

Kuendo Leso

Tu'un na ñuu Nuu Tiaxin x'in
na iinka ñuu xiyo oeste Sku'ya

Original stories by:
Native speakers from
El Jicaral
and
Coicoyán de las Flores

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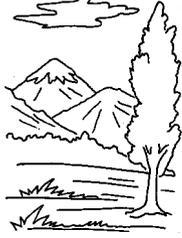
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Tutu yó'o íyo kuéndo siki xa'á leso xí'in iinka
kití. Kuéndo yó'o kúú kuéndo xîni na ndá'vi ñuu
Tokiin, Kiyaa, xí'in Nuú Tiaxín. Ná kusií ini-
ndo ka'vi-ndo-ña.

This is a collection of short stories reflecting the
rich oral traditions and culture of the Mixtec
people. These stories are from:
Alacatlalzala, Malinaltepec, Guerrero
Coicoyán de las Flores, Oaxaca
El Jicaral, Coicoyán de las Flores, Oaxaca

A review of reading Mixtec

In Mixtec every vowel has one or two tones. Tones are "the melody" that we use to say words. Tones are very important in Mixtec. In fact, some words can only be told apart by their tone. For example:



yuku ‘*plant*’

yukú ‘*mountain*’

yúku ‘*yoke*’

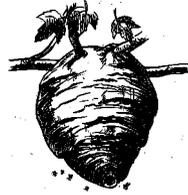
These three words in Mixtec are written using the same three letters: y-u-k-u. However, since they are pronounced with different tones, we write them with special symbols to tell them apart.

Now let’s look at how we use these symbols.

1. When a vowel in a syllable has a low tone, we underline it like this: a, e, i, o, u.

2

uvi



yoko



sutu

2. When a vowel in a syllable has a mid tone, we leave it with no mark: a, e, i, o, u.



ita



kolo

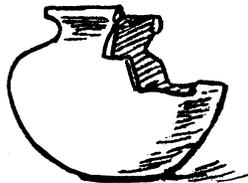


isu

3. When a vowel in a syllable has a high tone, we put an accent mark over the vowel: á, é, í, ó, ú.



líú

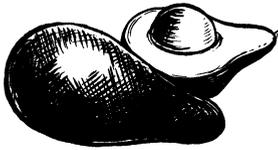


lá'ví



kóndó

Usually each vowel has only one tone, but sometimes there are vowels that have two tones. The circumflex (^) is used when the tone falls, like in the words **kîni** ‘pig’ or **kâní** ‘long’. The caron (ˇ) is used when the tone rises, like in the word **tĭna** ‘dog’. Look at these examples:



tĭchi



xǔ'un



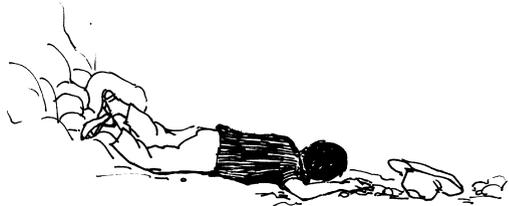
yâá

We also use the caron when we want to show that something happened in the past. In the following examples you can see some words that are written with two tones on one vowel.



Nđakăxin-ňá kitĭ vixĭ kûni-ňá.

She picked out the fruit she wants.



Nđakăva-ra.

He fell down.



Ndakăya kua'á na yuví ve'e-na.
*A lot of people gathered at
their house.*

The apostrophe (') is the character that represents a brief pause in in the pronunciation of words. Read the following words with this pause, also called a glottal stop.



ve'e



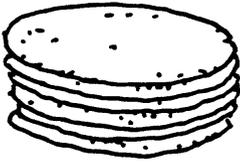
kə'ó



sa'má

You might notice that this sounds a lot like the pause in the English word, “uh-oh.” In Mixtec we always write this with an apostrophe ('), not with a hyphen (-) like we do in English.

In Mixtec, the letter **x** is pronounced like the **sh** in English. Read the following words:



xitá



xiyo

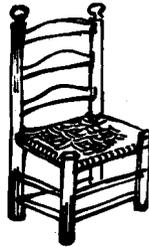


xa'á

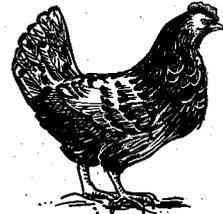
In Mixtec the letters **ku** is pronounced like the **qu** in the English word “queen.” The letters **ti** and **ndi** are sounds we don't have in English. Read the words below to hear how we pronounce these letters.



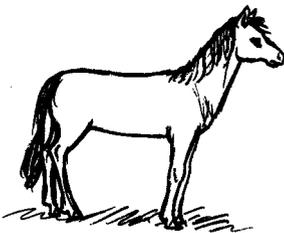
itia



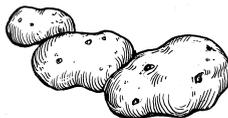
tiayu



ndiuxí



kuáyu



tikuíti



ndia'yu

We have one last thing to review. We will look at how we write the tones that indicate the negative form. When we write the negative form, we use the umlaut (¨) over the first vowel in the word.

When we want to say in Mixtec that something is good or that something is not good, we just change the tones of the word:

va'a ‘good’ and **vä'a** ‘not good’. Look at these other examples:

x<u>a</u>t<u>u</u> <i>spicy</i>	x<u>î</u>n<u>i</u> <i>knows</i>
xä<u>t</u>u <i>not spicy</i>	x<u>î</u>n<u>i</u> <i>doesn't know</i>
u'<u>v</u>i <i>difficult</i>	k<u>û</u>n<u>i</u> <i>wants</i>
ü'<u>v</u>i <i>not difficult</i>	kök<u>û</u>n<u>i</u> <i>doesn't want</i>
v<u>e</u>e <i>heavy</i>	k<u>û</u>xi <i>rusting</i>
v^ëe <i>not heavy</i>	kök<u>û</u>xi <i>not rusting</i>
ku<u>e</u>'<u>e</u> <i>fierce</i>	k<u>u</u>t<u>ó</u>o <i>likes</i>
ku^ë'<u>e</u> <i>not fierce</i>	kök<u>u</u>t<u>ó</u>o <i>doesn't like</i>

Leso xí'in Kitára



Iin k_ijí xíka nuu-ri lesó iin yosó ká'nu. Ikán xáxí-ri ti_o'o itia.

One day Rabbit was out exploring on a big plain. He was eating grass roots.



Ikán ndanǎ'í-ri iin xǔ'un kaa. Ta ndakí'in-ri-ña, kuǎ'an-ña xí'in-ri. Ká'án-ri, "Ndáa kúú-ña ki'in-yo xí'in xǔ'un yó'o?"

That's when he found a coin. He picked up that coin and took it with him. He thought to himself, "What should I buy with this coin?"



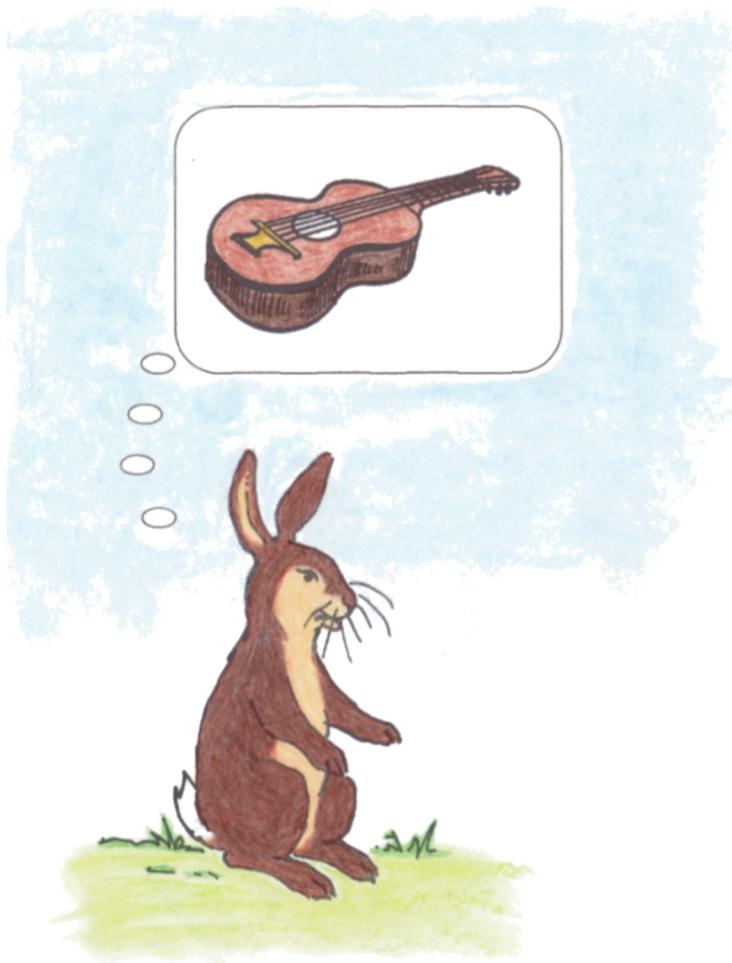
“Á ki'in-yo galleta kaxí-yo xí'in-ña, ndi'i xa'á-ña.”

"If I use it to buy a cookie to eat, it will be all gone."



“Á ki'in-yo pân kuxi-yo xí'in-ña. Á ki'in-yo pân, ndi'i xạ'á tu pân va kuxi-yo-ña. Ndi'i xạ'á-ña," káchì-ri.

"If I use it to buy bread, well, if one gets bread that bread will be all gone as soon as it is eaten. It will be all gone," he thought.



"Á vạ'a ka kitára ná ki'in-yo. Chi kitára ikán nd'i xạ'á-ña ikán. Na'á koo-ña xí'in-yo!" ká'án-ri leso. Nịxịin-ri iin kitára xí'in xǔ'un kạạ ikán.

"Perhaps it would be better to get a guitar, because a guitar is something that doesn't get used up. It will last forever!" thought Rabbit. He bought a guitar with that coin of his.



Kìxaá-ri sáka'a-ri. S̄ama tá'án-ri x̄a'á-ri,
índukoo-ri sáka'a-ri kitára. Saá ikán k̄ixaá tâñ-ri kití.

He started to play. He sat cross-legged and
played his guitar. And then animals began to arrive.



Táku ndi'i-ri lírú chin isu chin ndikuáñu chin má'a chin saa chin táku ndi'i ndaḡa nḡú kití. Tânḡ-ri tiáa sḡ'o-ri yaa. Kuṣṣi kuénda ini-ri. Nduvi ndaḡa sáka'a-ri leso ikán.

Among them were every kind of animal, skunks and deer and squirrels and raccoons and birds and every kind of animal there is. They came to hear the music. They were delighted to hear Rabbit play so beautifully.



Ikán k̄ixaá-ri lírú ndúkú tóo-ri kitára
nùú lesó. "Taxi tóo lo'o-un kitára-un ná sáka'a-
i. Nduvi ndiṽa'a sáka'a-un," káchi-ri lírú xí'in
lesó.

That's when Skunk started looking to
borrow the guitar from Rabbit. "Let me have
your guitar for just a minute so I can play. You
play it so beautifully," said Skunk to Rabbit.



Káchi leso saá xí'in-ri, "U'un. Küvi taxi tóo-i kitára nda'á-un. Ná ka'án-un kunu-un ku'ün-un, ndäkuḗ'ḗ ka-un kitára-yu," káchi leso xí'in lírú.

He said to her, "No. I can't loan you my guitar. You might think to run off and not give it back to me."

"U'un! İyũ'u-un chi ndükui'na-i iin tóo lo'o va sáka'a-i, ra saá ndakuḗ'ḗ tuku-i kitára-un," káchi-ri lírú xí'in leso.

"No! Don't be scared because I won't steal it, I just want to play it for a bit, then I will give it right back to you," said Skunk to Rabbit.



"Saá v̄a'a," káchi leso, n̄ix̄inu ini-ri. T̄ax̄i-ri kitára nda'á lírú. K̄ix̄aá-ri sáka'a-ri. Saá ikán ká'ḅ̄an tuku leso x̄a'á kitára x̄í'in-ri.

"Okay," he said, finally convinced. He gave the guitar to Skunk. Skunk started to play. Then Rabbit asked for his guitar back.

"Á köndáká'án-un-tun s̄ani'í v̄a'a-un ȳu'ḅ̄ kúú kitára yó'o? N̄achun ká'ḅ̄an tuku-un x̄a'á-tun x̄í'in-i?" káchi lírú x̄í'in leso.

"Don't you remember that you gave me this guitar? Why are you asking me for it?" said Skunk to Rabbit.



"U'un! Taxi tóo-yu kitára nda'á-un. Ndakuḗ'a-un-tun!" káchi lesó xí'in lírú. Kókûni-ri ndakuḗ'a-ri kitára nda'á lesó.

"No! I loaned it to you. You give it back!" said Rabbit to Skunk. But she didn't want to return that guitar.

"Tún sḗni'í va'a-un yu'ṽ kúú kitára yó'o ku'ṽn-tun xí'in-i," káchi lírú xí'in-ri. Xīnu-ri kuḗ'an-ri xí'in kitára lesó.

"You gave me this guitar fair and square and now I'm taking it with me," Skunk said to Rabbit. She took off running with Rabbit's guitar.

Ikán k_ixáá leso xáku-ri. N_ixáá-ri íyo-ri xá'á itún ká'nu. Xáku-ri íyo-ri. Ikán n_ikoyo-ri t_iókó kuá'a, ká'á-ri xí'in leso, "Ndáa ke ndó'o-un xáku-un, ñani?" káchi-ri xí'in leso.

And that's when Rabbit began to cry. He went to the foot of a big tree and there he cried and cried. Then some red ants came by, saying, "What terrible thing have you suffered that has you crying like this, brother?"

Káchi leso saá, "U'un. Kitára n_ix_iin-yu, nd_ukui'na-ri lírú kitára-yu. Kuá'á-tun xí'in-ri. Ñákán, xáku-yu," káchi leso xí'in t_iókó kuá'a.

"It's just I bought a guitar and then Skunk came and stole it from me. Then she ran off with it. That's why I'm crying," said Rabbit to the red ants.



"Án saá va, ñani? Vạ'a chi ku'ụn-yo. Ndạkindiaa-yo kitára-un," káchí-ri tiọkó kuá'a xí'in lesó.

"Is that so, brother? Perhaps we should all go. We'll get you back your guitar," said the red ants to Rabbit.

"Vạ'a," káchí lesó. Ndạkí'in-ri kuạ'an-ri xí'in tiọkó kuá'a.

"Alright," he said. He got up and went with them.



Nìxàà-ri nùú índu'ú-a lírú ikán, nìxǎxí-ri tiòkó
kuá'a xà'á lírú. Ndakoo-ri kitára, xínu-ri kuà'an-ri.
Ikán nìndòo kitára-ri leso, ndakǐ'in-ri-tun.

They arrived where Skunk was and the red
ants bit her feet. With that she dropped the guitar
and took off running. Rabbit's guitar was left there,
and Rabbit picked it up.



Kìxaá-ri káni tuku-ri yaa, kusii va ini-ri
ndaḱí'in-ri kitára-ri.

Rabbit began to play his songs, and he
was overwhelmed with joy to have his guitar
once again.

Yuva Chǐchi



Saá ndo'o iin tiaa xina'á. Chǐ'i-ra yuva chǐchi-ra. Ta kǐxaá nǐndutia-ña, ta xa ná'nu lo'o-ña. Ikán, nǐxa'an-ra xitǒ'ni-ra yuva chǐchi-ra. Ná'a yaxí lesó ña.

This is the story of what happened to a man a long time ago. He had planted a green bean patch. The plants started to sprout, and they were getting big. The owner arrived to look at his bean plants. They had been eaten by a rabbit.



Kìxǎǎ-ra, ká'ǎn-ra xí'in ñá sí'i-ra, "Vichin ndáa ke koo? Leso xaxí kuénda-ri yuva chǐchi!" káchi-ra xí'in ñá sí'i-ra.

"Oo. Ku'un-un ki'in-un ñumá tuún kandichi-un nuú yuva chǐchi. Ná yǔ'u-ri. Kü'un ka-ri kaxí-ri yuva chǐchi," káchi ñá sí'i-ra xí'in-ra.

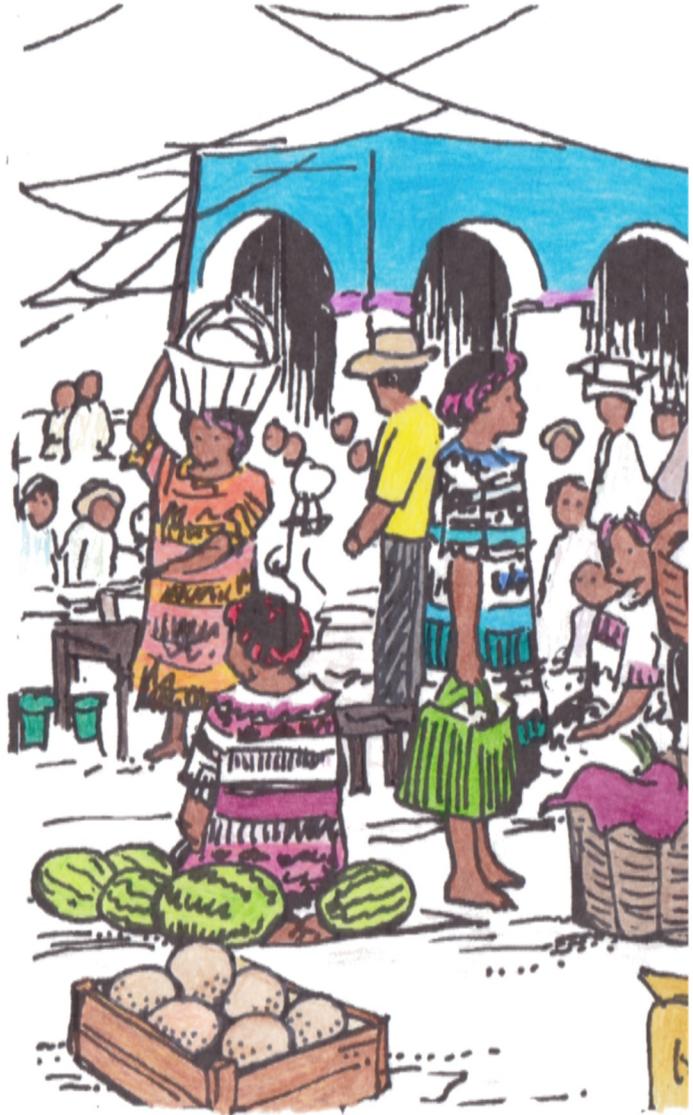
"Va'a va," káchi-ra.



He arrived home and spoke with his wife, saying, “What do we do now? That rabbit is eating up our bean plants!”

“Oh. Go and get some black wax and stand it up in front of the bean patch. That will scare him. He won’t go and eat the bean plants again,” said his wife.

“Okay then,” he said.



Tá ndi'i nixá'an mií-ra tjaá ikán nixiín-ra ñumá nuú ya'vi. Tá ndi'i nixiín-ra ñumá tuún, ta mií xikuáá kuánu'ú-ra ve'e-ra ta kixáá-ra sáva'a-ra ña yuví ñumá tuún.



After that he went to buy some black wax at the market. That afternoon he went back home and began making a doll out of that black wax.



Ta k̄ana-ra, n̄ix̄a'̄an-ra. K̄and̄ichi-ra-ña nūu yuva
ch̄ichi-ra, ich̄i nūu k̄ixi-ri leso ik̄an k̄and̄ichi-ra-ña. Saá
nd̄andikó-ra, kūanu'ú-ra nd̄axaa-ra ve'e-ra.

Ta n̄it̄uvi iinka k̄iví, k̄ixi-ra, x̄it̄ö'ni-ra yuva ch̄ichi-ra.
X̄a ik̄an, índichi-ri leso, k̄á'̄an-ri x̄i'in ñ̄a yuví ñ̄umá t̄uún!

The man left his house and went out. He stood the
wax doll in front of the bean plants, right on the rabbit's
path. Then he went back home.

The next day he came back, sneaking up to the bean
patch, hoping to see the rabbit. Then he saw the rabbit,
talking with the wax doll!



“Nà yoo kúú yó'o? Kuátia'a-un! Ná ya'a-i, ku'un-i kaxí-i yuva chǐchi,” káchi-ri.

Köndákuiin-ña yu'ú-ri.

Saá ikán, “Nachun köndakuiin-un yu'ú-i? Vichin ra kani-i yó'o!” káchi-ri xí'in ña yuví ñumá tujún ikán.

“What are you doing here? Get out of the way! Let me by, I’m going to eat bean plants,” the rabbit said.

The wax doll didn’t respond.

“Why aren’t you answering me? I’m going to hit you!” said the rabbit to the wax doll.



Ta saá ra, kani-ri nda'á-ri satá ña yuví ñumá, ta ñitjin nda'á-ri.

“Va'a, chi íyo iinka tuku nda'á-i, íyo xa'á-i. Tu ndixa va'a-un, tu mií tjaa va'a kúú-un,” káchi-ri.

Tuku nda'á-ri kani-ri, ñitjin-ña. Tuku xa'á-ri kani-ri, ñitjin tuku-ña. “Aan, ndixa va'a-un, á mií tjaa va'a kúú-un, tiáyú va'a-un,” káchi-ri.

“Va'a, chi íyo yu'ú-i,” káchi-ri. Ta xaxí-ri. Ñitjin tuku yu'ú-ri. Ikán kóníkuví saña-ri. Ñitjin lesó.

Ñitjivi. Kixi ñá sí'i-ra, ndakí'in-ñá lesó. Ní'í-ñá-ri, kuánu'ú-ri ve'e xí'in-ñá.



With that, he smacked the wax doll, but his hand got stuck.

“Alright, I’ve still got my other hand and I’ve still got my feet. Do you think you’re tough? I’ll show you!” said the rabbit.

He hit the doll again, and he kicked the doll, and each time he became more stuck. “I see. You really do think you’re a tough guy,” said the rabbit. “Well, I’ve still got my mouth,” and he bit the wax doll. Now he was truly stuck. He couldn’t get out of that wax doll’s grasp.

The sun came up and the man’s wife arrived. She grabbed that rabbit and headed home.



Ndaxaa-ñá ve'e-ñá, ra chīnuu-ñá tīkuī sâá sáchi'yó-ñá leso. Ndak'īn-ñá kuá'an tuku-ñá xa'á tīkuí. Ikán kixáa ndivá'yu. Ká'an-ri xí'in leso, "Ná chiñu íyo-un yó'o?" káchi-ri xí'in leso.

"Ve'e ná yó'o íyo-yu, ndiáa-yu, koto kēe ná kuí'na ve'e-na. Nīkā'an-na xí'in-i ndiáa-yu ve'e-na," káchi-ri. "Ta saá taxi-na-ña kuxi-i," káchi-ri xí'in ndivá'yu.

Arriving home, she put on some water to boil. She would make rabbit soup. Then she left to get more water. That's when the coyote arrived. He asked the rabbit, "What are you doing here?"

"I'm house-sitting for these people here. You know, making sure that no one breaks into their house while they're away," the rabbit said. "They're going to give me food to eat," he said.



“Na'a yó'o koo-un. Kundiaa-un ve'e-na, ná ku'ṽn-i iin tóo lo'o, saá ndikó-i. V̄a' kundikaḡ-un ini leka yó'o, ná kundiaa-un iin tóo lo'o ve'e-na. Ta saá taxi-na-ña kuxi-un,” káchi-ri leso xí'in ndivá'yu.

“V̄a' va,” káchi ndivá'yu. Saḡá'vi-ri ndivá'yu. Kana leso x̄inu-ri n̄nd̄o ndivá'yu.

“Come here. Take care of their house, I need to go run an errand and I'll be right back. You just climb in this bag and watch the house for a minute. The people will give you some food,” the rabbit said to the coyote.

“Okay,” said the coyote. He had been tricked. The rabbit took off running and the coyote stayed behind.



Ta saá kixăă-ñá xí'in ve'e ikán, kôo ña'a ka lesó.
Ndáa ndivá'yu va íyo, ndíkăă ini leka ikán!

Ikán ndava-ñá kî'in-ñá itún, kûni-ñá kani-ñá
ndivá'yu. Kana-ri xînu-ri kuă'an-ri ndivá'yu.

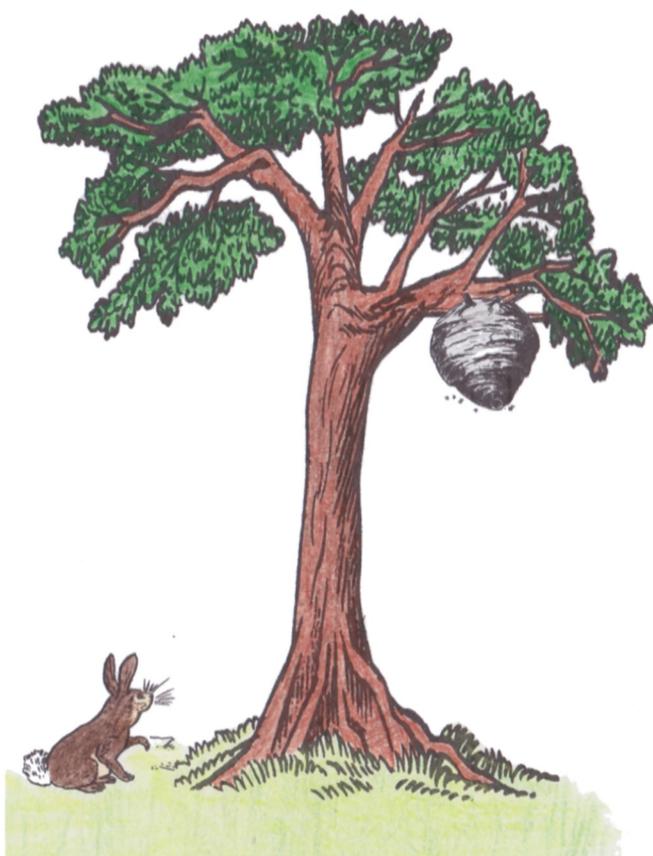
That's when the owner arrived back home, and the rabbit wasn't there. Instead there was a coyote in that bag!

She grabbed a stick and tried to hit that coyote but he ran away.

Tíyoko

Nítuvi iinka kíí ra ndáva-ri leso kúsií ini-ri nuú yosó. Ta nìxáa-ri íyo-ri xa'á itún ra ndañ'í-ri iin nuú ndakuto'ni-ri nuú íyo yoko ra kindo-ri xító'ni-ri-ña.

Another day Rabbit was hopping through a meadow, happy as can be. He saw a tree and looked up and saw it had a wasp nest and he stayed there looking at it.



Saá nixaa-ri ndivá'yu nuú xíka nuu-ri leso. Saá kixaa-ri káchi-ri saá, "Nachun sandá'vi-un yu'ų, ñani! Vichin ra kaxí-i yó'ọ!"

Along came Coyote. Approaching Rabbit he said, "Why did you trick me, brother?! Now I'm going to eat you!"



"Kaxí-un yu'ų. Átu kûni-un chindiee tá'an-un xí'in-i kaą ųxi iin sava sáka'a-un kaą ná taņi-na váli sákua'a-un."

"Va'a," káchi ndivá'yu.

"Don't eat me. Maybe you could help me at 11:30 by ringing the bell so all the children will come out and then you can teach them."

"Okay," said Coyote.



Nìxàa-ri kàà uxì iin sava káni-ri itún sàtá yòkò
nìtànì tìyòkò tìn-ri ndikuĩ tìxin-ri xí'in nuú-ri.
Xìndu'u-ri sava óra saá ndakundichi-ri ra ndakĩ'in-ri
kuà'an-ri.

He arrived at 11:30 and began hitting the wasp nest with a stick. The wasps came flying out, stinging him all over. He lay helpless for a half hour before he could get up and limp home.

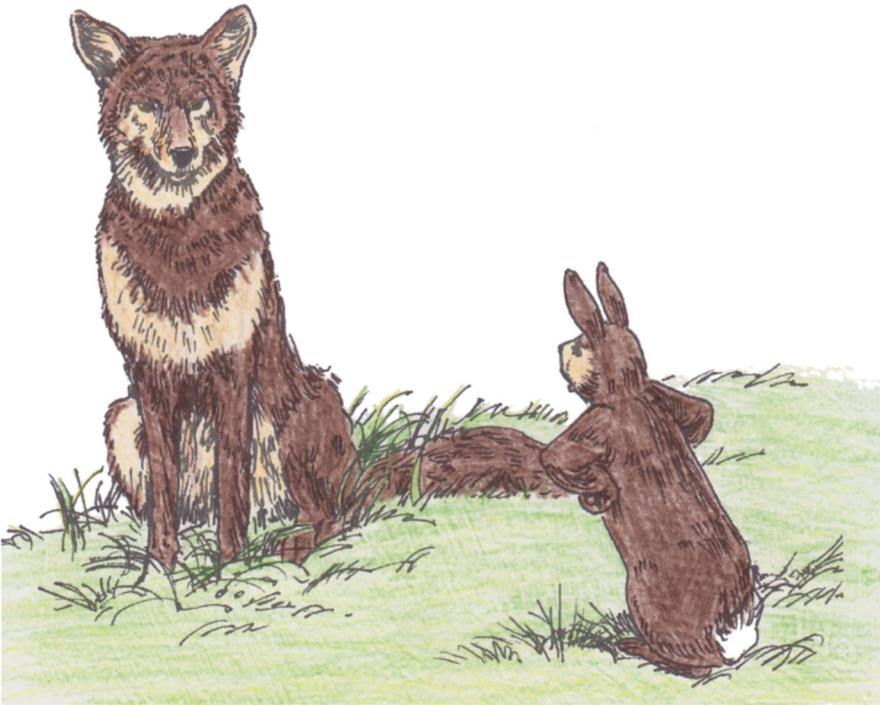


linka ichí ndañí'í ndivá'yu xí'in lesa ta nika'an-ri xí'in
-ri, "Kaxí-i yó'ó chi sandá'vi-un yu'u!"

"Átu íyo tuxíi-un sáka'a-ndi. Átu köña'a kuá'an chi
ka'ní-i yó'ó."

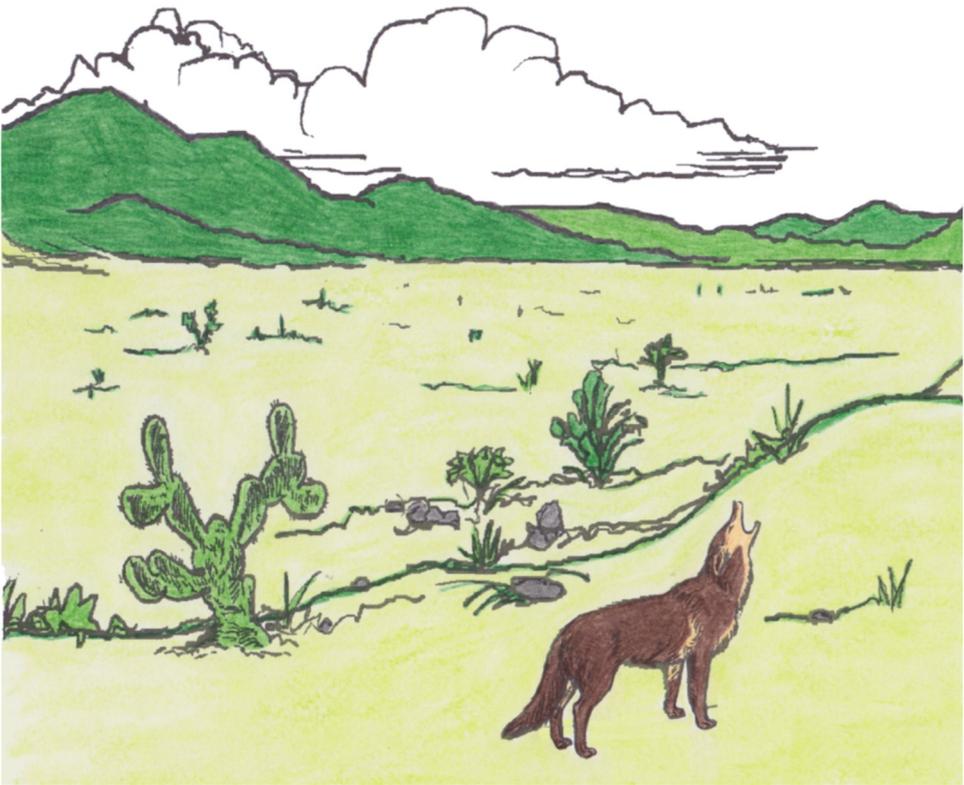
Coyote found Rabbit again and said to him, "I'm going to eat you because you tricked me!"

"Maybe you've got a rifle for us to play with. Then again, maybe you don't. Maybe you'd rather run away before I kill you."



Ndívá'yu ndìkó-ri kuḗ'ḗn-ri kúsuchí ini-ri
kóníxa'ní-ri leso.

Coyote went away sadly. Would he ever kill that
rascally Rabbit?



Chiki



Saá nixaa-ri ndivá'yu nuú xíka nuu lesu. Saá kixaa-ri káchi-ri saá, "Vichin s̄anda'vi-un yu'u, ñani, kaxí-i yó'o!" káchi ndivá'yu xí'in lesu.

"Ñani kaxí-un yu'u!," káchi-ri. "Ña yó'o va xaxí-i xíka nuu-i," káchi-ri lesu.



Coyote arrived where Rabbit was wandering about. Coyote said to him, "You tricked me, brother, so now I'm going to eat you!"

"Brother, don't eat me!" he said. "I'm just hanging out here, eating," said Rabbit.

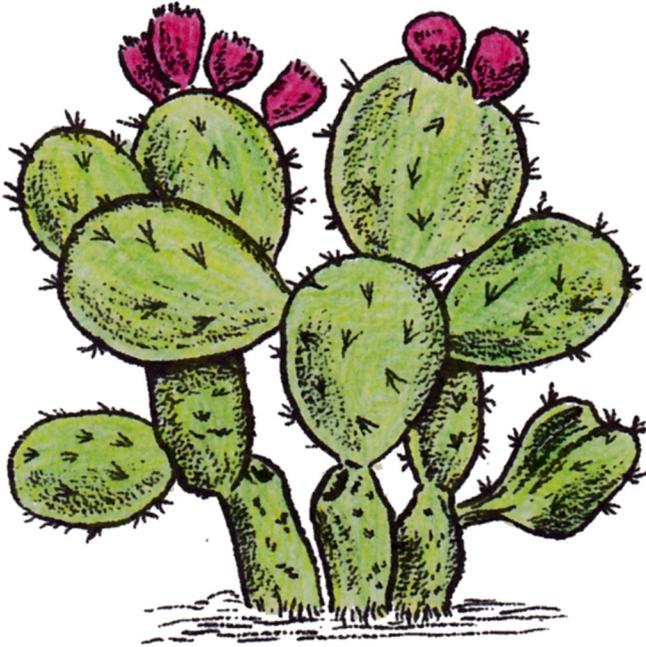


Ndani'í-ri nuú íyo iin vi'ndiá. Ikán íyo chiki. Chiki kuá'a. Ta tí káa ndasa vií-ri, yaxí-ri. Iinka chiki ndakí'in-ri, ndasa vií-ri nixa'a-ri nuú ndivá'yu, ká'an-ri xí'in ndivá'yu ikán, "Á va'a xaxí rí yó'o," káchi-ri xí'in-a.

"Ajan ñani. Va'a xaxí-ri," káchi-ri ndivá'yu.

"Va'a ra saá. Ndakasi tuun nuú-un. Ná taán-i-ri yu'ú-un," káchi-ri leso xí'in ndivá'yu.

"Va'a," káchi ndivá'yu. Ikán ndasi-ri nuú-ri.



Then they arrived where there was a prickly pear cactus. It had a lot of tuna fruits; red tuna fruits. He grabbed one of those and peeled it and ate it. He grabbed another tuna fruit, peeled it, and gave it to the coyote, saying, "Is that tasty?"

"It sure is, brother. It is very tasty," said the coyote.

"Alright then. Close your eyes real tight. I'm going to put some more right into your mouth," said the rabbit to the coyote.

"Okay," said the coyote. And he closed his eyes.



Ndịkǎǎ-ri yu'ú-ri

taán-ri chǐki

nịtǎán-ri chǐki

yu'ú ndịvá'yu.



"Nịsịso ndi'i ińú yu'ú-i! Ụ'vị ndịvạ'a sụkún-yu. Ụ'vị ndịvạ'a tịxin-yu. Ụ'vị ndịvạ'a," káchị ndịvá'yu xí'in lesó. Ikán xịnu-ri kuạ'ạn-ri. Ikán xịnu lesó kuạ'ạn tuku-ri.

Rabbit threw

tuna fruit

after tuna fruit

after tuna fruit

and they went

right into

Coyote's mouth.

“These tuna fruits have spines! And now my mouth has spines, too! Oh, my throat hurts. Oh, my belly hurts. Oh, it hurts so bad,” said Coyote to Rabbit. Coyote went away, and Rabbit left as well.



Kavá



linka tuku nuú ndani'í ka-ri.

"Na chiñu sandá'vi-un yu'u! Máña ndixa-un!
Sandá'vi-un yu'u. U'vi kuénda nisiso iñú chiki yâá-i!" káchi
ndivá'yu xí'in leso. "Vichin kaxí-i yó'o, kûni kaxí-i yó'o,"
káchi ndivá'yu xí'in leso.



Coyote found Rabbit again.

“Why did you trick me, you conniving rascal?! You should be ashamed! Those tuna fruits pricked my tongue and poked my mouth!” said Coyote to Rabbit. “Now I’m going to bite you, I’m going to bite you right now,” said Coyote to Rabbit.



“Käxí-un yu'ụ! Na'a yó'o tiin-un! Chi yó'o tín ndiaa-i kavá yó'o chi nduva-ña ndi'i xá'á ñạ yúví, káchi-na.

“Don't eat me! Come here and push! I'm here pushing on this cliff because it is going to fall down and the world will end, that's what they told me.



Na'a tiin-un yó'o chi íyo iin r̄a t̄īa k̄uñī kū'̄a ñ̄a'a
kuxi-yo. Ná ku'̄un-i ndaki'in-i-ña, saá kix̄ā-i iin tóo lo'o.
Na'a chindieé-un yu'̄u!" káchi leso xí'in ndivá'yu.

Come here and hold it up because there is a guy who is going to give us some food to eat. I'll go and get it and be right back. Come here and help me!" Rabbit said to Coyote.



Sandá'vi tuku lesó ndivá'yu. Ndákundichi ndiaa-ri tín ndiaa-ri kavá, kuḗ'an tuku lesó.

Rabbit had tricked Coyote again. He stood there, holding up that cliff, as Rabbit ran away.