



Language and Culture Archives

Bartholomew Collection of Unpublished Materials

SIL International - Mexico Branch

© SIL International

NOTICE

This document is part of the archive of **unpublished** language data created by members of the Mexico Branch of SIL International. While it does not meet SIL standards for publication, it is shared “as is” under the Creative Commons Attribution-NonCommercial-ShareAlike license (<http://creativecommons.org/licenses/by-nc-sa/4.0/>) to make the content available to the language community and to researchers.



SIL International claims copyright to the analysis and presentation of the data contained in this document, but not to the authorship of the original vernacular language content.

AVISO

*Este documento forma parte del archivo de datos lingüísticos **inéditos** creados por miembros de la filial de SIL International en México. Aunque no cumple con las normas de publicación de SIL, se presenta aquí tal cual de acuerdo con la licencia "Creative Commons Atribución-NoComercial-CompartirIgual" (<http://creativecommons.org/licenses/by-nc-sa/4.0/>) para que esté accesible a la comunidad y a los investigadores.*

Los derechos reservados por SIL International abarcan el análisis y la presentación de los datos incluidos en este documento, pero no abarcan los derechos de autor del contenido original en la lengua indígena.

1. An Old Woman Encountered the Sun and Moon	1
2. The Poisonous Tuber and the Young Man	13
3. Lusesit	20
4. The Story of Cuerposulal	48
5. Can a Person Really Go To Heaven?	61
6. The Story of the Envious People	71
7. The Story of the Lying Rabbit	83
8. Peter Deceives the King	95
9. The Story of the Seven Kinds of Rain	105
10. Matlaziwa	123
11. The person who read the book that contained all the words animals say	135
12. The Story of the Skunk	145
13. The Story of a Stupid Person	150
14. The Story of the Opposum and the Mountain Lion	163
15. The Ghost That Was Found In the Pot of Tepache	168
16. The Ashes Inwhich the Negroe's Tortillas Were Cooked	176
17. Zapotec Proverbs	177

Tepmelucan Zapotec

Charles Speck

TUB NIS BIR BEL BYAD
An old woman encountered

MI DOO GWIDZ NU BEEY
the sun and the moon

Por Nis Juan Antonio

Bzu tub nis biñ bel. Orze' cam rom. Rza be rza gyii ma uub
Once there was an old lady. She was sitting there grinding. A crab came along

nim. I la rza be ze' rza gyii ma uub nim. Tanta' guzañ tir nu
and got a piece of her corn. It continually came to get her corn. It made many trips

rza gyii ma uub, orze' nam rab mi be:
to get the corn. Then she said to the crab:

--Ah biiza, &ca cha nu ru uub ya? --I na'm rab mi be.
"Ah forked one, where are you going with my corn?"

Orze' wes su lam za siif mi ich be nu za nu ma uub. Za be.
So she got up and went to spy on the crab that was going with the corn. The crab

Zub ru' be uub za ma.
was taking a piece of corn in its mouth.

--Ah biiza lañ nushowa, &ca cha nur uuba? --na'm raba'm
"Ah you devil of a forked one, where are you taking my corn?" she said

biiz.
to the forked one.

Za biiz. Dub ni zaab mi ich biiz zam. Zam, zam, zam ni mod
The crab went. And accordingly she followed it as it went. She went and went and in

la nu grim ze' nu za biiz. Zam gaze' nu bru'ñam ru' gyoow. I
this way she came to the place where the forked one was going. After going awhile she arrived

rgñiim gu' biiz cuit gyoow za ma. Orze' ca tub gyita la. Gu' la
at the edge of a river. She saw the forked one enter beside the river going along. There was a rock

ma ru' gyita' la ze'. Orze' ze' yet nis. Gya yet nis ze'. Par
there. It entered by the edge of the rock. The water fell there. It fell from a great height.

naff ze' riib tuba' gyita' she. Rgüim gu' biiz ze'. Gashtal ze'
below there there was another wide rock. She saw the forked one enter there. It went over

ya ma orze'.
there.

--Ah biiza, &lagu ga' dzi zet ya nur uuba? I na ga'm orze'.
"Ah forked one, why are you taking my corn so far?" she said.

Orze' mi ze' wecha'm garee ru' gyita' ze' ornu bzaac lam nu
She came close to the edge of the rock when she saw that there were

riib cyup mdoo.
two babies.

Orze' <<Par &la gyicy ma?>> sa' lagy mi. Orze' gusum rsiiñ mi
But "What is it doing?" she thought. She sat there spying on it. After it

ni ma ze'. Bru'ña la ma brugyi' la rsug ma uub ze' dri ma ru'
arrived, it began to crush the corn and put it into the mouths of each of the babies.

tub ga mdoo ze'. Orze' nu gushni lagy mi mdoo ze'. Nde' nu mnit
She had compassion for the babies. I forget how they say that she took possession

lagya lac mniim bdu' yaam mdoo ze', tees orze' byuun mi mdoo ze'.
of the babies, but she carried the babies away. She put the babies in her skirt.

Bdu'm mdoo ze' ru' nerlom. Yaa ga'm orze'.
Then she went home.

Orze' nu na'm rab mi Ach nim zet ru' nu yam ro',
Then while she was still coming to the door at a distance, she said to her husband Ach:

--Da nu daaba. Da nu cu'ñ ya Achi, gun gul i'ña --na ga'm
"Come with my soyate. Come with my memela, Ach, because my children were born," she

raaba'm Achi nim orze'.
said to her husband Ach.

Orze' --0 --na ga' Achi.
"Ok" said Ach.

Za nu'm daab mi. Za nu'm cuuñ mi orze'. Orze' brim ptiish
 He took her soyate to her. He took her memela. Then she went in and wrapped her

mi mdoo ze' nim negy. Bdu'm de nde' nim gyishtuy orze'.
 babies in cloth. She put them in their baby hammocks.

Ni zi'l ti lac mod guuly nu nde'. Nde' mnit lagya lac mod
 However did they grow up. I forget how the babies grew up. But she succeeded

guuly mdoo ze'. Tees bicy mi gan guuly mdoo ze'. Bi zily la de
 in raising the babies. But when they were quite big, she treated them as if they

fiñ ze' gaal zi ricy mdoom ñii. Yu' de fiñ ze' nim gyishtuy
 were still babies. They remained in their baby hammocks while she went

rdeda'm.
 about.

Orze' tub dzi zam za zeeñ mi gyit gow Ach nim. Orze' ptiish
 One day she went to leave off some tortillas for her husband Ach to eat. She wrapped the

mi mdoo negy. Bdu'm ñii gyishtuy. Ze' bzeefñ mi tub i'ñ mi nu la
 children in cloth. She put them in the baby hammock. She left behind one of her children called

Uly. Fiñ ze' bzeefñ mi nu gad losa'ñ de zi ze'. Orze' na cyit ni
 Paula. She was left to be a companion to the orphans. Now they were very happy when

deñ nu rgdiiñ nu za nis biñ bel ze'. Orze' bzuu nez ñi Uly zañ
 they saw that the old lady had gone. They sent Paula to go out onto the

gyernez.
 trail.

--Gua ru ñar nez ben la or ri ña', gun shaagya duu laam --naañ
 "Go guard the trail to see when mom will come home, because we are going to undo a ball

rab ñi Uly.
 of her cord," they said to Paula.

--0 --na Uly.
 "Ok" said Paula.

Gush nez ñi zañ gyernez. Gzub ñaaf nu la or gri nis biñ bel.
 She went out onto the trail to sit and watch to see when the old lady would come home.

Zub ga Uly gush pcaal ñi. Gugyit tiily ñi gyernez nas ñi. A' zu
 As Paula was sitting there she got tired. She slumped over on the road asleep. She wasn't

lagy ñi ornu bded nis biñ bel. Orze' mne' la gyi'm ru' Uly.
 even conscious when the old lady passed. So she kicked Paula in the mouth.

Orze' ni' zi'l yu' la de fiñ ze' rshaagy ñi duu laam. Cyit
 Meanwhile the children were undoing her ball of cord. They were glad that she was

niñ nu zam. Pshet la yaaf duu laa nim. Bruu laf nañ gyishtuy.
 gone. They took hold of her ball of cord. They left the hammock. They took hold of

Pshet la yaaf duu laa nim. Brugyi' la rtiish ñi dela ru' gyishtuy,
 of her ball of cord. They began to wrap it all around the edge of the hammock, and all

dela nañ yu' dela. Se bzaab zi'lañ duu laa nim. Orze' wangad lagy
 around the inside of the house. Her cord hung all ofer. They were not aware of the old

ñi ornu bri nis biñ bel. Or bgdiif bi yagaab mi ro' brugyi' la
 lady when she arrived. When they saw that she was approaching the door, they began to

rshaagy deñ nu nde'. Loc la rshaagy deñ nu nde'. Wangyicya'
 take the cord up. They began to frantically take it up. But they didn't succeed in

deñ gan nlazh nde' ntub ñii orze', brim na.
 finishing rolling it up when she arrived.

--La zi ya ricya de ru nu mdoo der ricya. &Lac na gdii la
 "And I have been treating you as babies. Just look at what you have done. Why

na riif nu ricy der? &Lagu rshaagy der dulaa? &Lagu rgyit nu
 did you undo my cord? Why are you playing with my cord?" she said to

der dulaa? --na ga'm raba'm deñ
 them.

--Cue' gyidza' ru ña' gun zi ru chun ne, gun ya gyicya riif' --
 "Don't get mad, mom, because you can buy me an old machete stub so that I can

na' fiñ gyeey ze'.
 work," said the young boy.

--Cue' gyidza' ru ña' gun zi ru gyech ne, gun ya do shuuba
 "Don't get mad, mom, because you can buy a grinding stone, because I can grind and

cu'ñ gow ru --na ga' fiñ mñaa ze'. Tub fiñ gyeey nu tub fiñ
 make memela for you to eat," said the young girl. They were a young boy and a young

mñaa.
 girl.

Orze' na or bri Ach nim or gudze na,
 So when her husband Ach arrived in the evening, she said:

--I na i'n na. Na zin mandzicy niñ gun gyicy ñi riif' ga'n
 "This is what our child has said. Buy him a machete stub so that he can work

ñi gyish locyuub ñi ru. I nañ. Zin nu nde' na. Ze' na fiñ mñaa
 cleaning off the weeds helping you. He said this. Buy that now, and as for our young

re gad gyech niñ gun goñ shuub ñi cu'ñ don. I nañ. Na gaal la
 girl, she should get a grinding stone so that she can grind and make memela for us to

byalily i'n na na --I nam rab mi Ach nim orze'.
 eat. This is what she said. Now our children have become capable", she said to Ach.

--O --na Ach.
 "Ok" said Ach.

Gua ga'm wiim chun niñ. Orze' nu mnit lagya lac bicy ñi nu
 He went and bought him a machete stub. I forget what he did with the machete stub.

chun niñ ze'. Gun tees orze' walab nu nap bicy ñi nuñ chun niñ
 But whatever he did with it it wasn't good. So they were upset with him.

ze'. Orze' nu bdza' ga' dem niñ. Orze' nu mniif' nu gada'
 So he said that if he got a rifle, he would go shooting

gyercoo niñ nu cha coo ga'ñ dziñ mnii ga'ñ orze'.
deer.

--Zi ru gyercoo ne, gun cha cog dziñ don na --na ga'ñ.
"Buy me a rifle so I can go shoot deer for us to eat," he said.

--&La gyicy nap ru? &La gyicy paa ru mas zi de nu nde' nir?
"What good can you do? Would you be faithful even if we bought it for you?"

--na ga' nis biñ bel orze'.
the old lady said.

--Coo dziñ ñaa. Coo dziñ Achi. Zi lar gyercoo ne --na
"I will shoot deer mother. I will shoot deer Achi. Buy me a rifle," he

ga'ñ.
said.

Orze' wii ga' dem gyercoo na.
So they bought him a rifle.

--Par na cha laa Ach re gyicy yu riiñ, gun ya chesa guuz
"Now Ach there can go to work because I will go about hunting deer for

dziñ don --na ga'ñ
us to eat," he said.

--O --na ga' dem orze'.
"Ok" they said.

Guuda' gyercoo na, orze' za laa Ach bel gyicy mi riiñ. Za
Now having gotten the rifle, Achi went to work. The young orphan boy went

fiñ zi ze' guuz dziñ. Na bya gal zi'l doo, orze' bi briiñ. Bri
hunting deer. Now when the sun was just coming up, he arrived home. He brought

nuñ dziñ.
a deer with him.

--Na gaal la pcoo dziñ ñaa --na'ñ raba'ñ nis biñ bel.
 "Now I have shot a deer, mom," he said to the old woman.

--Segaar ru Ach pcoor shiñ? --na ga'm.
 "Isn't it Ach that you shot?" she said.

--&Lagu pcoo yə Ach, gun dziñ gua cco rnee --na ga'ñ.
 "Why should I shoot Ach, because didn't I saythat I went to kill a deer?" he said.

Orze' --Dzach ru beni bloo lagy ma, gun tuba lat di'ñ tub
 "If that is so then quickly remove its liver to roll in the ashes for me to have as a

ru' cha gyoo --na ga' nis biñ bel ze'.
 snack as I go to the river," the old lady said. Orze'

--O --na'ñ.
 "Ok" he said.

Bzu ga' lañ gyiscyiib nañ dziñ. Blooñ lagy ma. Ptuba' lam
 He sliced the belly of the deer open in order to remove its liver. She rolled it

lat di'ñ. Rac ru'm nde'. Za'm gyoo.
 in the ashes for her to have as a snack as she went to the river.

Ornu ru'ña zo, orze'
 When she arrived at the mouth of the well,

--Ngaay, ngaay... Orze' Ngaay, Ngaay --ricya' bigy--.
 "Ngaay, ngaay," said a frog. "Ngaay, ngaay, you are eating the liver of your

Ngaay, ngaay ror lagy shi ñgyeer --na ga' bigy orze'.
 husband," a frog said.

Orze' rnii ga'm toom: "Seegar fiñ re Ach pcooñ. &Lagu ni
 Then she thought: "Could it be that the young man has shot Ach? Why is the

rnii ma re?" rsa' ga' lagy mi. Orze'
 animal speaking so?" she thought.

--Ngaay, ngaay ror lagy shi ñgyeer --rnii ga' bigy ri ga' ma.
 "Ngaay, ngaay you are eating the liver of your husband," it said.

Ni zi'l la pchaam re' nim. Orze' gush nez mi yam. Na or
 After that she filled her jar and left for home. Now when she arrived

rim na:

home:

--&Segar ru Ach pcoor siff zi? --na ga'm orze'.
 "You would not have shot Ach would you?," she said.

--Cha' ru ii. &Lagu cōō ya Ach? Dziñ guā cōō ya. &Lagu
 "Oh come on. Why would I have shot Ach? I shot a deer. Why would I have shot Ach?"

cōō ya Ach --na ga'ñ.
 he said.

--&Lagu ni mnii bigy lō beni: "Ngaay, ngaay row ru lagy shi
 "Why did the frog speak so to me if that is the case? 'Ngaay, ngaay, you are eating

ngyeer", na ga' bigy ri ma. Nde' nu rsa' lagya nu Ach pcoor --na
 the liver of your husband,' it said as it sat there. That is why I suppose that you

ga'm.
 shot Ach," she said.

--Nde' ru' yaa chan cha zuub gyidag na ben. Yaa chan cha
 "Then lets go listen to it to see if it is so. Let's go so that you can show

lyuur lō ben a ni gaal ni rnii ma --na ga'ñ raba'ñ mi orze'.
 me if it is truely so," he said to her.

--O --na'm.
 "Ok" she said.

Zub lom za ga'm orze'. Ze' fiñ ze' zaab ñi gal ich. Nez za
 So she led the way. The young man came behind. As they were going along, he

laañ pcyug lañ uugy ni ya yaal. Orze' bded lo lañ orze'.
 picked a fruit of the copal tree. Then he passed her up.

--&Ca ri ma na? --nañ.
 "Where is it?" he said.

--Re ri ma --na'm.

"There it is," she said.

Orze' chaj la briñ uugy ni ya yaal ze' ru' ma orze'.
Then suddenly he put the fruit of the copal in its mouth.

--Ngaay, ngaay, ngaay --zi'l ricy ma ze'. Orze':

"Ngaay, ngaay, ngaay," was all it did.

--Gdiin la ricy ma. Gdiin. Rguur na. Gdiin. Ze' ru nar

"Look at what it is doing! Look! You are lying. Look! You said it talks.

rnii ma nar. &Lagu rnii ga' ma re? &Lagu na wagnii ma beni?
How could it speak? Well, why isn't it speaking now? It is only making

Ru' zi'l ma psiigy ma. Nu rguu ru. &Lagu ni nii ma re? --I nañ
noise with its mouth. You lie. Why should it talk?" he said

raba'n nis biñ bel orze'.
to the old woman.

Wanii ga'm. Orze' bish cyam yam.

It didn't speak anymore. Then she turned around and went home.

--Bicy lal. Bloo reñ beni, gun cyi' comid cha du cui Ach --

"Hurry up and remove its blood then, so I can cook a meal to take to Ach for

I na ga'm.

lunch," she said.

--O --na'n.

"Ok" he said.

Orze' brugyi' bicy nap ñi dziñ blooñ reñ pcyi'm. Orze' gush

Then he began to fix the deer by removing the blood for her to cook. Then she left

nez mi za'm. byap or cui gush nez mi zam za num cui Ach. Zam

and went. When lunch time came, she left taking Ach's lunch with her. She was going along one side

tub la' dzu. Rgdiim se caacy Ach mbisha'm lat lya'.
of a ravine. She saw Ach as a white spot lying among the beans.

--&Lagu nas ru Ach? --na'm raba'm Ach nim za'm tub la' dzu.
"Why are you sleeping Ach," she said to Ach as she went to the otherside of the ravine.

Ni' zi'l rbish ti num Ach zam. Wancyish la Ach yaa.
In this way she called to Ach as she went along. But Ach didn't wake up.

Bru'ftam lo Ach.
She arrived at Ach.

--Weshte Ach. Dzi raas ru. Gun pcoo i'ft na dzif --na'm.
"Get up Ach. You sure are sleeping. Because sour son has shot a deer," she said.

Briich la yaam ich Ach. Ornu briib la bez naft shab Ach,
She slapped Ach on the back. When the bees came out of Ach's clothing, they landed on

bzu laa ma nis biff bel. Brugyi' la rzu la tyeft mi zam par gyoov.
the old lady. They caused her to tumble as she went down to the river.

Se la rdudub mi zam. Orze' zuba' lez tub la' dzu.
She kept rolling over as she went. But there was a opossum on the otherside of the ravine.

--Lo nis nisa. Lo nis nisa --rniig' lez zuba' ma tub la'
"Into the water ma'am. Into the water ma'am," it said from the otherside of the

dzu.
ravine.

Ii pro nis biff bel rtub laa bez mi yad nu mam tanta' nu
And here the bees were rolling the poor old lady along they were so active.

ricy ma. Du ub bez zi'l bdu' ga' zi ze' naft shab Ach. Guzii
The orphans had filled Ach's clothing with bees. She thought that Ach was

ga'm nu nas Ach guziim. Ii mi ze' ca bez yu' naft shab mi mbish
sleeping. But instead there were bees in his clothing lying

mi.
there.

Orze' ni zi'l. Nde' mnit lagya lac. Uti byam byaniim.
That is all. I forget what happened. Perhaps she returned and fought

Byam gucoo num de fiñ ze'. &Lac? Tees orze' la nu guzi lagy deñ
with those children. However. But somehow they became angry and scattered.

nu brush las ñi. Za lañ orze'. Orze' nu ti cyu bdzeel ñi raj.
They went away. Whoever did they meet? But they told them not to take the

Orze' nu mnii dem gugy mi ñii nu cue' chan nez yaa reg, gun ze'
trail to the left, because there was a boastful bird there. They told them

zub chigyiñ ru' le', mnii ga' dem looff. Ze' de fiñ ze' wangyeñ
that. But the children didn't obey, but took the trail to the

ñi. Za laa deñ nez yaa reg. Orze' ze' byap ñi serpien. Orze'
left. There they encountered a serpent. They removed each of the

nu bloop tub urlo serpien ze'. Orze' nde' byac ñi beey. Urlo
serpient's eyes. That became the moon. The left eye became

reg ma ze', nde' byac ñi beey. Ze' urlo bee ma, nde' byac ñi doo
the moon. The right eye became the sun, people

gñidz.
say.

Per nde' mnit lagya nu lac mod, &lagu nu gucha' bya' lo beey
But I forget how... Why was it that maggots hatched on the moon.

ze'? Bya' gucha' ma lo beey ze' nu gal na bich na ca. Nde' bya'
Maggots hatched on the moon so that it looks like a rabbit. It is because

guch ma. Nde' rnii ga' dem. Per nde' mnit lagya laca' zir mod
maggots hatched. That is what they say. But I forget how that goes.

rnii nu nde'. Tees ni mod guca' nu briiba' doo gñidz rnii ga' de
But that is the way in which the sun came up, they

mi'.
say..he

Rishtoo ni gu doo

GU DOO NU TUB YU FER
The poisonous tuber and the young man

por Claudio Martinez

Bzu tub yu feff. Lac orze' brusu tub yu bel rlagy yu gow
There was once a young man. Some how an old man appeared who wanted to eat

yuy. Tanta' nu laab rishdzidz rded yu. Gaze' nu mnii tooy nu
him. He went about very dangerously. Then he decided that it would be better if

nap zir benu ub lay cut yu ub yu. Gun cuaa zir yu benu gow yu
he killed himself. Because he would be more unfortunate if the old man ate

bel yu. Tees wagash lagy yu cut yu ub yu. Gaze' nu mnii tooy nu
him. But he didn't have the courage to kill himself. Then he decided that he would

cha yub yu gu doo gow yu par nu gat yu. Gun wagash lagy yu cut
go seek a poisonous tuber to eat in order to die. Because he didn't have the

yu ub yu nu reffa' mod.
courage to kill himself any other way.

Gaze' nu gush nez yu zay. Ornu bru'ffay ze' nu nash gu doo,
Then he started out going. When he arrived at there where the poisonous tuber

syaas la gutiy rguuff yuff. Lat nu riy rguuff yuff, orze' bruyi' la
grew, he immediately started digging it. While he was there digging it, it began

rniiff. Gaze' nu naff rab ffiy:
to speak. Then it said to him:

--&Lagu rguuff ru ya? --naaff.
"Why are you digging me up?"

Orze' nay rab yuff:
Then he said to it:

--Ni zi'l rduffa ru nu daw ru, gun gata, gun yu bel rlagy yu
"I am only digging you up to eat you, because then I will die, because an old man

GU DOO NU TUB YU FEN
The poisonous tuber and the young man

por Claudio Martinez

Bzu tub yu feñ. Lac orze' brusu tub yu bel rlagy yu gow
There was once a young man. Some how an old man appeared who wanted to eat

yuy. Tanta' nu laab rishdzidz rded yu. Gaze' nu mnii tooy nu
him. He went about very dangerously. Then he decided that it would be better if

nap zir benu ub lay cut yu ub yu. Gun cuaa zir yu benu gow yu
he killed himself. Because he would be more unfortunate if the old man ate

bel yu. Tees wagash lagy yu cut yu ub yu. Gaze' nu mnii tooy nu
him. But he didn't have the courage to kill himself. Then he decided that he would

cha yub yu gu doo gow yu par nu gat yu. Gun wagash lagy yu cut
go seek a poisonous tuber to eat in order to die. Because he didn't have the

yu ub yu nu reña' mod.
courage to kill himself any other way.

Gaze' nu gush nez yu zay. Ornu bru'ñay ze' nu nash gu doo,
Then he started out going. When he arrived at there where the poisonous tuber

syaas la gutiy rguuñ yuñ. Lat nu riy rguuñ yuñ, orze' bruyi' la
grew, he immediately started digging it. While he was there digging it, it began

rniif. Gaze' nu nañ rab ñiy:
to speak. Then it said to him:

--ñLagu rguuñ ru ya? --naañ.
"Why are you digging me up?"

Orze' nay rab yuñ:
Then he said to it:

--Ni zi'l rduñ ru nu daw ru, gun gata, gun yu bel rlagy yu
"I am only digging you up to eat you, because then I will die, because an old man

gow yu ya --nay.
wants to eat me."

Orze' na gu doo:
Then the tuber said:

--Cue' gow ru ya, gun cuaa. Wagad nu dzib ru. &La gyicy yu
"Don't eat me, because poor me. You don't need to be afraid. What will he do to

ze'? Ru gow ruy. Walab yu ze' gow yu ru. Yaa la. Orze' ornu
you? You will eat him. He won't eat you. Go home. then when he comes wanting

ru'ñay nu galagy yu gow yu ru, orze' <<&la biigy? &La la riñ ni yu
to eat you, say "What is difficult? What is the work of old men? The work of

bel? Shely gula zuub>>, gab ruy. Ornu niir nde', orze' gat loy.
fuzzy capillars." When you say that, he will be embarrassed. He will take

Gash lay carer chay. Lat nu zay carer ze', tel laar yag gyi'y.
off in a run and go. While he is running, swing a stick at his feet.

Orze' cut ruy. Cu'r yu yo gow ruy --na gu doo.
Kill him. Put him in a pit oven so you can eat him --the poisonous tuber said.

--&Tees walab gaal dzib yu nu ni zi'l nee? Benu nde'
"Surely he will not be afraid if that is all I say. If he is not afraid of

wanchib yu, orze' waded la gow yu ya --nay.
that, he will surely eat me," he said.

Orze' na gu doo:
Then the poisonous tuber said:

--Yaa la ru. <<D>> zi'l mnii coz nu rnee --naaf.
"Go home. Just say "ok" to the thing that I say."

Gaze' nu gush nez yu feñ yay. Tees ornu briy, mnit lagy yu
Then the young man started out going home. But when he arrived, he had forgotten

lac mnii gu doo nu niy lo yu bel nu rlagy gow yu ze'. Gaze' nu
what the poisonous tuber said for him to say to the old man who wanted to eat him.

gush neza'y zay lo gu doo. Tees orze' za nu bicy miif' yu. Ornu
 then he started out and went to the poisonous tuber. But he took his small brother with

bru'ñay lo gu doo na, orze' nay:
 him. When he arrived before the poisonous tuber, he said:

--&Lac mniir nu nee lo yu bel? Gun mnit lagya lac mniir --
 "What did you say for me to say to the old man? Because I forgot what you

nay.
 said."

Orze' na gu doo:
 The poisonous tuber said:

--&Walab gaal ñuu nde' mnit lagy ru? &Ca biigya'? Mnee ya
 "Could you really have forgotten that? How difficult was it? I said that you

nu nii ru <&La biigy? &La la rif' ni yu bel? Shely gula zuub>),
 should say "What is difficult? What is the work of an old man? The work of fuzzy

nii' --na gu doo. Orze'
 catapillars."

--0 --nay.
 "Ok" he said.

Gaze' nu gush nez yu yay. Orze' nay rab yu bicy yu:
 Then he started out going. He said to his brother:

--Zu lagy ru, gun nis nit lagy ru lac niin ornu ru'ña yu bel
 "Remember lest you forget what we should say when the old man arrives,"

--nay.
 he said.

Lac ornu byap or nu ru'ña yu bel, bruu za lay yad yu. Ze'
 However when the hour in which the old man came, he appeared coming.

yu felt ze' bi mniita' lagy yu lac niy. Orze' nay rab yu bicy

But the young boy forgot what he should say. He said to his

yu:
brother:

--&Lac mnii gu doo nu n~~ee~~? --nay.
"What did the poisonous tuber tell me to say?"

Gaze' nu na bicy yu:
Then his brother said:

--<<&La biigy? La la riff ni yu bel? Shely gula zuub>>,
Say: "What is difficult? What is the work of an old man called? The work of

niir --nay,
fuzzy caterpillars."

--0 --na bicy gush yu orze'.
"Ok" said the older brother.

Ornu bru'ffa la yu bel, orze'
When the old man arrived:

--&La biigy? &La la riff ni yu bel? Shely gula zuub --nay.
"What is difficult? What is the work of an old man called? The work of fuzzy caterpillars."

Orze' gush la yu bel carer zay. Lat nu zay ze' ptel laa yu
Then the old man took off running. While he went, the young boy swung

feñ yag gyi'y ze' ga la. Biit yuy.
a stick right at his feet. He killed him.

Cyt niy nu bicy yu gan biit yu yu bel na. Gaze' nu brugyi'
He was happy that he succeeded in killing the old man. Then to dig a

la rguuñ yu yo nu cyi'y yu gow yu. Blazh bduuñ yu yo ni gaal
pit oven to cook him in so that he could eat him. Right after digging the pit oven

briy gyi. Bet boo na ni gaal syaas la bri lay yu bel yo.
he put fire into it. When there were red coals, he suddenly put the old man in the oven.

Bi rel nгуaa dey wagay yu bel. Tanta' bi rel nгуaa dey.
They sat there into the night, but the old man didn't finish cooking. They were there very

Orze' gush pcaal yu mi' ze'. Lat nu nas yu, guuy yu bel. Cyit ni
The young boy fell asleep. While he was sleeping, the old man finished cooking. The older

yu gush ze' nu nas bicy miiñ yu. Orze' blaazh lay dutuub la yu
boy was happy that his small brother was sleeping. He finished eating off all of the old

bel bdow yu. Stub la' zi'l cuiigy yu breeñ yu. Na ornu briish
man. He only left one flank. Now when the young boy woke up, he

yu mi' ze' yaa na, orze' nay:
said:

--&A bi guuy yu bel don? --nay.
"Has the old man finished cooking for us to eat?"

Orze' na yu gush ze':
Then the older boy said:

--&La yu bel? Yu bel bi blazh bdaw. Stub la' zi'l cuiigy yu
"Which old man, the old man I finished eating. I only saved one of his flanks

bzeeffa gow ñaa --nay.
for my mother to eat --he said.

Orze' na yu mi' rab yuy:
Then young boy said:

--Dzi ga a' nap ru. &Lac wanseefñ ru sñumiifñ yu daw? Ti
"You sure aren't very nice. Why didn't you save a little of him for me to eat?"

cue' ya byeza' lagya lac mniir loy, ti cue' ni, gulas bi bdow yu
If I had not have remembered what you said to him, if it had not have been for that,

ru --nay.
he would have eaten you along time ago."

Orze' na yu gush:
Then the old boy said:

--Cha' cha' cue' gyicy seed ru ya. Benu rlagy ru gor beel,
"Don't bother me for nothing. If you want to eat meat, go get a toothpick

gua gyii yanguzh loo beel gyi' lay ya gor --nay.
for me to remove the meat from between my teeth for you to eat," he said.

Lusesit

por Nis Juan Antonio

Gulas bzu tub rey la i'fi mi Lusesit. Orze' gud fgyeeft. Na
 A long time ago there was a king with a child called Lusesit. She got a

ornu bri ngudz mi ze' yu', orze' pcaam fii nu chaft gyicy fi riift.
 husband. Now when his son-in-law arrived, he commanded him to go to work. He was to clean

Ga'n fi gyish nunu rnuuz fi ya gyee. Laab dzi nu gnuuz fi ya gyee
 off a field, and plant flowers. He said to the young man that on the same day ⁱⁿwhich

ze', laab dzi ze' gri nuft gyee nu chu' lo fgyoozh nim, mniim gogy
 he planted the flowers he was to bring flowers to put before the his god, he

mi fii.
 said.

--0 --na fiit ze'.
 "Ok" the young man said.

Zaft gyicy fi riift ga'n fi gyish. Orze' zaft gusub fi ruun
 He went to work cleaning off the weeds. He went and sat down and cried.

fi. Na byap or cui, orze' za Lusesit za nuft gyit goft. Ornu
 Now when lunch time came, Lusesit came with food for him to eat. When Lusesit arrived,

bru'fa Lusesit, ruun fi zub fi.
 he was sitting there crying.

--&Lagu ruun ru? --na ga' Lusesit.
 "Why are you crying?" Lusesit said.

--&La wadun ya? Ze' uz ru mniiy nu laab dzi na du'na gyish,
 "Why shouldn't I cry? Your father said that today I should clean off the weeds,

nunu laab dzi na cga gyi nu nii, nunu laab dzi na nuuz ya gyee.
 and today I should set fire to it, and today I should plant the flowers. This is what

I nay. &Ze' lac gyicya? --naaŋ rab ŋi Lusesit.
he said. What should I do?" he said to Lusesit.

--Wagad nu gyicy ru cuen. Dzach zir ptaas-- i na ga'
"You don't need to worry. Quickly go to sleep," Lusesit said to

Lusesit.
him.

--O --na ga'ŋ.
"Ok" he said.

Orze' gugyt ŋi nas ŋi. Tub miŋ zi'l ptaas ŋi, orze'
He ~~laid~~ *lay* down and went to sleep. He only slept for a moment, then he got up.

weshfek. Ornu bgdiif, bi nash ya gyee. Orze' ya Lusesit.
When he looked around, he saw that flowers were already growing. Then Lusesit went home.

--Byeef la ru na. Orze' yeed ru or gudze. Orze' yeed nur
"You wait here. Come home in the afternoon. Come with flowers to put out before

gyee chu' lo ŋgyoozh --i na'ŋ rab ŋi ŋgyeef.
god," she said to her husband.

--O --na ga' fiŋ ze' orze'.
"Ok" said the young man.

Blez ŋii gudze. Orze' yaaf. Gaze' nu pcyug ŋi gyee ya
He waited until the afternoon. Then he went home. He had picked flowers to take

nuŋ. Na ornu briif lo rey na, orze'
with him. Now when he arrived before the king now,

--Bi yap tu gyee na --na'ŋ.
"I have brought flowers now," he said.

--&A yeed nur? --na ga' rey.
"Have you come with them," the king said.

--Yap tu --na ga'ŋ orze'.
"I have come with them," he said.

--Na gaal guud tub ngudz lily na beni --i na ga'm orze'.
 "Now I have really acquired a distinguished son-in-law," the old man said.

--&La ngudz lily ru, ti cue' Lusesit ricy ni nde'? --i na ga'
 "What would your distinguished son-in-law be if it had not been that Lusesit did that?"

biñ mñaa ze' orze'.
 said the old woman.

Ze' bza' yu tuuba' dzi.
 At dawn of the next day

--Cha ga'r na ga'n ru gyish. Ze' nu chu' tub ane uub ze'
 "Go now and clean of the weeds. Clean off enough weeds to plant one finaga of

ga'n ru. Nunu nuuz ru uub laab dzi na. Nunu laab dzi na gri nur
 corn. And plant the corn today. And today come with fresh corn for us to eat,"

za' don--na ga'm rab mi ñii.
 the old man said to him.

--O --na'ñ.
 "Ok" he said.

Gush neza'ñ. Na bru'ñañ lat gyish ze', orze' gusuba'ñ ruun
 He started out. Now when he arrived among the weeds, he sat down and cried.

ñi. Nu ruun zi'l lañ zub ñi. Ni gyish wanga'n ñi. Byapa' or
 He just sat there crying. He didn't even clean off any of the weeds. When lunch time

cui bru'ña ga' Lusesit nuñ cuiñ. Orze'
 came, Lusesit arrived again with his lunch. Then

--&Lagu ruun ru? --na ga' Lusesit.
 "Why are you crying?" Lusesit said.

--&Ca wadun ya? Ze' na mñii uz ru nu dzi na du'na gyish,
 "Why shouldn't I cry? Now your father said that today I should clean off the weeds,

nunu laab dzi na caa gyiiñ, nunu laab dzi na nuuzā uub, nunu laab
 and also today I should set fire to ti, and also today I should plant corn, and also

dzi na gya du za' goy. %Ze' lac gyicya? --na ga'ñ.
 today I should take him fresh corn to eat. What should I do?" he said.

--Wagad nu gyicy ru cuen. Walab coz ily nde'. Dzach ru
 "You don't need to worry. That is not such a great thing. Quickly go to sleep."

ptaas --i na ga'ñ rab ñi ñgyeeñ.
 This is what she said to her husband.

--O --na ga' fiñ ze'.
 "Ok" he said.

Orze' gugyita'ñ nasa'ñ. Ze' na
 Then he laid down again and went to sleep. But

--Weshte na --na'ñ raba'ñ fiñ ze'.
 "Get up now," she said to him.

--O --na ga'ñ orze'.
 "Ok" he said.

Ornu bgñiiñ, se zi la za gyel. Bi guc la gyel orze'. Orze'
 When he looked there was milpa all over. And the milpa was ready.

--Byeeñ la ru na. Yeed ru or gudze. Orze' cyug ru za' gyed
 "Remain here now. Come in the afternoon. Pick corn to bring for him to eat."

nur gom --i na ga'ñ raba'ñ ñgyeeñ ze'.
 This is what she said to her husband.

--O --na ga' fiñ ze'.
 "Ok" he said.

Orze' yet lagy ñi. Byeeña'ñ orze'. Orze' blez ñii gudze.
 He was happy. He remained there. He waited until it was in the afternoon. Then

Gaze' nu yaañ. Na ornu briiñ na, bi bri nuñ za'.
 Then he went home. Now when he arrived now, he brought fresh corn with him.

--Ii bi yap tu za' gor na --na ga'ñ raba'ñ rey ze'.
 "Here I have brought fresh corn for you to eat," he said to the king.

--Na gaal guud tub ngudz lily na na --na ga' rey.
 "Now we really have acquired a distinguished son-in-law," the king said.

--&La ngudz lily na la ti cue' Lusesit ricy fi nde'? &La
 "What would our distinguished son-in-law be if Lusesit had not done that? What

ngudz? --rnii ga'm raba'm rey orze'.
 a son-in-law?" said the old woman to the king.

Ni wagyeh rey. Nañ gyid ru' zi'l lam rnii ga'm nde'. Orze'
 But the king didn't hear it. She spoke that under her breath. Then at dawn of

bza' yu tuuba' dzi na, orze' ze' Lusesit bi mniif lo fiñ gyeey
 the next day, Lusesit had already told that young man to prepare

ze' orze' nu gzu lily fiñ.
 himself.

--Benu nii uza nu char lag ru yaa ya coc re, orze' <<O>> la
 "If my father tells you to go break off the branches of that coconut tree, say

niir. Orze' chup ru lo ya coc. Glag ru dela yaañ. Nunu dela coc
 'ok.' Then climb the coconut tree. Break off all of the branches. And break off all

re'ñ re glag ru. Par stub ngdicy loñ, nde' cue' shi'ñ ru, gun nde'
 of the ripe coconuts. But don't cut the bud at the tip, because that is I,"

ya --naañ.
 she said.

--O --na ga' fiñ fi gyeey ze' orze'.
 "Ok" said the young man.

Orze' na ga' mi ze' nu
 Then the man said to his son-in-law:

--Char lag ru yaa ya coc --na'm rab mi ngudz mi orze'.
 "Go break off the branches of the coconut tree."

--O --na ga'ñ orze'.
 "Ok" he said.

Zaŋ gup ŋi lo ya coc. Orze' bru'ŋaŋ blag ŋi dela yaa ya
 He went and climbed the coconut tree. Arriving, he broke off all of the branches

coc. Dela coc re'ŋ blag ŋi. Stub ngŋicy loŋ, nde' wanlag ŋi
 of the coconut tree. He broke off all of the ripe coconuts. The only thing he didn't

nde'. Nicy bdu' yaaŋ ngŋicy. Lo nde' zub ŋi. Orze' la
 break off was the bud at the tip. He took firm hold of it. He sat on it.

--Na gaal la guud ngudz lilya. Na gaal la wabee ga' na
 "Now I have really acquired a distinguished son-in-law. Now it appears that

gyicy yu gan Lusesit --i na ga'm orze'.
 that he will win Lusesit." This is what he said.

--&La ngudz lily ru la ti cue' Lusesit? &La ngudz ru? --rnii
 "What would your son-in-law be like if it hadn't been for Lusesit? What would

ga'm orze'.
 your son-in-law be?" the old woman said.

Ze' na tuuba' dzi orze'
 But the next day,

--Gua gaaz ru muly re --na ga' rey orze'.
 "Go beat that mule," the king said.

--O --na'ŋ.
 "Ok" he said.

Za'ŋ za gaaz ŋi muly. Laaba' Lusesit bi bee ga'ŋ rishloŋ
 He went to beat the mule. But Lusesit had already discussed with him

orze' nu cue' nu coŋ fren ni ma ze' nu gaaz zi'l laŋ ma ze'. Yu'
 that he should not remove its bridle, but only beat it. It had its saddle on.

shily ma ze'. Dela shily ze', dela co zaŋ ne'ŋ. Par se tub fren
 All of the saddle was to be removed and thrown aside. But Lusesit said that the

ni ma ze' cue' ne'ŋ, mnii Lusesit.
 bridle is the only thing that should not be thrown aside.

Ni bicya'ñ orze'. Gua'ñ bgaaza'ñ ma ze' orze'. La brugyi'
 He did this. He went and beat it. He began to beat it, to beat it.

rgaaz ñi ma, rgaaz ñi ma. Dela shily dela mne'ñ.
 All of the saddle had been put aside.

--Bloo fren ni ma mne' --na ga' rey ze'.
 "Remove its bridle and throw it aside," said the king.

Wagnii laff. Orze' fuert zi'l nash ñii fren ze' zuff. Par ti
 He didn't say anything. But he more strongly adhered to the bridle as he stood

laca' la bgaaz ñi ma ze'. Dela too ma, dela lo gyidag ma, dela
 there. Now he beat it. He hit it all over its head, all over its ears...

pshet ñi. Orze' ni zi'l bded' nde' orze'.
 Then it was over.

--Na gaal la guud tub ngudz lily na. La bee na la
 "Now we have really acquired a distinguished son-in-law. Now it really

wabee gyicy yu gan cha nuy Lusesit nin --rnii ga' biñ gyeey ze'
 appears that he will succeed in taking our Lusesit away," said the old

orze'.
 man.

--&La ngudz ru la ti cue' Lusesit ricy ñi nde'? &la ru? --
 "What would your son-in-law be like if Lusesit had not done that? What would

na ga' mi ze'. Ni rah.
 you be?" the old lady said.

--&La ru? --rniiga'm orze'.
 "What would you be?" she said.

Orze' ni zi'l, biñ gush ze' wagyeff mi. Orze' na ni' zi'l
 But the old man did not hear. That was the end of all of that.

blazh dela nu nde'. Orze' nu brugyi' rsaap fiñ ze' riidz nu
 Then the young man began to discuss with Lusesit that they should go to

Lusesit nu gya deñ yu'ñ. Ze' na mnii ga'm nu
his house. But the old man said to him:

--Char cuiigy ru zo re nu tub re' la' --na ga'm raba'm ñii.
"Go dry that well with a broken water jug."

--Chā --na ga'ñ orze'.
"I will go," he said.

Gush neza'ñ zañ tuuba' dzi. Orze' zañ. Bri'ñ ze', gusuba'ñ.
The next day he started out and went. He went. He arrived there, sat down and

Ruuna'ñ zuba'ñ ze'. Byap or cui na, bru'ña ga' cuiñ. Ruun ñi
He sat there crying. When lunch time came, his lunch arrived. He was sitting there

zuba'ñ.
crying.

--&Lagu ruun ru? --na ga' Lusesit.
"Why are you crying," said Lusesit.

--&Ca wadun ya? Ze' mniiy nu cuiigya nis nu re' la'. &Ze'
"Why shouldn't I cry? He told me to dry the water with a broken water jug.

lac gyicya? Ze' re' la' nu nii. &Lac gyicya cui gyi nis ii? --na
What should I do? This is a broken water jug. What can I do to dry this water?"

ga'ñ.
he said.

--Wagad nu gyicy ru cuen. Dzach ru bdow gyit. Lazh ze'
"You don't need to worry. Quickly eat. After that you should

gas ru --na ga' Lusesit orze'.
sleep," Lusesit said.

--O -- na'ñ.
"Ok" he said.

Orze' bdowa'ñ gyit. Blazh bdoñ gyit
He ate. After he had eaten,

--Ptaas na-- na Lusesit.
 "Sleep now," said Lusesit.

--O --na'ñ.
 "Ok" he said.

Gugyit ñi nas ñi. Tub miñ zi'l ptaas ñi. Orze'pcueeñ
 He layed down and slept. He only slept for a little while. Then Lusesit woke

Lusesit ñi. Ornu bgdiñ, bi bigy zo ze'.
 him up. When he looked, the well was dry.

--Byeeñ la ru na. Orze' or gudze yeed ru. Orze' niir lom
 "Remain here now. Come home in the afternoon. Tell him that the water has

nu bi bigy nis-- na ga'ñ.
 been dried," she said.

--O --na ga' fiñ gyeey ze'.
 "Ok" the young man said.

Yet lagy ñi. Byeeñ ñi orze'. Blez ñii gudze. Gaze' nu
 He was happy. He remained there. He waited until it was afternoon. Then he

yaah. Na ornu briiñ na,
 went home. Now when he arrived,

--Bigy nis --i na ga'ñ.
 "The water has been dried up." This is what he said.

--Na gaal la guud tub ngudz lily na beni --na ga'm.
 "Now we have really acquired a distinguished son-in-law," the old man said again.

--&La ngudz ru la ti cue' Lusesit? &La ngudz ru? --rnii
 What would your son-in-law be if it had not been for Lusesit? What would your

ga'm.
 son-in-law be?" said the old woman.

Orze' ni zi'l dela nde' blazh bicy ñi. Orze' la nu
 He finished doing all of that. Then

--Par na gyan na, gun na blazh dela coz nu mnii uz ru bicya
 "But now let's go, because all of the things that your father told me to do

--naaŋ.
 are over," he said.

--Gyan beni --na Lusesit.
 "Let's go then," said Lusesit.

--&Par a lyar rishli gya nur ya? &A walab nu rguur ya. Yu'
 "But are you sure that you will take me home? Aren't you lying to me. A day

dzi nit lagy ru ya --na Lusesit.
 will come when you will forget me," said Lusesit.

--&Par lagu nit lagya ru? Par nde' ru' nu pcaa lagya nu byap
 "But why should I forget you? That why I have come to seek you.

yuba ru. Nunu par nde' nu blazh coz nu bicy uz ru nuy ya. &Lagu
 That is why the things that your father did to me are over. Why should I forget

nit lagya ru? --na ga'ŋ raba'ŋ Lusesit.
 you?" he said to Lusesit.

--Gyan beni. Orze' char cha yub ru tub cuay rit nu blaazha'
 "Let's go then. Go and seek a skinny horse, the skinniest horse

la cuay rit. Cu'r shily ma, gun orze' gyub na ma, gun cue' nu
 there is. Put a saddle on it, in order for us to ride it, in order that my father

cyid cheel uza uub na --na ga'ŋ raba'ŋ ŋgyeeŋ.
 not come to meet us," she said to her husband.

--Ō --na ga' ŋgyeeŋ ze'.
 "Ōk" said her husband.

Na fiŋ ze' wangyeŋ ŋi. Cuay re'ŋ bdub ŋi. Orze' bdu'ŋ
 Now the young man didn't obey her. He caught a fat horse. Then he put a saddle

shily ma ze'. Gaze' nu gush nez deŋ yaaŋ. Guaf pshuŋ chon se'.
 on it. Then they started out and went. She went and put her saliva on

Pshuñ nis yeñ ñi nañ ya ro' niñ. Gaze' nu gush nez ñi yaañ.
 three places around the doorway. Then she started out and went.

Na ornu gud lagy biñ mñaa na, orze' la brugyi' rniim nu
 Now when the old woman knew, she began to say

--Weshte gñiir Lusesit nin, gun bi yaañ --rniim rab mi
 "Get up and look at our Lusesit, because she has gone," she said to

ñgyeem.
 her husband.

--&La gya' fiñ ze'? Nas ñi ri byub. Shift riib ru--na ga'm
 "How could that girl have gone? Lie still. You are acting up

raba'm biff mñaa ze'.
 he said to that woman.

--Bi yaañ rñee --rniim ga' biff mñaa ze'.
 "She has gone I say," said the woman again.

--Riib ñii rñee --rniim ga' biff gyeey.
 "She is there I say," the old man said.

Orze' brugyi' rbish ti num Lusesit.
 Then she began to yell at Lusesit.

--Lusesita --rniim ga'm.
 "Lusesita," she said.

--&Lagu? --rniim ga'ñ.
 "What is it?" the girl said.

--&A riib ru? --rniim ga'm.
 "Are you there?" the old woman said.

--Riba --rniim ga'ñ orze'.
 "I am here," the girl said.

Se' nis yeñ ziñ ze'. Rniim nde' nguaañ nañ ya ro'. Niga,
 But it was only her saliva. It spoke from on the door way. Later

niga ornu bi rbigy nis yeñ ñi, shni rnii ga'ñ orze'. Orze' la
when her saliva was drying up, it didn't speak very clearly. Then

--A pendejo. Dzi ga pendef nar. Weshte. Gdiir Lusesit nin
"You fool. You sure are a fool. Get up. Look at our Lusesit I say,"

rnee --na ga'm. Orze'
she said. Then

--Maasa' zir pendef ru. &Ca za Lusesit? Gunca ya rnee riib
"Unfortunately, you are the fool. Where would Lusesit go? I say that she is

ñi rnee la, &lagu rniifñ beni? --na ga'm.
there. Why do you think she is speaking? --the old man said.

--Saca'ñ rnee. &Lagu byashni rniifñ beni? Dzach ru. Yaa
"She is not there, I say. Why has her speaking become unclear then? Be quick.

gdiir. Saca'ñ.
Go look. She is not there."

--O beni --na ga' biñ gyeey ze'.
"Ok then," said the old man.

Gaze' nu gush nez mi ya gdiim nañ cuart niñ. Ornu bgdiim,
Then he went to look in her room. When he looked, who should still be there?

&cyu ru' cuic ñi? Se nis yeñ ziñ nguua. Ze' bi rbigy la nde'
There was only her saliva. And that was drying. Then the old woman acted

orze'. Orze' la nu rdza' biñ mñaa la dzi ricy mi.
very upset.

--Dzach zir. Gua ca iich ñi na. Bdub cuay rit. Gua na, gun
"Be quick. Go follow her. Catch a skinny horse. Go now, because

trat nu dzeel ruñ --na ga'm orze'.
you may meet her," she said.

--O --na ga' biñ gyeey.
"Ok" the old man said.

Gaze' nu bdub mi cuay rit ze'. Bdu'm shily ma ze'. Gush nez
Then he caught the skinny horse. He saddled it. He started out and

mi zam. Za mi, za mi, za mi, zam bza' yu. Niga briib doo. Zam
went. He went, he went, he went. He was still going at dawn. Then the sun came up.

ni mod la nu dzeel mi Lusesit. Ze' na gaze' nu bru'm. Byap or
He went this way to meet Lusesit. Then he arrived. When noon time had come,

widoo, bru'f'am zub tub ya lazh. Orze' rsa' lagy mi: <<Ah ya
he arrived at an orange tree. He thought: "Oh orange

lazh, cyit ga na ru zub ru. Par ya, dzi ga cuag. Dzi
tree, you sure are pretty sitting there. But I am so unfortunate.

ga ricya sentiir. &Ca za Lusesit ne? Bi bicy na nu ru nu
I am so sad. Where did my Lusesit go? If you could only talk, you would

gac niir, gyoor riidz. ??A ii bded Lusesit ne? --na'm rab mi ya
tell me if my Lusesit had passed here." he said to the orange

lazh.
tree.

Orze' shni ricya'm rgdii ga'm lo ya lazh ze' orze'. Rgdiiim
He was sad looking at that orange tree. As he looked, he saw that there

zub ya lazh tub zi la lazh nif ca. Orze' <<Dze la bi bet lazh
was an orange, the only orange that was there. If only that orange was

re don. &Lac gyicy na gyet nde? Tanta' nu zig>>, rsa' lagy mi
picked for us to eat. What could we do to get that orange. It is

zub mi orze'.
so hot," he thought as he sat there.

Zu cuay nim lom zub mi.
His horse was there as he sat there.

--Ah ya lazh, dzi ga nur gusht ga zub ru ii. Par ya dzi ga
"Oh orange tree, you sure are happy sitting here. But I am hurt very much

shni rac naft lardoo nu za i'fta --na ga'm orze'.
in my heart because my child has gone," he said.

--Map zir nu gya la ub na. Cuaa ya. Waya ga'n, gun
"It would be best if we go. Poor me. we will not go on, because we will not

wadzeela' ub na fi't ze'. Bi za fi't ze'. Wadzeela'n fi --na
meet our daughter. She has gone. We will not meet her again," He

ga'm.
said.

Orze' bish cya'm ya nu'm cuay nim orze'. Byeeft ya lazh ze'
Then he turned around and went home with his horse. The orange tree remained

orze'. Ni' zi'l yam. Orze' brim yu' laab dzi ze'. Na laab brim
there. That is all, He went home. He arrived home. Now when he arrived,

na, orze'
then

--&A bdzeel ruft? --na ga' bift mftaa.
"Did you meet up with her?" said the woman.

--Wancheela' fi --na ga'm orze'.
"I didn't meet her," he said.

--Se la la coz bzaaca. Ni mbecy, ni se cyu la bdzeela.
"I didn't see anything. I didn't meet any one, any person. I only

Nomaas tub zi la ya lazh zub fi gyernez. Gyi' nde' bzu lagya.
rested at an orange tree that was in the road.

Ornu byap or widoo bzu lagya gyi' nde'. Nomaas nde' bzaaca --na
When noon came I rested at the foot of it. That is all I saw," He

ga'm orze'.
said.

--A pendefa. &Lagu wannii nur nde' ftgyeed nur fi? Gun
"Ha, you fool. Why didn't you tell that to come with you? Because that

nde' Lusesit nin. Ya lazh ze', nde' na fiñ gyeey ze'. Ze' lazh
was our Lusesit. That orange tree was the young man. But the orange was

ze', nde' Lusesit. Nde' ngaaz ruñ o lazh ze', nde' nlag ru
Lusesit. You should have beaten it, or you should have picked the orange and brought

ñgyeed nur. Mas ñuu Lusesit nin ñgyeed nur, benu wangalagy fiñ
it with you. You should have at least brought Lusesit with you, if the young man did

gyeey ze' ñgyeed ñi. Par mas ñuu Lusesit nin ñgyeed nur. Ngaaz
not want to come with her. But you should at least have brought our Lusesit.

ruñ. Orze' ñgyac fiñ ze' mbey. ñgyeed nur ñii. Dzi ga pendef nar
You should have beat her. Then that young girl would have become a person. You should have

--na ga' biñ mñaa ze' orze'.
brought her with you. You sure are a fool," the old woman said.

--Par cha ya--na ga'm orze'.
"But I will go," she said.

--Ru nar. Benu char gua. Par ya waya ga', gun wadzeela' ub
"You said it. If you will go, then go. But I will not go again, because we will not

na fiñ ze' --na ga' mi orze'.
meet that young girl," he said.

--Cha --na ga' biñ mñaa.
"I will go," said the old woman.

Bduba'm tuuba' cuay rit. Orze' bdu' ga' lam shily ma. Gush
She caught another skinny horse. She saddled it. She started out and

neza' lam, za mi, za mi, za mi, za mi. Na ornu tanta' la nu bi
went, and she went, and she went, and she went, and she went. Now when she was

rgaab mi ze' nu za Lusesit, orze' fiñ ze' bi gud lagy ñi nu za
very close to there where Lusesit went, the girl knew that she was traveling close

gaab mi. Orze' nañ rab ñi ñgyeef:
by. Then she said to her husband:

--Dzi ga ton nar. &Lagu cuay re'n bdub ru? Gunca ya rnee
 "You sure are stupid. Why did you catch a fat horse? Because I told you

cuay rit ngyiid nur, gun orze' wayid cheel dem uub na rnee. Na
 to bring a skinny horse, because then they would not come to meet up with us. Now

bi ya la naa na --na ga'n raba'n ngyeeh.
 my mother is coming."

--&Par lac gyicy na na? --na ga' fift gyeey orze'.
 "But what shall we do now?" the young man said.

--&Lac gyicy na? Ya ghij lac gyicya --na ga' Lusesit.
 "What shall we do? I will see what to do," said Lusesit.

Orze' ze' bi nuuf tub beg cub. Bloo za laah beg cub briish
 She was carrying a new comb. She with drew it and put it on the road. Then

lah gyernez orze'. Za deñ orze'. Bicy deñ gan zañ. Na ornu
 they went. They went. They succeeded and went. Now when the old woman arrived

bru'na biñ m'naa ze' na, orze' &lagu gyech to' lo nash ni gyernez?
 there now, why is zarza growing in the road? Then she began to

La ze' la brugyi' rgaaz mi gyech to' lo.
 beat the zarza.

--Lusesita pendefa, yaa gan. &Lagu ni zub? Dzach zir yaa --
 "Lusesit, you fool, let's go. Why are you here? Be quick and let's

na ga'm.
 go," she said.

La rgaaz mi gyech to' lo. Rgaaz mi gyech to' lo. Tanta' nu
 She beat the zarza. She beat the zarza. But it would not become

wagyac ni mbecy:
 a person at all.

--Ah pendefa, Dzi ga nar, gunca ya yap te ru rnee ii. Na
 "Ha, you fool. Aren't you great? Because I have come to fetch you, I say.

ricy ras ru walagy ru gyar --na ga'm orze'.
 Now you are being troublesome not wanting to go," she said.

Bicy mi fuers bdeda'm lat gyech to' lo ze'. Zam orze'. Dub
 She exerted her self and passed by the zarza. She went on. Accordingly

ni za Lusesit. Za mi, za mi, zam. Tanta' bi rgaab mi Lusesit
 Lusesit went on. She went, she went, she went. She was very close to

na. Orze' la nu naft:
 Lusesit. Then the girl said:

--Lashta ru. &A lyar rishli yad nur ya? &A par nu nac ru gat
 "You unfortunate fellow. Will you truly take me with you? Because of you

faa na? Gun faa bi yad gaab mi ze'. Na wabee ga' na. Wada' ca
 my mother will die now? Because my mother is coming close not. There appears to be

cha cach lon--naft rab fi fgyeef--. &A lyar rishli nap psa' lagy ru
 to be no other way now. There is no where for us to hide," she said. "Have you really

yad nur ya? Gun par nu nac ru gat faa na --naft rab fi fgyeef
 decided to take me with you. Because because of you my mother will die

orze'.
 now."

--Nap psa' lagya. &Par lagu yap tu ru benu ya warusha
 "I have decided. Why would I bring you if I had not thought about it?

shcab? Nap brush ya shcab nu yap tu ru. &Lagu nar nu gzaana ru?
 I have thought well that I would bring you with me. Why do you say that I would

o &La gyicy du ru? --na fift gyeey ze'. Orze'
 abandon you. Whay would I do?" the young man said.

--Se la la nde' beni, gun ya gat faa nu nac ru --na'f raba'f
 "That is nothing, but my mother will die because of you," she said to her

fgyeef orze'.
 husband.

--&La, la gyicy na benu gat mi? Nde' gaal la sac mod niñ
 "What does it matter if she should die? There is no other way if she should

benu gat mi. Nap zir nu ub na cha lan --na ga' fiñ gyeey orze'.
 die. It is best for us to go on," the young man said.

--O beni --naañ.
 "Ok then," she said.

Tanta' nu bi ya gaab ñaafñ. Orze' bi nuufñ tub cu'ñ yashtily
 Her mother was very close. She had a bar of new soap with her. She withdrew

cub. Bloo lafñ yashtily cub ze'. Briish lafñ za. Orze' nañ rab
 the soap. She threw it down. She said to the young

ñi fiñ gyeey ze':
 man:

--Ru gyac ru bigy. Cuir tub la' ga' dzu re. Ze' ya cuj tub
 "You will become a frog. You will be across the way there. I will be on

la' ga' ii. Gun ornu ru'ñam, orze' mas la zi'l rniim, mas la zi'l ricy
 the other side here. Because when she arrives, whatever she does, whatever she

ni, orze' niir <<ngaay, ngaay, ngaay>> zi'l gyicy ru cuir lo lagun
 says, you say only 'ngaay, ngaay, ngaay' as you are on the lake.

ze' orze'. Gun orze' yashtily ii, nii gyac ñi lagun --na ga'ñ
 Because this soap will become a lake," said the girl to her

raba'ñ ñgyeeñ.
 husband.

--O beni --na deñ.
 "Ok then," they said.

Briish lafñ yashtily cub ze' za. Orze' byac la deñ bigy
 She put the new soap down. Then they became frogs that sat on the

guchu' lafñ lo lagun. Bi ri lagun ornu bru'ña bift mña ze'.
 lake. The lake was there when the woman arrived.

--A Lusesita, &lagu ni rir ii? Dzach zir yaa gyan --nam rab
 "Oh Lusesita, why are you here? Be quick and let's go," she said to

mi Lusesit.
 Lusesit.

Brugyi' la rcyug mi laspeed rgaaz mi lagun. Rgaaz mi lagun.
 She began to break off a switch to beat the lake with. She beat the lake.

Tanta' nu guchi rgaaz mi lagun. Orze' la ni mod la nu gyac ñi
 She beat the lake for a very long time. In this way the girl was to become a

mbecy. Bicy ze' <<ngaay, ngaay, ngaay>> ricya' ma ze' yu' ga' ma
 person. But it only said "ngaay, ngaay, ngaay," as it sat on the other side of the

tub la' ga ru' lagun. Orze' tanta' nu wagyac ñi mbecy. Orze'
 lake. But she wouldn't become a person at all. Then the lady put her mouth to

briib la ru'm lo lagun ze'. Ro'm lagun. Ro'm lagun. Tanta' nu
 the lake. She drank from the lake. She drank from the lake. But the lake wouldn't

wacuigy lagun. Briich lañ nañ mi. Orze' ze' ga la gut mi orze'.
 dry up at all. Then the lady's belly burst. She died. Then the girl

Orze' byaca' la de fiñ ze' mbecy. Gush neza' la deñ yaañ orze'.
 became a person. They started out and went on. They went.

Yaa ñi. Yaa ñi. Na ornu bi bgaab nu griiñ ledz ñi na, orze'
 They went. Now when they were close to the boy's home, then

--Gyiyeeñ ru ii, gun ya cha cha gyi coch, gun chu'n gun gyan
 "Remain here, because I will go to get the car in order for us to enter it

lo uza --naañ rab ñi mñaañ ze'.
 in order for us to go to my father," he said to his wife.

--Wayiyeeña. &Lagu ze'? Nil bi yap ub na gyi'n. Gri ub na
 "I will not remain. Why should I? We came by foot. We will arrive

gal ze' nu gya ru. Nap zir nu gya lan i zi'l --na ga' Lusesit
 there where you are going. It is best that we go as we are," Lusesit

ze' orze'.
said.

--A' a par byeeñ la ii. Gun nap zir cuin nañ coch. Gusht
"Yes, you remain here. Because it is better for us to be in a car. Then we will

zir gyan orze'. Gya la ya gya gyi coch, gun orze' niga cyid uza
travel better. I am going in order to get the car, because then my father and

cyid ñaa, cyid dey cyid cheel yu ru. Gya la gya du rasoo lo de
my mother will come to meet you. I am going with the message to my family,

famil na, gun cyid nuy coch --na ga'ñ.
because then they will come with the car," he said.

--Gyar beni. Par ru nu gnit lagy ru ya ornu griv yu'r.
"Go then. But you will forget me when you arrive at your house.

Wayeza' ga' lagy ru ya-- naañ rab ñi ñgyeeñ.
You will not remember me any more," she said to her husband.

--Lagu nit lagya ru? Par nde' ru' nu rcaa lagya ru yap tu
"Why should I forget you? This is why I desired to bring you. Why

ru. &Ze' lagu nit lagya ru? --na ga'ñ orze'?
should I forget you," he said.

--Na ub ru beni ze' benu nit lagy ru ya --na ga'ñ orze'.
"You determine if you will forget me or not," she said.

--Wanit lagya --naañ.
"I won't forget," he said.

--Gyiyeeñ la beni. Yaa la ru --nañ orze'.
"Then I will remain. Go along," she said.

--Par esii ornu griv yu'r, a' zaab ru nu cu' yaa ni tub la
"But when you arrive at your house, none of your family must embrace

de famil nir. Cue' cu' yaam ru --na'ñ raba'ñ ñgyeeñ ze'--.
you. They should not embrace you," she said to her husband.

Cue' la zaan ru nu cu' yaa dem ru, gun ze' benu cu' yaam ru, orze'
 "Don't allow them to embrace you, because if they embrace you,

nu gnit lagy ru ya --naaŋ.
 you will forget me," she said.

--0 --na fiŋ ze'. Gush nez ŋi yaaŋ.
 "Ok" the boy said. He started out and went.

Na ornu briiŋ yu' na, orze' dela de famil niŋ bruum nu rnii
 Now when he arrived at his house not, all of his family came out to

num ŋii ŋgyoozh. Wansaan ŋi nu ngu' yaa dem ŋii. Lac par ich ŋi
 greet him. He would not allow them to embrace him. But a servant came up

bru'ŋa tub criad. Mi ze' bdu' yaam ŋii par ich ŋi. Orze' nu
 behind him. She embraced him from behind. Then it was that he forgot

bicy nu mnit lagy ŋi Lusesit. Orze' mnit la lagy, mnit la lagy
 Lusesit. He forgot completely. It was as if

ŋi. Consefer wansu laa mŋaaŋ orze'.
 his wife had not existed.

Ni zi'l zuŋ yu' uz ŋi. Orze' tanta' nu gules zuŋ yu' uz ŋi.
 So he stayed at the house of his father. He stayed at the house of his father

Orze' nu brugyi' mnii ga' de biŋ gush ze' nu yub mi mŋaaŋ. Orze'
 for a long time. Then the old people began to say that he should seek a wife.

--0 --mnii ga'ŋ nu psheta' ic ŋi nu gad tuuba' mŋaaŋ.
 "Ok" he said agreeing to get another wife.

Orze' ni zi'l la bya' lo gu' lagyez gu'. Na Lusesit bi
 After that the engagement ceremony was over. Now Lusesit arrived in the

briiŋ gyedz ze' nu zu fiŋ ze' orze'. Nunu garee ga bdiŋa'ŋ yu'
 town where the boy was. And she borrowed a house near by to live in.

pcyiŋa'ŋ orze'. Bded nu gu' lagyez, orze' gush nez ŋi zaŋ lo
 After the engagement ceremony was put on, she went to her mother-in-law.

ŋaa gud ŋi. Bru'ŋaŋ ze'
When she arrived:

-Va gdeŋa riidz nu ii zu tub nob nu sa chelaa. Nde' nu cuic
"I heard word that there is a groom who recently married. So give me some of

ru shaab ŋi cha du dib. Par esii cue' la gash beey ruŋ. Gal nu
his clothing to go so. But don't measure him. I will take the cloth like it

na zi'l la negy ze', cha du. Gashtal re shi'ŋa --naaŋ rab ŋi ŋaa
is and cut it over there," she said to her

gud ŋi ze'.
mother-in-law.

Ze' mi ze' shtee lam ti shis mi nu nde'.
But the lady was ignorant that she was her daughter-in-law.

--Ō --na ga' mi ze'. Briica'm negy ze' za nu ga'ŋ.
"Ōk" she said. She gave the cloth for her to take.

Na briŋ yu'ŋ na, orze' gush beey ŋi shab fiŋ ze'. Pshi'ŋ ŋi
Now when she arrived at her house, she measured the clothing of the boy. She

nu nde'. Blazh pshi'ŋ ŋi, gaze' nu bdib ŋi. Blazh bdib ŋi nu
cut it. After she cut it, she sewed it. After she sewed it, she delivered

nde', byazeŋ ŋi. Na ornu briiŋ na, bzu fiŋ gyeey ze' nde'. Beey
it. Now when it arrived, the boy was there. It was just his size. Then the

zi'l laŋ nu nde'. Orze' nu na dem nam:
old people said the young man:

--Par dzi nu laca' lily na ru. &Lagu ga' dzi beey shab ru
"How distinguished you are. Why did your clothes turn out to fit so

bruu? --na ga' dem raba'm ŋii--. &Lagu ga' dzi loŋ, lagu ga'?
well? Why is her eye so good? Could she have already seen your

&A nil rzac ŋi shab ru? &Lagu nde'? --na ga' dem.
clothing? Why is that?"

Ni zi'l wancuica' dem rasoo lagu nu ni bruu negy ze' orze'.
They couldn't give a reason why the clothing came out so. .

Ni zi'l pchelaa deñ. Orze' gu' fandang. Dzi nu gu' fandang ze',
That is all and they married. Then the marriage feast was put on. On the day of

orze' nu gua Lusesit gua tiifñ fi shimbely nob ze' nu gyicy fi
the marriage feast, Lusesit went to request the groom's hat in order to tell his

suert orze'.
fortune.

--Ya yapu nu yap nee ben a wabic ru shimbely nob nir gyicya
"I have come to ask if you will not give the groom's hat to me in order for me

Nuu tub suert ina --nañ rab fi ñaa gud fi ze'.
to tell his fortune tomorrow," she said to her mother-in-law.

--Grica --na ga' mi ze'.
"I will give it," the lady said.

Na ornu bza' yu na, yu' fandang. Bru'ñañ orze'.
Now at dawn, the marriage feast was on. She arrived.

--Por fii shimbely nob, &A cuic gaa lar diñg beni --naañ.
"Once and for all, will you lend me the groom's hat?" she said.

--Rica --nam.
"I will give it," the lady said.

Orze' bi nuu^ tub gya'n chifñ. Ze' ri cyup nguu begy. Gaze'
She had with a plate of good quality. In it were two dove eggs. Then

nu bru'ñañ. Orze' bzuub lañ gya'n chifñ niñ lo mez ni nob. Pshet
she arrived. She set her good quality plate of on the table of the groom. She took

la yaañ shimbely. Briib fi too nu nde'. Na ornu pshes nañ fi
hold of the hat. She set it over that. Now when she lifted the hat away,

shimbely ze', ze' bi ri cyup begy. Orze' la nu brugyi' rucoo ma
there were two doves there. They began to fight with each

nu losa' ma.
other.

--&A zu lagy ru tub dzi, tub tiem, dzi nu pcaa uza ru nu guar
"Do you remember a day, a time when my father commanded you to go and clean

gu'n ru gyish? Mnuuz ru ya gyee mnuuz ru. Na ya, ornu byap tu
off the weeds? You were to plant flowers. Now when I brought you food

gyit gor ruun ru zub ru. Par ti cue' ya &la ru? --rnii ga' begy
to eat, you were sitting there crying. If it had not been for me, what would you

ze' raba' ma losa' ma.
be?" it said to its companion.

--Rila nu gyeza' lagya --rnii ga' begy guzeey ze' orze'.
"I don't remember at all," the male dove said.

Orze' la ze' ga' na:
Next

--&A zu lagy ru tub dzi, tub tiem, dzi nu pcaa uza ru guar
"Do you remember a time, the day inwhich my father commanded you to go

mnuuz ru gyel? Mniim nu laab dzi ze' ri nur za'. Ri nur mniim.
plant a milpa? He told you to bring fresh corn on the same day. Bring it, he

Na ornu byap seefta gyit gor, ruun ru zub ru. Par ti cue' ya &la
said. Now when I came to deliver your food, you were sitting there crying. If it had

ru? --rnii ga' begy ze'. Orze'
not been for me, what would you be?" the dove said.

--Rila nu gyeza' lagya --rnii ga' begy guzeey.
"I don't remember at all," the male dove said.

Ze' ga' na
Then

--&A zu lagy ru tub dzi, tub tiem, dzi nu pcaa uza ru nu chup ru
"Do you remember a day, a time, the day inwhich my father commanded you to

lo ya coc? Blag ru dela coc re'ft ni'ft. Dela yaaft dela blag ru.
climb the coconut tree? You broke off all of the ripe coconuts. You broke off all

Par se tub ngficy loff, nde' wanlag ru. &A zu lagy ru nu nde'? --
of the branches. The only thing you didn't bread off was a bud on the tip. Do you

rnii ga' begy gus ze'.
remember that?" the female dove said.

--Rila nu gyeza' lagya --rnii ga' begy guzeey ze'.
"I don't remember that at all," the male dove said.

Ze' ga' na
Then

--&A zu lagy ru tub dzi, tub tiem, dzi nu pcaa uza ru nu
"Do you remember a day, a time, a day when my father commanded you to beat

bgaaz ru muly. Bloor dela shily ni ma. Dela mne'r. Ti ca' gal
the mule. You removed its saddle. You threw it all aside. You threw it wherever.

mne'r. Par ti cue' ya, &la ru? --rnii ga' begy gus.
If it hadn't been for me, what would you be?" the female dove said.

--Rila nu gyeza' lagya --rnii ga' begy guzeey.
"I don't remember at all," the male dove said.

Ze' ga na
Then

--&A zu lagy ru dzi nu pcaa uza ru pcuiigy ru zo nu tub re'
"Do you remember when my father commanded you to dry a well with a broken

la'? Na ornu byap ty gyit gor zub ru ruun ru. Par ti cue' ya,
water jug? Now when I brought food for you to eat, you were sitting there crying.

&la ru? --rnii ga' begy gus ze'.
If it hadn't been for me, what would you be?" the female dove said.

--Rila nu gyeza' lagya --rnii ga' begy guzeey.
"I don't remember at all," the male dove said.

--Ah puta. I la na ru beni --na ga' ma orze'.
 "SOB! This is what you are like" it said.

Chaa la pshet ma too begy guzeey ze'. Orze' la Trii la
 Pov, it struck the male dove on the head. Suddenly

byeza' lagy fiñ ze' mñaan orze'.
 the boy remembered his wife.

--Nii nu mña_a ya, nii mña_a loga ya. Gyash ya mña_a na.
 "This is my wife. This is my first wife. I am will take possession of my wife

Gzeeñ_a tuuba' nob ii --nañ.
 now. I will leave the other bride here," he said.

Orze' zub ga la nob ze' lo mez. Byash lañ mñaan orze'.
 The bride remained behind at the table. He took possession of his wife.

Gush nez ñi yaañ nañ tuuba' cuart nuñ mñaan orze'. Zu ga la nob
 He started out and went into another room with his wife. The new bride remained

cub ze' orze'. Orze' dri' zi lo de biñ gush yu'm. De biñ
 behind. The old people sat there looking around. The bridal

guzan ze', se dri' zi'l lo dem yu'm orze'. Byad mña_a fiñ ze'
 party just sat there looking around. That young man found his wife. He

orze'. Byeza' lagy ñi dela coz nu bzac ñi.
 remembered all of the things that he had experienced.

--Gal nu rnii ma ii, pues gal nu rnii ma ii, i na gyel zi nu
 "Just like the animals said, the tragedy that I suffered with my wife is just

bzaca du mña_a. &Ca cha mña_a nu walab ñi nu nii? Laab mña_a ya
 like the animal said. If this isn't my wife, where did she go? This one is my wife.

nu nii. Gal nu rnii bañcyug ii, i na gyel zi nu bzaca du mña_a --
 The tragedy that I suffered with my wife is just like this animal said," he

naañ orze'.
 said.

Gaze' nu byeza' lagy fi nu nde' mñaan orze'. Byada' Lusesit
Then he remembered that she was his wife. He found his

niñ orze'.
Lusesit.

Rishtoo ni Cuerposulal
The story of Cuerposulal

por Nis Nduy Sumano

Zu tub mbecy rlagy mi gad mñaa i'ñ mi.
There once was a man who wanted to get a wife for his son.

--Gad mñaa --i nañ--. Gad mñaa --i nañ.
"I should get a wife," the boy said. "I should get a wife."

--Cue' gad mñaar, gun rded Cuerposulal. Coy mñaar --nam.
"Don't get a wife, because Cuerposulal goes about. He will take your wife," said the man.

--Gad la ne --naañ.
"But I should surely get one," the boy said.

--&Par a gagyer pcaal benu gad mñaar? --nam.
"But will you endure not sleeping if you get a wife?" the man said.

--Gagye --naañ.
"I will endure," the boy said.

Orze' gua lam gua tiññ mi mñaa i'ñ mi. Orze' guam gua tiññ
So the old man went to request a wife for his child. He went to request a wife

mi mñaa i'ñ mi. Ze' na gaze' nu rel tub rel loga zi'l la gugyeñ
for his child. Now on the first night, he endured not sleeping. On the second

pcaal. Nu cyup ze' gugyeñ. Mñaañ mñaañ. Guud la mñaañ orze'.
he endured. He guarded his wife. He had gotten a wife. But Cuerposulal was going

Par Cuerposulal rded mi. Ryiid boom mñaa nob. Gaze' nu
about. He was taking the wives of grooms. But

--Cue' gad mñaar --nam.
"Don't get a wife," the old man had said.

--Gad la mñaa --naañ.
"I should surely get a wife," the boy had said.

--O beni --nam.
 "Ok then," said the old man.

Gaze' nu guud mñaan. Rel chon zi'l, ornu gush pcaal ni,
 Then he got his wife. On the third night, when he fell asleep,

orze' bloo Cuerposulal mñaan za num orze'. Or bza' yu, orze'
 Cuerposulal took his wife away. At dawn,

gaze' nu
 then

--Na na gdii la. Za mñaan na --nañ--. Za mñaan --naañ.
 "Now look. My wife has gone," the boy said. "My wife has gone."

--&A zañ? --nam.
 "Has she gone?" said the man.

--Zañ --nañ.
 "She has gone," said the boy.

--&A walab ga ya rnee cue' gad mñaan rnee? Na gdii la.
 "Didn't I tell you not to get a wife? Now look. You

Gush pcaal ru --na uz ni orze'. Gaze' nu
 fell asleep," said the boy's father. Then

--Par cha cha ca iich ni --i nañ.
 "But I will go follow her," the boy said.

--&A char? --nam.
 "Will you go?" the man said.

--Cha --naañ.
 "I will go," the boy said.

Gaze' nu bdu'n shab bur niñ. Gua gyiñ gyishtily, gua gyiñ
 Then he saddled his burro. He went and got bread and chicken

gyid, gua gyiñ bdu'n nañ chicyiw. Gush nez ni. Pcaan suu bur
 to put in a basket. He started out. He put his supplies on a burro

zaff za caft ich mfaaft. Gaze' nu blazh ze' na, gaze' nu zaff.
for when he followed his wife. After all of that he started out.

Ornu bru'ffaft tub ru' gyoow. Ze' ri tub fiif nguzh rub fi
Then he arrived at the edge of a river. There was a child there fishing.

bel. Ze' ga gaze' nu
Then

--&La ricy ru fiif nguzh? --naft.
"What are you doing, child?" he said.

--Ii rduba bel gow ffaa --naaft.
"I am catching fish for my mother to eat," the child said.

--Na ma gdi ben --na mi ze'.
"Let me see what they are like," he said.

--O beni --naaft.
"Ok then," said the child.

Gua laft briic laft cyug niif bgdii mi ze'.
He went and gave the gourd of fish to the boy to look at.

--Cuua pro baftcyug ni fgyoozh. Blaam ma ii cha ma, gun cuua
"The poor animal of God. Let it go, because it is so unfortunate,"

ma --i nam.
said the boy.

Bzu tiily lam cyug ni fiif nguzh. Blaam bel za ma. Ruun fiif
He tipped the child's gourd over. He set the fish free. The child sat

nguzh zuft. Orze' nam:
there crying. Then the boy said:

--Cue' gun ru. Ii tub gyid yaa nu gow ffaar --i na mbecy
"Don't cry. Here is a chicken for your mother to eat." This is what the

ze'.
boy said.

Orze' gaze' nu
Then

--O beni --naaft. Gush #i gyid. Guud gyid ya nuft. Orze'
"Ok," said the child. He took the chicken. He got a chicken to take home.

bdulaa bel za ma gyoow. Za ga'm, za ga'm ze' la bi yu' bree
The fish were let go in the river. Then the boy went and went to a place where

rucoo ma. La rucoo bree. Gaze' nu
there were ants fighting. The ants were fighting. Then

--Cuaa baftcyug ni #gyoozh. Nu ran ma ii, nde' nu ni rucoo
"The poor animals of God. They are fighting because they are hungry,"

ma --nam.
the boy said.

Orze' la pcuaa ga'm gyishtily lo ma ze'. I psug mi
Then he put out bread before them. He had crumbled the bread up.

gyishtily. Bza ga'm se #uu ze' la rucoo ga' byub yu' ma.
He went on a little farther to where leafcutter ants were fighting.

--Cuaa pro baftcyug ni #gyoozh. Nu ran ma ii nguua ma --na ga'm.
"The poor animals of God. They are here hungry," he said.

Psuga'm gyishtily lo byub ze'. Pcuaa ga'm gyishtily lo ma.
Again he crumbled some bread before the leafcutter ants. He put it out before

Za ga'm, za ga'm, za ga'm. Orze'
them. Then he went and went and went. Then

--Piw --na la psi.
"Piw," said the hawk.

--Ah baftcyug ni #gyoozh. &Lagu rgyiiv ru? Nu ran ru, nde'
"Oh animal of God. Why are you whistling? You are hungry, that is why

nu rgyiiv ru --nam.
you are whistling," he said.

Bdu' ga' yaam tub gyid mne' lam lo psi. Bdowa' psi ze'.
 Again he took hold of a chicken and threw it to the hawk. The hawk ate it.

Bdowa' psi gyid ze'. Za ga'm, za ga'm, za ga'm, za ga'm. Orze'
 The hawk ate that chicken. He went and went and went and went. Then there was a

ze' la bi ca bur. Ze' bi ca bur lo yu yaagy la. Lo yu yaagy la
 burro. It was on bear ground. It was on bear

ca ma.
 ground.

--Ah bafcyug ni fgyoozh, &Ruun ru car shift, nu ran ru? --
 "Oh animal of God. You are crying there, aren't you because you are hungry?"

na'm.
 he said.

Psheta'm paref. Orze' bloom gyizh naft paref nim mne'm lo
 He unloaded his pack. He took grass from his pack and threw it to the

bur ze'. Za ga'm, za ga'm. Orze' gaze' nu ze' ca tub shily lo
 burro. He went and went. Then there was a sheep on a rock.

gyita'. Ma ze' ca ma lo gyita'. Gaze' nu na ga'm:
 It was on a rock. Then he said:

--&Ca cuaa pro bafcyug ni fgyoozh? --.
 "How unfortunate is this poor animal of God."

Ruun shily ze' ca ma. Gaze' nu
 The sheep was there crying.

--&Ca cuaar? &Dzi ga ran ru shift? Nde' nu ni ruun ru --na
 "How unfortunate you are. You are very hungry, aren't you? That is why

ga'm.
 you are crying," he said.

Bloo ga'm gyizh naft paref za ga' lo shily ze'. Orze' gush
 He removed grass from inside his pack to put out before the sheep. Then he

neza'm zam, zam. Orze' gaze' nu byu' bee nu ca ri mñaam. Par na
started out and went and went. Then he discovered where his wife was. Then he

gud lagy mi ca gal ri mñaam nu cuerposulal ze'. Gaze' nu gusub
knew where his wife and Cuerposulal vere. Then he sat down and cried.

mi ruun mi. &Lac gyicy mi nu gruu mñaam? Gaze' nu bru'fa bree.
What could he do for his wife to get away? Then the ants arrived.

Orze' gaze' nu
Then

--&Lagu ruun ru? --na bree.
"Why are you crying?" said the ants.

--&Ca wadun ya? Ze' re ri mñaam. &Par lac gyicya gruuf --na
"Why shouldn't I cry? My wife is over there. But what shall I do for her to

nob ze'.
get away," the groom said.

La orze' gaze' nu
Then

--Cue' sug ic ru. Faboor nu bicy ru nur ya, nu briic ru nu
Don't worry. You did us a favor when you gave us something to eat on the

daw dzi ze' rana nguaa de. Briic ru gyishtily daw. Par na ya cha
day inwhich we vere there hungry. You gave us bread to eat. Now we will go get in

gzu naft shab fi. Orze' ornu gruuf nu cyib fi shab fi, orze'
her clothing. Then she will come out to shake out her clothing, then

dzach zur nii nur mñaar --na bree.
be quick and speak with your wife," the ants said.

--O beni --nam.
"Ok then," she said.

Orze' ornu bzu laa bree naft shab nob mñaam, orze' bruuft carer
When the ants vere in the groom's wife's clothing, she ran out of the house

za tib ŋi shab ŋi. Orze' bru'ŋa la biŋ gyeey ze' biid nii num
to go shake out her clothes. Then that boy went to speak with his wife.

mŋaam. Orze'
Then

--Lashta' ru. Dzach ru yaa nis cut ŋi ru, gun zuŋ cut ŋi ru
"You miserable person. Be quick and go lest he kill you, because he is ready

--naŋ.
to kill you," she said.

--&Par ca ri lardooy? --nam.
"But where is his spirit?" he said.

--Uju zet tona' la ri lardooh. Gashtal gazel la lo nisyudoo
"His spirit is a very long way away. His spirit is all of the way

gagy ri lardooh --i naŋ.
over in the middle of the seventh ocean." This is what she said.

Gaze' nu bru'ŋa ga' byub. Wancyuum ni bree. Gaze' nu
Then the leaf cutter ants arrived. The ants had not been able to cause her to get

bru'ŋa ga' byub:
away. Then the leafcutter ants arrived.

--&Lagu ruun ru? --na ma.
"Why are you crying?" they said.

--&Ca wadun ya? Ze' mŋaa ii riŋ --. Gaze' nu
"Why shouldn't I cry? My wife is over here."

--Na cha saa uub niŋ. Chu' ru' da' bid uub niŋ. Gaze' nu
"Now we will go carry her corn off. We will enter the mouth of her corn tenate. Then

csaa uub yap tu. Gaze' nu ruuŋ cyiŋ gyi gyegy too. Cyiŋ gyi
We will carry off her corn and bring it here. Then she will leave the house to put a torch

gyegy too rut ŋi ya. Orze' gaze' nu dzach zur nii nur ŋii --na
fire on our heads. She will put a torch fire on our heads to kill us. Then be quick and

ga' byub--. Faboor nu bicy ru nur ya, nu briic ru nu daw tub dzi ni
 speak with her," the leafcutter ants said. You did us a favor when you gave us something

ftgyoozh rana nguaa de. Par la gyicy ru briic ru gyishtily daw.
 to eat on one of God's says when we were there hungry. Whatever, but you gave us bread

Par na nde' na nu yapa na csaa uub na, gun orze' cyid fi. Cyid
 to eat. Therefore we will carry the corn away now, because then she will come.

tut fi ya. Griib fi gyi gyegy too --na byub.
 She will come to kill us. She will put torch fire on our heads," the leafcutter ants said.

--O beni --na ga' mbecy ze'.
 "Ok then," said that person.

Gaze' nu bruu mnaam. Bdiñ riidz mi ca ri lardoo
 Then his wife left the house. He questioned her about where Cuerposulal's

Cuerposulal. Gaze' nu
 spirit was. Then

--Ca gyad lardoo fiñ re? Ze' gashtal gazel lo nisyudoo
 "How could his spirit be found? All the way in the middle of the seventh ocean,

gagy, gazel ze' ri lardooft --na biñ mnaa ze'. Orze'
 all of the way over there is where it is," that woman said.

--Cha cha gdi ben ca gal ri lardooy --i nam.
 "I will go to see where his spirit is," he said.

Gush nez nob ze' zam. Za mi, za mi, za mi gashtal brim ru'
 Then the groom started out and went. He went, he went, he went until he arrived

nisyudoo gagy. Gashtal ze' ri lardoo Cuerposulal. Gaze' nu
 at the edge of the seventh ocean. The spirit of Cuerposulal was all the way over there.

bru'nam. Gusub mi ru' nisyudoo ze'. Ruun mi, ruun mi zuba'm.
 Then he arrived. He sat down. He cried, and cried as he sat there.

Orze'
 Then

--&Lac gyicya? --nam.
 "What shall I do?" he said.

Orze' dze dze la bru'ña bel. Orze' ma ze' bañ nu blaam ze'.
 Then suddenly a fish arrived. It was the animal he had set free.

Bru'ña la bel ze'. Orze'
 That fish arrived.

--&Lagu ruun ru? --na ma.
 "Why are you crying?" it said.

--&Ca wadun ya? Gashtal gazel nisyudoo ii ri lardoo
 "Why shouldn't I cry? The spirit of Cuerposulal, who took my wife away, is

Cuerposulal yad nuy mña. Nde' na nu bicy nu yapa yap loo ñii
 all the way in the center of the ocean. That has caused me to come and remove it.

na. &Par lac gyicya ruuñ? --.
 But what shall I do in order that it come out (of the ocean)?

--Wagad nu gun ru. Faboor nu bicy ru nur ya blaar ya gyoow.
 "You don't need to cry. You did me a favor of letting me go in the river. If it hadn't

Ti cue' ni, bi za ya lo nis zig. Par blaar ya gyoow. Par nu cha
 been for that, I would have already gone into the hot water. But you set me free in the river.

cha loo nu nde'. Dzach zur cu' yaar ñii ornu gyad ñi --na bel.
 I will go and remove it (from the water.) Be quick and take hold of it when it is available," the fish said.

--0 --nam.
 "Ok" he said.

Gaze' nu ya bel. Or guchi, la se i la rac, se i la rac yad
 Then the fish went. After a long while, the fish came constantly

bel nuu ma i la na gyita' gyigyis. Orze' se i la rlaagy too ma.
 toward me carrying a quartz rock that was this big. It continually lifted it

Se i la rlaagy too ma yad nu ma. Orze' bru'ña la ma ze'. Orze'
 with its head. It came continually lifting it with its head. Then it arrived.

bdu' la yaa mbecy ze' nde'. Bdu' la yaa nob ze' gyita' ze'.
Then the man took hold of it. The groom took hold of the rock.

--Nu nii gla'r na ben nañ nu nii ri lardoo Cuerposulal --na
"Break this if she said that Cuerposulal's spirit is in it," it

na.
said.

--O beni --nam.
"Ok then," he said.

Ze' gusuba'm ruun mi. Ruun mi nu lac gyicya'm gla'm gyita'
Then he sat down again and cried. He cried about what he should do to break

ze' orze', gun nañ nde' ri lardoo Cuerposulal.
that rock, because the spirit of Cuerposulal was in it.

--Par nunu dzach zur ornu gru'ña du ñii, gun ben la coz gruu
"But be quick when I bring it, because what thing comes out of it when it

nañ ñi ornu ruuff. Cue' zaan ru nu chaff. Cue' gun ru, gun nis
comes out. Don't allow it to get away. Don't cry, lest it go away. Take hold

chaff. Cu' yaar nu nde' --.
of it."

--O beni --nam.
"Ok then," he said.

Gaze' nu orze' bru'ñam. Orze' gusub mi ruun mi. Orze'
Then he arrived. He sat and cried. Then the burro and the sheep

bru'ña bur nu ma shily. Orze' bru'ña ma ze' na. Gaze' nu
arrived. Those animals arrived. They said:

--&Lagu ruun ru? --na ma.
"Why are you crying?" they said.

Ruun mi nu wagac dula' nde' nim. Ruun mi. Gaze' nu
He was crying because he could not break the rock. He was crying. Then

--Cue' gun ru. Faboor nu bicy ru nur ya. Briic ru gyizh
 "Don't cry. You did us a favor. You gave us grass to eat on the day inwhich

daw dzi nu ca ranā. Dzi ze' briic ru nu daw. Par gul dzi ti
 we were there hungry. On that day you gave us something to eat.

walab na ya gla' nu nii. Cue' sug ic ru --na bur rab ma mbecy
 But shouldn't we break it today? Don't worry," said the

ze'.
 burro to that person.

Bur za ma nu gyi' ma. Paa, rshet bur. Shily nu cyu ga ma.
 The burro went with its feet. Paa, it struck out. The sheep with its forehead.

Paa rshet shily. Bicy cyup la' ma gyita' ze'. Orze' ornu wes
 Paa, it struck out. They caused the rock to break in two. When a dove ascended,

naff la begy, gusub ma gashtal lo yagyerdoo. Gusub begy. Na tub
 it alighted on the top of a large pine tree. The dove sat there. A very

begy ily bruu ma naff ffi. Za ma. Orze' gusuba'm ruun mi.
 big dove came from in it. It went away. Then he sad there and cried.

Ruuna'm. Orze'
 He cried. Then

--&Lagu ruun ru? --na la--. Piw --la na psi bru'ffa ma.
 "Why are you crying, Piw," said the hawk as it arrived.

Orze'
 Then

--&Ca wadun ya raa? La ii bruu yap loo lardoo Cuerposulal
 "Why shouldn't I cry? Here I come to remove the spirit of Cuerposulal, now look!

ngē, na gdii ŋuu la. Bruuy. Gdii la. Gashtal re zay. &Lac
 It got away. Look. It went all the way over there. Now what should I do to cause

gyicya gyet ma re na? --nam.
 it to descent?" he said.

--Wagad nu gun ru. Faboor nu bicy ru nur ya. Rana yapa.
 "You don't need to cry. You did a favor to me. I was hungry coming.

Briic ru tub gyid daw. Par na gyicya faboor. Walab la bañ ily
 You gave me a chicken to eat. Now I will do a favor. That is not a big animal.

nu nde'. Ya daw ma re --na psi. Orze'
 I will eat it now," the hawk said.

--O beni --na mi ze'.
 "Ok then," he said.

Orze' gaze' nu beet la psi too begy ze' gaal zi'l nu zub
 Then the hawk descended on the dove while it was sitting on the big

ma lo yagyerdoo ze'. Bet la psi too begy ze'. Orze' la bdow ma
 pine tree. The hawk descended on the dove. It ate it. Then He was

ma ze'. Gaze' nu cyit nim nu guud begy ze' bdow psi ze'. Gaze'
 happy because the hawk got the dove to eat. Then he started out and

nu gush nez mi yam.
 went home.

Ornu yam nu brim lo mñaam, bi gut Cuerposulal. Saca'm
 When he arrived at where his wife was on the way, Cuerposulal had already died.

orze'. Bi bza' gaa dzi ni Cuerposulal. Orze' yam. Byad mñaam
 He no longer existed. The nine days after Cuerposulal's death had already been

yam orze'. Ya num mñaam.
 observed. Then he went home. He found his wife. He took his wife home.

Malab gaal gac gya mbecy gyibaa?
Can a person really go to heaven

por Claudio Martinez

Bzu tub mbecy. Zu mfaay. Lac orze' gut mfaay. Brugyi'
Once there was a person. He had a wife. Then his wife died. He began

tona' la ricy shniy nu gut mfaay. Tanta' nu rlagy yu gzac yu
to be very sad because his wife died. He yearned to see his wife.

mfaay. Gaze' nu gua yub yu tub mbecy siff nu ben a wad lagy yu
Then he went to see a spiritualist to see if he could would not know way

lac gyicy yu nu gzac yu mfaay. Orze' mbecy siff ze' mniiy nu rad
for him to see his wife. The spiritualist said that he knew where the door to

lagy yu ca zub ro' gyibaa. Gaze' nu bzuy tub dzi nu cha nuy yu
heaven was. Then he sat a day when he would go with the man whose wife died

nu gut mfaa ze' cha lyuuy loy ca zub ro' gyibaa. Tees anzir nu
in order to show him where the door to heaven is. But before they went,

cha dey, mnii mbecy siff ze' nu zu ye yu nu gut mfaa ze' gyiiff,
the spiritualist told the man whose wife died to prepare chiles, cotton, and

iily, nu zaff zir coz nu gya nuy cut yu gyibaa. Gun lat nu gzub
many more things to take to sell in heaven. Because while he sat selling

yu cut yu de nde', gzac yu mfaay.
those things, he would see his wife.

Ornu pshuub dzi nu cha dey na, orze' gush nez dey zay. Ornu
Now when the day come for them to go, they started out and went. When

bru'ffa dey, ca tub gyita' blyuu ze' ro' gyibaa. Gaze' nu na mbecy
they arrived, there was a cave in a rock at the door to heaven. Then the

siff ze' rab yu mbecy nu gut mfaa ze':
spiritualist said to the man whose wife had died:

--Gyar na. Or rir cyaal la yu' mizh. Orze' char gzub ru
 "God now. When you arrive, mass will be half over. Go sit at the

ro' wedz gyicy ru nu cut ru de coz nir. Gun ze' ru'ffa m'faar.
 entrance to the church in order to sell your things. Because your wife will

Tees benu walagy ni gyed ni, orze' zaan lar. Cue' gyicy ru fuers
 come there. If she doesn't want to come, abandon her. Don't force

nur nii --nay.
 her."

--O --na yu nu gut m'faa ze'.
 "Ok" said the man whose wife died.

Gaze' nu gush nez yu yay gyer gyita' ze'. Na ornu briy
 Then he started out and went through the hole in that rock. Now when

tuuba' gyishlombecy na, zub tub yu' wedz ze'. Blooy de coz niy
 he arrived in the other world, there was a church. He got out all of his

pcuaay loy. Na ornu bded mizh na, brugyi' druu mbecy ich yu'
 things and put them out before him. Now when mass was over, people began to

wedz. Brugyi' druu biñ m'naa. Tees m'naay ni mod la nu ruu zac
 leave the church. Women began to leave. In this way his wife should appear.

mi. Gal blazh la bruu dela mbecy, laab nde' la gal ich la gal
 When the people finished leaving, at the very end followed his wife.

ze' zaab m'faay. Ornu bzaac yum na, orze' bloo lay bay tiff niy
 When he saw her now, he withdrew the handkerchief in which his money is stored

briish yu gaab ze' nu ded mi. Tees ornu bded mi, wangyicy cuen
 and put it close to where she passed. But when she passed by, she did not

lam bay tiñ ze'. Rgbiiy nu wangyicy cuen mi bay ze', gaze' nu
 notice the handkerchief of money. He saw that she did not notice the handkerchief,

wes suy za nii nuy mi. Orze' nay rab yum:
 then he stood up and spoke to her. He said:

--Yaa gyan --nay.
"Let's go home," he said.

--Wayā, gun wada' rishbeey nu gya --nam.
"I will not go, because I could not obtain permission to go," she said.

Fuert la zuy nu rteey mi, tees wungalagy mi. Gaze' nu
He was firm that he would fetch her, but she did not want to. Then

becha'y lom nu ricy peey cu' yaay yaam. Orze' gush lam carer
He approached her intending to take hold of her. She started running

yam. Dub gal yam, dub ni zaab ga lay ya cay ich mi nu rnishbaay
home. As she ran, he followed behind her pleading with her to go with

lom nu gyed num yu par gyishlowbecy. Na ornu bi rgaab ze'nu zub
him to the world. Now when they were close to where her house was now,

yu'm na, orze' nam rab mi yu:
she said to him:

--Dzach zir bish cya yaa, gun nis gad lagy ŋgyee. Orze' cut
"Quickly turn around and go lest my husband find out. Then he will kill

ŋi ru --nam.
kill you."

Orze' na ŋgyee gaal mi ze':
Her real husband said:

--ŋCyu ŋgyeer? &A walab ya ŋgyeer? &Walab gaal zu tuuba'
"Who is your husband? Am I not your husband? Could you really have another

ŋgyeer? --nay--. Bicy faboor yaa gyan, gun dzi shni ricy de yu
husband. Do me a favor, and let's go, because our children are very

nguzh nin --nay.
sad."

Orze' nam rab mi yu:
Then she said to him:

--&Ca rlagya' ru nu gya ya, ze' Ngyoozh bi bicy mi mandaar
"How could you want me to go if God commanded me to come here.

nu yapa par ii. Baay bi gal sicytoo, orze' gac dzi yapa. Tees
But surely at All Saints there will be a day in which I will come. But

na la wac gya --nam.
now I can't go."

Gaze' nu nay rab yum:
Then he said to her:

--&Per a segur la gyar benu gal sicytoo? --nay.
"But will you surely go if All Saints comes?"

--Segur la yapa. Orze' sheff fluu la coz zu yer don --na'm
"I will come for sure. Then prepare quite a lot for us to eat,"

orze'.
she said.

Gaze' nu nay:
Then he said:

--Tees ya na la rlagya gyan --nay.
"But I want to go right now."

Bdu' la yaay mi nu ricy peey nu gyed nuy mi por fuers la.
He took hold of her and tried to take her with him by force.

Na ornu bdu' yaay mi na, bzuun lam. Brush las la rit mi nguaah.
Now when he took hold of her now, she disintegrated. Her bones scattered and

Gaze' nu rzigy la bru'na be'y, shcyeg, plecy. Dela ma ze' bru'na
laid there. Then with a big noise fleas, flies and mosquitos arrived. All of

ma bgo ma too de rit ze'. Orze' byaca'm mbecy. Gal na zi'l mi
then arrived and descended upon those bones. Then She became a person again.

byaca'm. Gaze' nu nam rab mi Ngyeem ze':
She became like she was. Then she said to her husband:

--&A bzaac ru na? &A walab ya rnee wac gyan rnee? Per ru
 "Have you seen now? Did I not say that I could not go? But you would not

wangyeñ ru. Bdu' jaar ya. &Ca gaca' gya du ya ru ze' Ngyoozh bi
 listen. You took hold of me. How could it be that I go with you if God said that

mniim nu yapa par ii --nam.
 I come here."

Orze' brugyi' tona' la ricy shni yu gyeey ze' nu walagy
 Then the man began to be very sad because his wife did not want to come

mñaay gyed num yu. Zaab yu rnishbaay lom. Dub gal yam yu'm dub
 with him. He was there pleading with her. As she went to her house, he

ni ya cay ich mi. Ornu bi rgaab yu'm, orze' nam rab mi yu:
 followed her. When she was close to her house, she said to him:

--Cuidad, gun nis gad lagy Ngyeë. Orze' cut fi ru --nam.
 "Be careful, lest my husband know. Then he will kill you."

Gaze' nu na yu gyeey ze':
 Then the man said:

--&Cyu Ngyeer? &A walab ya Ngyeer? --nay.
 "Who is your husband? Am I not your husband?"

--Tees ya zu tuuba' Ngyeë par ii --na bift mñaay ze' orze'.
 "But I have another husband here," the woman said.

Tees yu ze' wangiycy cuen lay. Zaab lay ich mi yay. Ornu
 But he didn't pay any attention. He followed her. When he arrived at her

briy yu'm na, gal na gaal la yu' dey nu zub par gyishlombecy ii,
 house now, her house there was just like their house in this

ni' zi'l na yu'm zub gal ze'. Gaze' nu gu'm naff yu'. Dub ni
 world. Then she entered the house. Accordingly the man followed her

zaab ga la yu gyeey ze' gu'y. Orze' nam rab mi yu:
 in. Then she said to him.

--Cuidad, gun ri ŋgyee. Orze' cut ŋi ru --nam.
 "Be careful because my husband will arrive. Then he will kill you."

--Tees ya ŋgyeer. Ru saca' zir ŋgyeer --na' yu ze' orze'.
 "But I am your husband. You don't have any other husband," he said.

Gaze' nu brugyi' dri' loy ca yeed ŋgyeem. "&La nay?" psa'
 Then he began to look around where her husband would come. He wondered

lagy yu. Na ornu gud lagy la biŋ mŋaa ze' nu bi yeed ŋgyeem na,
 what he would be like. Now when the woman knew that her husband was coming now,

orze' nam rab mi ŋgyee gaal mi ze':
 she said to her real husband:

--Dzach zir pcach lo, gun bi yeed ŋi, nis cut ŋi ru --nam.
 "Quickly hide, because he is coming lest he kill you."

Gaze' nu zu tub nac da' gyi' yu. Orze' gu' la yu gyeey ze'
 There was a group of mats in the corner. The man slipped in behind the

naŋ da' ze' rsiif yu ben la na ŋgyee mŋaay. Ornu bruu za laa
 mats to spy in order to see what the husband of his wife was like. When her husband

ŋgyeem yeed ma, ca tub nguaa, ma ze' nac ŋgyeem. Ca ich ma tub
 appeared coming, her husband was nothing but an iguana. It was coming with a load

yuu yag yeed ma. Gal too ze' zub tub bzif. Laab bri ma, ni gaal
 of firewood on its back. On top of that was a rat. As soon as it arrived, it

pshet lag ma yag ze' ni ma. Gaze' nu gu' ma naŋ yu'. Cuanzir
 dropped the logs. Then it entered the house. As soon as it entered the

gu' ma naŋ yu', lueg la gu' gyidi'ŋ ma nu ti' mbecy. Gaze' nu na
 house, it smelled the odor of a person. Then it said

ma rab ma biŋ mŋaa ze':
 to the woman:

--&Ca dzi ti' mbecy nu bruu gyishlombecy ii? --na ma.
 "How is there such an odor of a person from the world here?"

Brugyi' rded ma dutuub la naft yu' ryub ma mbecy ze'. Tees
It began to go about all inside the house seeking the person. But

wangyad yu ni ma. Gaze' nu brugyi' rgaaz ma biñ m'faa ze'. Chon
it couldn't find him. Then he began to beat the woman. Three times it

tir gu' ma ru'm. Briib ma par rit iñ mi. Ni mod bgaaz ma biñ
entered her mouth. It then emerged from her bottom. That is the way it beat

ze'. Ornu bdu' yu gyeey ze' pon nu waca' gyed nuy m'aaay, orze'
the woman. Now when the man came to the conclusion that he could not bring his

gush sa laay ceri. Blooy gyi. Pcaay gyi yu'm. Blazh ze', gaze'
wife with him, he took out a match. He struck it. He set fire to her house. After

nu gush nez yu yeed yu par gyishlombecy ii. Ornu briy gyero' ze'
that, he started out and came to this world. When he arrived at the door

nu byeeñ mbecy siñ ze', orze' na mbecy siñ ze' rab yuy:
where the spiritualist remained, the spiritualist said to him:

--&La guc? &A bdzeel ru m'aaar? --nay.
"What happened? Did you meet your wife?"

Orze' nay:
He said:

--Bdzeela ñii. Tees wangalagy ñi ñgyeed ñi. Orze' pcaay gyi
"I met her. But she didn't want to come. So I set fire to her house, because

yu'ñ, gun wangalagy ñi ñgyeed nuñ ya --nay.
she didn't want to come with me."

Orze' na mbecy siñ ze':
Then the spiritualist said:

--&Lagu ni bicy ru? Ze' na segur la bi wic yu'r ornu rir,
"Why did you do that? Now your house will surely be burnt when you arrive

gun lab yu' ru nu zub ii zub gal ze' --nay.
home, because the same house that is here is there."

Orze' tona' la bicy shni yu nu gua te mña. Gaze' nu laab
Then the one who went to fetch his wife became very sad. Then at the

ru' gyita' ze', ze' nu blez mbecy siñ ze' bloo dey mashcaly go'y.
edge of the same rock where the spiritualist remained, they got out mescal to drink.

Zañ medid mashcaly go' dey lugaar ze'. Blazh ze' gaze' nu gush
They drank many bottles of mescal in that place. After that they went

nez dey yay.
home.

Na ornu bri yu nu gua te mña ze' na, ni gaal bi pca la gyi
Now when the man who went to fetch his wife arrived home, sure enough

yu'y. Se gyi' tub yag zi yu' de i'ñ yu ornu briy. Orze' nay rab
his house had been set on fire. His children were there at the foot of a tree when

yu i'ñ yu:
arrived. He said to his children:

--La or pca gyi yu'? --nay.
"What time did the house catch fire."

Orze' mnii i'ñ yu la or pca gyi yu' ze'. Gal or la nu pcaay
Then his children told him what time the house caught fire. At the same hour

gyi yu' mña ze', ni' la or pca gyi yu'y nu zub par gyishlombecy
in which he set fire to the house of his wife, his house that is in this world caught

ii. Orze' gud lagy yu nu laaba' yu' mbecy nu ricy cup yu
fire. Then he knew that the same house that a person has in this world

gyishlombecy ii, laaba' nde' ricy cup yu gyibaa. Gaze' nu ni
is the house that he will have in heaven. Then he only waited for

zi'l blez yu gal sicytoo. Gun orze' mnii mña nu gyed ni.
All Saints. Because his wife had said that she would come.

Tees mniim nu niy lo de i'ñ ni nu cue' dzib dey ornu gyed ni.
But she told him to speak to her children so that they not be afraid when she

Nunu mniim nu gzu dey tub gasuel nis laagy mi gazel naft' yu'.
 came. And she said that they should put a pan of water for her to bathe in in the

Nunu gzu lily dey tub ya nu cuim.
 center of the house. And they should prepare a steam bath for her to enter.

Na ornu bri sicytoo na, ni bicy yu gyeey ze'. Bzu yey dela
 Now when All Saints came, the man did that. He prepared all the things that

coz nu mniim ze', de coz nu mnii mñaay ze' por cuen. Bzu yey
 she said. all of the things that his wife had said. He prepared all of the things

dela de coz nu rzu ye mbecy sicytoo. Pcuay dela coz ze' lo
 that people prepare at All Saints. He put all of that out on the

nuun. Gaze' nu zay za cheel yu mñaay. Zub tub bicy mi'. Ze'
 table. Then he went to meet his wife. There was a small hill. He sat down

gusub yu rgdiyy la or gruu za mñaay gyed mi. Ornu bgdiyy, nicy
 there to watch for the hour in which his wife would appear coming. When he

la yeed mbecy. Lat ze' ca cha mñaay ze' yeed mi. Riib toom bay
 looked, a thick crowd of people were coming. Among them was his wife coming. She

nim. Zaab yaam tub chicyiw zub yag ru' yeed mi. Dela de mbecy
 had her shawl on her head. She was carrying a basket with a stick through it. Each of

zigy nu yeed ze', tub ga la dey yay yu' famil niy. Orze' a' zu'
 the many people who were coming went to the house of his family. The one

lagy yu nu rbez mñaay ze' gush yu carer yay. Ya niyy lo de i'ñ yu
 who was waiting for his wife there forgot what he was doing and started running home. He

nu bi yeed mñaay. Orze' nay:
 went to tell his children that his wife was coming. He said:

--Dzach zi der bzu ye dow na gyit, gun bi yeed la ña' --nay.
 "Quickly prepare for us to eat tortillas, because mom is coming."

Orze' na naa la bzu ye dey nu dugow gyit. Na ornu bgñii dey
 Right then they prepared tortillas to be eaten. Now when they looked

na na tub bily ily bruu za ma yeed ma. Orze' dela gyid ni dey,
a large snake appeared coming. All of their chickens, turkeys, and dogs

cuñ ni dey, che' ni dey, dela de ma ze' gudzib ma ornu bzaac ma
were afraid when they saw the snake. Then the snake

bily ze'. Gaze' nu gu' bily ze' nañ yu'. Brugyi' rded ma rzuub
entered the house. It began to go about and sniff the things that

gyidi'ñ ma dela de coz nu nguua lo nuun ze'. Blazh bzuub gyidi'ñ
were on the table. After it finished sniffing the things that were on

ma dela de coz nu nguua lo nuun ze', gaze' nu guti ma rlaagy ma
the table, it got into the pan of water that they had prepared and

nañ gasuel nu bzu dey ze'. Blazh blaagy ma nañ gasuel ze', gaze'
bathed. After it had finished bathing in the pan, then

nu gush nez ma za ma nañ ya ze'. Gu' ma ze', gaze' nu brugyi'
it started out and went in the steam bath. When it entered, it began to roll

rdudub ma. Rdudub ma ri ma nañ ñi. Blazh bicy ma de nde', gaze'
over. It rolled over and over inside of it. After it did that, then

nu gush nez ma ya ma. Ya ma laaba' par ze' nu bruu ma. Gaze' nu
it started out for home. It went to there where it had come from. Then

gush neza' yu gyeey ze' zay za gñiiy ca par ya ma. Tub gal gaal
the man started out and went to see where it went to. After about twenty

metr bza ma nu bruu ma ro', byaca' la ma mbecy. Gal na zi'l mñaay
meters from where it left the door, it became a person. She became just like

bi byaca'm yam. Secyi la zum. Yam nu ya num de coz nu bzu yey
his wife. She was heavily burdened. She went taking the things that he

ze'. Orze' mnii tooy nu rishli ryeed añ sicytoo.
prepared. Then he thought that the dead really do come on All Saints.

Rishtoo ni mbecy lagy saap
The story of the envious people

por Claudio Martinez

Zu chon yu feff. Sac uz dey. Cyup yu gush, ze' tub yu mi'.
 Once there were three young men. They didn't have a father. Two of them were

Orze' bruu de yu gush ze'. Bzeeff dey yu mi' ze'. Yu mi' ze'
 older and one was young. The older ones left home. They left the young one. The young

gabee wagac gyicy yu riiñ. Ze' zu cyup bur ni dey. Orze' yu mi'
 boy could still not work. But they had two burros. So the young boy remained

ze' byeeff nuy bur ze'. Ze' tanta' wagad lagy yu lac gyicy yu.
 with the burros. But he didn't know what to do at all. Then he began to

Gaze' nu brugyi' rsaay yag rza tut yu yagyi'. Lazh noming la rza
 haul firewood to the market to sell. Every Sunday he went to sell

tut yu yag. Gaze' nu brugyi' rad ñuu tiñ niy. Yet lagy yu nu
 firewood. Then he began to get a little money. He liked getting a little

rad tiñ niy.
 money.

Orze' rgdii de yu gush ze' nu ricy yu gan tiñ. Orze' gusaap
 Then the older boys saw that he was earning money. They were envious.

lagy dey. Bloo dey bur ze' niy. Orze' brugyi' ricy shni yu mi'
 They took his burros. The young boy began to be sad. Then

ze'. Gaze' nu mnii tooy nu cha yub yu riiñ gyicy yu. Orze' nay
 he thought that he should go seek work to do. He said to his

rab yu ñaay:
 mother:

--Shuub ru gyit cha du, gun cha yuba riiñ gyicya. Gun wada'
 "Make some tortillas for me to take, because I will go to see work to do. Because

tif. Gun bloo dey bur nin. Nde' nu nap zir shuub ru gyit ne,
there is no money available. Because they took our burros. Therefore it is best if you make

gun cha. Cha ca zi'l ze' nu gad riif gyicya --nay.
tortillas for me because I will go. I will go to wherever work is available for me to do."

--O --na kaay. Pshuub mi gyit.
"Ok" his mother said. She made the tortillas.

Ornu byap dzi nu chay, gush nez yu zay. Zay briy tub lugaar
When the day came for him to go, he started out and went. He went and arrived

riib tub lacy ily. Ru' lacy ze' bdzeel yu tub yu bel.
at a place where there was a big plain. At the edge of the plain, he met an old man.

--Shnur --na yu bel ze'.
"Hello" said the old man.

--Shnur --na yu feñ ze'.
"Hello" said the boy.

--&Ca char? --na yu bel ze'.
"Where are you going?" said the old man.

--Riif cha yuba gyicya --nay.
"I am going to seek work to do," said the young man.

--&Ca gas ru ricy peer? --na yu bel ze'.
"Where do you intend to sleep?" said the old man.

--Ca zi'l ze' nu gyecheñ ne dasa -- nay.
"I will sleep wherever darkness overtakes me," he said.

Orze' na yu bel ze':
Then the old man said:

--Ii wac gas ru cualcyer la lugaar. Rir i lugaar. Ze' zub
"Here you can't sleep just anywhere. You will come to this place. There is

tub yalas ily. Ze' gas ru. Nunu gal lo la yag ze' chup ru.
a large fig tree there. Sleep there. And climb up in the tree. And don't

Nunu cue' gas ru. Dub laa rel niir rishhgyoozh. Gun ben la na
sleep. All night long say the words of doctrine (god). Then let's see what

coz nu zac ru gyi' yag ze' --nay rab yu yu feft ze'.
you see at the foot of that tree."

--O --na yu feft.
"Ok" said the boy.

Ornu briy gyi' yag ze', orze' gup yu gal lo yag ze' gusub
When he arrived at the foot of that tree, he climbed up it and sat down.

yu. Brugyi' rniiy rishhgyoozh. Becheh nap zi'l, ornu bruu zac
He began to say the words of doctrine. When darkness had fully come, a thing like

la gal na tien na, bruu zac gyi' yag ze'. Gazel ze' zu tub mez ily.
a store appeared at the foot of the tree. In the middle of it was a big table.

Ze' zub rey ni nuras. Bdubel la nguaz yu par lat cuiigy yu zub
There sat the king of the devils. With horns twisting down to his thighs he sat

yu. Orze' 'brugyi' dru'ha dela moz niy. Yu nu dru'ha nu cuch,
there. Then his helpers began to arrive. Some arrived with pigs, goats, sheep,

chiib, shily, chigyd, bur. Ti cyu' la bañcyug dru'ha nu dey.
cattle, burros. They arrived with every kind of animal. Then those who

Orze' bru'ha de yu nu rza ricy ras nu mbecy. Bru'ha tub yu:
torment people arrived. One arrived:

--Ya rza ricy ras du mbecy ornu rlagya gyat ru. De mbecy nu
"I go to torment people when I want you to be mentioned. When people are plowing

rla' yu, rzaaba bay lo tor niy. Orze' rash ma carer. Orze' rzat
the ground, I hang a handkerchief in front of their bulls. They start running. Then

yu ru --na yu ze'.
they mention you," he said.

Orze' yet lagy rey ze'.
The King was pleased.

--Ni gyicy ru gun gad ganin --na'y.

"You do this because then we will gain possession of their souls," he said.

Ze' bru'ña tuuba'y:

Then another arrived:

--Ya rza rbi nañ almad ni rey. Ricya nu rac tooy. Tona' la

"I go to enter the king's pillow. I cause his head to ache. His head aches

rac tooy. Par benu warib bish yu rel na, labee gaal ina waded
very much. If he is not laid out dead tonight, he will surely be laid out

rib bish yu --na yu ze'.
tomorrow night," he said.

Ze' bru'ña tuuba'y:

Then another arrived.

--Ya rza rbi nañ basii ni rey. Ricya nu wagac nis yu ornu

"I go enter the urinal of the king. I cause him to not be able to urinate,"

rza nis yu --na' yu ze' rab yu nuras ze'.
he said to the king.

Orze' yet lagy yu ze'.

He was pleased.

--Ni gyicy ru gun gad ganin --na'y.

"You do this because we can gain possession of their souls," he said.

Ze' bru'ña tuuba'y.

Then another arrived.

--Ya rza rzuba ic ya ro' ni rey ornu roy gyit. Orze' rnisa

"I go sit on top of the door of the king when he eats. I urinate in his food

lo comid nu roy. Ricya nu wagac goy nde'. Riñ lagy yu nde' --
I cause him to not be able to eat it. He is nauseated at it," said the

na' tuuba' yu ze'.
other one.

--Ni gyicy ru, gun gad ganin --na' rey ze'.

"You do this because we will gain possession of their souls," said the king.

Yet lagy yu. Ze' bru'ha tuuba'y:

He was pleased. Then another arrived:

--Ya guā i bicy ya. Par wanyat la ru. Wansat la dey ru --

"I went and did this. But you were not mentioned. They did not mention; you,"

na' yu ze' rab yu nuras ze'.

he said to the devil.

--Ii gor beni. &Lagu wacsu lily ru? Wagyicy ru nu gyata --

"Here take this then. Why didn't you prepare? You didn't cause me to be mentioned,"

na' nuras.

said the devil.

Brugyi' rgaaz yu yu ze'. Dela de moz ze' mniiy de coz nu

Then he beat him. All of his helpers told about the things that they did.

ricy yu. De riiñ nu ricy yu mniiy lo rey ze'.

They told the king the work that they did.

Orze' ornu bredz nguel, dela dey mnit yu. Ni wanca bee la

When the rooster crowed, all of them disappeared. Where they went could

ca za dey. Ornu bza' yu, orze' gush nez yu feñ ze' zay. Zay bri

not be determined. At dawn the boy started out on his way. He went and arrived

tub ru' gyoow. Ze' gusub yu roy gyit. Ze' zub yu ornu ru'ha

at a river. There he sat down to eat. He was sitting there when two people arrived

cyup mbecy riib bañ.

riding mules.

--Shnur --na dey--. &Ca char? --na dey rab yu yu feñ ze'.

"Hello. Where are you going," they said to the boy.

Orze' na yu feñ ze':

Then the boy said:

--Riif' cha yuba gyicya. La zi'l riif' nu gad gyicya. Cha ca
 "I am going to seek work to do. I will do whatever work is available. I go to where

ze' nu riib mbecy rat. Ca cha gyicya guftaa --nay.
 there are sick people. I go anywhere performing cures," he said.

Orze' na de yu nu riib baft ze':
 Then the men riding the mules said:

--&A wayar chan gyicy nur patroo ne guftaa. Gun se nu gat
 "Would you not go cure our patron. Because he is at the point of

zi'l yu --na dey.
 death."

Orze' na yu feft ze':
 Then the young man said:

--Par ya walab guftaa ily ricya. Muu gyish ca' zi'l rcoo ya
 "But I don't perform big cures. I only put a few green herbs on the back

ich mbecy. Walab la guftaa ily ricya. Mac gyicy du ya yu ze'
 of a person. I do not do big cures. I cannot cure


guftaa --na yu feft ze'.
 him."

Orze' na de yu ze':
 Then they said to him:

--Cha lan. Bicy faboor chan gyicy nur yu guftaa --na dey.
 "Let's go. Do us the favor of going and doing a cure on him."

--O beni --nay.
 "Ok then" he said.

Za nuy moz ni rey. Ornu bri dey yu' rey, orze' blooy moz nu
 He went with the workers of the king. When they arrived at the king's house,

zub lo ni rey ze'  Let gua nuy yu ze'. Gaze' nu nniy loy lac
 he took the principle worker of the king aside. He took him far. Then he told him

mod gyicy dey. Orze' nay:
how they would do it. He said:

--Cha teer soldad nu yu nu rgyit nu mandzicy. Nunu cha teer
"Go fetch soldiers and the men who fight with machetes. And go fetch the priest,

uz, nu sangrishtaa, nu cruuz nu zub naft yu' wedz, nu nis da. Gun
and the sacristan, and the cross that is in the church, and holy water. Because

orze' ben la coz zac uz --na yu feft ze'.
we will see what the priest sees."

--0 --na moz ni rey.
"Ok" said the worker of the king.

Ze' yu feft ze' bi rad lagy yu la coz bzaac yu nez. Orze'
But the boy already knew what he had seen on the road. Then the

gua moz ni rey ze' gua teey uz. Na ornu bru'fta uz ca cha bidz bi
worker of the king went to fetch the priest. Now when the priest arrived,

zub ma too ya ro'. Orze' brugyi' rgyich soldad lo ma, par
a mountain lion was sitting on top of the door. Then the soldiers began to fire

wangyicy dey gan fgyuut yu ma. Ze' gua dey gua gbiyy naft almad.
at it, but they did not succeed in killing it. Then they went to look in the pillow.

Ze' tona' la na tub bily ri ma. Ze' gua dey gua gbiyy ga' dey
There was a huge snake in it. Then they went to look in urinal where the king

naft basji nu rnis rey. Ze' tona' la na tub birgye' ri ma naft
urinates. There was a huge toad in it. They over came the toad. They

ze'. Birgye' ze' bicy dey gan. Pcooy nis ta ich ma. Par wangad
poured holy water on its back. But they did not succeed in killing

ma fgyut dey ma. Tub zi bily ze' biit dey ma. Orze' bicy rey
it. They only killed the snake. Then the king overcame the sickness

ze' gan byac yu. Wangat yu. Brugyi' ricy yu feft ze' guftaa ftuu
and recovered. He didn't die. The young boy began to work a cure with ordinary

gur gyish la. Gur gyish rag la rcooy ich rey. Na ornu byac yu
plants. He put ordinary cold plants on the back of the king. Now when he recovered,

na, tona' la yet lagy yu. Tub baff laa tiff briic yu ni yu feff
he was very pleased. He gave the boy a whole animal load of money. He gave him

ze'. Briic yu soldad bya zeff yu yu ze'.
soldiers to deliver him home.

Ornu bri yu feff, rgbii de bicy yu nu guud tiff niy. Orze'
When the young boy arrived, his brothers saw that he got money. Then they started

gush neza' dey zay. Buur la za nu dey nu gu dey tiff. Orze' za
on their way. They took burros with them to carry the money. They were going along

naap la dey ornu byeza' lagy dey nu wancha nuy da' bid. Orze' na
well when they remembered that they had not taken a costal with them.

dey:
Then they said:

--&Per lagu wanyap tun da' bid? Par nde' zu cyup naa.
"Why didn't we bring a costal with us? That is what two of us are for.

&Lagu wannii toon nyap tun da' bid ndu nuun nu ndun ich na? --na
Why didn't we think to bring a costal with us to carry a little on our

dey.
backs."

Ornu bri dey lugaar ze' nu bdzeel yu feff ze' yu bel ze', ze'
When they arrived at the place where the young man met the old man, they

bi bdzeel la dey yu bel ze'.
met the old man.

--&Ca cha der? --na'y.
"Where are you going?" he said.

--Riiff cha yub de gyicy de ca gua bicy de bicy yu riiff.
"We are going to work there where our brother went to work.

Tona' la guud tift niy. Nde' nu cha' de ya ben a wad ne de.
He got a lot of money. Therefore we are going to see if there isn't any for us.

&Lagu hicy de guud niy? --na' dey rab yu yu bel ze'.
Why did our brother get it?" they said to the old man.

Orze' na yu bel ze':
Then the old man said:

--Cha der. Par ornu ri der tub lugaar, ze' zub tub ya las
"Go. But when you come to a place, there is a fig tree sitting there.

ily. Gyi' nde' gas der. Par cue' gas der lo yu. Gya chup der
Sleep at under it. But don't sleep on the ground. Climb high up and

gas ru. Nunu bur ni der, zet cha ta' der ma. Cue' ta' der ma
sleep. And put your burros far away. Don't put them close to the

gaab gyi' yag ze' --na yu bel ze' rab yu de yu lagy saap ze'.
foot of that tree."

--O --na dey.
"Ok" they said.

Za dey. Ornu bri dey gyi' yag ze', orze' na dey:
They went on. When they arrived at the foot of that tree, they said:

--La nu rguu yu re. Cyu chu' ii --na dey.
"He is a liar. Who comes here."

A zet la gua ca cuuft dey bur niy. Nuu ga zi'l gya gup
They tied their burros up not far away. They climbed only a short ways up

dey. Na ornu byap or nu ru'fa nuras na, ze' bi bru'fa la yu nu
the tree. Now when the hour came for the devils to come, the one who tormented the

ricy ras nu rey ze', yu nu pcoo dey nis ta ze'. Orze' nay rab
king arrived, the one who they poured holy water on. He said to the

yu nuras ze':
devil:

--Ya nu rza rbi naft basij ni rey ze'. Par na pcoo dey nis
 "I am the one who goes to enter the urinal of the king. But now they poured

shish nushow icha. Na tona' la ran --na' yu nu rza rbi naft basij
 the urine of the devil on my back. Now it sure burns," said the one who was in the

ni rey ze'.
 king's urinal.

Orze' na nuras ze':
 Then the devil said:

--Ii gor beni. &Lagu wacsu lily ru? Wagyicy ru nu gyata
 "Here take this. Why didn't you prepare? You didn't cause me to be

--na'y.
 mentioned."

Orze' brugyi' rsheta'y ni yu ze'. Ze' bru'fa yu nu rzub
 Then he began to hit him. Then the one who sat on top of the door

too ya ro' ze'.
 arrived.

--Ya nu rza rzuba too ya ro' ni rey. Ricy ras du yu. Rnisa
 "I am the one who went to sit on top of the door of the king. I torment him. I

lo coz nu row yu. Par na pcoo dey nis shish nushow ya --na yu
 urinate on the things that he eats. Now they poured the devils urine on me,"

ze'.
 he said.

Orze' psheta'y ni yu ze'. Dela nde' bzaac de yu lagy saap
 Then he his him too. All of those envious people saw all that.

ze'. Na ornu gud lagy nuras nu nguua mbecy lo yag ze', orze' gup
 Now when the devils knew that there were people in the tree, they

dey lo yag ze' bdow dey de yu lagy saap ze'. Dela bur ni dey
 climbed the tree and ate the envious people. They ate all

bdow nuras ze'. Orze' ze' bya' lo dey.
all of their burros. They were finished off.

Rishtoo ni bich rguu

Rishtoo ni bich rguu
The story of the lying rabbit

Por Claudio Martinez

Zu tub bich. Rlagy ma tiff. Par wagad lagy ma lac mod gyicy
There once was a rabbit. It wanted money. But it didn't know what to

ma. Orze' mnii too ma nu cha guu ma. Orze' gush nez ma za ma.
do. Then it decided to go deceiving. So it started out and went.

Nu loga la bru'ña ma lo byaal.
First it arrived before the cockroach.

--&A wazir uub? Gun ya rlagya duta fhuu uub --na ma rab ma
"Won't you buy corn? Because I want to sell a little corn," it said to the

byaal.
cockroach.

--Zi. &Ca na na? --na byaal.
"I will buy it. Where is it?" said the cockroach.

--Naf ye ne yu'ñ. Cuic zi'l ru tiff. Orze' i dzi cyid gyir
"It is in my corn crib. Only give me the money. Then on the appointed day come get

ñii nir --na ma rab ma byaal.
your thing," it said to the cockroach.

--O beni --na byaal. Briic ma tiff.
"Ok then --said the cockroach. It gave the money.

Ze' gush neza' ma za ma. Bru'ña ma lo gyid.
Then it started out on its way. It came to the chicken.

--&A wazir uub? Gun ya rlagya duta fhuu uub --na' ma rab ma
"Won't you buy corn? Because I want to sell some corn," it said to the

gyid.
chicken.

Rishtoo ni bich rguu

--Zi. &Ca na na? --na' gyid.
"I will buy it. Where is it?" said the chicken.

--Nañ ye ne yu'ñ. Cuic zi'l ru tiñ. Orze' i dzi cyid gyir
"It is in my corn crib. Only give me the money. Then on the appointed day come get

ñii nir --na ma rab ma gyid.
your thing," it said to the chicken.

--O beni --na gyid. Briic ma tiñ.
"Ok then," said the chicken. It gave the money.

Ze' gush neza' bich za ma. Bru'ña ma lo bez.
Then the rabbit started out on its way again. It came to the fox.

--&A wazir ñuu uub? Gun ya rlagya duta ñuu uub --na' ma rab
"Won't you buy a little corn. Because I want to sell a little corn," it said to the

ma bez.
fox.

--Zi. &Ca na na? --na' bez.
"I will buy it. Where is it?" said the fox.

--Nañ ye ne yu'ñ. Cuic zi'l ru tiñ. Orze' i dzi cyid gyir
"It is in my corn crib. Only give me the money. Then on the appointed day come get

ñii nir --na' ma rab ma bez.
your thing," it said to the fox.

--O beni --na bez. Briic ma tiñ.
"Ok then," said the fox. It gave the money.

Ze' gush neza' bich za ma. Bru'ña ma lo che'.

--&A wazir uub? Gun ya rlagya duta ñuu uub --na' ma rab ma
"Won't you buy corn? Because I want to sell a little corn --it said to the

che'.
dog.

Rishtoo ni bich rguu

--Zi. &Ca na na? --na che'.
"I will buy it. Where is it?" said the dog.

--Naft ye ne yu'ft. Cuic zi'l ru tift. Orze' i dzi cyid gyir
"It is in my corn crib. Only give the money. Then on the appointed day come get

fii nir --na' ma rab ma che'.
your thing," it said to the dog.

--O beni --na che'. Briic ma tift.
"Ok then," said the dog. It gave the money.

Ze' gush neza' bich za ma. Bru'fta ma lo biidz.
Then the rabbit started out again. It arrived before the mountain lion.

--&A wa zir uub? Gun ya rlagya duta ftuu uub --na' ma rab ma
"Won't you buy corn? Because I want to sell a little corn," it said to the

biidz.
mountain lion.

--Zi. Ca na na? --na' biidz.
"I will buy it. Where is it?" said the mountain lion.

--Naft ye ne yu'ft. Cuic zi'l ru tift. Orze' i dzi cyid gyir
"It is in my corn crib. Only give the money. Then on the appointed day come to get

fii nir --na' ma rab ma biidz.
your thing," it said to the mountain lion.

--O beni --na' biidz. Briic ma tift.
"Ok then," said the mountain lion. It gave the money.

Ze' gush neza' bich za ma. Bru'fta ma lo tiradoor.
Then the rabbit started out on its way. It came to the marksman.

--&A wazir uub? Gun ya lagya duta ftuu uub --na' ma rab ma
"Won't you buy corn? Because I want to sell a little corn. It said to the

tiradoor.
marksman.

Rishtoo ni bich rguu

--Zi. &Ca na na? --na' tiradoor.
"I will buy it. Where is it?" said the marksman.

--Nañ ye ne yu'ñ. Cuic zi'l ru tiñ. Orze' i dzi cyid gyir
"It is in my corn crib. Only give the money. Then on the appointed day come to get

ñii nir --na' ma rab ma tiradoor.
your thing," it said to the marksman.

--O beni --na tiradoor. Briic yu tiñ. La rlagy ma guud tiñ
"Ok then," said the marksman. He gave the money. How happy it was because

ni ma.
it got the money.

Na ornu byap dzi nu ru'ña de bañ nu cha gyi uub ni ze', bzaa
Now when the day came when the animals arrived to get their corn, the rabbit

bich tub gyis nisaab. Ca ma rnid ma nu nde' ornu bru'ña la
made a pot of atole. It was there stirring it when the cockroach

byaal.
arrived.

--Shnur --na ma.
"Hello," it said.

--Shnur. Gyeed nañ yu' --na bich.
"Hello. Come in the house," said the rabbit.

--O --na byaal. Gu' ma gusub ma. Orze' na ma:
"Ok" said the cockroach. It entered and sat down. Then it said:

--Ya uub ne yap gyi --na ma rab ma bich.
"I have come to get my corn."

--&A ni? --na bich.
"Is that so?" said the rabbit.

Rishtoo ni bich rguu

--Ni --na byaal. Orze' na' bich:
"That is so," said the cockroach. Then the rabbit said:

--Blez gay nisaab ne do'n. Gaze' nu cha gyin gyez nir --na'
"Wait for my atole to cook so we can drink it. Then we will go to get your

ma rab ma byaal.
masorca."

--O --na byaal. Ornu bruu zaca' la gyid yad ma, orze' na
"Ok" said the cockroach. When the chicken appeared coming, the rabbit

bich:
said:

--Pcach lo, gun yad shi gyid --na' ma rab ma byaal.
"Hide, because Mr. chicken is coming," it said to the cockroach.

--Par ca cha? --na byaal. Orze' na bich:
"But where shall I go?" said the cockroach. Then the rabbit said:

--Gua la mas fuu lat toop re ne cuir --na ma.
"Go into that garbage there."

--O --na byaal. Gu' ma lat toop.
"Ok" said the cockroach. It entered the garbage.

Ornu bru'na ga' la gyid:
When the chicken arrived,

--Ya uub ne yap gyi --na' ma. Orze' na bich:
"I have come to get my corn," it said. Then the rabbit said:

--Blez gay fuu nisaab ne do'n. Gaze' nu cha gyin gyez nir
"Wait until my atole is cooked so we can drink it. Then we will go get your

--na' ma rab ma gyid.
masorca."

--O beni --na gyid. Gusub ma ro de ma riidz nguua ma. Orze'
"Ok then," said the chicken. It sat down and they talked. Then

Rishtoo ni bich rguu

na bich:
the rabbit said:

--Lat nu don riidz ii, &a wor tub shi byaal? --na' ma rab ma
"While we are talking here, won't you eat one Mr.

gyid.
cockroach?"

--Nii ga'r wadaw. Nde' gaal nu zu yeffa yapa. &Ca na na? --
"Of course I will eat it. That is what I strongly desire to do. Where is it?"

na' gyid.
the chicken said.

--Gdii la fuu. Ca lat toop ze' ne ri --na' bich.
"Look! it is inside the garbage there," said the rabbit.

--O --na gyid. Bgdii ma lat toop. Ze' ga la bdow ma byaal.
"Ok" said the chicken. It looked in the garbage. Right there it ate the cockroach.

Ze' bich fuert ca ma rnid ma gyis nisaab ni ma. Ze' bruu za
But the rabbit was there energetically stirring its pot of atole. Then

la bez yad ma. Orze' na' gyid:
the fox appeared coming. The chicken said:

--Maa zir nu yad shi bez. &Ca par cha? --na' ma rab ma
"How unfortunate that Mr. fox should come. Where shall I

bich.
go."

--Gu' la mas fuu naft nuun ze' ne cuir --na' bich. Ze'
"Go sit a littles way under the bed," the rabbit said. Then the fox

bru'fa la bez.
arrived.

Rishtoo ni bich rguu

--Ya uub ne yap gyi --na' ma. Orze' na' bich:
"I have come to get my corn," it said. The rabbit said.

--Blez gay fuu nisaab ne do'n. Gaze' nu cha gyin gyez nir
"Wait until some of my atole is cooked for us to drink. Then we shall go get

--na' ma rab ma bez.
your masorca," it said to the fox.

--O beni --na' bez. Ro de ma riidz nguua ma. Orze' na
"Ok then" said the fox. They sat there talking. Then the rabbit

bich:
said:

--Lat nu rdon riidz ii, &a wor tub shi gyid? --na' ma rab ma
While we are talking here, won't you eat one Mr.

bez.
chicken?"

--Nii ga'r wadaw. Nde' gaal nu zu yeffa. &Ca na na? --na
"Of course I will eat it. That is what I strongly desire to do. Where is it?"

bez.
said the fox.

--Gdii la fuu. Ca naf nuun ze' ne ri --na' bich.
"Look! It is under the bed," said the rabbit.

--O --na' bez. Ze' ga la bdow la ma gyid. Ornu bruu za la
"Ok" said the fox. Right there it ate the chicken. When the dog appeared

che' yad ma,
coming,

--Maa zir nu yad shi che'. &Ca par cha? --na' bez.
"How unfortunate that Mr. dog is coming. Where shall I go?" said the fox.

--Gdii la fuu. Ca de gyi' yu ze' ne cach lor --na' bich.
"Look! Hide in the corner," said the rabbit.

Rishtoo ni bich rguu

Ze' bru'fa ga' la che'.
Then the dog arrived.

--Ya uub ne yap gyi --na' ma. Orze' na' bich:
"I have come to get my corn," it said. Then the rabbit said:

--Blez gay fluu nisaab ne do'n. Gaze' nu cha gyin gyez nir
"Wait until my atole is cooked for us to drink. Then we shall go get your

--na' ma rab ma che'.
mascara."

--O beni --na che'. Ro de ma riidz nguua ma. Orze' na'
"Ok then," said the dog. They sat there talking. Then the rabbit

bich:
said:

--Lat nu rdon riidz ii, &a wor tub shi bez? --na' ma rab ma
"While we are talking here, won't you eat one Mr.

che'.
fox?"

--Nii ga'r wada. Nde' gaal nu zu yeff ya yapa. &Ca na na?
"Of course I will eat it. That is what I strongly desire to do. Where is it?"

--na' che'.
said the dog.

--Gdii la fluu. Ca gyi' yu ze' ne ri --na' bich.
"Look! It is in the corner," said the rabbit.

--O --na' che'. Ze' ga la biita' la ma bez. Ornu bruu za
"Ok" said the dog. Right there it killed the fox. When the mountain

laa biidz yad ma,
lion appeared coming,

--Maa zir nu yad shi biidz. &Ca par cha --na' che'.
"How unfortunate that Mr. Mountain lion is coming. Where shall I go," said the dog.

Rishtoo ni bich rguu

--Pcach lo la mas #uu na# ya ro' ze' ne --na' bich.
"Hide behind my door," said the rabbit.

Orze' bru'#a la biidz.
Then the mountain lion arrived.

--Ya uub ne yap gyi --na' ma rab ma bich. Orze' na bich:
"I have come for my corn," it said to the rabbit. Then the rabbit said:

--Blez gay #uu nisaab ne do'n. Gaze' nu cha gyin gyez nir
"Wait until my atole is cooked so we can eat it. Then we shall go get your

--na' ma rab ma biidz.

Basorca.

--O beni --na' biidz. Gucua de ma ro ma riidz. Orze' na
"Ok then," said the mountain lion. They sat there talking. Then the rabbit

bich:
said:

--Lat nu rdon riidz ii, &a wor tub shi che' --na' ma rab ma
"While we are here talking, won't you eat one Mr.

biidz.
dog?"

--Nii ga'r wadaw. Nde' gaal nu zu yef# ya yapa. &Ca na na?
"Of course I will eat it. That is what I strongly desire to do. Where is it?"

--na' biidz.
said the mountain lion.

--Ghii la #uu. Ca na# ya ro' ze' ne ri --na' bich.
"Look! It is behind the door there," the rabbit said.

--O --na' biidz. Ze' ga la bdowa' la ma che'. Ornu bruu za
"Ok" said the mountain lion. Right there it ate the dog. When the marksman

laa tiradoor yad yu,
appeared coming,

Rishtoo ni bich rguu

--Maa zir nu yad shi tiradoor. &Ca par cha? --na' biidz.
"How unfortunate that Mr. marksman is coming. Where shall I go?" said the mountain lion.

--Gup la mas ŋuu naft baa ze' ne cach lor --na bich. Orze'
"Climb up in the loft and hide," said the rabbit. Then

bruu ŋa la tiradoor.
the marksman arrived.

--Ya uub ne yap gyi --na'y rab yu bich. Orze' na' bich:
"I have come to get my corn," he said to the rabbit. Then the rabbit said:

--Blez gay ŋuu nisaab ne do'n. Gaze' nu cha gyin gyez nir
"Wait until my atole is cooked so we can drink it. Then we shall go get your

--na' ma.
masorca."

--O beni --na tiradoor. Blez yu. Orze' na' bich:
"Ok then," said the marksman. He waited. The rabbit said:

--Lat nu rdon riidz ii, &a wacoor tub shi biidz --na' ma rab
"While we are talking here, won't you shoot one Mr. mountain

ma tiradoor.
lion."

--Nii ga'r wacoo. Nde' gaal nu zu yeff ya yapa. &Ca na na?
"Of course I will shoot it. That is what I strongly desire to do. Where is it?"

--na tiradoor.
said the marksman.

--ŋii ŋuu. Ca naft baa ze' ne zub --na' bich.
"Look! It is sitting in the loft," said the rabbit.

--O --na tiradoor. Bgiiy naft baa. Ze' ga la pcoo ga' lay
"Ok" said the marksman. He looked in the loft. Right there he shot the

Rishtoo ni bich rguu

biidz.
mountain lion.

Ornu blazh guuy nisaab ni bich, gaze' nu za nu ma tiradoor
When the atole was finished cooking, then it went with the marksman

za gyi ma gyez. Na ornu bri tub gyeras, ze' zaab tub ya toop.
to get the masorca. Now when they arrived at a ravine, there was a rotten log laid across

Orze' bded la bich loga la. Gal bi gul ma tub la' ga' dzu, orze'
it. The rabbit crossed first. After it had reached the other side,

na ma rab ma tiradoor:
it said to the marksman:

--Bded --na ma. Orze' na tiradoor:
"Cross it." Then the marksman said:

--Wadede', gun gach yag ii. Orze' gyet laga gata --nay.
"I will not cross, because this log will break. Then I will fall and die."

Orze' na bich:
Then the rabbit said.

--&La gacha' nii? Gunca mejoor shi biidz rded ich nii wagach
"How will it break? It didn't break when Mr. mountain lion crossed

nii. Yer nuu ru --na' ma rab ma tiradoor.
it. How much less should it bread if you cross it."

--O beni --na tiradoor. Bded lay. Cyal zi'l yad ze' zay,
"Ok then," said the marksman. He crossed. He was coming half way when

ornu guch laah. Ze' ga la guta' la tiradoor. Ii bich la zu lagy
it broke. The marksman died right there. But the rabbit felt very good

na za ma.
as it went.

Bed rguu rey
Pedro deceives the king

por Alvaro Marcial

Bicya' Pedro, yu rguu nu gusa gulas ze', na dey, zay gyicy
Peter, the deceiver who went about along time ago, went to work at the house

yu riiñ yu' rey. Lac ornu bru'ñay yu' rey na,
of a king, they say. When he arrived at the house of the king,

--&A gad riiñ gyicya --nay.
"Is there work available for me to do," he said.

--Gad ñi benu ricy cup ru pasez nu ñar cuch ng. Se cuch zi'l
"It is available if you have the patience to watch my pigs. Only those pigs don't

ma re wagad cyu ña ma --na rey.
have anyone to watch them," the king said.

--Ña ma --nay.
"I will watch them," he said.

Na or bza' yu, ni gaal byaal ru' chicyer ni cuch. Gush nez
Now at dawn the pig pen was opened. He started on his way with them.

yu za nuy ma. Orze' na rey nay nu:
The king said to him:

--Or widoo, orze' ri tub gudz, i lugaar ze' cha nur ma, gun
"There is a marsh. You are to take them to that place at noon in order

laagy ma or rvidoo --nay.
for them to bathe at noon."

--Or napor nu or gudze, orze' yad ru tub la' ga' ich ngush
"In the morning and in the afternoon, you are to take them on the otherside

ze' nur ma. Ni zi'l chesar nur ma --na rey.
of that forest. That is the way you are to go about with them," the king said.

--O beni--nay.
 "Ok then," he said.

Gush nez yu zay. Dzi loga la nu zay na, ni zi'l za nuy ma
 He started on his way. On the first day in which he went, he took them just like

ze' nu mnii rey ze'. Byap or rwidoo na, za nuy ma lo gudz ze'.
 the king said. When noon came, he took them to the marsh. In that way the first

Orze' ni zi'l rded yu dzi loga. Dzi cyup ni' zi'l. Par Dzi
 day passed. The second day was the same. But in the afternoon of the

cyup, or gudze, orze' nu gaze' nu brugyi' rnii tooy nu lac mod
 second day, he began to think about what to do to sell them in order

gyicy yu par nu cut yu de ma ze', gun gad tiff niy. Par or bza'
 for him to get money. But at dawn of the third day, a trail driver

yu dzi chon na, gaze' nu bi bet lagy la areadoor. Gaze' nu nay
 liked them. Then he said to

rab yu Pedro:
 Peter:

--Cut ru dela cuch nu yu' nu rfar ii ne --nay.
 "Sell all of the pigs you watch here to me."

--Duta ma --na Pedro orze'.
 "I will sell them," Peter said.

--Duta ma. Par esii cuerp zi'l ni ma duta. Ne ma, dela ma
 "I will sell them. But I will only sell the bodies of them. I will cut

shi'fta ne ma. Gyiyeef ne ma ne --nay rab yu areadoor.
 off all of their tails. All of their tails will remain with me," he said to the trail driver.

--O beni --na areadoor. Gaze' nu pcyug yu ne dela cuch.
 "Ok then," said the trail driver. Then he cut off the tails of all the pigs.

Gaze' nu gush nez la areadoor ya nuy dela cuch. Gaze' nu guud
 Then the trail driver started on his way taking all of the pigs. Then Peter got

tiff ni Pedro. Ze' ne ma nu byeeff ze'. Orze' la guay gua nuuz
some money. But the tails remained with him. He went to plant them in the mud

yuff lo biff ze' nu rlaagy ma ze'. Ze' nu rza nuy ma or rwidoo
where they bathe. He went to plant their tails there where He took them

ze', ze' guay mnuuz yu ne ma. De laff mnuuz yu. Gaze' nu ornu
at noon, there where they bathed. He planted them all. Then when the sun

byap bish cya doo na, gaze' nu gush nez yu yay carer lo rey, lo
was going down, the went to the king, to his patron, in a hurry.

patroo niy. Na ornu briy, orze' nay:
When he arrived, he said.

--Maa zir dela cuch, bañ nu rña, ornu bet ma lo biff ze' nu
"Unfortunately all of the pigs, all of the animals I watch, when they descended into

rlaagy ma ze', dela ma weez ti ma. Se ñuu ga zi'l ne ma rabee.
the mud to bathe, all of them sunk. Only a little bit of their tails can be seen.

Nde' nu chan cha gdiin, gun ben a gabee gzac ru'n ne ma, u ti bi
Therefore let's go just in case we can still see their tails, or if

blazh ma byoow ma ornu ru'ñan --nay rab yu rey.
they have been all the way covered up when we arrive."

--O beni --na rey.
"Ok then," said the king.

Gaze' nu gush nez rey zay za gñiiy. Ornu bru'ñay lo gudz
Then the king started out to go see. When he arrived at the marsh, only a

ze', la se ñuu ga lo ne cuch rabee zuñ. Ornu brugyi' la rboo lyu
little bit of pig's tail could be seen. The king began to pull them up.

rey nde'. Cheeng, cheeng la druu zañ, como nde' ñuu ga zi mnuuz
Cheeng, cheeng it came out, since he had planted it only a little ways into the

yuñ lo zi riñ. Orze' na Pedro nay:
ground. Then Peter said:

--Maa zir. Ze' benu duñ na, ti ti wayap na ma. Yagyi ma ze',
 "How unfortunate. But if we dig, perhaps we will encounter them. They have

nde' nu bdurug ne ma. Par gruu ma benu duñ na ma --na Pedro rab
 become deep down, that is why the tail broke off. But they will come out if we dig

yu rey.
 them.

--Be ni gaze' nu char cha gyir yapal, gal nu gyichcyiib, gal
 "If that is so, go get a shovel, and a coa, and a bareta. Because

nu baret --nay--. Gun duñ na gun ben a waruu mas se ñuu se cyaal
 we will dig to see if even half of one will come out," the king

ma --na rey.
 said.

--O beni --na Pedro.
 "Ok then," Peter said.

Gaze' nu gush nez Pedro yay carer. Ornu briy yu' na,
 Then Peter started on his way in a hurry. When he arrived at his house,

--Ya bzuu nez rey ya yapa, gun yap gyi chon lo coz. Nunu
 "The king has sent me to come for three things. He said that all three of

mniiy nu gyon laa de ru ganę ru yad dzi, yad tiem i nay --na
 you are to be mine when the day comes, when the time comes," said

Pedro.
 Peter.

--Par nu rguur --na mfaa rey.
 "You are lying," the king's wife said.

--Ni gaal. Nde' nu cuic lar rishnii nir, gun ga ni gaal ganę
 "Really. Therefore give me your promise, because then he said that the

der gyon lar i nay. Gun orze' gruu cuch i nay --nay.
 three of you will be mine. Because then his pigs will come out," he said.

--0 beni --na mi ze'.
 "Ok then," she said.

Gaze' nu briic mi rishnii nu gyon laam nu i'ff mi gani Pedro.
 Then she promised that she and her two children would be Peters.

Gaze' nu bdugyi'm lo rey. Rbish tim zum:
 Then she asked the king a question. She yelled to him:

--&A ni gaal gyon laa dē? --nam rab mi rey.
 "Is it really all three of us?"

--Gyon laa --na rey zuy.
 "All three," said the king as he stood there.

Ze' como rey chon lo coz bicy yu mandaar nu za gyi Pedro, ii
 But since the king had commanded Peter to go get three things, Peter

yu ze' pchaay riiff nu yay. Nunu wancha nu'y yapal ze' nu mboo
 had changed the errand on which he went. And he didn't take the shovel to remove

zay cuch lo biff. Gaze' nu gush nez la Pedro za laay orze', como
 the pigs from the mud. Then Peter started out on his way, since she had given

bi briic mi ze' rishnii nu ganiy mi par lo. Gaze' nu vaca bee
 her promise that she would be his in the future. Then when it did not

Pedro nu ru'ñay lo rey na, gush nez rey yay carer ya gñiiy.
 appear that Peter would arrive before the king, the king hurried off to see what happened.

--Ze' &lagu? &La coz ricy Pedro? &Lagu waca beey? --nay.
 "But why? What is Peter doing? Why doesn't he appear," he said.

--Ru bicy ru mandaar loff nu gyed ñi. Bric dē rishnii nu
 "You commanded him to come here. We gave gave him our promise that

gyon laa dē ganiñ dē. Gun orze' gruu cuch. I nañ --nam.
 the three of us would be his. Then the pigs would come out. This is what he said," she said.

--Par na gzac Pedro beni. &Lagu dzi rguuy rded yu? &Lagu
 "But now Peter is going to get it. &Why does he go about lying so much? Why

bguuy ze'? Gunca cuch weez ti ma lo biñ. Ze' yapal, gal nu pic,
did he tell that lie? As if the pigs sunk in the mud. I sent him to bring a shovel,

gal nu baret, nde' bzuu neza yu yeed gyiy. Par na cha cha ca ich
and a pick, and a bar. But now I will go follow him in order to kill

yu beni, gun duta yu. &Lagu nu biit yu cuch ne? Yu re biit yu
him. Why did he sell my pigs? He sold

ma --nay.
then,° the king said.

Gaze' nu za rey zay za cay ich yu. Za rey, za rey. Ornu
Then the king went to follow him. The king went and went. When

bdzeel yu tub biñ mñaa, bdugyi'y:
he met a woman, he asked her:

--&Ca za, a wancheel ru tub señoor par ii? --na rey.
"Did you meet a gentleman over here? in your going about,"

--Ich ngush re ga zi'l bdzeela tub biñ nu rnii dem Pedro ze'
"On the other side of that forest I met a man traveling who they call Peter.

zam. Mi ze' zi bdzeela. Wancheela' zira mbecy --na biñ mñaa
He is the only one I met. I haven't met anyone else," said the

ze'.
woman.

--O beni-- na rey. Zay, zay, zay.
"Ok then,° said the thing. He went, and went, and went.

La ornu bded Pedro lo tub yu nu ricy fis
When Peter came to a person who had the occupation of a

carniser ni chiib, orze' la na Pedro nay:
butcher of goats, Peter said:

--Biit nu rnii la she tub chiib ne. Nunu dela duu ñgye' ma,
"Sell me the whole stomach of a goat. And put in it all of its

gal nu reñ nu yu' nañ cyup ma cu'r nañ ñi ne --na Pedro.
intestines, and the blood that comes from two of them."

--O beni --na yu nu rut chiib.
"Ok then," said the man who kills goats.

Ze' briic yu tub she ma niy. Bdu'y duu ñgye' ma bdu'y nañ
He gave him its stomach. He put the intestines in it. He put all

ñi. Bdu'y reñ nu rnii la nu yu' nañ cyup chiib bdu'y nañ ñi.
the blood that comes from two goats inside it.

Gaze' nu pcyiig yu yefñ ñi pcaay lo shish yu. Gaze' nu briib yu
Then he tied the neck of it closed and put it on his abdomen. Then he

gyi' yaag yu ich ñi. Gaze' nu gush nez yu zay.
put his shirt tail over it. Then he started on his way.

--Ze' benu ru'ña rey cugyi'y ya, orze' niir nu too gyita' nu
"But if a king arrives and asks about me, say that I will wait for him

zub ich ngush ii glezay. I niir --na Pedro rab yu yu nu wiy she
on a rock that is on the other side of this forest. This is what you are to

chiib lo ze'.
say," Peter said to the man who kills goats.

Gaze' nu za Pedro. Ornu bru'ña too gyita' ze', ze' la gusub
Then Peter went on his way. When he arrived on top of that rock, he sat

yu rbez yu. Gaze' nu, ornu bru'ña rey lo yu rut chiib na:
down to wait. Then the king came to the man who kills goats.

--&La rasgo cuic ru tub seffoor ii? --nay.
"What news can you give about this gentleman? --he said.

--Saa la za tub yu nu la Pedro. Nunu ich ngush ii ga mniiy
"Recently a man called Peter passed by. He said he would wait on the other

nu cuez yu --na yu nu rut chiib ze'.
side of this forest," said the man who kills goats.

--0 beni --na rey.
 "Ok then," said the king.

Zay. Ornu bru'may ich ngush ze' na, ze' bi zub Pedro too
 He went on his way. When he came to the other side of the forest, Peter was

gyita' rbez yu. Ze' la gaze' nu bloo za laa rey gyiscyiib nu
 sitting there on a rock waiting for him. Then the king withdrew his knife

ricy peey nu za tut yu Pedro. Orze' Pedro nay:
 intending to kill Peter. Peter said:

--Blez. Dutā ubā loga. Ub la yā dutā ubā. Nunu gaze' nu
 "Wait. I will kill myself first. I myself will kill myself. And then I will

gyacā'. Nunu orze' gaze' nu cuta' ru ub ru. Nunu gyacā'r.
 recover. Then you will kill yourself. And then you will recover.

Gaze' nu gyabica tiff nir --na Pedro.
 Then I will give you your money."

--&Par ze' lac gyicy ru? --na rey.
 "But how will you do it?" said the king.

--Doo gyiscyiib nir diñā gnē' nañā. Nunu loo zā dela duu
 "Lend me your knife to stick into myself. I will remove all of my intestines.

ñgyē' loo zā. Nunu grib dela reñ yu' nañā. Nunu cuigya'ñ
 And all of the blood that is inside me will emerge. Then when it dries up,

gyacā'. Gaze' nu ni' gyicy ru. Gaze' nu gyacā'r. Gaze' nu
 will recover. Then you will do the same. Then you will recover. Then

gyabica dela tiff ni cuch nir --na Pedro orze'.
 I will deliver all of the money from the pigs to you."

--0 la beni --na rey.
 "Ok then," said the king.

Guton yu bzuu lay gyiscyiib yaa Pedro. Orze' briily la
 In a state of shock, he gave his knife to Peter. Peter slit the knife

Pedro gyiscyib gyid nañ yu. Como yu ze' bi nuuy she chiib na,
across his abdomen. Since he the stomach of the goat with him,

ze' la ich she chiib ze' briily yu. Orze' bruu za dela duu ñgye'
he cut along the stomach of the goat. Then all of the intestines of the

chiib ze'. Bruu za reñ ze' bruu za.
goat came out. All of the blood came out.

--&A bzaac ru? Gbii la bicya na --nay rab yu rey.
"Did you see? Look at what I did now," he said to the king.

--&A ru gaal yu gyeey ru beni? --na rey rab yu Pedro.
"Are you ever a man?" said the king to Peter.

Gaze' nu
Then

--Doo ben gyicya' ya na gun ben a ni' gyaca --na rey.
"Give it to me to do the same to see if I also will recover," said the king.

--O la beni --na Pedro.
"Ok then," said Peter.

Bzoo ga' lay gyiscyib yaa rey. Bzeed la rey nañ yu. &La
He put the knife in the hand of the king. The king stuck it into his abdomen.

rey orze'? Yu ze' gut lay. Como yu ze' sac la la coz ca nañ
What king was there then? He died. Because he didn't have anything around his

yu, gut yu ze'. Orze' byeeñ gaal Pedro. Bicy yu gan dela tiñ
abdomen, (He) died. Peter remained alive. He earned all of the money

ni cuch. Bya' loñ.
from the pigs. The end.

Rishtoo ni gagy lo gyey
The story of the seven kinds of rain

Por Alvaro Marcial

Na nee tub rishtoo lor: rishtoo ni gagy lo gyey nu rnii
Now I will tell you a story: the story of the seven kinds of rain that the

mbecy Shcyey nu yu'fi. Gun guc fi tub tiem gulas. Bzu cyup
people of San Lorenzo say exist. Because it happened once along time ago. There were

areadoor. Orze' yu ze' guay tuuba' gyedz gua ziiy baftcyug. Ornu
two trail-drivers. They went to another town to buy animals. When they were going to

za dey, orze' nap la zay. Ze' ornu bish cya dey nu yeed yu, orze'
the town, their journey went well. However, when they were returning, they

bded dey ru' tub lagun. Orze' mnii too dey nu go'y nis. Orze'
passed by the edge of a lake. And they thought that they would drink some water.

za dey za to'y nis ru' lagun ze'.
So they went to drink water at the edge of that lake.

Na ornu bru'fi dey ru' lagun, orze' brugyi' ro' dey nis.
Now when they arrived at the edge of that lake, they began drinking the water.

Ze' ru' lagun ze' mbish tub be'n. Orze' ma ze' bdab ma tub yu.
However, at the edge of the lake, there was an alligator. It swallowed one of them. The other

Orze' tuubay gush yu carer.
one ran away.

Na be'n ze', ornu bi bdab ma tub yu ze', orze' ya ma ze' nu
Now after the alligator had swallowed the man, it went deep down into the

gyi ni lagun ze'. Orze' ya ma dub iifi nis la. Orze' briib ma
lake. It went all along the bottom of the water. It finally emerged at the

gashtal tub la' ga' ru' nisyudoo gagy. Be'n ze', rnii dey nu
far edge of the seventh ocean. They say that the alligator crossed seven

bded ma gagy nisyudoo.
oceans.

Na ornu bru'ffa ma tub la' ga', orze' bruu ma lo ba lat yu
Now when it left the water at the other side, it left the water and went

uzh. Orze' mbecy nu ri naft ma ze' mbaft yu. Wagat yu. Orze'
into the sunlight on the sand. The man who was in it was alive. He did not die.

byeza' lagy yu nu nuy gyiscyiib. Orze' mne' yaay ru' bay yu nu
Then he remembered that he had his knife with him. He put his hand to his waist

blooy gyiscyiib niy nu cshalay naft ma. Orze' bruuu.
to remove the knife in order to split it open. Then he came out of it.

Na ornu briib yu, orze' bgñiiy dub yub la. Se nu ca' zi'l
Now when he emerged, he looked all around. The ocean was everywhere

rabee nisyudoo. Ze' yu uzh ni' she zaft. Orze' nay:
only blue. The sand, on the other hand, was very wide. He said:

--Lashta ub na. &Ca par chan? &Ca par rush na? --nay.
"How unfortunate we are. Where should we go? What direction should we take?"

Orze' gush nez yu zay tub lat yu uzh la. Orze' bzaac yu nu
So he took to the road and went all along the sand. Then he saw that there

ta' gyi' mbecy. Orze' zay za cay dub ich gyi' mbecy la ze'.
were foot prints of a person. He went following that person's foot prints. He

Tona' la tuft bzay nu za cay ich gyi' mbecy ze'.
walked along way following that person's foot prints.

Na ornu bi gudze, orze' bdzel yu tub mbecy bel. Orze' yu bel
Now when it was late, he met an old man. The old man said to

ze' nay rab yuy:
him:

--&Ca char? Nunu &ca bruur? --nay.
"Where are you going? And where did you come from?"

Orze' nay rab yu yu bel ze':
He said to the old man:

--Cue' la niir. Ya bzaca tub gyel zi. Bzaan yaa suert ya.
"Don't remind me of it! I have experienced a tragedy. I have been unfortunate.

Tub be'n bdab ma ya. Zi na bduṭa ma ornu bruu ma lo ba. Zi na
An alligator swallowed me. So I killed it when it came out into the sun light. So now

wagad lagya ca lugaar zu nunu ca par rusha --nay rab yu yu bel
I don't know where I am, and I don't know what direction I should

ze'.
go."

Orze' yu bel ze' nay rab yuy. Orze' na yu bel:
Then the old man said to him:

--Cue' dzib ru, gun walab nu lugaar nu cyup riidz zur ii --
"Don't be afraid, because you are not in a dangerous place. You are

nay rab yuy--. Ii lugaar segur zur. Nomaas nu warii ga'r ledz
in a safe place. Only you will not go again to your country, because this

ru, gun ii tub lugaar nu blazh la zet. Tees na ya grica tub
is the farthest place from your home. But now I will give you some advise. Follow

consef nir. Na gua dub ze' nu ta' lagyi' mbecy ii. Na ornu
all along there where this person's foot prints are. Now when it is evening,

gyecheft, orze' cu' cuen ru ca gal ze' nu rca tub gyi. Orze' li
take notice of where there is a light. Then go straight there.

laa ze' char. Nunu gyicy ru fuers nu grir, mas bi rza' yu --nay.
And exert yourself to arrive even if it has already dawned."

Orze'
Then

--0 --nay.
"Ok" he said.

Nunu bla' losa'y yu bel ze'. Orze' zay. Na or becheft,
And they separated. He went on his way. Now when it was evening,

orze' brugyi' rgu' cuen yu ben ca rca gyi gal nu mnii yu bel ze'.
he began to take notice of where there might be a light like the old man said.

Orze' bzaac yu tub gyi mi'. Par tona' la nu zet. Orze' zay li
Then he saw a small light. But it was far away. He went straight to where the light was.

laa par ze' nu rca gyi ze'. Gua la rel zuy nez. Bi rza' yu la.
He was on the road the whole night long. Then it dawned. And he

Orze' bru'fay ze' nu rca gyi ze'. Orze' bzaac yu tub yu' zub fi.
arrived there where the light was. He saw a house sitting there.

Orze' wecha'y gal ro' la. Brugyi' rniiy. Orze' bruu tub bift
So he went up to the door. He began speaking. Then a woman came out.

m'aa. Orze'
He said:

--Shnur --nay.
"Hello."

--Shnur --nam. Orze' nam:
"Hello" she said. Then she said:

--&Ca bruur yad ru ii? Gun ii lugaar nu rila sac mbecy.
"Where have you come from? Because this is a place where there are never any people.

Nomaas ya zi'l nu tub i'fag yu' dg --nam.
Only one of my children and myself live here."

Orze' nay:
He said:

--Ya bzaca tub desgras. Ya naca tub yu nu rboo baffcyug.
"I have experienced a misfortune. I am one who deals with animals. That is

Nde' deljez nu ricya. Gua nu zi baffcyug tub lugaar. Orze' bdeda
my business. I went somewhere to buy an animal. I passed the edge of a lake. I thought I would take

ru' tub lagun. Orze' mnii tog nu do' nis. Orze' ru' lagun ze'
a drink of water. Then at the edge of the pond, an alligator swallowed

bdab be'n ya. Na ma ze' bet ma iif' nis. Na ornu briib ma tub
me. Now that animal went down to the bottom of the water. When it emerged here on

la' ga' ii, orze' ya bduṭa ma. Orze' briiba naft ma. Na byapa
the other side, I killed it. Then I came out from inside it. Now I have come to this

yu' ii. Nde' nu bru'fta gal ii. Ya naca mbecy bdune'. Nde' nu
house. Therefore I have come all the way here. I am a lost person. Therefore I ask

na dugyi' lor, ben ca par rusha. &Ca par cuic ru nez nu cha? --
you what direction I might go. Will you tell me which direction to

nay.
go?"

Orze' na bift m'aa ze':
Then the woman said:

--Tona' la nap guc nu ii yad ru. Tees ledz ru waca' cush
"It is very good that you come here. But you can never return to your

cyar, gun wac ded ru lo gagy nisyudoo. Nde' nu bloo la ic ru
country, because you can't cross the seven oceans. Therefore forget about your

ledz ru, gun saca' zir lugaar nu char, nomaas lo zi'l ii, gun
country, because there is no other place for you to go except to me, because

saca' zir mbecy --nam--. Gyed naft yu' --nam.
there are no other people here. Come into the house."

Orze' gu'y naft yu'. Orze' brugyi' nu rzu yem nu gow yu
Then he entered the house. Then she began to prepare something for him to eat.

gyit. Na ornu blazh bdoy gyit, orze' brugyi' rom riidz num yu
Now when he finished eating, she began to tell him that he had come very far and could not return

nu dzi zet bruuy nunu waca' cush cyay par ledz yu, gun wac ded yu
to his country again, because he could not cross the seven

lo gagy nisyudoo, nam. Orze' brugyi' ricy shniy. Tees par nu bi
oceans. He began to be sad. But as he was already there, there

zuy gal ze', saca' mod niñ. Orze' briic yu baloor. Orze' na
was no other way. So he took courage. Then she said to him

ga'm rab miy:
again:

--Yad na bi yap or nu gri i'ña. Vaa gyan naft tuuba cuart
"The time has come for my child to arrive. Let's go into the other

re, gun cachā ru, gun nis shift gyicy ñi nuñ ru, gun a' yu' loñ ru
room because I will hide you, so that he will not harm you, because he does not

--nam rab miy.
know you."

Orze' ya num yu naft tuuba cuart nu cach miy. Orze' pcuaam
So she took him into another room to hide him. She put many pieces of cloth over him, so that

zaf negy tooy par nu cue' gabey. Ptish miy da' par nu cue' zac
he should not be seen. She put a straw mat over him so that her child would not

i'ñ mi yu.
see him.

Na ornu guchi ga' nu riy, orze' brugyi' nu rzigy nu yad
Now shortly before his arrival, there began to be a noise like the sound of

gyey. Orze' bzigy nu bet yu ich yu'. Orze' gu'y nañ tub cuart
coming rain. Then there was the noise of his descending behind the house. Then he

ze'. Bzeeñ yu tub coz nu nuuy. Orze' yay lo ñaay. Orze' nay rab
entered the room. He left something that he had with him and went to his

yu ñaay:
mother. He said to her:

--Na gua za' lo ze' nu bicy falt nin ze' --nay.
"Now I went to complete our unfinished business."

Orze' bzub gyidag yu nu ri ngach ze' de riidz nu ro yu feñ,
The man who was hidden was listening to the conversation that the young man,

i'h biñ mñaaguyu' ze' nu ñaay. Orze' brugyi' rzu yem de coz nu
the son of the woman who owned the house, has with his mother. Then she began to prepare

gow yu. Na lat nu zub yu row yu gyit, orze' nay:
food for him to eat. Now while he was sitting eating, he said:

--&Ca dzi nap ti' beel ze' ña? --nay.
"Where is that good smelling meat, mom?"

Orze' na ñaay rab mi yu:
Then his mother said to him:

--Bdow la gyit. Lazh gow ru, gaze' nu nee lor --nam.
"Eat your food. Finish eating. Then I will tell you."

--Tees rlagya nu cuic lar mas ñuu miiñ daw, gun dzi nap ti'
"But I want you to give me even a little bit to eat, because I think it

rzee --nay.
smells very good," he said.

Orze' na ñaay:
Then his mother said:

--Gal laazh la gor gyit, gaze' nu nee lor ca guud beel --
"After you have finished eating, then I will tell you where I got the

nam.
meat."

Orze' yu feñ ze' wagyu' lagy yu nu wacuic ñaay beel ze' gow
The young man was not pleased, because his mother would not give him any of the

yu.
meat to eat.

Na ornu blazh bdow yu gyit na, orze' nay:
Now when he had finished eating, he said:

--Blyuu beel ze' lo ña --nay.
 "Show the meat to me, mom."

Orze' na ñaay:
 His mother said:

--Cue' la niir. Ii bru'ña tub pro mbecy nu bzac desgras nu
 "Don't mention it. A poor person who experienced a misfortune when an

bdab be'n mi ru' lagun. Na be'n ze' gashtal ii la briib ma.
 alligator swallowed him at the edge of a lake arived here. The alligator emerged

Orze' biit mi ma, ornu bruu ma lo nisyudoo --nam--. Orze' bruum
 from the water way over here. He killed it when it came out of the ocean. So he

nañ ma gal ii. Nde' nu ya mnii too nu cacham, gun ru lo pront la
 got out of it over here. Therefore I ;thought I would hide him, because you were to

rir. Orze' nis shift gyicy ru nur mi, rnii too --nam rab mi i'ñ
 arrive right away, and you might do him harm,"

mi.
 she said to the young man.

Orze' na yu feñ ze':
 Then the young man said:

--&Ca riy? Blyuuy lo --nay.
 "Where is he? Show him to me."

Orze' ya num i'ñ mi ze' nu ri mbecy ze'. Orze' pshaal mi
 Then she took her child to where that person was. She uncovered him.

tooy. Orze' mbecy ze' wesh tey. Orze' na yu feñ ze' rab yu
 That person arose. Then the young man said to that

mbecy ze':
 person:

--&Ca bruur? Nunu &lac guc yad ru gashtal ii? --nay.
 "Where did you come from? How did you happen to come over here?"

Orze' mbecy ze' mniy loy dela coz nu bzac yu: lo yu feñ
 Then that person told him all the things that happened to him: that is to the

i'h biñ mñaaz ze'. Orze' na yu feñ ze'.
 young man, the child of the woman. Then the young man said:

--Dzi ga cuaar beni. Desgras bzac ru. Beni cue' sug ic ru
 "If that is the case you are very unfortunate. You have experienced a misfortune. In that

nu dzi zet yad ru, gun benu fis ni areadoor ricy ru, ni' dzi
 case don't worry about having come so far, because if you do the work of a trail-driver, that is also very

fers riiñ ze', gun ya yu' lo dutuub la gyishlombecy, nunu yu' lo
 hard work, because I am acquainted with the whole world, and I know all the work that people do.

dela riiñ nu ricy mbecy. Nunu rzaca de mbecy nu ricy fis ni
 And I see the people who do the work of a trail-driver. I even see you. But I don't

areadoor. Mas rzaca ru. Tees a' yu' lo ru. Gun rzaca mbecy nu
 I even see you. But I don't know you. Because I see people whose business it is to

rded deljez nu rzii bañcyug. Yu' rash gyey dey nez. Ya za nap
 go about buying animals. At times they get rained on on the trail. I see very

la rzaca dela coz nu ricy de mbecy gyishlombecy, gun ya yu' lo
 very well all of the things that people do in the world, because I know every

dutuub la lugaar ni gyishlombecy --na yu feñ ze'.
 place in the world.

Orze' nay rab yu mbecy ze':
 Then he said to that person:

--Tees na cue' la sug ic ru, gun ii gad coz nu gow ru, nunu
 "Now don't worry, because there are things here for you to eat, and I will

ya rica shab ru --nay rab yu mbecy ze'.
 give you clothing."

Orze' mbecy ze' yet lagy yu par nu gad de coz goy nu shab
 Then that person was happy, because he would have things to eat and

yu.
clothing.

Na ornu bza' yu tuuba dzi, orze' na yu feft ze' rab yu mbecy
Now when it dawned the next day, the young man said to that

ze':
person:

--Yaa chan na, gun cha lyuu de lat naa lor, gun gad lagy ru
"Let's go now in order for me to show you my garden, because then you will know

ca gyicy ru riift, gun ni wal par tub ru ne ya par nu gyicy ru
where to work, because it is not enough for just one of you to do my

riift ne --nay. Orze'
work."

--O --na mbecy ze'.
"Ok" that person said.

Orze' za dey. Na ornu bru'na dey lat naa yu feft ze', orze'
So they went. Now when they arrived in the young man's garden, that person

za nu la ic mbecy ze' nu tona' la cyit zu lat naa yu feft ze' nu
was very surprised that it was so pretty in the young man's garden, because he saw

bzaac yu de lo la ya mni nu nash gyishlombecy. Nunu gashtal yag
everykind of plant in the world. He even saw plants that he had never

nu a' zac lay bzaac yu. Nunu delaft ta' uugy nift. Nunu dela ya
seen before. And they all had fruit. And all of those plants bore fruit all of

mni ze' dub laa tiem ta' uugy nift. Nunu nash gyel mi', gyel ily,
the time. And there was small corn plants, big corn plants, corn plants that had

gyel bi rado, gyel nu bi ralyuch, gyel nu bi yu' za', nu gyel nu
already tasseled, corn plants that already had silk, corn plants that already had ears

bi guwach. Orze' mbecy ze' tona' la za nu ic yu nu tona' la cyit
and corn plants that were already dry. So that person was very surprised that it was so

zu lat naa yu feft ze'. Orze' na yu feft ze':
pretty in the young man's garden. Then the young man said:

--Ii gyicy ru riift na --nay.
"Here is where you will work."

Orze' mbecy ze' brugyi'y ricy yu riift. Orze' brugyi' rgu'
Then that person began to work. The young man then began to instruct

yu feft ze' riift yaa mbecy ze' nu lac mod gyicy yu lat de ya mni
that person in how to work among those plants and in what to do when he picked

ze', nunu lac mod gyicy yu ornu lag yu tub de uugy ze' par nu gow
one of the fruit to eat. He said to

yu. Orze' nay rab yu mbecy ze':
him:

--Ornu nii toor nu gow ru ca na de uuby re, orze' cue' lag
"When you decide to eat whichever of those fruit, don't pick many

ru zañ hii, gun walaazh hi gow ru, gun de uugy re ryañ hii. Tub hi
of them, because you will not finish eating them, because the fruit will multiply.

laag na. Orze' yac tub tiiñ. O tub trocyup hii yac hi. Nde'
We only pick one. Then it becomes fifteen or a dozen. Therefore pick

nu tub hi lag ru. Zañ dzi gow ru hii nay. Benu cyug ru tub za'
only one. You will eat it for many days. If you pick a corn to take

gya nur yu', na ornu ri nur hii yu', orze' gyañ hii --nay.
home, when you arrive at the house with it, it will multiply."

Na mbecy ze' ni ricy yu. Rshi'ñ yu tub za'. Rya nuy yu'.
Now that is what that person did. He would pick a piece of corn. He would

Na ornu driy yu', ryañ hii niy. Na lag yu tub ca na de uugy nu
take it home. Now when he would arrive home, it would have multiplied for him.

goy. Orze' ya nuy hi yu'. Orze' ryan hii. Orze'mbecy ze' tona'
Now he might pick whichever of the fruit to eat and take it to his house. It would

la yet lagy yu rcyiift yu lugaar ze'.
 multiply. So that person liked living in that place very much.

Na ornu bi gules rcyiift yu, orze' na yu feft ze' rab yuy:
 Now when he had already lived there for a very long time, the young man said to him:

--Na nge lor nu cue' chu'r naft cuart nu zub re --nay.
 "Now I want to tell you not to enter that room over there."

Orze' mbecy ze' nay:
 That person said:

--Lagu wac chu'? --nay.
 "Why can't I go in?"

Orze' yu feft ze' nay:
 The young man said:

--Wac gun re zaab de coz nu ricy du riiñ --nay.
 "You can't go in because that is where the things that I work with are kept."

--La coz nu nde'? --na mbecy ze'.
 "What are those things?" the person said.

Orze' yu feft ze' nay:
 The young man said:

--Naft cuart re zaab de shees nu rza du nu rsheta gyey, gun
 "In that room are the cloaks that I take with me to cause it to rain, because

nde' rcaa yeffa, gun nde' nac hii gyey --nay.
 I put them on, because they are rain."

Orze' na mbecy ze':
 Then that person said:

--Benu wad rishbeey nu chu' naft hii nu cha du hii, orze' mas
 "If I can't have permission to enter the room to get them, then would you just show

huu nu lyuur hii lg, gun zaca la naft --nay rab yu yu feft ze'.
 them to me, in order for me to see what they look like."

Orze' yu feñ ze' pshaal yu ro' ze'. Orze' gu' dey nañ yu'
So the young man opened the door. They entered the building. That person

ze'. Orze' brugyi' rgñii mbecy ze' de shees zaab gyiñ. Gagy ñii
began to look at the rain cloaks hanging there. There were seven of them,

nac ñii, gun lo gagy shees ze' tub gañ nu tub lo ga gyey nu rshet
because among those rain cloaks there was one for each kind of rain that it

ñi. Shees loga la, nde' rshet ñi gyey shely. Shees cyup, nde'
causes. The first rain cloak causes very fine rain. The second rain cloak causes it

rshet ñi gyey zee. Shees chon, nde' rshet ñi gyey las. Shees
to sprinkle. The third rain cloak causes it to drizzle. The fourth rain cloak

tap, nde' rshet ñi gyey nis shish be'y. Shees gay, nde' rshet ñi
causes it to mist. The fifth rain cloak causes the seasonal rain. The sixth rain cloak

gyey bizee. Shees shup, nde' rshet ñi gyey bi. Shees gagy,
causes it to storm. The seventh rain cloak is the black one.

nde' shees cas. Nde' rshet ñi gyey gye nu guzii dañ. Orze' na
It causes hail and thunder storms. Then the young man said to

yu feñ ze' rab yu mbecy ze':
that person:

--Benu yet lagy ru, orze' gac cha nur de shees mi' ii par
"If you like, you can take the small rain cloaks to cause it to rain

nu shet ru gyey de gaab ga. Tees nu cas nu ri nañ cajoo ii cue'
close by. But don't touch the black one that is in this box. Because

gan ru ñii, gun nu nii soowa ru'ñ --nay.
I have closed the top of it with this."

Na ornu bi zu dey nu gruuy, orze' na yu feñ:
Now when they were at the point of leaving, the young man said:

--Tees bi mnee lor nu cue' gan ru nu ri noow re. Be shees
"But I have already told you not to touch what is shut up there. You can take the third or

chon nu nu gay gac cha nur --nay.
the fifth rain cloak."

Na ornu pshuub tub dzi, orze' na yu feft ze' rab yu ŋaay:
Now when a certain day came, the young man said to his mother:

--Na ru char tub lugaar. Orze' ya cha tub se' ga' --nay.
"Now you go to one place. I will go to the other."

Orze' za dey. Orze' byeeft mbecy ze'. Orze' mnii too mbecy
They went on their way. That person remained. Then he thought:

ze': <<Par chan shet na gyey ben lac ricy ŋi>>, nay.
"But lets go and cause rain. Lets see what happens."

Orze' pshet yaay tub shees mi' za nuy. Na ornu briy, rgŋiiy
So he took a small rain cloak and went away with it. Now when he returned

nu se la la bzac yu ornu guay. Orze' yet lagy yu. Na tub tira',
he saw that nothing happened to him when he went. He was happy. Now the next

ornu gua yu feft ze' nu ŋaay, orze' gua dey tub chon dzi. Orze'
time when the young man went with his mother, he went for about three days. On

mbecy ze' dzi nu gri yu feft ze' mnii tooy nu cha shet yu gyey.
the day when the young man was to return, the man thought that he would go cause

Orze' nay:
rain. He said:

--Par gyicy na preb. Cha dun nu rniiy nu cue' dan na re ben
"Let's find out. Let's take that which he said not to touch. Let's see

la gyicy ŋi --nay.
what it will do."

Orze' gu'y naft quart ze'. Pshaal yu ru' cajog ze'. Orze'
Then he went into the room. He opened the top of the box. He removed the black

blooy shees cas ze'. Orze' pcaa la yeff yu. Bruuy ich yu'.
rain cloak. He put it on. He left the house. As soon as he

Cuanzir nu bruuu, bet la guzii, nunu wes nañ lay zay. Dub gal
left, thunder descended. He flew away. All along the way inwhich he

nu zay, rshet yu gyey bi nu guzii. Na ornu bded yu tub siudaa,
went, he caused it to storm and thunder. Now when he passed by a city,

orze' anit loy lugaar ze' nu gyey dañ ze'. Orze' rgdiyy nu dzi
he destroyed it with the bad storm. He saw that it was doing a lot of damage.

coz ily ricy ñi. Orze' rlagy yu cush cyay. Tees wagac cush cyay
He wanted to return, but he couldn't return right away, because the rain

dzach par nu dzi coz ily ricy gyey ze'. Na bi rzu' ga'y ru'
was so powerful. Now he was entering the edge of another city, when the

tuuba ciudaa ornu bri yu feñ ze' nu ñaay yu'y. Orze' bzaac yu nu
young man arrived with his mother at their house. He saw that the black

sac shees cas ze'. Orze' nay rab yu ñaay:
rain cloak was not there. Then he said to his mother:

--Na gaal shiñ bicy yu re nuy de ub na --nay--. Par na cha
"Now he has really treated us badly. But now I will go meet

cheela yu. Shiñ ga bicy yu, gun ya mnee loy nu cue' gan yuñ. Na
him. He did a very bad thing, because I told him not to handle it. Now I will

cha gdiij ben ca gal dzeelay.
go see where I might meet him."

Orze' wes nañ yu zay. Na ornu bdzeel yu mbecy ze', orze'
Then he flew away. Now when he met that person, then he took the rain cloak

blooy shees ze'. Pcaa yeñ ub yu. Orze' ya nuy yu. Na ornu bri
away from him. He put it on. Then he took him with him. Now when they arrived

dey yu', orze' na yu feñ ze' rab yu mbecy ze':
home, the young man said to that person:

--Ru dzi nap rzub gyidag ru ne nu loga. Tees na wangyeñ ru
"You obeyed me very well at first. But now you have not listened to me.

ne. Nde' nu na ya warica lugaar nu cyiif ru ii. Na nap zir gya
Therefore I am not going to give you a place to live here. Now it is better that I

seffa ru ledz ru, gun gdii fluu la coz ily mnit lor ledz mbecy, gun
deliver you to your country, because just look at what great destruction you caused to

na gud lagya nu wayicy ru riif nap, gun walab ni na riif nu bdu'
someone's country, because now I know that you will not do good work, because this is not the kind of work that

Mgyoozh yaa nu gyicya, gun ru walab se'fi bicy ru na. Na mnii la
God gave me to do, because you didn't do what is right now. Now tell me what kind

na yu' zub nir, nunu cyu yag zub ro' nir --nay.
of house you have, and what kind of a tree is in front of it."

Orze' mbecy ze' mniiy la na yu' zub niy. Nunu mniiy nu
Then that person told him what his house is like. And

--Tub yag ca' ily zub lo li' ne --nay.
"There is an Indian Laurel tree in my patio," he said.

Orze' yu feft ze' gush yu tub shees. Pcaa yeff yu. Nunu bdu'
Then the young man took a rain cloak and put it on. He took hold of

yaay mbecy ze'. Orze' wes naft yu lo bi. Ya nuy yu par ledz yu.
that person. He took off into the sky. He took him toward his country.

Na ornu briy ledz mbecy ze',
Now when he arrived at that person's country,

--&A nde' yu'r? --nay.
"Is that your house?" he said.

--Laab fi --nay.
"Yes it is," he said.

Orze' lat guzii pshet lag yu mbecy ze'. Tees yag ca' ze',
Then in the midst of thunder, he put the person down. But the thunder fell on

nde' bet guziif, par nu guud mod nu pshet lag yu mbecy ze' lo li'
the Indian Laurel tree in order to provide a way to put him in his patio.

niy. Nde' coz nu bzac yu nu gua naŋ be'n. Nde' nu yu ze' gud
That is what happened to the person who went in the alligator. Therefore he knew

lagy yu nu yu' gagy lo gyey, nunu gud lagy yu nu bded yu gagy
that there are seven kinds of rain, and he knew that he crossed seven

nisyudoo.
oceans.

Doo gyi'
Matlaziwa

por Jovintino Martinez

Zu tub mbecy. Zu mñaay, nay. Par or ptaas nuy mñaay na,
Once there was a person. He had a wife, they say. But when he slept with his wife,

saca' nguuy, nay. Na orze' na mñaay:
he didn't have any testicles. Then his wife said:

--&Ze' ca bicy ru nde'? --nam.
"Where did you ever do that?"

--Cyu cuic rasoo. Nomaas bdzeela tub biff mñaay ru' bicy re.
"Who knows. Only I met a woman at the edge of that mountain top. She sure looked

Tona' la gareff nam. Gyi' gyid ricy cup mi --nay ze'.
strange. She had the feet of a chicken. She had the feet of a chicken," he said.

--Par ze' &cyu beni? --na mñaay.
"But then who is she?" his wife said.

--Tees mi ze' zi'l i bdu' yaam yaa. Orze' "&Ca guar?", nam.
"But she only took my arm. Then she said, "Where did you go?" "I

"Par ich re gua gua yuba chigud ne", mnee --nay. Lac orze'
went to seek my cattle on the otherside," I said. What then,

--&A wayar chan yu'? --na biff mñaay ze'.
"Won't you come to my house?" the woman said.

--Par waya gun dzi gudze --nay.
"But I won't because it is already very late," he said.

--Yaa chan mas re gas ru --nam--. Orze' tona' la mnii too nu
"Let's go even though you should sleep there. I really think that I should

tee ru cha du ru yu'.
take you to my house," the woman said.

--Par waya, gun dzi gudze. Yad nu cyish lo mñāa ya ri, gun
 "But I won't go because it is very late. My wife is expecting me to arrive. She has already

bi mniik nu zaah cafee do' or ri. Dzi ga gun hi nu vari --na'y.
 said that she will make coffee for me to drink when I arrive. She might cry if I don't arrive," he said.

--Par yaa la chan. Tona' la bet lagya nu chan basyaar par
 "But let's go. I would like it very much if we took a visit to my house," the

yu' --na bih mñāa ze'.
 woman said.

--Orze' reña' dzi chan benu cha nur ya --nay--. Orze' dub
 "We can go another day, if you will take me. Then I will prepare accordingly.

ni zu lily laa. Napor yapa. Orze' dub ni napor chan yu'r. Gun
 I will come early. Accordingly we will go to your house. Because it is very late

na dzi gudze. Wabica'n tiem par nu cush cya --nay.
 now. There would not be enough time for me to return," he said.

--Beni reña' dzi yad ru beni. Orze' napor gash ru. Orze'
 "If that is the case, come another day. Leave early. We will go to my house for

chan yu' dub dzii la --nam.
 the whole day," she said.

--O --nay. Yay.
 "Ok" he said. He went home.

Par or briy yu'y, orze' saca' nguuy. Sac'a' nguuy. Tees
 But when he arrived at his house, he didn't have any testicles. But he had

bzuy dzi gul chay. Manchay yu'm lueg la. Orze' tuuba' dzi guay.
 set a day when he would go back. He didn't go again to her house right away. Then another

Tuuba' tir orze' napor la zay.
 day he went. Another time he went very early.

--Dzach ru gua zeff nii. &Lagu ni nuur nii? --na mñāaay.
 "Quickly go and leave off these female organs. Why do you have them anyway?" his wife said.

--Cha ze'ga, como walab nu du la ya nii, gun ya shtee ya --
 "I will go drop them off since it was not I that brought them, because I

nay.
 am ignorant," he said.

Yad como biff m'aa ze' na rlagy mi nu gas num yu ze'. Rlagy
 It was the case that the woman wanted to sleep with him. She wanted them to sleep,

mi nu gas dem, par ze' yu ze' como se la' coz nuuy.
 but he didn't have anything with him to do it with.

Na orze' noming rlal lay. Cow ru' bicy yu siily. Go'y
 So Sunday, he hurried up, and while it was still dark had breakfast. He drank coffee.

cafee. Rlal lay zay lugaar ze' nu bdzeel yu mi ze' gyicy peen.
 He was in a hurry to go to the place where he had met her, we assume. When he arrived

Or bru'ñay ca cham, zub mi. Bi zaab yaam tub chicyiv. Dza lañ
 where she goes about, there she sat. She had a basket hanging from her arm, and it was full of

yu' gyishtily nañ ñi. Yu' gyitco. Yu' gyit. Nunu yu' gyit.
 bread. And there were tamales in it, nd tortillas, And there were tortillas, and eggs, and meat.

Yu' nguu. Yu' beel. Por fii gaal guani'ñ mi.
 Obviously she was very rich.

--Gyeed don gyit na --nam rab miy.
 "Come let's eat," she said to him.

--Wadaw --nay.
 "I will not eat," he said.

Ricy ñgyay por nu ni zuy bicy mi.
 He was unfriendly, because she made him like he was.

--Gow laa ru --nam orze'.
 "Eat," she said.

--Wadaw gun wayet lagya coz nu bicy ru nux ya. &A mbecy ru?
 "I will not eat because; I don't like the thing that you did to me. You are a

Shift na yaa. Ze' tona' guzi lagy mfaa --nay.
rascal, aren't you? I was so ugly when I went home. My wife was so angry," he said.

--&Lagu guzi lagy fi? --nam ze'.
"Why was she so angry?" she said.

--Guzi lagy tona' lafi como se la' coz du or bri loofi. Nde'
"She is very angry because I don't have anything on me when I go to her. That is

nu rzi lagy fi. Ru byash ru ne rsa' lagy fi --nay.
why she is mad. She thinks that you took them from me," he said.

--Laab --nam orze'--. Niga zi gyabica. Da gor gyit. Niga
"That is right," she said. "I will give them back to you later. Come and eat. I

zi gyabica. Gyan yu' --nam orze'. Gun gal yu' bzeef ya --nam--.
will give them back later. Let's go to my house. Because I left them at

Gal yu' bzeef ya nde' nir. Na a' du fii --nam.
my house. I left your things at my house. I didn't bring them with me," she said.

--Par be gyabic ru ne, orze' mas daw gyit. O yaa gyan gya
"But if you are going to give mine back, I may as well eat. Or let's go to get

gyir ne loga la. Gaze' nu daw gyit --nay.
my things first. Then I will eat," he said.

--Da la gor, gun dow na gyit --nam orze'--. Tona' la bet
"Come eat, because now we eat. I really liked you," she

lagya ru --nam orze'.
said.

--Par na bded nde' mas yet lagy ru ya. &La coz? A' du la
"Enough of that, even if you like me. I don't have anything on me,"

coz --nay orze'.
he said.

--Gac gyabica nir lueg la --nam orze'--, benu gor don gyit.
"I can give you back yours right away, if we can eat. Because I am

Gun ya dzi ranā. Seba tona' la zuba rleza ru --nam--. Tona' la
hungry. I have been sitting here waiting for you for a long time. I was very

seba ranā por tees por nu rlagy zi'la ru'fa ru. Orze' tal
hungry earlier, but I wanted you to arrive first. Then when you arrived, we could

ru'fa lar don gyit rnee --nam.
eat, I told myself," she said.

--Beni dow lan beni --nay. Gucua dey roy gyit.
"If that is the case, then let's eat," he said. They sat down to eat.

--Nomaas ya galagya dq' nis, gun ya dzi rbiga nis or rdaw
"The only thing is that I want some water to drink, because I am very thirsty when I eat,"

gyit --nay.
he said.

--Par beni orze' cha gyii nis go'r beni --nam--. Cuidad dzi
"In that case I will go get water for you to drink," she said. "But be careful

nu gyar --nam rab miy.
lest you go," she said.

--Lac gya ze' ricy falt nu gyabic ru nde' ne? --nay.
"How would I go when you have not yet given me back my things?" he said.

Byeeñ la chicyiw, byeeñ la loy.
The basket of food was left with him.

--Bdow lagyit, gun orze' ya cha gyii nis nañ. Ii ga ca nis
"Eat, because I am going to get water down below. There is water just over

--nam.
here," she said.

Lac zam lugaar ze' nu ca nis. Ze' sac la nis. Ze' ga la
How is it that she went to the place where there is water? There wasn't any

bda'm nis. Yeed num carer, por nu rdzib mi nu gyay. Or bru'ham,
water there. But she scooped up the water close by. She came with it fast, because

orze' bi gusub bisreg yu. Shif rac yef yu por nu guca gyit nu
she was afraid that he would go home. When she arrived, he was hiccuping. His throat

wayet gyit yef yu por nu rzi lagy yu.
hurt, because a piece of tortilla got stuck in it. It would not descend because he was angry.

--Bdow gyit. Cue' gyicy ru cuen. Orze' niga zi gyabica fii
"Eat. Don't worry. I will give your things back later. And we will go

nir. Nunu cha lan gal yu' --nam.
to my horse," she said.

Lac ni zi'l zub yu roy gyit. Gusub yu roy rup laay por
He sat and ate. Both of them sat and ate, to be exact. Now

cuen. Na orze' ornu blazh bdoy gyit na,
when he finished eating, he said:

--Gyabic ru nde' ne na --nay--, gun ya bi gya --nay.
"Give me back my things now, because I am going home."

--Tal yu' byeeft fii --nam orze', por tal nu rlagy zi'l mi nu
"It was left at my house," she said, because she wanted him to go to the

chay gal yu'.
house.

Lac or blazh bdoy gyit na, orze' za dey gal yu' bift mfaa
So when he finished eating, he went to the house of the woman. Now when he

ze'. Orze' bruhay yu' na, orze' na tub yu' ily zub. Nguaa
arrived at the house, it was a very big house. There were a variety of things in it.

cuanzir coz nguua. Dela coz nu yu' tien nguua. Yu' tej. Ta'
There were all the things that a store has. It was a house with a tile roof.

chigud ta'. Se zu redz zi'l rac. Rbish ti bahcyug rbish ti.
There were cattle, it was very noisy. The animals were constantly crying out.

--De bah ii bahcyug ne ya --nam.
"These animals are mine," she said.

--Dzi ga guani'n ru --nay.
 "You sure are rich," he said.

--Guani'n ya. Be de ru nu nii nur ya, ya rica nuu algo nir
 "I am rich. If you people will talk with me, I will give you a little something,"

--nam rab miy.
 she said to him.

--Par benu cuic ru, nde' rlagya --nay. Orze'
 "But if you will give it to me, that is what I want," he said.

--Da gun do nuun riidz --nam rab miy.
 "Come let us talk," she told him.

Orze' gusub mi lo nuun. Gusub mi lo nuun orze'. Na orze'
 Then she sat down on the bed. She sat down on the bed. But he

nay,
 said:

--Par la coz do du ru riidz ze'. A' du la coz --nay. Orze'
 "But what will I talk to you with. I don't have anything on me."

--Pshes naft negy. Pshet te carsuff ru gdi ben --nam.
 "Lift up your clothing. Lover your pants so I can see," she said.

Orze' ornu blet tey carsuff yu, bi nuu lay nde'. Bi nuu lay
 When he lowered his pants, he already had those things on him. He already had

nguu por cuen. Bi byabic lam orze'. Na orze' yad nu wagad lagy
 his testicles, to be exact. She had already given them back to him. Then he didn't

yu lac gyicy yu como wancha nuy nu rnee gyee guta nu cui yeft mi
 know what to do, because he hadn't taken the holy flowers I mentioned with him to

ze'.
 put around her neck.

--Tees na wayabica' nir na --nay rab yum orze'.
 "But now I am not going to give what is due you," he said to her.

--Gyabic ru ne. Orze' gac cyida'r tub byaja'. Gyabica nir
 "Give me mine. You can come another time. Then I will give you yours,"

--nam orze'.
 she said.

--Wayabica --nay.
 "I won't giive it," he said.

Byad zi'l nde' niy, gush lay carer. Gush lay carer yay.
 He only received his things, and he took off in a run. He ran for home. He kept on

Zaab cya' la ran yu. Zaab cya' la ran yu, gun rdzib yu dzi ga
 feeling because he was afraid that she might take them again. He felt his testicles

gyasha'm nay. Ran yu, ran yu nguuy yay. Mumiiñ zi'l bzay
 again and again as he went. He had only walked a little ways and they were no longer

saca'ñ. Saca'ñ. Bi byasha'm.
 there. She had already taken them.

--Par &lac gyicy na? --nay orze'. Gua'y.
 "But what is there to do?," he said. He went back again.

--Gunca ya mnee cuez ru dub dzii la, gaze' gyar. Ca ni gaal
 "I told you to wait a whole day and then go home. Then you can really take

gya nu ru nde' nir --nam.
 them with you," she said.

Ze' yu ze' walagy yu nu cuez yu por nu rdzib yu nu gyasha'm.
 But he did not want to wait, because he was afraid she would take them back

Orze' ni zi'l zub yu. Zub yu.
 again. Then he would be the same as he was before.

--Orze' &la ftuu coz gor? --nam rab miy--. Ii nguaaff. Gush
 "What would you like to eat then?" she said to him. "Here it is. Take and eat.

gow ru. Gush ganir. Gush --nam orze'.
 Take it to keep. Take," she said.

--Ni tub la wang --nay.
 "I won't take anything," he said.

--Guni hombre. Dela de nii guni ca na nu gusht nir. Bdu'
 "You can have it, man. From all of this you can have whatever appeals to you.

yaa ca na nu gusht nir gya nur. Gani lar --nam--. Benu coz gow
 take. Take whatever appeals to you home with you. Take it to keep. If it is something

ru, nguaa tona' coz gow ru. Gush gow ru --nam.
 to eat, there are many things to eat," she said.

--Wadaw --rniiy, por nu rdzib yu.
 "I will not eat," he said because he was afraid.

--Tees be ni orze' gyar. Gal shuft dzi yada'r. Gal ze'
 "If that is the case, then go. In eight days come again. Then you will get yours,"

gyada'n nir --nam.
 she said.

Yaa ga'y. Wangyad ni. Orze' brusu tub yu bel. Orze' ni
 Then he went home. He didn't get them. Then an old man appeared to him.

mniiy. Mniiy loy nay:
 He told the old man about it. He said:

--I bzaca. Gua logyi' tub tir. Lac bdzeela tub biñ mñaa.
 "This is what happened to me. I went to the mountains one time. I met a woman. She

Tona' la shiñ bicy num ya. Lac bloom urnguu --nay.
 really treated me bad. She took my testicles."

--Par maa be ni bicy num ru --na yu bel.
 "It is unfortunate that she did that to you," he said.

--Ni bicy num ya. Par lac mod gyicya nu gyabic mi ne?
 "That is what she did to me. But what can I do in order for her to give them back

Dyabic mi ne gua ze'. Numiñ zi'l bza, byasha'm niñ ne. Or
 to me? She gave them back to me when I went there. But when I had only walked a little ways,

bgdij, saca'ŋ --nay.
she took them back. When I looked there were none.

Orze' na yu bel nay:
Then the old man said:

--Ya yuba mod nu gyicy nur mi par gun tees benu lyar gyeey
"I will seek a way for you to deal with her, if it is true that you are man enough

ru nu gash lar mi --nay.
to take her."

--Rush lam. Nomaas nu gya dum yu', waya dum, gun zu mŋaa --
"I will take her. Only I will not take her to my house, because I have a wife,"

nay.
he said.

--Par lac gyicy ru tees gya nur mi. &A walab gyel zi zu
"But whatever you do, take her with you. Isn't it true that your wife exists in

mŋaar? --nay--. Par ni' rad ŋuu tiŋ niŋ. Par tees walab nu dzi
in poverty? But she does make a little money. But she doesn't make a whole lot of

rad la --nay orze'--. Gac gya nur mi yu'r. Par tees orze' zuub
money. You can take her home. But put up a different house for her. Put up

reff ru yu'm --nay--. Zuub reff ru yu' mŋaar --nay--. Yu' mŋaa
a different house for your wife. That woman should live right in the house of

gaal ru, ze' bift ze' cyiif lam yu' la, gun mi ze' guani'ŋ mi --
your real wife, because she is rich. If you will do that, I will give her a cure.

nay orze'--. Beni ya ricā tub guŋaa ni mi ze'. Orze' i gyicy ru
This is what you are to do. Take blessed flowers with you. Right when

--nay rab yu yu ze'--. Cha nur tub gye guta. Orze' laab ru'ŋa
you arrive at her house, when she has just given back your

lar, orze' benu byabic zi'l mi nguur, orze' laab gru'ŋa lar, orze'
testicles, then put it around her neck. Say to her, 'Put this shawl

gyabic zi'l mi nir, rii lar nde' yeñ mi orze'. "Bri ñuu bay ii
around your neck.""

yeñ ru", niir gab rum --nay.
he said.

Dze la riy nde'. Orze' byac lam mbecy. Orze' walaba' gyi'
Then slowly he put it around her neck. Then she became a person. Her

gyid gyi'm orze'. Gal na la gyi'n na gyi'm orze'. Orze' por
feet were not like the feet of a chicken. Her feet were just like ours. So

cuen wanchaa ga'm yu orze'.
she didn't change him any more.

--Maa zir beni gyan. Chelaa ru beni --nam rab miy.
"Wow, let's go. I will marry you if that is the way it is," she told him.

--Par nomaas ya zu mñaa --nay.
"The only thing is that I have a wife," he said.

--Se la la gyicy. Orze' ya gñij lac gyicy ru. Zaar tub
"That isn't anything. I see what you can do. Make her ahouse. I will give you the

yu'm. Ya rica tiñ --na doo gyi'--. Orze' caa reñ ru mi ze'.
money," the mountain lord said. "Make her live separately. But we will go to your

Orze' yu' lar gya de ub na --nam--. Nunu laab ya goowa ñii --na
own house. And I will be the one to feed her. Will she be very

doo gyi'--. &A dzi gazi lagy mi lq? Tees ya goow napam. Se la
angry with me? But I will feed her well. That's nothing. And she will

la. Nunu wayicy lam riiñ. Nomaas chaa zi'l ru se'm --na biñ
not do any work. Only you must relocate her," she

ze'.
said.

--Par wac gun dzi cyi na, gun de ya pchelaa --nay--. Ze'
"but I can't, because it would be a big sin, because we were married.

nde' gaal mñāa par lo faŋgyoozh --nay orze'.
She is my real wife before dear God," he said.

--Gac --nam orze'--. Mas yā ni' mñāa par lo faŋgyoozh --
"You can. I will also be your wife before dear god," she

nam orze'.
said.

Yeed nuy mi raj. Lac or briy yu' na, orze' ti nu dzi
So he took her with him. However, when they arrived at the house, the

bducua' che' mi. Dzi yu' che' niy. Or briy yu' na, blyuu biñ
dogs bit her up, perhaps. He had many dogs. When he arrived home, the woman,

mñāa, mñāay ze', blyuum che' mi ze' par nu guzi lagy mi nu yeed
his wife, sicked the dogs on her because she was angry with her for coming to

mi yu'm. Blyuum che'm. Se ze' i zi'l la rucua' ma dela de nii.
her house. She sicked the dogs on her. The dogs bit her all over here. They bit

Dela nii rucua' ma. Orze' gush nez mi yam. Wangad la algo niy.
her all over; here. Then she started for home. He didn't get anything.

Se la la coz guud. Nomaas nu byabic zi'l mi nguuy por cuen.
He got nothing at all. She only gave him back his testicles.

Byabic zi'l mi nde', orze' yay. bicy na cue' ni, orze' cyiif lam
She gave them back and then went home. If it wasn't for that, she would be

yu'y na. Tanta' bicy nu che'm. Dela gyi' mi, dela ya ich mi ii
living at his house now. The dogs really treated her bad. They stripped the

pshet te che' nu pshaa ma shab mi. Yam orze'. Ti cue' ni, bicy
clothing off all around her legs. Then she went home. If it hadn't been that

nu cue' nlyuum che'm, zum na gyicy peen. Zum yu'y ze' na, bicy
she sicked her dogs on her, she would be here now, we assume. She would be

na nu cue' nlyuum che'.
at his house now if only she hadn't sicked the dogs on her.
.he

Mbecy nu psyaa lo gyicy nu ta'
The person who read the book on which were

dela rishnii ni bañcyug
all the words that animals say

por Nis Nduy Sumano

Rza tub fiñ nguzh rñañ chiib ni guani'ñ. Orze' rzañ, rzañ.
A young boy went to watch the goats of a rich person. He went about this way always

li de tir la nu rded ñi rñañ chiib ze'. Orze' rded ñi rñañ chiib.
going about watching the goats. He went about watching the goats. But every time

Gaze' nu de tir la nu rza ñaan chiib ze', druu dziñ looñ. Gaze'
that he went to watch the goats, deer sprang out before him. Then he said to his

nu rab ñi patroo ze' niñ:
patron:

--Zir tub gycroo ne, gun cgo dziñ, gun tona' la druu ma lo
Buy a rifle for me, because then I will shoot deer, because they appear before me

--naañ
often.

--&La coo ru? Yu gyidz ru. Nu rguu ru --na patroo ze',
"How can you shoot? You are a frail man. You lie," the patron

nañ. Gaze' nu
said. Then

--Cgo ma, gun dzi druu ma lo --naañ.
"I will shoot them, because they appear before me," he said.

--O beni --nam.
"Ok then," he said.

Wiim gycroo rded nuff. Zañ, zañ. De tir la nu drif, orze'
He bought a rifle for him to go about with. He went about. Every time he arrived,

dri nuŋ dziŋ. I ga la na dzifŋ zub ich ŋi yeed ŋi. Gaze' nu
he arrived with a deer. He had a deer this big on his back as he came. Then when

ornu briiŋ ze' na, gaze' nu rza ga'ŋ. Rza' yu tuuba' dzi rza
he arrived, he went out again. At dawn of another day, he went again.

ga'ŋ. Orze' bi bzaac ŋi bily ri ma ru' gyita'. Gaze' nu
He saw a snake on the edge of a rock. Then

--Duta ru --naaŋ rab ŋi bily.
"I will kill you," he said to the snake.

Bi rzaab ŋi gyercoo, par rgdii ga'ŋ, rashni' lagy ŋi ma nu
He was pointing his rifle to look again when he felt sorry for it because it

ri ma cashtig ri ma ru' gyita'. Gaze' nu
was suffering punishment being on the edge of the rock. Then

--Cue' cut ru ya, gun ya gyicya nu gad tub libr sya'r --i na
"Don't kill me, because I will cause you to obtain a book to study," it

ma. Orze'
said.

--O beni --naaŋ. Gaze' nu
"Ok then," he said. Then

--Char tub lugaar ze' nu rded ru nu rŋar chiib ze'. Ze'
"Go to a place you pass by when you watch the goats. There say,

niiŋ, "seŋora, seŋora", niiŋ. Orze' gyal ro' chu'r. Gaze' nu
"Madam, madam." Then a door will open for you to enter. Then you will

ru'ŋar ze'. Gaze' nu "%Lagu yad ru?" niim. "Cuic ru tub libr
arrive. Then she will say "Why have you come?" "Give me a book to study.

sya'. I na seŋor culebre", niiŋ. Orze' cuic mi libr sya'r, gun
This is what Mr. snake said," say. Then she will give you the book to study, because

lo ze' ta' dela rishnii ni baŋcyug. Ta' ze' lo nde' sya'r.
all of the words that animals say is on it. Study it.

Nde' riif' gyicy ru chesar nu rŋar chiib --na ma.
That is the work for you to do as you go about watching the goats," it said.

--O beni --naaf.
"Ok then" he said.

Orze' gaze' nu nde' psya'ŋ, gun gyaguani'ŋ ŋi. Orze' gun
Then he studied it in order to become richs, because he studied all

dela riidz ze' ni baŋcyug ze' rsysa'ŋ. Gaze' nu guud libr ze'
of the words of animals. He got the book. He went about

nif. Rded ŋi rsysa'ŋ nu nde'. De dzii la nu rzaŋ rsysa'ŋ nu ta'
studying it. Every day he went studying what was on the book.

lo libr ze'. De dzii la, de dzii la rsysa'ŋ rded ŋi. Blazh guc
Every day he studied it as he went about. After he had learned the book,

ŋi ni libr ze' na, gaze' nu rded ŋi. Gush pcaal ŋi mbish ŋi tub
he went about. He fell asleep at the foot of a tree. A shoong began

gyi' yag. Orze' brugyi' shoong rzigy yad bily loŋ. Gaze' nu guu
as the snake approached him. Then he had a dream. Then it

pcaal ŋi. Gaze' nu mnii ma nu:
said:

--Dela ze' nu rded ru na, ze' char gdiir gyi' yag ze' nu
"Every where you go about now, go looking at the foot of the trees that

rded ru ze'. Ze' gdiir ben la coz mbish --na bily orze'. Gaze'
you pass by. Look there to see what is there," the snake said.

nu
then

--O beni --naaf.
"Ok then" he said.

Bza' yu tuuba' dzi gush nez ŋi za'ŋ. Zaŋ, gaze' nu, ornu
At dawn of another day, he started on his way. He went, then when he looked

bgdiif, la ryub ŋi de nu nde' lac ze' mbish gyif tiff, nam. Na!
 seeking that, there set a chest of money, they say. It was a big

gyif tiff. Orze' gaze' nu, "Par &lac gyicya na shes naŋa nii",
 chest of money. Then "But what will I do to lift it," he thought.

rsa' lagy ŋi. Gaze' nu yaaf lo patroo niŋ.
 Then he went to his patron and said:

--Cuic ru tub tor, gun cha gyi nu nde' ne --naaŋ.
 "Give me a set of oxen, because I will go to get my thing."

--&La coz cha gyir? --nam--. Nu rguu ru --nam.
 "What will you go get? You are lying," he said.

--A' guu --naaŋ--. Cha gyi nu nde', gun nde' byada --naaŋ.
 "I am not lying," he said. "I will go get it because I found it," he said.

Wancuic mi tor. Patroo ze' niŋ wancuic mi tor ze'. Gaze'
 He wouldn't give the oxen. The patron would not give him the oxen. Then

nu zaŋ lo uz wedz ŋi. Gaze' nu briic mi tor za nuŋ. Za nu ma
 he went to his god-father. He gave him the oxen. They pulled a cart for

garet nu za gyim tiff ze'. Gaze' nu bza' yu, laab dzi la nu yeed
 him to get his money in. At dawn of the day in which it came with the money,

ŋi ze', par tona' la shni rnii chiib nu bi gruuff nu waŋaa ga'ŋ
 the goats were talking very sadly because he was leaving and would not be watching

chiib.
 them again.

--Lashta ub na. Dza shuaan na ze'. Benu yu re gruuy, wada'
 "How unfortunate we are. Our owner is changing. If he leaves, there will be

nu dow de ub na. Dzi ga gubeen yu re nu dzi nap rŋay ub na.
 nothing for us to eat. We have become acustom to him, because he watches us so well.

Shni ricy chiib. Dela riidz ze' reŋ fiŋ ze' yeed ŋi orze'.
 The goats were sad. The boy heard all of those words as he came. The goats

Tona' la ruun chiib ze' nu dzi shni rnii ma nu ñaa ma. Gaze' nu
were crying alot because they spoke so sadly to their mothers. Then

--Bi gruu, bi gruu la yu re lo ub na. Bi wañaa ga'y ub na
"He will already be leaving us. He will already not be watching any more,

--i na chiib--, benu yu re gyaguani'ñ yu.
if he becomes rich," the goats said.

Gaze' nu, ornu gush nez mi ze' zam na, gaze' nu za num tor.
Then when he started out he took the oxen with him. He found

Byad gyiñ ze' tiñ ze' yeed num. Orze' nu garet yeed tiñ ze'
the chest of money and brought it with him. He brought the money in an ox

orze'. Orze' bi byaguani'ñ mi. Wancha ñaa ga'm chiib.
cart. Then he became rich. He did not go to watch the goats again.

--Wañaa ga' chiib nir na --nam.
"I will not go watch your goats again," he said.

Bi byaguani'ñ mi orze', nam.
He became rich, they say.

Ornu brim num tiñ ze', orze' bi byac mi biñ guani'ñ. Bi yu'
When he arrived with the money, he became a rich person. He had

chigud nim bi yu' orze'. Byañ chigud nim. Gaze' nu
cattle. His cattle multiplied. Then

--Nap zir nu gyan gyedz cyiiñ na na. Wacyiiña'n ii na --
"It would be best if we go to town to live. We will not live here now,"

nam--. Wacyiiña'n ii. Se moz zi'l la zuu neza chay cha gñiiy
he said. We will not live here. Rather I will sent workers to go watch

chigud --nam rab mi mñaam.
the cattle," he said to his wife.

--O beni --na mñaam.
"Ok then" said his wife.

Gush nez dem yam gyedz, nam. Gaze' nu gush nez mi yam. Na
They started out for the town, they say. He started out. Now as they went

gaze' nu yam, gutib biñ mñāa ze' yow, nam. Ze' biñ gyeey ze'
the woman was sitting on a mare, they say. But the man was sitting

riib mi cuay, nam. Gaze' nu ya dem. Ornu bru'ñāa tub lugaar ze'
on a stallion, they say. Then they went. When they arrived at a place the stallion

brugyi' la biiñ la cuay. Ze' biiñ'a' la yow, nam. Ze' na mbecy
began to cry out. Then the mare cried out, they say. But the person understood

ze' na reñ mi la ridz rnii ma ze', nam. Gaze' nu brugyi' rigy
the words that they said, they say. He began to laugh,

mi, nam.
they say.

--&Lagu ricy ru? --na biñ mñāa.
"Why are you laughing?" his wife said.

--Nil rigyā, gun mnii icā gyigyā --nam.
"If am only laughing, because I thought I would laugh," he said.

--Par &la gaal gu nu rigy ru? --nam.
"But why are you really laughing?" she said.

Ze' biñ gyeey ze' gbeñ mi nu mnii cuay ze', "Bicy lal.
But the man heard that the stallion said, "Hurry up. Why do you

&Lagu dzi zet zaab ru?" na cuay rab ma yow. "&La waguly za ya?
hang so far behind? Then the mare said, "Why shouldn't I go slow?

ze' ya tap ya yapa. Nde' na nu dzi guly rza. Ze' ru dzach rza
There are four of us going. That is why I go so slow. But you go fast."

ru", na yow rab ma cuay. Nde' gbeñ biñ gyeey ze'. Nde' nu rigy
That is what the man understood. That was why he laughed, they say.

mi, nam. La gaze' nu ya dem. Yam. Ornu bri gyedz,
Then they went. When they arrived at the town,

--Par &lagu gaal la nu bigy ru? --nam--. &Lagu nu bigy ru
 "But why did you really laugh?" she said. Why did you laugh. Why?

ze'? &Lagu? Gashtal gyoo lar rishlo, gaze' nu ganap lagya lor
 I will not make up to you until you tell me," she

--nam.
 said.

--Par wadgo riidz, gun ya gata benu dgo riidz --na bift gyeey
 "But I will not tell you, because I will die if I tell you," the man

ze' orze', nam.
 said.

--Par mas gat ru, par bee la rishlo --na bift m'aa ze'
 "But even though you die, but tell me," the woman said. "Tell

orze'--. Bee la rishlo.
 me."

--Par cue', gun cuga. Benu gata dzi cuga. Nde' nu nap zir
 "Don't because then I would be so unfortunate. If I die, I would be so unfortunate.

wadgo riidz --nam.
 Therefore it is better if I don't tell you --he said.

--Mnii la lo mas gat ru --nam.
 "Tell me even though you die," she said.

--Gua gua gyii shaba beni be nar na nu gata nar. Mas gat la
 "Go get my clothing then if you say that I should die. You say even though

nar. Gua gyii shaba, gun orze' ya gata, benu dgo riidz --nam.
 I should die. Go get my clothing, because I will die if I tell you," he said.

--O beni --na bift m'aa.
 "Ok then" the woman said.

Guush nez mi zam. Za gyim shab bift gyeey, /gyeem ze'.
 The started on her way. She went to get the man, her husband's clothing.

Gaze' nu za gyiim shab mi. Lat nu za biff mŋaa ze' za gyiim shab
 She went to get his clothing. While the woman was going to get his clothing,

mi, riib mi ro', nam. Yu' ngdel. De gyid nim yu' ma. Gup la ma ich nobi, nam. Gup la ma:
 climbed up on the back of a young bull. It climbed up on its back.

--Ah yombre, lashta ub na. Bi gat bi gat la shuaan na. Na
 "Man, we sure are unfortunate. Our owner will soon die. Only now will

zi ricy de ub na gusht rzup ru icha ii rzup ru. Par na ricy den
 we have it good with you climbing up here on my back. But now we have it good,

gusht na, gun mbaŋ shuaan na. Par benu shuaan na bi gut mi,
 because our owner is still alive. But if our owner dies, where will you still

orze' &ca ru' cha gdii ru ya nu gyub ru icha? --na nobi rab ma
 be able to see me and to sit on my back," the young bull said to the

ngdel, nam. Gaze' nu
 rooster. Then

--&Lagu gat yu? --na ngdel, nam--. Gat yu, gun gyel gyidz
 "Why should he die?" said the rooster. "He will die because of his frailty,

niy, gun sac quart niy --na ngdel orze'--. Sac quart niy. Par
 because he does not have a vip. He does not have a vip. But why is it that I

&lagu ya setenta y cinco mŋaa zu? &Lagu ya tub zi la ricya
 have seventy five wives? Why is it that only I command them?

mandaar mŋaa? Setenta y cinco mŋaa zu --na ngdel--. Yu re tub
 I have seventy five wives. He has only one wife, but he cannot

zi mŋaay wagac gyicy yu mandaar --na ngdel--. Par na gun nu sac
 command her. But now because he doesn't have a vip,...

quart niy --i na ngdel--. Par benu quart shet yaay, wata'y --i
 Because if he took hold of a vip, he would not die," the rooster

na ngdel.
 said.

--O beni --na nobi orze'.
 "Ok then" said the young bull.

Na yad mbecy ze' gdeff mi la mnii ngdel ze' nu ma nobi.
 Now the man heard what the rooster and the young bull said.

--Pues na i gyicy na na --na biff gyeey ze' orze'.
 "But this is what I will do now," the man said.

Laab bri la mfaam num shab mi, nam, gaze' nu pshet la yaam
 When his wife arrived with his clothing, he took hold of a vip

cuart.
 wip.

--&Lagu nu gua gyiir shaba ii? &Lagu nu dzi fuert car nu
 "Why did you go get my clothing? Why were you so firm about my telling

doo rishlor nu bigya ze'? Par na gashtal na gaze' nu glyuu nir
 you why I laughed? But now, right now I will teach you," the man

--na biff gyeey.
 said.

Bloo za laam yeff shily nim. Brugyi' la ryash mi ich biff
 He took the whip from the pommel of her saddle. He began to strike the woman on

mfaa. Pshecha'm gya'ff biff mfaa. Orze' wangata'm, nam. Blazh
 her back. He punished her (knocked over that woman's plate). He didn't die. The

ŋri.
 end

RISHTOO NI BIT
The story of the skunk

por Carp Martii

Bit mnii ma guky ma m'kaa ma ornu bgaal m'kaa ma mdoo. Orze'
The skunk spoke to its wife when her baby was born. It said

na ma rab ma m'kaa ma:
to its wife:

--&A dzi to' lo cha nee du biidz re gac mbaly na? --na ma
"Would it be very embarrassing if I speak with the mountain lion about being

rab ma m'kaa ma.
our compadre."

Orze' na bañ m'kaa ze':
The female animal said:

--Par &lagu benu shet ic zi'l biidz? Benu shet ic zi'l shi
"But why should it be if the mountain lion agrees? If the mountain lion

biidz --na m'kaa ma.
agrees," said his wife.

Orze' gush nez ma za ma lo biidz. Bru'ña ma lo biidz na,
Then it started on its way to the mountain lion. When it arrived before the mountain lion

--&A waya nu ñuur mdoo ne zu nis yu? --na ma.
"Will you not please take my baby to be baptized?" it said.

--&A nde' riif yad ru? --na biidz.
"Is that the errand on which you come," said the mountain lion.

--Nde' riif yapa--.
"That is the errand on which I come."

--Gac beni --na biidz.
"I can do it," the mountain lion said.

Orze' ni zi'l bzu nis mdoo ni ma orze'.
That was all and his baby was baptized.

--Nomaas gyicy ru pasez. Gal i dzi yap du tub gyit gor --na
"Only have patience. On this certain day I will come with a tortilla for you

bit rab ma mbaly ma biidz.
to eat," the skunk said to the mountain lion.

--Se la la nde'. Wagad nu gyicy ru cuen nde'. I zi'l cha ni
"That is nothing. You don't need to worry. Let things go like they are.

nde'. &Lagu gyicy ru fuers benu sac fuers? --na biidz rab ma
"Why should you exert yourself if you lack energy?" the mountain lion said to its

mbaly ma bit.
compadre the skunk.

Orze' pshuub dzi nu za nu ma comid gow mbaly ma na. Bru'ña
The day came in which it took a meal for its compadre to eat. It brought a

nu ma tub teg la niscub byuy bru'ña nu ma. Bañ za, bañ bru'ña nu
bovel of cricket mole. It brought cut worms.

ma. Orze'
Then

--Dzi ga shni na comid ror mpaadre. Walab nii comid rdaw
"Compadre, you sure eat a sad meal. This is not the meal I eat.

ya. Ca dzi yad ru, chan tub lacy riib ru' bicy re. Re gad beel
On a certain day come. Let's go to a meadow that is on that mountain. There we will

don. Re gad lagy ñuur gor beel --.
get meat to eat. There you will know what it is like to eat meat."

--O --na bit ze'.
"Ok" said the skunk.

Pshuub dzi ze' za ma logyi'. Za nu ma mbaly ma biidz
The day came when they went to the mountain. He went with his compadre the mountain

logyi'. Riib tub nobi ily. Bzab la biidz pshet la yaa ma gyib
lion to the mountains. There was a large young bull. The mountain lion jumped on the back

yeff nobi. Biit ma nobi ze'.
of the young bull and took hold of its neck. It killed the young bull.

--Bdow #uu mpaadre, gun don. Nii rdaw ya fi# nap. Ya rshet
"Let's eat comadre, because we will eat. This is what I, a husky fellow, eat. I

yaa ga ub nobi la rdaw ya. A' daw ya comid gyidz. Bdow #uu --na
take hold of only young bulls to eat. I don't eat humble meals. Eat now," it

ma.
said.

--O --na' bit.
"Ok" said the skunk.

Rucua' ma #uu ga, #uu ga. Ni wagues la ni bit ca' ma.
It chewed just a little. Neither could the skunk lift it.

Rdudub laa bit ri' ma orze'.
The skunk rolled over and lay there.

--Dzi ga wacyi# ru mpaadre. I shes ru.
"You sure are incapable comadre. Here lift this."

Pshes la ma, pshet la yaa ma tub la' laa nu rnii beel cuiigy
It took hold of all of the meat of the bull's thigh, and

nobi ze'. Cheeng la pshes ma. Orze'
lifted it. Cheeng, it lifted it. Then

--Nii gya nur gow i'# vedza, gow mbaly, gow nur mbaly. Shi#
"Take this for my god-child to eat, and for my comadre to eat, for you to eat with

na comid gyidz row der. Nii zu lagy der gor --na ma.
my comadre. Your humble meals are sure ugly. Enjoy eating this," it said.

--Par nu wayer mpaadre --na' bit raba' ma mbaly ma biidz.
"But I cannot lift it, comadre," said the skunk to its comadre the mountain lion.

--Niir wayes. Benu wayes, orze' ya gya zeña ru ro'r. Orze'
 "Of course it can be lifted. If you cannot lift it, I will deliver it to your

gow ru --na biidz rab ma mbaly ma bit.
 door. Then you will eat it," said the mountain lion to its compadre the skunk.

Na ornu briib la yefñ biidz nde' ya nu ma, bri
 Now when the mountain lion put it on his shoulder, he took it. When they arrived,

--Gu' par nañ yu' mpaadre, gun ya gu' nii gyero' nir gow ru.
 "Go into your house, compadre, because I will put it in your door way for you to eat.

Rishañ gyero' nir gow ru --na biidz rab ma mbaly ma.
 I will put it in your door way for you to eat," said the mountain lion to its compadre.

--O la --na ma.
 "Ok" it said.

Gu' la mbaly ma bit nañ yu'. Bdu' chu' laa ma beel ro' bit.
 Its compadre the skunk entered the house. It stuck the meat in the skunk's door.

Na or bza' gawiidz za gdii ma lo mbaly ma. Za ma za cheel ma
 Now on the third day it went to see its compadre. It went to meet its compadre.

mbaly ma. Za gdii ma ben a bi blaazh ma beel, gun cha nu zir ma
 It went to see if the meat was all gone, because then it would take more for its compadre

gow mbaly ma. Ornu bru'ña ma na, bi gut la mbaly ma nu wangac
 to eat. When it arrived now, its compadre had died because it couldn't get out.

nruu ma. Wanchu' ga' bi ñgyash ma. Bi gut ma. Bded. Bya' lo
 Also air could not enter for it to breathe. It had died. It was over. The

nde'.
 end.

Rishtoo ni tub yu ton
The story of a stupid person

por Carp Martii

Gulas bzu tub yu ton. Ze' zu tub bicy yu, yu lily. Orze'
Along time ago there was a stupid man. But he had a brother, a smart man.

na yu lily ze' rab yu yu ton ze':
The smart man said to the stupid man:

--Char cu'r mandzicy gyel nin, gun ya gyiyeeña laagya ñaan
"Go put your machete to the milpa, because I will stay to bathe mother with warm

nis bdza', gun rat mi, gun wayaca'm --na yu lily rab yu yu ton.
water, because she is sick, because she will not recover."

--O --na yu ton.
"Ok" said the stupid man.

Zay cu'y mandzicy gyel. Laab bru'ñay lat gyel, se tub ru'.
He went to put his machete to the milpa. When he arrived at the milpa,

la zay nu gyish, nu gyel. Na sñumiiñ zi'l gyel bzeefñ yu tub dzi.
he went at everything evenly: the weeds and the milpa. There was only a little bit of the

Na or gya ru' doo, bi bri yu ton. Orze' ornu bri yu ton lo bicy
milpa left after one day. Now when the sun was still high, the stupid man arrived home.

yu na,
Now when he arrived before his brother,

--Blazh. Sñumiiñ zi'l zu. Stub miifñ zi'l cha. Ina bi
"I am done. There is only a little bit left. There is only a little bit for me to go at.

laazha --na yu ton rab yu yu lily. Bza' yu nde'.
Tomorrow I will finish it," said the stupid man to the smart man. It was at dawn.

--Par waya' ru na. Ya cha na ben a lyar, gunca ya ñu miifñ
"You will not go again now. I will go see if you are truthful, because I only

tona' la bya' yer ru. &La gya' ga' ru? Ton nar --na yu lily rab
accomplish a little. So how could you accomplish more? ----- You are stupid,"

yu yu ton. Orze'
said the smart man to the stupid man. Then

--Ru na gyiyeeñ ru zuub tub gyis la nis bdza' laagy ñaan.
"How you remain and put on a pot of warm water to bathe our mother in.

Orze' cu' yaar ñaan. Rir mi nañ cano. Laagy rum --nay.
Then take hold of our mother. Put her in a tub. Bathe her," he said.

--O --na yu ton.
"Ok" said the stupid man.

Laab za laa bicy yu za gyiiy cyup cubet nis. I ga la na
His brother went to get two buckets of water. He got two buckets of water

cyup cubet nis. Na gyis ily bzuub yu lo boo. Briy gyi iifñ ñi.
that were this big. He put a large pot on the coals. He put fire under it.

Fuert briy gyi iifñ ñi. Rlaab lañ. Rlaab lañ bdu' la yaay ñaay.
He put a big fire under it. It boiled. While it was boiling he took hold of his mother.

Orze' riib ñaay lo nuun. Bdu' la yaay ñaay, bri lay mi nañ gyis.
His mother had been lying on the bed. He took hold of his mother and put her in the pot.

Lo nis rlaab la ze' briy mi. Orze' blooy mi. Psal yu dutuub la
He put her in the boiling water. Then he removed her. He dunked her whole head

toom psal yu lo nis rlaab ze'. Orze' blooy mi. Briib yum lo
in the boiling water. Then he removed her. He put her on the

nuun. Orze'
bed. Then

--Lazh laagy ru ñaan nis bdza', orze' yub ru tub gyid nap.
"After you have finished bathing our mother in warm water, seek a good chicken.

Gyid nap la cut ru gow ñaan --na yu lily.
Kill a good chicken for our mother to eat," the smart man had said.

--O --nay.
 "Ok" he had said.

Gaze' nu biit yu tub gyid. Gaze' nu guuy ma ze'. Gaze' nu
 Then he killed a chicken. He cooked it.

orze'
 Then

--Cu' chal fuur gow faan, gun cuaam. Saca' lay mi. Ben a
 "Put tortillas in it to soak for our mother to eat, because she is so unfortunate.

wow mi mas fuuniih, ben a wow mi --na yu lily.
 She doesn't have any teeth. Perhaps she will eat even a little," the smart man had said.

--O --nay.
 "Ok" he had said.

Laab blazh la blaagy yu faay, ni gaal bzuub yu gyid. Loc,
 After bathing his mother, he put the chicken on to cook. It cooked

loc la guuy ma ze'. Orze' bda'y tub gya'n nispiit. Bdu' chal yu.
 frantically. Then he dipped out a bowl of soup. He put tortillas in to soak.

Gaze' nu pshaay ru'm. Ze' bdu' yaay gyit chal rgu' chu' laay,
 Then he opened her mouth. Then he took hold of the dunked tortillas and stuffed them

rgu' chu' laay ru'm orze'. Orze' na gusub mi. I pca teeñ yum.
 in to her mouth. She was sitting. He laid her down. She was sleeping.

Nas lam. Gut la mi ze' zub mi. Orze' yu' gyit chal ru'm na.
 But she was there dead. She had dunked tortillas in her mouth then.

Orze' blazh ze'. Por cuen niy ze', bdow mi ze'. Orze' bdiib yu
 That was over. He supposed that she had eaten. He washed her

ru'm. Nu nis bdiib yu ru'm. Gaze' nu pca teeñ yum. Orze' bri
 mouth. He washed her mouth with water. Then he laid her down. Then the

yu lily ze'.
 smart man arrived.

--&La ricy #aan? --na yu lily rab yu yu ze'.
 "How is our mother doing?" the smart man said to him.

--Mod nu bi rigy #uum na --na yu ton--. Bi bdoow la #uum.
 "It is like she is smiling a little now," said the stupid man. She has eaten a

Bdow la #uum gyit chal na ingaab. Bi go'm nispit. Nu gan la
 little. She ate quite a bit of dunked tortillas. She drank a lot of soup.

go'm nispit. Nde' nu gyac mi na --nay.
 Now she will overcome because she drank the soup. Therefore she will recover," he said.

Na ornu gu' yu lily bg#iyy lo #aay,
 Now when the smart man went to look at his mother,

--Labee ru la. Dzi ga ton nar. Biit ru #aan --nay. Orze'
 "How stupid you are. You have killed our mother." Then

--Par na g#iir lac gyicy ru cach ru #aan, gun g#ii la! Biit
 "But now see to what you will do in burying our mother, because look!

rum --na yu lily.
 you have killed her," said the smart man.

--O la --na yu ton.
 "Ok" said the stupid man.

Orze' gua te lay bur niy. Bdu' lay shab ma. Gaze' nu bdu'y
 He went to fetch his burro. He saddled it. Then he saddled it.

shab ma. Gaze' nu briib lay #aay. Gaze' nu gua gyiiy tub ya ru'
 Then he put his mother on it. Then he went to get a forked stick to support

biiz blaagy yu na# ya ru'm ii. Ptiish lay bay toom. Zay, zay,
 her under her chin here. He put her raboso on her head. He went on his

zay, za yu. Tuff bzay. Orze' ri tub gyel ni mbecy. Li gaal la
 way. He went a long ways. There was someone's milpa. He went straight into the

lat gyel bet yu nu por nu ryach nez ze', por nu razeed yu gyach
 milpa, because the trail turned to one side, and because he was too lazy to

yu. Orze' bet lay lat gyel ze'.
go to the side. So he went into the milpa.

--Cyiuba berote, a donde vas? --na shuaan gyel riy.
"Bummy, where are you going?" the owner of the milpa said as he stood there.

Bdu' la yaay tub gyita' bzaan lay too bur nu riib ñaay.
He took hold of a rock and threw it at the head of the burro on which his mother sat.

Pshet lay gyib yeñ ñaay par ii. Poong bet lag ñaay lo yu. Orze'
He struck his mother here on the back of the neck. Poong, his mother fell on the ground.

--Malay, put nu bgaal ru, &lagu biit ru ñaa? --na yu ton--.
"Tragedy! SOB. Why did you kill my mother?" said the stupid man.

Par na gbi lar. Benu wacach ru ñaa, nunu benu wayish ru ñaa,
"But now look here. If you will not bury my mother, and if you will not pay for her,

orze' ya cha tu' cyir. Char pres --na yu ton. Orze'
I will go press charges. You will be arrested," said the stupid man.

--Ay! lashta ya beni. Bduta ñaar. Orze' rica tiñ nir ben
"Ay, how unfortunate I am then. I killed your mother. I will give money to you,

la be niir ñaar --nay.
however much you say for your mother," he said.

--Ñaa sac mi tub miyoo tiñ --na yu ton. Orze'
"My mother is worth a million moneys," the stupid man said.

--O la beni --nay. Orze'
"Ok then" he said.

--Bi gut mi. Ric la tiñ --nay.
"She has already died. I will give the money," he said.

Orze' byagiy tiñ yu'y. Bric yu tiñ nunu bgñiiy pcach yu
He went to get the money at his house. He gave him the money, and he saw to it

ñaay pcach yu. Na laab guud tiñ la, gush yu carer zay. Yay ya
that his mother was burried. Now when he got the money, he started out on his way.

cheel yu bicy yu. Yay lo bicy yu, gun bicy yu gush yu tub la' ga'
He went to meet his brother. He went to his brother, because his brother took

nez zay. Ze' yu ton ze' zay tub laga', nay. Orze' tanta' nu
to the other end of the road, going. But the stupid man went along at the other end.

rzay, rzay, bdzeel loy bicy yu.
He went along a very long ways before he met his brother.

--&La bicy nur #aan? &A pcach rum? --nay.
"What did you do with our mother? Did you burry her?" he said.

--Tona' la bicy dey gun lo #aan, nu gyel cyit, nu. Tona' la
"They gave many gifts before our mother, and a dance. They burried our mother

nap pcach dey #aan na. Nap bgach mi na. Nunu guud #uu tiff nim.
very well. She was burried well. And she acquired quite a bit of money.

Manlazha' tiff gac gasht lo #aan. Gdii. #aan ingaab tiff guud nim --
The money was not all used up for all of the expenses of our mother. Look! Our mother

nay.
got a lot of money," he said.

Tub yuu la tiff zub ich yu zay. Orze' tanta' nu rzi lagy yu
He was traveling with a load of money on his back. But the smart man was

lily ze' nu biit yu ton #aay.
extremely mad that he killed his mother.

--Par na nu gac na, doo tiff ze' nir du. Orze' cha gyir nuun
"But now what we should do is for you to give me your money to carry. Then go get our

ni #aan, nu cano nu blaagy mi --nay. Orze'
mother's bed, and the tub in which she bathed," he said.

--Wayes cano. Nuun zi'l du --na yu ton.
"The tub is too heavy to carry. I will only carry the bed," the stupid man said.

Yay carer. Na byuun yu cano. Zub ich yu nuun zay. Orze'
He ran home. He carried the tub. He had the bed on his back as he went along.

zay, zay. Tanta' bzay. Orze' na zub tub yag ca' ily zub. Orze'
He went and went. He went along ways. Now there was a large India Laurel tree.

becheff. Orze'
It was evening.

--Chup na lo yag ca' ii --na dey.
"Let's climb this India Laurel tree," they said.

Rabee la gyi' yag ca' ze' byayagy nuu. Bri mbecy ze' rel
The foot of the India Laurel tree could be seen because its leaves had become thin.

ze' rlyu. Orze' gup dey gashtal lo la yag ze' gucuay. Orze'
It seems that those people arrived there at that night. They climbed up in the tree and sat

becheff nap zi'l, brugyi' rde' mbecy ze'. De gubaan rde'y ze'.
down. When it was well into the night, people began to gather there. Thieves began

Brugyi' ray comid. Rgua gyi. Rgua zu redz yu' dey. Orze'
to gather. Their meal began to be cooked. There was a fire. There was a lot of noise

nguaay.
as they were there. Then they sat down.

--Lashta ya bicy na. Rlagya nisa --na' yu ton zuba'y--.
"Poor me, brother. I want to urinate," said the stupid man as he sat there.

Rlagya nisa.
"I want to urinate."

--Cue' nis ru, gun benu nis ru, orze' zac dey de ub na. Cooy
"Don't urinate, because if you urinate, they will see us. They will shoot

de ub na --na' yu lily ze'. Orze'
us," said the smart man.

--O beni --na' yu ze'. Gusuba'y.
"Ok then" he said. He sat down.

Orze' tub miih rac.
It was a little while later.

--Nisa na bicy na --na' yu ton bi zuba'y--. Wagyeē.
 "I will urinate not brother," said the stupid man as he sat there. "I cannot

Wagyeē. Nisa --nay.
 endure it. I cannot endure it. I will urinate," he said.

Pshaagy lay nañ yu. Ushshsh riy rnis yu. Orze' na de yu
 He unfastened his pants. Ushshsh, he urinated there. Then those who were there

nguaa ze':
 said:

--Dzi ga cuaa yag ni #gyoozh. Gdii la. Druu nis loñ.
 "This poor tree of god. Look! Water is coming from it.

Yu rzaab ig ni, yu rzaab ru', yu rzaab loryaa. Wagad nis go'
 Some held out a gourd, some opened their mouth, some held out their hands, some did

dey yu'y. Orze' ni zi'l guc. Ri zu la. Nde' waca bee la.
 not get water to drink. Then it was over. It was quiet. It did not

Orze' tub miif zi'l rac orze':
 appear that anything would happen. A little bit of time passed.

--Zu'na bicy na, Wagyeē zu'na na --na'y.
 "I will defecate, brother. I cannot endure because I need to defecate," he said.

--Cue' zu'n ru, gun benu zu'n ru, orze' se gur la gad lagy
 "Don't defecate, because if you defecate, they will surely know we are here.

yu. Cut yu de ub na --na yu lily rab yu yu ton. Orze'
 they will kill us," said the smart man to the stupid man.

--O beni --na'y.
 "Ok then" he said.

Gusub yu tub miif. Ba rac nde'.
 He sat there for a moment. But after a while,

--Par labee na la zu'na, gun wagyeē ga' na --na yu ton rab
 "But now I will defecate, because I cannot endure it," said the stupid man to the

yu yu lily. Orze'
smart man.

--Cue' rzu'n-ru rnee --nay.
"Don't deficate, I say," he said.

Pshaagya'y naft yu tub tira' gusub yu rzu'n yu. To', to' rac
He unfastened his pants once more and sat to deficate. To', to' it went as

rlag ftgye'y lat yag. Yet lag ftgye'y.
his excrement fell along the tree. His excrement fell.

--ftgye' lez nii --na dey nguaay, na' de yu nu nguaa ze'.
"This is the excrement of an oposom," said those who sat there.

Ba rac nde'. Bded nde' wanniiy. Orze' ba rac nde', orze'
Some time passed. After that, they did not speak again. Some time passed.

--Nuun ni kaan, wagyee ga' du na. Tona' la bda gyib yefha nu
"Our mother's bed, I cannot endure having it. The back of my neck is very tired

de nii. Lyuchā nu bda. Wagyee ga' na --na yu ton orze'. Orze'
from all this. My chest is tired. I cannot endure it now," said the stupid person. Then

--Cue', gun be nii, segur la cut yu de ub na --na yu lily.
"Don't, because if that, they will surely kill us," said the smart man.

Orze' na bicy yu nay:
Then his brother said:

--Wagyee ga'. Wagyee ga' na--na yu ton.
"I cannot endure it. I cannot endure it now," said the stupid man.

Bzaan la yaay nuun niy. Paang, paang, paang, paang rac lo
He let go of his bed. Paang, paang, paang, paang it went on the tree.

yag. Bet lag nuun. Orze' brush las la de gubaan zay. Zay
The bed fell down. Then the thieves spread our and vent away. They vent away

brush las la dey. Bet dey carer. Yu ton ze' dzach bet yu carer.
spreading out. Then they descended fast. The stupid man descended very fast.

Ze' yu lily ze' guly bet yu. Ornu bet yu ton ze', bi nguua
 But the smart man descended slowly. When the stupid man descended, the meal was

comid, niscyih beel, gyishtily. Bdow yu gyishtily. Go'y
 there: meat sauce and bread. He ate the bread. He drank the meat sauce.

niscyih beel. Bdoy beel bdoy orze'. I ga la na mangoch tiff
 He ate the meat then. A bag of money this big was there.

nguua. Orze' bdu' la yaay tub mangoch tiff za nuy. Orze' yu lily
 He took hold of a bag of money and took it with him. But the smart man

ze' gudzib yu. Za laay ze' carer. Wangad la fgyoy ze'. Ba la
 was afraid. He went away very fast. He didn't get anything to eat. Some time

rac nde'. Orze' bru'fa stub gubaan. Orze' za yu ze'. Orze'
 passed. Then another thief arrived. He went away. Another

bru'fa stub yu.
 arrived.

--Doo sfumiif don amigo --na gubaan nu gudzib yu. Orze'
 "Give me a little to eat, friend," said the thief because he was afraid.

--Pshaa ru'r. Gaze' nu ricq gor --nay.
 "Open your mouth. Then I will give you something to eat," he said.

--O --na gubaan. Pshaa la ru'y.
 "Ok" said the thief. He opened his mouth.

Bdu' la yaay lyudz yu. Cheen la briily yu gyiscyih. Orze'
 He took hold of his tongue. Cheen, he sliced his knife across his tongue.

--'A --na' yu ze' bruu lyudz. Zay. Orze'
 "Ah" he said as his tongue came out. He went away.

--Labee ru ton nar bicy na. &A mbecy ru? Wancu' yaar
 "You sure are stupid brother. Are you a rascal. You didn't take hold

mangoch. Gbii nuu la nguua. Tub zi nii. Wangyes du' yaa. Mbicy
 of the bag. Look at what is here! This is the only one. The other was too heavy to take hold of and

pee ndu' yaa cyup par wangyes. Tub zi nii du --nay.
 lift. I intended to take hold of two, but they were too heavy to lift. This is the only one I took," he said.

Orze' zay, nay. Za yu, za yu. Orze' ni zi'l zay. Orze'
 Then he went away. He went and went. He was going that way.

ze' zub tub yag lat gyedz ze'. Ze' rde' mbecy. Ru' gyernez
 There was a tree in the town. People gathered there. People passed by the

rded mbecy. Zub tub yag ca'. Dela tif nu guud niy ze' nu bid
 edge of the road there. There was a Laurel tree. He put all of the money he had

pta'y #i lo yag ze'. Orze'
 acquired with its bag in the tree. Then

--Ya ric cupa tub yag tif --nay.
 "I have a money tree," he said.

Rded wan. Ze' rded wan.
 Strangers passed by there. Strangers passed by.

--Ya ric cupa tub yag tif, ben a wazir duta --na yu ton rab
 "I have a money tree. Won't you buy it? I will sell it," said the stupid man

yuy.
 to him.

--La be la niir nii?
 "How much would you say for it?"

--Nii rlagya mas tub gaay nal miyoo tif. Gun nii zaab cya'
 "I want a hundred million money. Because this continually gives money often.

la rbic #i tif. Lazh cuic #i tif, cuic #i tuuba'. Zaab rbic la
 After it gives some, it gives some more. It continually gives money," the stupid

nii tif --na yu ton zub yu.
 man said.

--Na nerbid ii ne, g'dii la. Bi gulas bi rac tiem rte'
 "Look at this bag of mine. I have been gathering money from it for a long

centab loŋ. Na sŋuu ga dzaa nii ne --nay.
time. A little more and it will be full," he said.

Ze' yu ze' nu bet naaŋ ru' da' bid ze' niy nu pta'y nde' lo
But he had taken down his costal that he had put up in the

yag ze'. Orze'
tree.

--Par zi beni --na tub yu.
"But I will buy it then," one of them said.

Dru'ŋay wiiy yag ze'. Na ornu blag yu, bi rac tiem blazh
He came and bought the tree. Now when he picked the money, the time of its having

bda' tiŋ loŋ. Blag yu tiŋ. Laab nde' zub yag ze'. Orze' guud
money was over. He picked the money. Then only the tree was there. But he got

tiŋ niy. Laab nde' zay mnit yu orze'. Blazh ŋi.
money. Then he went away and disappeared. The end

Rishtoo ni lez nu ma biidz
The story of the opossum and the mountain lion

por Fustino Martinez

Zub tub yag zub tub lez, nay. Na ornu bded biidz na,
There once was a tree where a opossum sat. Now when a mountain lion passed,

--&La ricy ru? --na ma.
"What are you doing?" it said.

--Cue' la niir. Ii zuba. Gal zi'l miif yag ii, ii zuba rdaw
"Don't speak of it. I am sitting here. Since this tree was small I have sat here

uugy nif. Brugyi' rda' uugy nif. Na rad uugy daw zuba ii --na
eating it's fruit. It began to produce fruit. Now fruit is available for me to sit here

ma.
eating," it said.

--Doo tub daw --na ma.
"Give me one to eat," it said.

--O --na ma.
"Ok" it said.

Pshet lag ma tub. Gaze' nu
It picked one of them. Then

--Doo stub daw. Nap ca row --na ma.
"Give me another to eat. It sure tastes good," it said.

--O --na ma--. Pcyi'ff lor beni. Pshaa ru'r --na ma.
"Ok," it said. "Close your eyes then. Open your mouth," it said.

--O --na ma.
"Ok" it said.

Pshet te la ma carsuff ma. Bzu'ff la ma ru' biidz.
It lowered its pants. It deficated in the mouth of the mountain lion.

--&Lagu nii shift row? --na ma.

"Why does it tast so bad?" it said.

--Washif row? Ze' ngye' --na ma.

"Why shouldn't it tast bad? That is my excrement," it said.

--Bet, gun daw ru --na ma.

"Come down, because I will eat you," it said.

--Wayeta --na ma.

"I will not come down," it said.

Gush nez biidz za ma. Gaze' nu bet lez lo yag za ma. Zub
The mountain lion started on its way. Then the opossum descended from the tree.

tub gyita' ze'. Zu lagy ma nañ nu nde'. Ornu bru'ña biidz na,
It sat near a rock. It was resting under it. When the mountain lion arrived,

--Na gaal daw ru na --na ma.

"Now I will really eat you," it said.

--Wagad rishgyidz niir. Ii zuba gaal zi'l nu gusu gyi'

"You sure have puny words to say. Here I sit from the beginning at the real foot

gyishlombecy. Fuert ca na, gun benu gyita' ii laa yaa ñii, orze'
of the world. I am firmly planted, because if I let go of this rock, the world will

nit lo gyishlombecy. Nde' ni ca ii --na ma--. Da. Ru yu ily.
be destroyed. That is why I am here. Come. You are a big fellow. You are

Raub ru. Da, gun ya cha yuba cu'ñ lagy don na --na ma.
strong. Come, because I will go to get a lobe of liver for us to eat," it said.

--O --na biidz.

"Ok" said the mountain lion.

Guca' ma nañ gyita'. Na ornu tanta' ran biidz na, orze'
It stood under the rock. Now when the mountain lion was very hungry, it jumped

bzab la ma tub la' dzu gyerlas. Bgdii ma lo gyita'. Ri zub ñi.
to the other side of the ravine. It looked at the rock. It sat there very still.

--Par chan cha yuub nay dow nay --na ma.

"But let's go seek him to eat him," it said.

Za ma. Na ornu bru'ña ma, bru'ña ma tub ru' ngush. Lo ba
It went away. Now when it arrived, it arrived at the edge of a wildernes. The

zuba' lez rboo ma cyug lo ma, nay.
opossum sat in the sun removing its smot.

--Na gaal daw ru --na ma.
"Now I will really eat you," it said.

--Wagad rishgyidz niir. I la zub ya gaal zi'l nu gusu gyi'
"You sure have puny words to say. Here is where I have been from the beginning

gyishlombacy. Rloo cyug lo. Cyug lo. Shift rgdii. Zaab nisya'
of the world. I am making copies of my face, of my face. I look so ugly.

gyidi'ña. Na da ru. Ru yu ily. Cyit rgdiir. Yub rgdiir --na'
My nose is running. Come you. You are a big fellow. You look pretty.

na.
you look round," it said.

--Cyit ga na niin --na' biidz.
"We sure are pretty," said the mountain lion.

Bloo ma cyug lo biidz. Gaze' la gua gyii ma bid briily la
It copied the face of the mountin lion. Then it went to get filth

ma ru' iz ma. Za ma za yub ma lez. Na ornu bru'ña ma yu' tub
and smeared it on its eyelashes. It went to seed the opossum. Now when it arrived at

nis biñ bel, ze' zuba' lez. Ze' rshet ma lo beeh. Ro' ma ñup,
an old woman's house, the opossum was there. It was strumming the gyitar. It was

ro' ma. Rshi'ñ ma biolii, rshi'ñ ma zuba' ma.
drinking wine. It was playing the violin as it sat there.

--Na gaal daw ru --na biidz.
"Now I will really eat you," said the mountain lion.

--Wagad riidz gyidz niir. Ya gaal zi'l gusu gyi'

"You sure get puny words to say. From the beginning of the world, I have

gyishlombecy pur nob, pur nob rloo nez. Nu nis bift ii zuba. Da,
paraded the bride and groom along the road. I have been with this woman.

gun gad flup do'n. Da ru shet ru lo beeft, gun ya shi'fa biolii --
Come, because tepache is available for us to drink. Come and strum the gyitar, because I

na lez.
will play the violin.

--O --na biidz.
"Ok" it said.

Gu' de ma. La brugyi' rshet biidz lo beeft. Gaze' nu
They sat there. The mountain lion began to strum the gyitar. Then

--Ru shet ru lo beeft, gun ya cha cha cheela nob ca gal yeed
"You strum the gyitar, because I will go to meet the bride and groom wherever they

dey, gun gyicy lal yu. Ze' benu bi rach, orze' ruub zir shet ru
are coming from, because then they will hurry. If a firecracker explodes, strum it more

looñ --na lez.
vigorously," it said.

Gua la ma. Bzuu ma gyi gaza' dub yub la ru' gyizh yu'.
It went. It set fire to the weeds all around the house. It put an end

Ze' bza' lo ma biidz. Gut biidz. Bded, nay.
to the mountain lion. The mountain lion died. Its over, they say.

Bis nu byad naft gyis ftup
The ghost that was found in the pot of tepache

por Alvaro Marcial

Na dey gulas, gulas gulas la zu tub mbecy. Tona' la gurfeft
They say that a very long time ago there was a person. He was very obnoxious.

yu. Tub yu feñ walagy yu chay mizh. Nde' gu' tub gyedz mi',
He was a young man who didn't want to go to mass. That was in a small town, not in

walab gyedz ily. Orze' uz yu ze' yu' loy dela mbecy. Orze' dela
a large town. That person's priest (father) knew all of the people. All of them went

dey rzay mizh. Stub yu feñ ze' wachay. Orze' gaze' nu uz bzeed
to mass. Only the young man didn't go. Then the priest sent a message to the young

yu rasgo ni yu feñ ze' lagu walagy yu chay mizh. Orze' uz gua
man to find out why he didn't want to go to mass. The priest went to him.

lay loy. Orze' bdugyi'y loy lagu nu walagy yu chay mizh. Orze'
He asked him why he didn't want to go to mass. Then the young man

yu feñ nay:
said:

--Ya wacha mizh gun razeeda. Nunu gal nu rigy zi'l la rza
"I do not go to mass, because I am bored. And I jult laugh when I go to mass.

mizh. Walab nu rza dub gusht --nay--. Nunu ru bzaac ru lat nu
I don't enjoy going. And you saw when I went to mass in the beginning,

gua mizh nu loga, orze' ya dzi rigya. Orze' zigy mbecy rgdiiy
I laughed so much. Then many people gave me dirty

taff yu lo --na yu.
looks."

Orze' uz nay:
Then the priest said:

--&Lagu ni ricy ru? --nay.
 "Why do you do that?"

Orze' nay:
 He said:

--Ni ricya gun rzaca nu rded tub bis lat de mbecy nu rza
 "I laugh because I saw a ghost going about among the people who go to

mizh --nay--. Orze' nde' wagad lagya ti bis, 'o ti cyu, tees
 mass. Actually I don't know if it is a ghost or who it is, but

rzaca tub mbecy nu dzi shift ricy yu. Orze' yu ze' wagagyee nu
 I saw a person acting up. I could not with help laughing at him,"

rigya du yu --nay.
 he said.

--&La nay? --na uz.
 "What is he like," the priest said.

--Orze' tub mbecy las mi'. Zub nguas yu. Zub gyidag yu.
 He is a small thin person. He has horns. He has ears.

Gal na gyidag chigud na gyidag yu --nay--. Nunu tona' la dzach
 They were like the ears of cattle. He went about very fast.

rded yu. Rlaagy yu too mbecy, tees mbecy wagad lagy yu --nay--,
 He went about very fast. He lifted up the heads of the people,

gun ya rzacay --nay.
 but the people didn't know. Because I saw him."

--&La zir coz ricy yu? --na uz.
 "What other things did he do?" said the priest.

--Ornu ru ro'r bin, orze' yu ze' rash pcaal yu rzub yu ru'
 "When you drink the wind, he goes to sleep sitting on the window

bentan. Nunu yu' yet lag yu --nay. Orze' ornu yet lag yu,
 ledge. And at times he falls off. When he falls off, I laugh.

orze' ya rigya --nay--. Se' yu' ga' ornu lat nu ru rbic ru
At other times, when you are giving people advise, he goes about

conseq ni mbecy, orze' rded yu rgu' yaay too yu gyeey, rtush cyay
taking hold of the heads of the men and turning them pointing them

lo dey ze', rlyuuy par lo biñ mñaa --nay--. Nunu rded yu rtush
at the women. And he goes about turning the heads of the women

cyay lo biñ mñaa, rlyuuy lom par lat yu gyeey, par nu walagy yu
and pointing them at the men, because he doesn't want the people to

nu zuub gyidag dey conseq nir --nay--. Nde' coz nu ricy yu.
hear your advise. That is the thing that he does. That is why I can't

Nde' nu ya waccha mizh --nay.
go to mass," he said.

Orze' na uz:
Then the priest said:

--&A gad mod cub ruy benu ricy peer? Gun rlagya zacgy. &La
"Is there a way for you to catch him if you try? Because I want to see him.

nay? --na uz.
What is he like?"

--Cyup ridz wad yu, gun dzach zuy --na yu feft ze'. Orze'
"It is possible that he is not obtainable, because he is so fast," the young man said.

--Tees byub mod ben a wad yu, gun orze' gyabic ruy ne, gun
"But seek a way just in case you might get him, because then you can deliver him to

gad lagya la nay --na uz.
me in order for me to know what he is like," the priest said.

--0 --nay.
"Ok" he said.

Gaze' nu tuuba' dzi, orze' bicy uz mizh. Orze' gua yu feft
Then on another day, the priest gave mass. The young man went to it.

ze'. Orze' bi rdeda' bis ze' carer. Orze' gaze' nu yu feñ ze'
 The ghost was already going about at a run. Then the young man began to go about

brugyi' rded yu nu rlagy yu cub yu bis ze'. Wagad yu. Orze' ni
 because he wanted to catch the ghost. He didn't get him. That was all.

zi'l. Wangyicy yu gan. Orze' gaze' nu mniiy lo uz ze':
 He didn't succeed. Then he said to the priest:

--Benu cuic ru tub duu lyaar guta ne, orze' gyicy pee ben a
 "If you will give me a blessed rope, I will try just in case I can get him,

wad yu, gun benu i zi'l nu ya, wad yu --nay.
 because I will not get him by myself."

--O --na uz.
 "Ok" said the priest.

Orze' uz briic yu tub duu lyaar guta ni yu feñ ze'. Orze'
 Then the priest gave the young man a blessed rope. He went to another

guay tuuba' mizh. Orze' lat mizh ze' brugyi' rded yu carer nu
 mass. During the mass, he began to go about at a run in order to capture

rub yu bis ze'. Wangad yu. Or bded mizh gush nez dey zay yu'
 the ghost. He didn't get him. When the mass was over, they started out for the

mardom. Orze' za de fushtiz, de musiic. Zigy mbecy zay. Orze'
 house of the mayordomo. The authorities and the band went. Many people went.

lat de mbecy zigy ze' za bis ze' carer rded yu. Carer orze' yu
 The ghost went about among the crowd at a run. The young man persued him at a run

feñ ze' zaab yu ich yu nu rlagy yu cub yuy. Orze' zigy mbecy
 because he wanted to capture him. Many people wondered (saw) why the young

rgdiyy nu lagu ni ricy yu feñ ze', nay, gun wacsac dey bis ze'.
 man was acting like that, they say, because they did not see the ghost.

Tees yu feñ ze' fert la rded yu. Brugyi' rigy nu dey yu feñ
 But the young man went about vigorously. They began to laugh at the young man,

ze', gun wagad lagy dey la coz ricy yu.
because they didn't know what he was doing.

Na ornu bri dey yu' mardom na, orze' gaze' nu cosner brugyi'
When they arrived at the house of the mayordomo, then the cook began to prepare

rzu yem nu cu'm gya'n nu gow de musiic, de fushtiz. Orze' bis
by putting food in the plates out for the band and the authorities to eat. The ghost went

ze' guay blaagy yu lo comid. Or bruu y lo comid na, orze' gaze'
and bathed in the food. When he left the food now, then he went and fell into the

nu guay bet lag yu naft carejoo mashcaly. Orze' bicy pee yu feft
jug of mescal. The young man tried to take hole of him. He didn't get

ze' ngu' yaay yu. Wangad yu. Ze' bruu y, gaze' nu gush yu carer
him. But he left there, and then went at a run into the pot of tepache.

yay naft gyis fup. Orze' ze' bet lag yu naft gyis fup. Orze' ze'
There he fell into the pot of tepache. He bathed there in the pot of

blaagy yu lo gyis fup. Gaze' nu yu feft ze' guay briib yu riz ru'
tepache. Then the young man went and put his lasso around the edge of the pot

gyis fup. Orze' ze' blaagy yu i lo fup ze'. Orze' gaze' nu bruu
of tepache. He was still bathing in the tepache. Then the ghost left it fast.

bis ze' carer. Orze' yu feft ze' dzach bga' yuy riz niy. Orze'
The young man quickly pulled on his lasso. Then he succeeded in capturing

bicy yu gan bdub yu bis. Orze' gaze' nu ya nuy yu lo uz. Or
the ghost. Then he took him to the priest. When he arrived before

bru'fay lo uz na, orze' gaze' nu bzaac yu. Gud lagy yu nu orze'
the priest now, then the priest saw him. He then knew that he was an

nde' tub mbecy gurfeft. Nac yu tub bis.
obnoxious person. He is a ghost.

--Na gyicya preb yu ben a rishli gac chu'y ca zi'l lugaar --
"Now I will perform a test to see if he can really enter any place," said the

na uz.
priest.

Orze' uz gua gyiily tub lamet. Orze' uz nay rab yu bis ze':
The priest went to get a bottle. Then the priest said to the ghost:

--Gu' nañ lamet ii ben a rishli gaal gac gyicy ru dela coz
"Enter this bottle to see if you can really do everything," he

--nay.
said.

--O --na bis ze'.
"Ok" said the ghost.

Orze' gu'y nañ lamet. Orze' uz psoow yu ru' lamet. Orze'
Then he entered the bottle. Then the priest closed the mouth of the bottle.

ze' guti bis tuñ tiem.
The ghost was stuck there for a long time.

Na ornu uz ze' briib riif zay reña' gyedz nu gyicy yu mizh,
Now when an errand came up that the priest was to go to a different town to give

orze' bzeeff yu lamet ze' niy lo mez. Orze' nay rab yu de criad
nass, he left his bottle on the table. He said to his

niy:
servants:

--Cue' gan ru lamet ii ne. De' zir syu gan ru ñii. Tees
"Don't touch this bottle. You can touch the rest of my things. But you don't

lamet ii a' zaab der nu gan ru ñii ne --na uz.
need to touch this bottle of mine."

--O --na de criad niy.
"Ok" said his servants.

Orze' gush nez yu zay. Na ornu bi bza' yu, bza' gawiidz nu
The priest started on his way. Now at dawn of the third day after he went,

zay, orze' na de criad niy:
his servants said:

--La coz yu' naft lamet ni uz? &Lagu nam nu cue' dan na? --
"What is in the priest's bottle? Why did he say for us not to touch

na de criad niy.
it?"

Orze' tub fti guaft bdan fti nu nde'. Orze' bgdiif. Per
Then one of them went and took hold of it. She looked at it. But she couldn't

wacabee la coz yu' naft fti. Orze' gaze' nu pshaal fti ru' nde'.
see what was in it. Then she opened the top of it. Now when the top of

Na ornu byaal ru' nde' na, gaze' nu ze' orze' bicy bis ze' gan
it was opened, then the ghost succeeded in emerging from it.

briib yu. Orze' or bri uz, orze' saca' bis. Bi blay zay. Nde'
When the priest arrived home, there was no ghost. He went free. That is

rishtoo ni bis.
the story of the ghost

Di'ŋ nu gay gyit go Cas
The ashes in which the Negro's tortillas were cooked

Por Claudio Martinez

--&Ca za ŋa' beey?--
Where did the moon's mother go?

--ŋa' za gyim di'ŋ gay gyit go Cas.--
Mother went to get ashes to cook tortillas for the negro to eat.

--&Ca na Cas?--
Which negro?

--Cas zan chu'.--
The negro went to defecate some excrement.

--&Ca na chu'?--
Which excrement?

--Chu' bi blazh bdow lyash ic ŋa.--
The excrement that the red-headed buzzard has already eaten.

--&Ca na lyash ic ŋa?--
Which red-headed buzzard?

--Lyash ic ŋa zub ma lo ya gyerdo.--
The red-headed buzzard that is sitting on top of a large pine tree.

--&Ca na ya gyerdo?--
Which large pine tree?

--Ya gyerdo zub lo nisyudoo.--
The large pine tree that is on the ocean.

--&Ca na nisyudoo?--
Which ocean?

--Nisyudoo bi blazh go' chibi'.--
The ocean that the hummingbird just finished drinking.

--&Ca na chibi'?--
Which hummingbird?

--Chibi' zub na scyiŋ ni yu' wedz.--
The hummingbird that is sitting on the corner of the church.

--&Ca na yu' wedz?--
Which church?

--Yu' wedz bi wic.--
The church that has already burnt down.

PROVERBIOS ZAPOTECOS

1. I'ñ che' zed druu guuz ma. I'ñ che' guuz druu zed ma.
Children of lazy dogs turn out to be hunters. Children of hunters turn out to be lazy.
(HARD WORK: hard workers do not produce hard working children.)
2. Che' dzach, ornu gruu ma gyap ma rit nu gow ma. Tees che' zeed ni gye' wagad gow ma.
Fast dogs in their going out find the bone to eat. Lazy dogs don't even find excrement to eat.
(HARD WORK: lazy people don't have their basic needs met.)
3. Benu du' cuen na, zet la rabee la na terner nu cuic lech.
If we take notice, the heifer that will give milk is apparent from far away.
(HARD WORK: It is apparent which women will grow up to be hard working)
4. Cuaa guch. Nu nac nu rzi ma gyey, walagy ma nu gyo' ma. Orze' laab ne ma row ma.
The poor armadillo, because it dislikes the rain, it doesn't want to get wet. So it eats its own tail.
(HARD WORK: people who refuse to work when the weather is bad do not have their needs met.)
5. Cyt la na nim rziim, mas shiñ na nim.
They suppose theirs are pretty, even if they are ugly.
(MOTHERHOOD: mothers are not impartial when it comes to their children.)
6. Cue' rlyuur nguu lo gyid, gun na na la wagnii too ma shet ma.
Don't show an egg to a chicken, because right now it is not thinking about laying.
(FIGHTING: a warning not to fight.)
7. Ornu tor gusht ni ma gyicy ma riiñ, orze' rle' la ma lo coyunt ni ma.
When a bull likes working, it licks its ^{yoke strap} coyunda.
(FIGHTING: people who like to fight suffer the consequences.)
8. Bidz walab de byaj la soow ma too ñgye' ma.
Cats don't cover up their excrement every trip.
(UNCERTAINTY OF BUSINESS VENTURES)
9. Gyel zi nañ gal na gyel nap. Ornu ru'ñañ, orze' nu losa'ñ ru'ñañ tiem nu a' sa' lagy la na.
Poverty is like prosperity. When they arrive, they arrive with their companions at a time we do not suppose.
(POVERTY)

10. Mbey nu cha' la ru' nu rgu' gyeez uub, orze' wagagye nis yeñ
 yu sal ñi. Orze' rzub yu.
*People who fill their mouth with piñale, their saliva does
 not suffice to wetten it. They choke.*
 (EVESDROPPING).
11. Cuidad nu nis cyudz, gun cyish ñi ru ru' gyernez. Orze' le'
 che' iñ ru.
*Becareful of slippery liquid, because it will lay you out on
 the roadside. Then dogs will lick your bottom.*
 (DRINKING: drinking will humiliate a person.)
12. Ru zac ru gal nu rzac byac. Rgu' choow ma. Na ornu yub ma
 ñii, wagyad ñi ni ma.
*It will happen to you like what happens to the crow. It
 stores things. Now when it seeks them, it cannot find them.*
 (CARELESSNESS)
13. Biñ mña li laa ya gyegy nañ shcab nim. Se' yu gyeey dzi
 ryach nez nañ shcab niy.
 (WOMANHOOD: women are more gullable than men.)
*There is a hole that goes straight through the mind of a
 woman. But the road in the mind of a man takes many
 detours.*
14. Wac tub gyid zub gyi' ma ich nguel.
A chicken cannot set its feet on the rooster's back.
 (WOMANHOOD: women shouldn't dominate men.)
15. Mbey nu rcui, lo gye' cyi yaay.
People who are choosey, slap their hand in excrement.
 (MARRIAGE)
16. Chiint ne, ornu gad ñgyeeñ, ze' nu driib dzeeñ chañ. Wayañ
 ze' nu wac tiib dzeeñ.
*My daughter Chiint, when she gets a husband, she will go
 there where smoke comes from. She will not go there where
 the smoke does not come from.*
 (MARRIAGE: she will go to where there is food.)
17. Gyita', ornu dudub ñi, orze' tub ziñ zañ. Tees za gaañ,
 orze' gyac cyup ñii.
*When a rock rolls, one goes by itself. But as it goes
 along, it becomes two.*
 (MARRIAGE: marriage is natural.)
18. Chigyiñ nu losa' ma rded ma. Gyita' nu losa'ñ mbish ñi.
*Birds go about with their companions. Rocks lie along with
 rocks of the same kind.*
 (MARRIAGE: marriage is natural.)

19. Cuidad nu de biñ che', gun ornu cyish ru yaa bi pshet tem garsuñ ru.
Be careful of immoral women, because when you wake up, they will have already pulled down your pants.
 (IMMORALITY: immoral women will rob a man of all he has without is even being aware of it.)
20. ¿Lagu rlagya' be nu rlyuu ma ni mdoo ni ma nu li gza ma, se ub ma ni' chu rza ma?
Why does the crab want to teach its baby to walk straight, but it itself walks crooked?
 (AMBITION)
21. Cue' gzur yag nu yu' shuñ bar nu she nañ, gun wayap ru fii.
Don't pick up a log that is eight measures around, because you are not suited for it.
 (AMBITION: ^{don't}aspire to be like a distinguished person.)
22. ¿A lyar nicy ri duu nañ ru? ¿Lagu rlagy ru shet yaar mardom ily?
Is the cord around you really tight? Why do you want to take on a big mayordomoria?
 (AMBITION)
23. ¿Lagu rlagya' pro bergye' nu saap ma nobi? Se' laab nañ zi'l ma ca'.
Why does the poor toad want to be like a heifer? Only their waists are big.
 (PRIDE)
24. ¿Lagu dzi rguur ya? Se ya zu ornu rniga. Walab nu zuba.
Why do you lie to me? I stand when I urinate. I don't sit.
 (DECEIT: don't lie to me. I am not a fool.)
25. ¿A lyar rishli rniir? Cue' zi orze' ina widz na gruu za gyi'r nañ srib ni ma.
Are you speaking the truth? Surely tomorrow or the next day your foot will come out of its stirrup.
 (DECEIT: your deceit will catch you out.)
26. Cua' lyash. Ricy ma nu rgyiib ma ru' ma. Se nil waruu nu ti' ru' ma, gun dutuub la cuerp ma zu ti' ma.
The unfortunate buzzard. It tries to wash its mouth out. But the smell will not leave its mouth, because its whole body smells. (HIPPOCRACY)
27. Cuaa pro mbecy. Rzac yu gal nu rzac bigyid. Laab ub la ma rshet lag ma ub ma lo boo.
The poor person. It will happen to him like what happens to a moth. They throw themselves into the fire.
 (BRAGGING: a criminal cannot help bragging about his crime)
28. Gyid nu rul ru', walab nu rishli rlagy ma nu shet ma.
Chickens that sing do not really want to lay.
 (BRAGGING: braggers don't follow through.)

29. Chigyif nu rul ru' or napor, walab nu rishli ricy cup ma za.
Bird that sing early in the morning do not really have the fat.
 (BRAGGING: people who say they have a lot are not the ones who really have a lot.)
30. Che' nu dzi shi, walab nu rishli cucua' ma. Se bañ nu wacshi, ma ze' segur la cucua' ma.
The dog that growls a lot will not really bite. But the animal which doesn't growl, will surely bite.
 (BRAGGING: braggers don't follow through with their words.)
31. Mbey nu rshaa ru', yu ze' rzu' be'y ru'y.
People who open their mouths, ~~knats~~ enter their mouths.
 (TATTLE)
32. Mbey nu rne' nis yef par baa, na ornu güiyy ca par gash fi, orze' laab ru'y gyet lag fi.
People who spit up into the sky, when they look where it went, it falls once more in their mouth. (GOSSIP)
33. Cue' go nur yu re riidz, gun bla' ru' ig niy.
Don't converse with him, because the edge of his gourd is broken.
 (GOSSIP)
34. Dub laa lat nu roy riidz, lyush zi'l yu pshuy dziñ niy.
All while he was talking, he was spilling foam all over his chest.
 (EXCESSIVE SPEECH)
34. Par nu do du yu riidz, nap zir nu gya gabisha dasa. Orze' chu' gyidi'ña dily ne.
Concerning speaking with him, it would be better if I were to lay down and sleep. Then I would smell my break wind.
 (BAD SPEECH)