sup>ican</sup>~~oam~~ tso ra cuñexu tsihin tyehe ra. Ta hora ican cana <sup>tsaa</sup> ra  
that obj he rabbit with shell he & hour that call loud he  
the rabbit with his shell. And at that moment the turtle called loudly

tyandoo tsi ra xito ndicaha:  
turtle obj he unc lion  
to the lion:

--¡Naha, Xito! ¡Naha, Xito! Vatyin vityin tsa ñihí nyayu  
come uncle come uncle because now already find meat  
--Come, uncle! Come, Uncle! I've found meat for

cua catsi<sup>#</sup>un vityin --catyí ra.  
will will-eat-you now said he  
you to eat now ~~xxxxxx~~ --said he.

Ta tsinu<sup>#</sup> xaan ra xito ndicaha tsaa ra. Tsaa ra xito  
& run very he unc lion arrive he arrive he unc  
And the lion ran very fast and arrived. He arrived

ndicaha ta catyí ra tyin:  
lion & said he that  
and said:

--Vityin, Pícaro, ña coo<sup>#</sup>un tucuihya ifi tyin yuhu cuví yuhu  
now brat neg is-you sadness that I am I  
--Now brat, don't let there be sadness because I'm the one

ra catsi tsi<sup>#</sup>un vityin --catyí ra ndicaha tsihin ra cuñexu.  
he will-eat obj-you now said he lion to he rabbit  
who will eat you --said the lion to the rabbit.

--Soco vaha maa Xito, socio vii vii ñi cua quihi<sup>ñ uñ</sup> tsi  
but ok emp unc but careful careful just will take-you obj  
--But that's okay uncle. But very, very carefully take

yu vatyin vii vii ñi cua tyaa tsata<sup>#</sup>un tsi yu. Tu cuñi<sup>#</sup>un  
I because careful careful just will put back-you obj I if want-you  
me; very,very carefully put me on your back. If you want to

x catsiun tsi yu, ñahñi catyi yu tyin nyayu cuví yu --catyi  
will-eat-you obj I nothing say I because meat am I said  
eat me, I won't say anything because I am meat --said the

ra cuñexu tsihin ra ndicaha. --Tyaa tsata tsi yu. Cuee ñi, cuee ñi  
he rabbit to he lion put back obj I show just show ~~just~~  
rabbit to the lion. --Put me on my back. Slowly, slowly

cuahá<sup>u</sup> tsihin yu vatyin cuahán yo tsitó maa yu nda nu tyaqui  
go-you with I because go we know emp I to where pretty  
go with me because we'll go to where I know of a very pretty

xaan. Tyaqui xaan caá<sup>a</sup> nda nuyahvi. Ican cunya<sup>a</sup>un ta catsi<sup>a</sup>un  
very pretty very appear to market there sit-you & will-eat-you  
place. It's very pretty at the market. There sit and eat me

tsi yu vatyin catyi tsi tyin quit<sup>i</sup> vaha cuví<sup>un</sup>. Quit<sup>i</sup> cahnu cuví<sup>un</sup>.  
obj I because say it that animal good are-you animal big are-you  
because it is said that you are a good animal. You are a big animal.

Yacan si<sup>i</sup> tacan ña, cunya<sup>a</sup>un nuyahvi ican ta catsi<sup>a</sup>un tsi yu.  
therefore pretty will-sit-you market that & will-eat-you obj I  
Therefore prettily you will sit in the market and eat me.

~~Tava viiun ñi yu, tava viiun ta cua catsiun~~  
take-not careful-you skin I take-out careful & will-eat-you  
Take my skin off very carefully and you will eat me

--catyi ra cuñexu tsihin ra. ~~T~~  
said he rabbit to he  
--said the rabbit to him.

Ta ra ra ndicaha xito ican quihin ra tsi ra ta cuahán ra naha  
& he he lion unc that took he obj he & go they  
And the lion took him and they went to the

nda nuyahvi. Ta cuahán ra tsihin ra tsaa ra nu cuú nuyahvi ican.  
to market & go he with he arrive he where is market that  
And he went with him and they arrived at the market.

--Cuee ñi caquin nya<sup>#</sup>aun tsi yu coto nacuvi ndutya cuñu yu.  
slowly just put in sit/be-you obj I lest become water meat I  
--Put me down very slowly, lest my meat become water.

Ta ña asin ca maa yu tu tsa ndutya cuñu yu --catyí ra cuñexu  
& neg tasty more emp I if already water meat I said he rabbit  
And I won't taste good if my meat is already water --said the rabbit

tsihin ra ndicaha.  
to he lion  
to the lion.

Tacan ta cuee ñi tsaquin nyaa ra xito ndicaha tsi ra cuñí ra.  
then slow just put he unc lion obj he thought he  
Then very slowly the lion put him down, he thought.

Ta cuhva añā ñi ra ndaha ra; añā ra xito ndicaha ndaha ra  
& time let-go just he hand he let-go he unc lion hand he  
And when he let go of his hand; the lion' let go of the rabbit's

cuñexu, ndacan ndavá ra cuñexu. Ta ña ñihi ra xito ndiacha  
rabbit there jump he rabbit & neg find he unc lion  
hand, then the rabbit jumped. And the lion couldn't find him

catsi ra.  
will-eat he  
to eat.

--Ña ñihi<sup>#</sup>un catsi<sup>#</sup>un vityin ---catyí ra ta cuahá ra cuñexu.  
neg find-you will-eat-you now said he & go he rabbit  
--You can't find me to eat now --the rabbit said and left.

Ta xaan xaan cu<sup>#</sup>u tsi ra xito ndicaha vatyin ña ñihi ra.  
& fierce very was obj he unc lion because neg find he  
And the lion was very angry because he didn't find him.

Tacan ta quita nyico maa ra. Cuahán ra. Quita nyico maa ra.  
Then leave again emp he go he leave again emp he  
Then he left again. He went. He left & went.

cuahán ra nu canyí ra tyandoo ican, ta catyí ra:  
go he where sit he turtle that & said he  
to where the turtle was and said:

--Vityin, yóho Pícaro, cua catsi maa yu tsiun<sup>#</sup> vityin  
now you brat will will-eat emp I obj you now  
--Now, brat, I'm going to eat you now

vatyín<sup>#</sup>  
~~because~~ nyayu tsa tsahaun<sup>#</sup> tsi yu ña ñihi<sup>#</sup> yu ican catsi yu.  
because meat that obj I neg find I that will-eat I  
because the meat you gave me I couldn't find to eat.

Vatyin maa cun ña vaha vaha tñin<sup>#</sup> cun ta yuhu ña ñihi<sup>#</sup> yu catsi  
because emp you neg ~~xi~~ good grab you & I neg find I will-eat  
Because you didn't grab it very well, I couldn't get it to eat it.

<sup>#</sup>  
Maaun<sup>#</sup> cua catsi yu vityin --catyí ra.  
emp-you will eat I now said he  
You it is that I'll eat now --he said.

Ta tacan cuhva ta tsahan catyí ra tyandoo tsihin ra tyin:  
& thus way & then said he turtle to he that  
Thus the turtle said to him:

--Ñahñi ca cuenda yu Xito, tyin tsa ñihi<sup>#</sup> yu nyayu catsiun<sup>#</sup>.  
none more account I unc because already find I meat will-eat-you  
--I don't have any account with you any more, I already found you  
meat to eat.

Tsa nacahnya<sup>#</sup> cuenda yuhu vatyín yacan cua cuu nyayu catsiun<sup>#</sup>  
already will-cut account I because that will be meat will-eat-yo  
My account has been cut/erased because I told you that was

catyí tsihi<sup>#</sup>. Ñahñi cuenda yu yacan. Cuenda maaun<sup>#</sup> cuú can  
said to-you none account I that account emp-you is that  
meat for you to eat. So I don't owe you anything. It's your account

vityin --catyí ra ta cuahán ra.  
now said he & went he  
now --he said and went.

p. 36 - Turtle & Buzzard

Ta catyí ra tyin:

& said he that

And he said:

--Cu<sup>4</sup>ahan inga una quiví ta quitsi<sup>#</sup>un. Ta nyehe yo na<sup>4</sup>caa  
go another 8 day & come-you & see we what appear  
--Go another 8 days and come back. And we'll see what will

tatu maa yu cua catsi<sup>#</sup>un. Unvi ñi tsa vaha maa soco nda una  
if emp I will eat-you same just <sup>nom</sup> good emp but until 8  
happen, & if you will eat me. Whatever happens, it's okay, but

quiví --catyí ra.

days ~~six~~ said he

not for another 8 days & --he said.

Tacan ta cuahán ra ta quita ra inga una quiví tsahan quita ra.  
then go he & leave he another 8 days <sup>then</sup> leave he  
Then he went and left for another 8 days, he left.

Yoñi ca ra ndah<sup>4</sup>vi ra cuví tyandoo ican. Ta catyí ra tyin:  
gone more he poor he is turtle that & said he that  
The poor turtle was no longer there. And he(the lion) said:

-- --Vityin nda cuú nu cuahán ra? ¿Nda cuú nu cuahán ra vityin?  
now to is where go he to is where go he now  
Now where did he go? Where did he go now?

Vatyin cua cusoco nditsa cui yo vityin --catyí ra.~~xx~~  
because will be-hungry true very we now said he  
I'm really going to be hungry now --he said.

Ta ican quiví ta nanducú xaan ra, nanducú xaan ra ta quita ra  
& that day & look-for very he look-for very he & leave he  
And that day he looked & looked hard and came out

nuu nyií ra cuñexu. Ta ~~xx~~ joc<sup>4</sup>ú xaan tucu ra cuñexu yucu tsityi  
face sit/be he rabbit & pick very again he rabbit fruit ripe  
where the rabbit was. And the rabbit was picking ripe fruit



t<sub>sa</sub> cuví yucu tsityi t<sub>sa</sub> cuví ndoco ~~ex~~ ta jocón xaan ra ndoco nyií  
that is fruit ripe that is anona & pick very he anona is/sit  
that's called anonas. And he was really picking anonas as he sat

ra nu yutan. Ta quita ra xito ndicaha catyí ra tyin:  
he where tree & leave he uncle lion said he that  
there in the tree. And the lion entered and said:

--Pícaro, --catyí ra, --nuu nu nyii<sup>#</sup>un vityin a ¿Naa cuú tyin  
brat said he face where sit-you now or what is  
--Brat, --he said, --you there where you're sitting, How is

jandavi ñaha<sup>#</sup>un tsi yu? --catyí ra.  
deceive-you obj I said he  
is that you deceived me? --he said.

--¿Naa cuú cahan<sup>o</sup> yoho tacan, Xito? Nduve jandavi ñaha yu tsi<sup>#</sup>un  
what is talk you thus unc nothing deceive I obj-you  
--What are you talking about, uncle? I didn't deceive you

--catyí ra ta: --Nuu nu nyii<sup>#</sup>un unvi caná iñi<sup>#</sup>un cahan<sup>a</sup>un tsa cua  
said he and face where sit-you same dare-you talk-you will  
--he said, ~~the~~ and --There where you are, do you dare say that

catsi<sup>#</sup>un tsi yu ra ndah<sup>a</sup>vi ta yuhu ra ndah<sup>a</sup>vi ra soco maa cuví yuhu.  
eat-you obj I he poor & I he poor he hungry emp is I  
you will eat me, poor me, poor me, I'm just the hungry one.

Tu catsi<sup>#</sup>un ~~x~~ ndoco. Ndoco jocón xaan yu catsi yu, ta yacan ñi  
If will-eat-you anona anona pick very I eat I & that just  
If you'll eat anonas. I'm picking anonas to eat that that is

cuú tunyee iñi tsi yuhu --~~xx~~ catyí tucu ra cuñexu. --Ta vaha ca  
is strength obj I said again he rabbit & good more  
my strength --said the rabbit again. And it's better if you

~~x~~ ndoco catsi<sup>#</sup>un tu socó<sup>#</sup>un --catyí ra. --Jaquitsi tahan tsa ~~xx~~ tsityi  
anona eat-you if hungry-you said he cause-come touch already ripe  
eat anonas if you're hungry --he said. I'll cause a ripe one to come

p. 38 - Turtle & Buzzard

ca tsi cun. Ñuhu tsa vaha iñi<sup>#</sup>un --catyí ra xito ndicaha tsihin sa.  
more obj you be-inside good iñi-you said he unc lion to he  
to you. Let good be in you/think goo of the situation --he said to the  
lion.

Tacan ta quitsi<sub>i</sub> cuhun iñi ra cuñexu cuhva inga tsa nyityi.  
then desire he rabbit way another <sup>nom</sup>smart  
Then the rabbit desired to give another smart.

Ta jocon ra ndoco yihi ta catyí ra:  
& pick he anona unripe & said he  
And he picked a green anona and said:

--Ndica yuhun vatyin cua cañi yuhu iin ndoco x jucun. Ñahñi  
extend mouth-you because will hit mouth one anona throat-you none  
--Open your mouth because I'll throw an anona in your mouth/throat.

tsa yihi <sup>n un</sup> ~~coco~~ tsi vatyin tsityi x xaan tsi --catyí ra cuñexu  
difficult swallow-you because ripe very it said he rabbit  
It won't be difficult to swallow because it's very ripe --said the

tsihin ra ndicaha.  
to he lion  
rabbit to the lion.

Ta ndica xaan ra ndicaha yuhu ra. Ta cañi ra. Ta naa tsa  
& extend very he lion mouth he & throw he & what  
And the lion opened his mouth. He threw it.

vaha ~~nan~~ vihi tahan ra, ta ra ican iin ñi tsa ñuhu iñi ra  
touch he & he that one justthat inside he  
And what was it that touched him? And he whole-heartedly opened

~~xxx~~ ndica ra yuhu ra. Ta cañi ra can. Ta ndoco yihi cuví tsa  
extend he mouth he & throw he that & anona green is  
~~he~~ his mouth. And he threw it; the rabbit threw the green anona.

ñi cañi ra cuñexu. Tsican ndoco yihi can tsitsi jucun ra xito  
~~just~~throw he rabbit ~~stuck~~ anona green that inside throat he unc  
The green anona ~~stuck~~ in the lion's throat,

ndicaha ta cuhva can. X Ta nyaá ra. Nyaá ra. Ta tava' ra, tava' ra  
lion & way that & sit/is he sit/is he & take-out he take-out he  
He was there, he was there. He took it out, he took out

tsa cuví ndoco ican. Ña quehñi maa tsitsi jucun ra. Ña quehñi  
that is anona that neg *fall out* emp inside throat he neg *fall out*  
out that anona. It didn't come out of his throat. The green anona

maa ndoco yihí tsitsi jucun ra xito ndicaha ican. Ta xaan xaan  
emp anona green inside throat he unc lion that & fierce very  
didn't come out of the throat of the lion. And he felt very angry

cuñi ra. Xaan xaan cuñi ra xito ndicaha vatyin taca<sup>ca</sup> nacuu ra  
feel he fierce very feel he unc lion because thusdid he  
The lion was exceedubgkt ~~as~~ angry because the rabbit

cuñexu. Ta cuhva can ta quee ra cuñexu tsa cuahán nda vaha ra.  
rabbit & way that & go-down he rabbit go *wherever* he  
did that. And the rabbit came down and left

Cuahán maa ra tsa ñavi ca cuhva. Ndavá maña ra cuahán ra. Cuahán  
go emp he *nim* ~~is~~ isn't <sup>measure</sup> more way jump tricky he go he go  
He left, he really left. He jumped mischevously ~~as~~ away.

ta quita nyico quivi quita ra ~~ndicaha~~ ndicaha nu nyii ra ta catyi  
& leave again day leave he lion where is/sit he & said  
and another day the lion appeared, he came out where he was sitting

ra vatyin:  
he because  
and he said:

--Vityin <sup>o</sup>yo<sup>o</sup> Pícaro, cuaha xaan tisihi tsahaun tsi yu,  
now you brat much very anger -you obj I  
--Now, brat, you have ~~giving~~ given me much anger,

Cuñi <sup>#</sup>cahñiun tsi yu iin tsaha, tsa <sup>i an</sup>cuv<sup>an</sup> ra nyityi tsa <sup>i an</sup>cuv<sup>an</sup> ra  
want kill-you obj I one time that are-you he clever are-you he  
You wanted to kill me once, you who are clever, and

cutuñí<sup>1</sup> xaan iñi, soco vityin cua catsi tsiun<sup>2</sup> vityin --catyí<sup>3</sup> ra.  
understand very but now will eat- obj-you now said he  
knowing, but now I will eat you --he said.

--¿Naa catsiun<sup>4</sup> tsi yuhu, Xito? ¿Naa cuví<sup>5</sup> catyiun<sup>6</sup> tyin cua  
~~saksak~~ what will-eat-you obj I unc what able say-you that will  
--Why will you eat me, Uncle? What can you say in that you will

catsiun<sup>7</sup> tsi yuhu, yuhu ra ndahvi<sup>8</sup>. Tyehen tundoho nyaá yuhu ihya.  
will-eat-you obj I I he poor thus suffering sit/be I here  
eat me, poor me. Thus is the suffering I have here.

Tyehen tucuihya iñi nyaá yuhu. Tsa naha<sup>9</sup> nyaa yu ihya. Tsa naha  
thus sadness iñi sit/be I already long sit/be I here already long  
Thus is the sadness I have. I've been here a long time. I've been

nyaá taxin ihya. Sehe rey ihya naha ra jacusú<sup>10</sup> xaan yu.  
sit/be quiet here children king here they cause-sleep very I  
sitting here quietly for a long time. I'm making the children of the

Sehe rey ihya naha ra ñi<sup>11</sup> xaan tsi, ta jacusú<sup>12</sup> xaan yu tsi  
children king here they babies<sup>cry-</sup> very they & cause-sleep very I obj.  
king sleep. The king's children are real cry-babies, and I'm making

naha tsi. Ta yacan cuú<sup>13</sup> tsi tyin. Tu yoho<sup>14</sup> tan javahaun<sup>15</sup>  
they & thus is it because if you & make-you  
them sleep. Thus it is. If you'll do me a

tumañi iñi<sup>16</sup> tinyeeun<sup>17</sup> tsi yu, cunyaaun<sup>18</sup> ihya cuhva<sup>19</sup> maa yu  
favor help-you obj I sit/be-you here give emp I  
favor, sit here. I'll give you

yutun luhlu ihya tsiun<sup>20</sup>, ta cañiun<sup>21</sup> ihya tyin ñiñu<sup>22</sup> ñi ta nduvi ñi.  
stick little this obj-you & hit-you here because just & all-day just  
this little stick & you hit this all night and all day.

Ñiñu<sup>23</sup> ñi ta nduvi ñi cañiun<sup>24</sup> yutun ihya tsata yutun ihya,  
all-night just & all-day just hit-you stick this back tree here  
All night and all day hit this stick on the back of this tree &

p. 41 -Turtle & Buzzard

ta quixí<sup>1</sup> sehe rey ihya yacan. Tacan cunya<sup>2</sup>aaun ihya cañi<sup>3</sup>un yutun  
& ~~will~~-sleep child king this thus sit-you here hit-you stick  
this king's children will sleep. Thus sit here & hit this tree.

ihya. Ta yuhu cuhun yu cua nducu catsi juhva. Vasi<sup>4</sup>qui<sup>5</sup> cua  
here & I will-go I will look-for will-eat little maybe will  
And I will go look for a little something to eat. Maybe you will

catsi<sup>6</sup>un tsi yu inga una qui<sup>7</sup>vi<sup>8</sup> tatu nyeheun<sup>9</sup> tyin ña ñihi  
will-eat-you obj I another 8 days if see-you that neg find  
eat me in another 8 days if

cuiya<sup>10</sup>un tsa catsi<sup>11</sup>un --catyí<sup>12</sup> ra cuñexu tsihin ra xito ndicaha.  
year-you will-eat-you said he rabbit to he unc lion  
--said the rabbit to the lion.

Ta quihin<sup>13</sup> ra yutun ndaha ra cuñexu ta catsaha<sup>14</sup> cañí<sup>15</sup> ra,  
& take he stick hand he rabbit & begin hit he  
And he took the stick that was in the rabbit's hand and began to

quitsaha<sup>16</sup> cañí<sup>17</sup> ra. Ta ra xito ndicaha vee ndaha ra tyin qui<sup>18</sup>ti<sup>19</sup>  
began hit he & he unc lion heavy hand he because animal  
hit, he began to hit. And the lion had a very heavy hand because

cahnu cuví<sup>20</sup> ra. Cañí<sup>21</sup> ra, cañí<sup>22</sup> ra tsata yutun nyaá<sup>23</sup> ra ta unvi  
bit was he hit he hit he back tree sit he & same  
he was a big animal. He hit and hit the back of the tree, sitting

tahnu yutun yahma nuu yihí<sup>24</sup> qui<sup>25</sup>ti<sup>26</sup> cuví<sup>27</sup> tumii. Ta tahnu  
break stick hive where inside anim were bumblebees & broke  
there. And the stick broke a hive where bumblebees were. And that

yutun can nu ñi cañi<sup>28</sup> ra xito ndicaha. Catsaha<sup>29</sup> cataná<sup>30</sup> tumii  
stick that where hit he unc lion begin bumblebees  
stick broke when the lion hit. The bees began to buzz,

catsaha<sup>31</sup> & cataná<sup>32</sup> ti. Ta cuaha ti tsa ñavi ca cuhva ti. Ta  
begin anim & many anim that isn't more measure anim &  
they began to buzz and there were<sup>33</sup> many of them they couldn't be

p. 42 - Turtle & Buzzard

quitsaha tyaa' ti ra xito ndicaha. Tyaa' <sup>true</sup> nditsa cuii ti ta ña  
begin sting anim he unc lion sting ~~xxxx~~ very anim & neg  
numbered. And they began to sting the lion. They really stung him

ñihi tsa x cuvi ca cuñí ra xito ndicaha ta quitsaha catyí ra tyin:  
find more want he unc lion & began say he that  
a lot, and and he began to say:

--Vaha xaan, vaha xaan rayii cuú ra Pícaro ihya vatyin tyehen  
good very good very man is he brat this because thus  
--Alright, alright, he's really a man that brat, he did this,

caá tsa javahá ra vityin. Tyehe caá tsa nacuú ra vityin. Soco  
appear that do he now thus appear that do he now but  
thus he did now, thus he did. But it isn't what

nduve tsa cuñí ra. Cohon jihna yo. Cua <sup>anti</sup>nda tsa nyehe yo nu  
nothing that want he let's go first we ~~will~~ see we where  
what he wanted. Let's go see

maa nyii ra. Cua <sup>anti</sup>nda tsa ~~xxx~~ coto yo nu maa tahan nyii ra.  
emp sit/is he ~~will~~ know we where emp touch sit/is he  
where he is. We will know where he is.

Vityin coto vaha ra tsi ra --catyí ra xito ndicaha ta cuahán ra.  
now will-know good he obj he said he unc lion & went he  
Now he will really know himself --said the lion and he left.

Cuahán ra, cuahán ra. Ta cuahán ra ta quita ra iin cuhva nu  
go he go he & go he & leave he one way where  
He went, he went and he went and he came out where a

canyií inn cava cahnu. Canyií iin cava cahnu, ta ican tsa nyaa'  
sit/is one rock big sit/is one rock big & that sit/is  
big rock was sitting. A big rock was there and there also sat the

tucu ra cuñexu. Yaha xaan cuhva tsa tana maña ra cuñexu nyaa'  
again he rabbit surpassing very way groan pretend he rabbit ~~set~~ <sup>lean</sup>  
rabbit. Surpassingly the rabbit was pretending to groan leaning

p. 43 - Turtle & Buzzard

ñihi ra, nyaá naa ñihi ra cava cahnu ta quita ra xito ndicaha  
he lean he rock big & leave he unc lion  
hard on the big rock there. The lion entered and

ta x catyí ra:  
& said he  
said:

--Ta Pícaro, vityin ~~sii~~ xaan cuñí nyehé nyico yu tsiun<sup>#</sup>  
& brat now pretty very feel see again I obj-you  
--And brat, now I'm very happy to see you again now.

vityin. Coto vahaun<sup>#</sup> tsiun<sup>#</sup> vityin, naa cuu tsa jacuum<sup>un</sup> tsi yu  
now will-know good-you obj-you now what is cause-beeyou obj I  
You will know yourself now what you did to me the day-before-

icu ñuu vatyin<sup>#</sup> tyaa xaan quití xaan tsi yu jahaun<sup>#</sup>. Cuaha<sup>#</sup>  
day-before-yesterday sting very anim very obj I cause-do-you much  
yesterday, because you caused those animals to sting me a lot. You

xaan quití xaan jatyaan<sup>#</sup> tsi yu ta vityin cuu nu ndihi<sup>#</sup> tuhun  
very animal very cause-sting-you obj I & now will end word-you  
caused them to sting me a lot. And now you'll end/die

--catyí ra tsihin ra cuñexu.  
said he to he rabbit  
--he said to the rabbit.

--Ay Xito, vityin. Tyehen caá tsa ~~ya~~ yahá xaan yo tundoho.  
oh unc now thus appear passed very we suffering  
--Oh, uncle, like this we are really suffering.

Tyehen caá tsa<sup>die</sup> cuu xaan yu vityin, soco nacatyí yu tsihi<sup>n un</sup> vityin<sup>un</sup>  
thus appear ~~is~~ very I now but say I to -you now  
Like this is happening to us, but I'll tell you now, because, poor

yuhu ra ndahvi<sup>a</sup> tsa iyó xaan qui<sup>n</sup>vi<sup>a</sup> tyaa ra ndahvi<sup>a</sup> tsi yu ihya.  
I he poor is very day ~~is~~ he poor obj I. here  
me, it's been many days now that the poor ~~man~~ <sup>has been</sup> put me here.

p. 44 - Turtle & Buzzard

Ihya unvi ndaca ñuhu ñayivi nyaa'yu. Ñ Na cuvi maa nacanda'  
here same root world sit/is I emp move  
This is the root of the world where I am. I can't move

yuhu nu nyaa'yu ihya. ¿Yoo catyí cuvi catsi yoho tsi yu?  
I where sit/is I here who said eat you obj I  
from here where I am. Who says you'll eat me?

Tu catsiun tsi yu coto vahaun tyin cua naa ñuu ñayivi tatu  
if will-eat-you obj I know good-you that will disappear world if  
If you eat me, you'll know that the world will disappear if

catsiun tsi yu tyin cava ihya nyiso' ñuu ñayivi. Tatu vico  
will-eat-you obj I because rock this carry world if rolls-  
you eat me. This rock is carrying the world. If this rock rolls

tuvi cava ihya juun cua tani ñuhu ñayivi --catyí ra cuñexu  
over rock this will ruin world said he rabbit  
over, then the world will be destroyed --said the rabbit

tsihin ra xito ndicaha.  
to he unc lion  
to the lion.

Tacan ta catyí ra xito ndicaha:  
Then said he unc lion  
Then the lion said:

--Aan nyitsaun tsaa?--catyí ra. ¿An nditsa tyin tacan caa'  
? true-you man said he ? true that appear  
--Oh, is that true, man? --he said. Oh is that why you're

nu nyaaun?--catyí ra.  
where sit/be-you siad he  
really there? --he said.

--Nditsa yu --catyí ra. --Javaha tumañi iñi, cunyaa luxu  
true I said he make favor sit/be little  
--It's true, --he said. --Do me a favor, sit here a little



45  
p. 22 - Turtle & Buzzard

ihya tsi yo. ~~Qma~~ Cuhun yuhu. Cuhun yuhu tyiñu. Cuñi' yu cuhun  
here obj we go I go I errand -want I go  
while ~~xxxxx~~/so I can go. I'll go on an errand. I want to

ta soco' xaan yu ta ña cuvi' maa catsiyo yu nu nyaá yu ihya --catyi' ra.  
& hungry very I & neg able emp move-aside I where sit I here said he  
go & I'm very hungry; I can't move away from here --he said.

Tacan ta catsaha catyi' ra ndahvi xito ndicaha:--  
then begin say he poor unc lion  
Then the poor lion began to say:

--Cuatsiyo tsiun<sup>#</sup> jin. Cua tsiyo tsiun<sup>#</sup>, na cunyaa nuu yu  
move-aside obj-you<sup>man</sup> will move-aside obj-you sit where I  
--Move<sup>quitate</sup> aside for me, let me sit down a little.  
<sup>apartate</sup>

juhva. Cua nanducu catsi ta quitsiun<sup>#</sup>. Soco inga ca una quivi<sup>#</sup>  
little will look-for will-eat & come-you but another more 8 day  
Look for something for you to eat and come back.. But in another 8 days

ta cua nyehe yo yoso caa cua cuvi tsiun<sup>#</sup>. Yacan vatyin cuvi' cua  
& will see we how appear will be obj-you thus because will  
& we'll see what will happen to you. Thus we will do because

cunyaa yu --catyi' ra.  
sit/be I said he  
I will sit down --he said.

--Ñihi' cunyaa naaun<sup>#</sup> ihya, Xito, vatyin ihya ña cuvi' maa tsa  
strong lean-you here unc because here <sup>ba-</sup>able emp  
--Lean forcefull here, Uncle, because it's not possible

nañi caa --catyi' ra.  
said he  
--he said.

Ñihi xaan tsi cunyaa' naa ra xito ndicaha tsata cava cahnu  
strong very lean he unc lion back rock big  
Very forcefully the lion leaned on the back of that big rock.

p. 46 - Turtle & Buzzard

can. Ta ican cuú nuu nyaa' ra nyaa' ra. Quita una quivi;  
that & there were where sit he sit he leave 8 days  
And there he was sitting and sitting. Eight days came;

quita ~~ka~~ tsahun nduvi tsa nyaa' ra. Yoñi ca maa ra cuñexu quita.  
leave 15 all-day that sit he not-there more emp he rabbit leave  
15 days came that he sat there. The rabbit didn't come.

Yoñi ca maa ra cuñexu tsa nuhu ~~na~~ nyaa' ra quihvi cuenda  
not-there more emp he rabbit already long where sit he enter account  
The rabbit had been gone a long time

nyico ra. Tsa quita tsahun nduvi ta nducu' ra xito ndicaha  
again he already leave 15 all-day & look-for he unc lion  
Fifteen days passed & the lion looked for the way to

cuhva atsiyo nyaha ra tsi ra. ¿Yoo catyi tani ñuhu ñayivi?  
way move aside he obj he who said ruin world  
move aside. Who said the world would be destroyed?

¿Yoo catyi canda cava? Canyií taxin maa. Cava nyaa' taxin maa,  
who said move rock sit/is quiet emp rock sit/is quiet emp  
Who said the rock would move? It's lying quietly. It's just lying

soco tsa nyityi ra cuñexu tsi nyaa' cuatu maa ra ndahvi xito  
but smart he rabbit sit/is wait emp he poor unc  
but because of the smart rabbit the poor lion sits waiting.

ndicaha. Tsahñi soco maa ra tsi ra. Tsi nyaa' cuatu maa ra  
lion kill hunger emp he obj he sit/is wait emp he  
Hunger is killing him. He sits waiting

tsaha maa ra tundoho tsi ra. Nyehé ra ñahñi cuhva tsaha' tsi tu  
give emp he suffering obj he see he none give it if  
causing himself to ~~x~~ suffer. He sees that nothing happens if the

canda cava can. Quita ra cuahan ra cua nanducu ra tsi ra cuñexu  
move rock that leave he go he will look-for he obj he rabbit  
rock moves. And he goes to look for the rabbit.

p. 47 - Turtle & Buzzard

nu cuahán ra. Ta ican cuhva ta quítsaha ñihí tahan nyico ra  
where go he & that manner & begin find again he  
And thus it was, and he met the rabbit again

tsihin ra nu nyii' ra can ta catyí ra tyin:  
with he where is/sit he that & said he that  
where he was. And he said:

--Vityin yoho Pícaro, tsa iyó xaan quívi tsahá xaa<sup>n un</sup> tsahá  
now you brat already is many days gave very-you give  
--Now, brat, for many days you have angered me a lot, you have

xaa<sup>n un</sup> tisihi ñavi ca maa tisihi cunyeé iñi yu. Ta cunyeé xaan  
very-you anger isn't more emp anger endure I & endure very  
angered me exceedingly. I endured and I put up with the anger

iñi yu tsahá<sup>#</sup>un tisihi, soco vityin cuú nu ndihi tuhun --catyí ra.  
I give-you anger but now is when end word-you said he  
you cased me, but now you will die--he said.

Ta catyí ra cuñexu tyin:  
& said he rabbit that  
And the rabbit said:

--¿Na<sup>how</sup> caa cuñí yoho xito vityin tacan cahá<sup>n un</sup>? Ta yuhu  
~~what appears~~ want you unc because thus go-you & I  
--What are you thinking uncle, that you're talking thus? And I

cahnu xaan tyiñu nyaa' yu ihya vityin ñihi tyiñu yu vityin  
big very work sit/be I here now strong work I now  
doing an important work here now. It's an important work

tsa cua cahmi yuhu tsiin vityin ta yoho cahá<sup>n un</sup> tyin catsiun<sup>#</sup>  
will burn I field now & you say-you that will-eat-you  
because I will burn a field now. And you say that you will eat me.

tsi yu. Tatu yoho ta cuñiun<sup>#</sup> cuhun<sup>un</sup> tsa vaha iñiun<sup>#</sup> vityin vaha ca  
obj I if you & want-you be-in good iñi-you now good more  
Fi you would like to be good-hearted now,

p. 48 - Turtle & Buzzard

<sup>#</sup>  
ndoo maa<sup>u</sup>n ihya vityin. Cuahán yu cua nyehe yu nu maa cuú nu  
stay emp-you here now go I will see I where emp is where  
it would be better if you stayed here now. I will go & see where

cua ñihi yu ñuhu tsa cua cayu tsiin yu --catyí ra cuñexu tsihin  
will find I fire that will burn field I said he rabbit to  
~~ra~~ I will find fire to burn ~~the~~ our field with --said the rabbit to

ra ixto ndicaha.

he unc lion

the lion.

Tacan ta cuahán ra jandoo ra tsi ra ndah<sup>a</sup>vi xito ndicaha nu  
then go he left he obj he poor unc lion where  
Then he went and left the poor lion

cuú tsi can. Ta ican cuhva ta cuahán ra cuahán ra.  
is obj that & there way & go he go he  
where he was. And he went and went.

<sup>#</sup> <sup>#</sup>  
--Taxin cuui ñi cunyi<sup>u</sup>un ihya tyin tu tsiñi<sup>u</sup>un vatyin  
quiet very just sit-you here because if hear-you because  
--Quietly sit here because if you hear

vityin, tsa<sup>c</sup>cuaa vityin cua cava yahvi nu cua cuu nuyahvi cahnu.  
now night now will where will be market big  
at night where will be a large market.

<sup>#</sup>  
Soco cusu y<sup>o</sup>ho. Tu nyehe<sup>u</sup>n tyin ñihi xaan cahndi indiqui  
but will-sleep you if see-you that strong very explode cow  
But sleep. If you see that toros are exploding in the

<sup>#</sup> <sup>#</sup>  
sava mahñu ñuu, ña nduvita<sup>u</sup>n nu canyi<sup>u</sup>un ihya vatyin cuaha  
1/2 middle town neg get-up-you where be-you here because many  
middle of town, don't get up from where you are here because lots

xaan tundoho cua cuvi nuyahvi cahnu. Ta tu cuhun cua taha<sup>u</sup>  
very suffering will be market big & if will-go will touch-you  
of suffering will be at the market. If you go you will suffer

p. 49 - Turtle & Buzzard

tundoho vatyin cuaha xaan indiqui cua cahndi yacan cuñihi  
suffering because many very cow will explode therefore  
because many toros will explode. Therefore make yourself sleep

ca yoho jacusuun tsiun tu tsiñiun cahndi indiqui --catyi ra  
you cause-sleep-you obj you if hear-you explode cow said he  
if you hear the toros exploding --he said.

Ta ican cuú nu cuahán ra, ta ndoq ra xito ndicaha mahñu  
& there is where go he & stay he unc lion middle  
That was when he went and the lion stayed on the hill.

tsiqui can. Ta quitsaha tyihí ra cuñexu ñuhu ñi canduvi  
hill that & begin put he rabbit fire all around  
And the rabbit began to light fires all around

yuhu tsiqui can. Ta ñi maa tsiqui can tyihí ra cuñexu ñuhu,  
edge hill that & all emp hill that put he rabbit fire  
the edge of the hill. All around the hill the rabbit lit fires,

ta quitsaha cayú, tsiqui cayú, ta cuhva ican ta caná ra xito  
and begin burn hill burn & time that & call he unc  
and it began to burn. And at that time the lion called.

ndicaha. Nducú ra cuhva, tsa quita ra nuu nyii ra nu tsiqui can.  
lion look-for he way leave he where is he where hill that  
He looked for a way to get away for where he was on that hill.

¿Yoo cuvi jaha? Ta iyó canyii ñuhu cava nuu ñi ca maa  
who able make & is sit/be fire fall down just more emp  
What could he do? The fire was there falling down on the

ñuhu tsi ra xito ndicaha, quita cuahán ra. Ta ican quivi ta  
fire obj he unc lion leave go he & there day &  
lion. And he left. And ~~those~~ those days the

ñi cuaha xaan cuhva tahan ra xito ndicaha tundoho jaha ra cuñexu  
just many very way touch he unc lion suffering cause he rabbit  
clever rabbit caused the lion to suffer greatly.

p. 50 - Turtle & Buzzard

t<sup>nom.</sup>sa nyityi ra. Cuaha xaan quiv<sup>i</sup> ta ñi tatsituñi ra cuñexu tsi  
~~that~~ smart he many very days & <sup>past</sup> punish he rabbit obj  
The rabbit punished the lion for

ra xito ndicaha.

he unc lion

many days.

*note: ñi - past tense marker is not  
actually used in San Juan. The  
narrator of this story, though  
a native of S.J.C. threw in a  
few loans from other towns.*

*ñahñi - nothing / there isn't any - another mixtec loan from  
other towns.*

## EL HOMBRE QUE TEÑÍA HILO

Una vez había un hombre que solía ir al mar. Era el único que estaba acostumbrado a ir al mar con el hilo de su esposa. Todas las cosas le salían siempre bien cuando iba al mar con el hilo de su esposa, y se teñía muy bien el hilo. Nada malo le pasaba, y otras personas comenzaron a ir a su casa con su hilo porque sabían que él estaba acostumbrado a ir al mar.

Después el hombre empezó a andar con otra mujer, y un día ella fue a su casa para hablar con él porque ella había estado buscando a alguien para teñir su hilo, pero no había nadie que fuera a hacerle ese favor, decía. Entonces él dijo:

--Yo te llevo tu hilo --dijo.

--Bueno --dijo ella.

La mujer le llevó el hilo a su casa y él se hizo cargo de él.

--Está bien, yo voy a ir --le dijo.

Al día siguiente se fue. Caminó durante dos días, y cuando llegó al mar se metió en el agua, en el lugar donde había mejillones. (Ese es un lugar muy extraño, y a nosotros nos da miedo ir allá porque

es el mar.) Allí se detuvo y estaba  
tiñiendo el hilo atrás de la roca donde  
estaban los mejillones.

De repente vino una ola y golpeó  
sobre la roca y lo arrastró al mar, porque  
esa agua era engañosa. Lo empujó en medio  
del agua donde había una peña muy grande  
en que los gigantes acostumbraban comer.  
Había por ahí una hermosa mujer madura que  
le daba de comer a los gigantes. Ahí era  
donde él quedó.

--Vete al cuarto de atrás; no te  
sientes aquí porque ya no tardan en venir  
a comer los gigantes --dijo ella.

--Bueno --dijo él.

--Si alguna persona viene con comida  
para que comas, sea tortillas o pescado lo  
que traigan, cómetelo y no digas nada, ni  
siquiera pidas sal --dijo.

--Está bien --dijo él.

El se fue al otro cuarto. ¿Y enton-  
ces qué pasó? ¡Pues, no pudo ni comer!

Llegó la hora de comer de los gigan-  
tes, y ellos llegaron y dijeron:

--¿Qué es ese olor que nos llega?  
Es el olor de un ser humano!

--Oigan ustedes, por aquí no hay  
ninguna persona. Este no es un lugar



donde la gente pueda venir --dijo ella.

--Bueno --dijeron ellos, y se acercaron a la mesa.

Mientras, otra criada le había llevado tortillas y pescado al hombre para comer. El trató de comer, pero no pudo porque el pescado estaba crudo; y le dijo:

--¿No tiene por ahí un poquito de sal, señora? --dijo.

Entonces los gigantes dijeron:

--El olor a hombre es por aquí --dijeron.

--Ya les dije que no --dijo ella--. Es su imaginación --dijo.

--Bueno --dijeron ellos, y lo aceptaron.

Entonces el hombre se quedó allí, y la mujer se enojó con él otra vez por un tiempo; le dijo:

--Ahora te vas a dar cuenta de todo el mal que me has hecho. Mis cosas, mis animales y todo lo que tengo lo has destruido. Mis animales están podridos a causa del hilo de esa mujer. Tú fuiste y frotaste el hilo sobre ellos, y por eso se pudrieron. Date cuenta que esto será tu final; aquí vas a morir. Mañana los gigantes te van a comer --le dijo ella.

El hombre empezó a llorar, y ella le dijo:

--No llores. Y otra vez no te tendré compasión, así que no vuelvas a venir con el hilo de esa mujer --le dijo.

--Bueno --dijo él.

--Mañana cuando el sol esté en esta posición, te voy a poner en tierra seca --dijo.

--Bueno --dijo él.

--Y a esta hora mañana va a rugir tres veces, pero no digas nada. Sólo quedate quieto cuando veas acercarse una serpiente. Esa es la que te va a llevar a tierra seca. Cuando llegue, se va a repegar contra la peña grande y a menearse rápidamente donde sienta está calientito cuando el sol ya está alto --le dijo.

Al día siguiente, a esa hora, el mar estaba rugiendo cuando salió el sol. Y seguía rugiendo cuando llegó la serpiente, pero le dio la oportunidad de pegarse contra esa peña donde estaba calientito.

Entonces el hombre dio un brinco y se sentó sobre el cuello de la serpiente y se agarró bien fuerte de sus cuernos. Luego la serpiente lo aventó a tierra seca. Allí quedó tirado sin moverse. La serpiente vio que estaba allí tirado sin mo-

verse, y luego regresó al lugar de donde  
había salido.

Entonces el hombre se fue caminando  
muy despacio a su casa, dice el cuento. Y  
reconoció que lo que había hecho estaba  
mal porque había causado que los meji-  
llones se pudrieran al frotar el hilo de  
esa mujer sobre ellos. Así dice el cuen-  
to.

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