

# **ACCORDING TO OUR ANCESTORS**

**folk texts from guatemala and honduras**

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**ACCORDING TO OUR ANCESTORS**  
**folk texts from guatemala and honduras**

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**DERECHOS RESERVADOS**  
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## Preface

The purpose of this volume is to make available certain materials of interest to linguists, anthropologists, and any who are interested in folklore. It is not intended to be a study in depth, but does include some notes and observations based on the texts. It consists of legends, lore, and first-person accounts originally told to investigators who were seeking a body of material for linguistic analysis.

The informants who submitted these texts are present-day Mayans,<sup>1</sup> many of whom prefaced their remarks with, "According to our ancestors. . . ." They are not necessarily polished story tellers; some were apologetic for their lack of skill, but they were still encouraged to relate the account so that the investigator might obtain a connected corpus of native speech. Most of the contributions were recorded without interruption on magnetic tape, then transcribed and interpreted with the help of a native speaker.

All contributions have been made by members of the Summer Institute of Linguistics working in Central America, all of whom have had at least two years' residence in their respective ethno-linguistic regions. It is their hope that some of the pleasure that has been theirs in collecting the tales might be shared by those who read them.

Mary Shaw

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1 Exceptions: Carib and Jicaque narrators, although there is probably a certain amount of Mayan influence present in these ethnic groups also.

# AGUACATEC

Speakers of Aguacatec number about 8,000 and are centered around the town of Aguacatán, Huehuetenango, Guatemala. Collectors of these texts are Harry and Lucille McArthur, who have resided in Aguacatán since 1952.

## TEXTS

Pedro Tecomate (Peter Gourd)  
The Man and the Buzzard  
The Animals Choose a King  
The Frog and the Deer  
The Deer and the Crab  
Mr. Lion and the Man

(Other works by these authors which provide additional information on Aguacatec culture and beliefs include: "Aguacatec Ethnography" in Languages of Guatemala; "La Estructura Político-Religiosa de Aguacatán" in Guatemala Indígena; "Notas Sobre el Calendario Ceremonial de Aguacatán" and "Orígenes y Motivos del baile del Tz'unum" in Folklore de Guatemala.)





**PEDRO TECOMATE<sup>1</sup> (PETER GOURD)**

Here is a story I heard a long time ago. I am not sure whether it is the truth or not, but I have heard it from many people.

They say that there was a man who travelled all over the world. His name in our language was Peter Gourd. They say that one day he saw some travelling muleteers. They were itinerant peddlers. Peter Gourd saw that these peddlers had a lot of money. It is not clear where they were selling, whether it was in the market place or in some store. This Peter Gourd was a bad one. He might have even had a pact with the devil or he may even have been out of his mind, or he might have been a sorcerer or a thief. Who knows what he was? Anyway, they say that he went off and dug a hole in the ground and put a fire in the bottom of it. He left it full of firewood. He then carefully replaced and smoothed the surface of the ground (so that no one would know that there was a hole there with a fire in it). After he had everything arranged he returned home.

It so happened that the muleteers made camp at the same site where Peter had left the fire buried. The muleteers had already made their camp and were sitting under a tree eating their meal when Peter arrived there. "Are you going to sleep here?" asked Peter of the muleteers. "That's right," they said. "Oh, then I am going to sleep here too, beside you." Peter then went off to get some water in a little earthen pot. The pots of the muleteers, on the other hand, were all of metal. They had very good and expensive pots and pans. Peter Gourd's pot was just an earthen vessel. It was just made out of clay.

Peter just put his pot of water on the green grass before them and then scraped out a little sand from under it. In a moment or two it was boiling. He then went to his pack and cut a big piece of meat, a really big piece of meat. Before their very eyes he placed it on the green grass beside the pot. "What's that character going to do? He must be crazy. He must have gone crazy. Maybe what he is saying is not good." The muleteers laughed at him and said that he must be crazy. But right before the eyes of the muleteers the meat shrivelled and cooked beside the pot. Before their very eyes it happened. Peter then placed a line of tortillas against the pot. He lined them up against the pot, and before their very eyes the tortillas smoked as they burned crisp. But how could it be! There wasn't any fire. (The fire had been left burning under the ground.) The tortillas burned black. The meat shrivelled up from the heat that was there.

The muleteers were amazed at what was happening. "Oh, Dad!" said one of the muleteers, "let's buy that pot. Just think how much trouble we have to start our fires. The rainy season is coming soon and we are going to be dying of hunger. There may be a lot of rain." The man (the father?) then began to discuss the matter. "That's right," he said, "I hope that he will sell it to us." This of course was what Peter wanted all along. He wanted to sell the pot. He was a business man. He wanted money. He was a speculator. He was dedi-

cated only to business. Only in this way did he make his living. But who knows why he wanted all the money he made? That is all he ever did. His mother, on the other hand, was a very poor woman. That is what we hear from the people. Who knows whether it's the truth or not? Yes, and his father was a German. His father was a German.

When the muleteers had finished eating, their father began to deal with Peter for the pot. "Sell it to us," he said. "No matter how many thousands you ask for it, we will pay you," he said. "Oh, Dad! buy it because we won't have to carry any more firewood. We won't have to light any more fires. All we will have to do is go get our water and then set up our pot. We'll just line up our tortillas around it. That's what we will do. And we'll put our meat in front of it. We will be able to move on right away. What will it matter to us if it rains or not!" They began to bargain for the pot then. No one knows how many thousands they paid for that pot. It is said that they left quite a pile of money in Peter Gourd's hands.

Very early the next morning, Peter left. No one knows at what hour he continued his journey. That's the way it was because he knew beforehand what was going to happen. He was a bad one, that Peter. He was a bad one.

The muleteers also continued their journey. (Later) they made a fire (made camp). They sent someone to get water and they set it on the green grass just as Peter had done. How?! How on earth could it ever boil! They lined up their tortillas before it. Little by little they piled sand around it until the pot was half covered. Nothing happened. Nothing. The pot would not boil. Nothing happened. How could it? Nothing happened. They went back then to see how or why it had boiled when Peter used it. When they arrived at the spot they found a hole dug in the ground. They found the remains of a fire in the hole. There had been fire under the pot! "Ah, but we'll meet up with him some day," they said. "We'll get him. He won't get away with this."

But Peter could hear them because he was an evil spirit like the shadow of the wind. He was a worker of black magic. He was a demon. He was the chief of sorcerers. That was all he was good for. He had nothing. He was poor. His hat was just some woven matting. He never cut his hair. He was no good for anything because he was a bad one. He wasn't like other people.

But they met up with him again. After a long time, they met again. "I think that I will show myself to them," thought Peter within himself, because another idea had occurred to him. He went to where they were. He met with them again. It is said that the muleteers had already made camp under a great tree. When Peter arrived, he asked them, "Are you going to sleep here?" "That's right," they said. "Oh, Dad, Dad, this is that character again!" said one. "It's he! It's he!" "No, it isn't," said another. "Yes, it is! It's he, all right!"

Peter made his fire and began to busy himself with his chores. He ate his meal and then he went over to talk to them. "Are you going to leave early in the morning?" he asked. "Yes. Very early," they answered. "All right, that's fine," said Peter. But they had already agreed on what they were going

to do to him. "Fine," said Peter, "let's go to bed then. Let's get to sleep. I'm really tired," he said. "Let's turn in," he said.

"Ah! be ready for him," they said. "Let's get going on this." So they began to plan what they were going to do. "Let's do thus-and-so to him when he gets sound asleep." There was a great river there--a really big river. It was even bigger maybe than the Rio Seco. Or it was maybe like the Rio Negro. It was really a big river. It plunged down wildly. It was really big. "All right, let's get going on this," they said.

But Peter--because he was of the devil--he was of the spirit of the mountain. He wasn't a child of God; he wasn't a Christian.<sup>2</sup> He only thought and did evil things. He did whatever came to his mind. That's the way he was. Well, this is what happened when it became dark, at midnight or maybe at one o'clock, or possibly at twelve o'clock when the muleteers were sound asleep. They were oblivious to what was happening around them. Peter went then to get something. The muleteers were completely unaware as to what was going on because Peter was of the devil. He went around shaking the dust of a dead man over them. They didn't realize what was happening to them. That's the way it was. Peter went around and shook them all, but they didn't move. They were all sound asleep. Peter went then and searched through their packs. He gathered up their tamales and their tortillas, their towels and their big thick tortillas. Everything--their bits of cloth and the horses' bits and bridles--everything that pertained to their horses, because the horses were loose in the corral where the grass was. Peter gathered up all their things. He made an effigy of himself. Just like Peter himself. Just like Peter himself. That is what Peter did, they say. Peter fixed everything up and then put his hat beside it.

When Peter had everything arranged, he went over to the other side of the river. When Peter had already passed over to the other side of that great river, then they began to wake up. When they had come back to their senses they said: "Hey, you, wake up! Hurry up and get up; the dawn is beginning to break." They began to get up. "Sh! Sh! Don't speak. Don't make a noise," they said. "Don't speak." Then they lifted up the effigy and began to carry it off. But it was all their food, everything, all their belongings, their hats, everything they had, the horses' ropes and bridles, everything. All this they threw into the river (thinking it was Peter). Then they shouted after him: "Good-bye, Peter." Then from across the river, Peter echoed back: "Good-bye, ropes and all the tamales!" That's what happened. That's what happened. "Good-bye! Good-bye, ropes and all the tamales," shouted Peter from the other side of the river. Because it wasn't Peter that they threw in the river. It was all their belongings, their food, everything, their big tortillas. All of it was carried away in the big river. That's when they came to understand. It wasn't Peter who got hurt. No. They hurt themselves. They did it to their own selves. They themselves did it because Peter was a demon, a bad person, a sorcerer.<sup>3</sup> Just like these people who burn the bark of the sacred pom tree and all the rest that they do.<sup>4</sup>

- 1 "Pedro Tecomate" is the Aguacatec equivalent of the well-known Spanish folk hero "Pedro Urdemales."
- 2 "He wasn't a child of God; he wasn't a Christian" is the narrator's way of stating "he wasn't human." (Ed.)
- 3 There is no counselling against acts of revenge here, rather a matter-of-fact acknowledgment that mere humans cannot outwit Peter. (Ed.)
- 4 The bark of the pom tree is ceremonially burned in magic rites and the reference here is most likely to workers of black magic, not "good" practitioners. (Ed.)

### THE MAN AND THE BUZZARD<sup>1</sup>

There is a story that everybody tells. It's about a lazy man. His name was Alberto and his wife's name was Francisca.

The man and the woman had a cornfield. They had a hundred cuerdas<sup>2</sup> of corn. One day the man went to work in his cornfield. When he had been working for five days, he began to feel lazy. Just about then, a buzzard flew overhead. The man saw it and shouted at the buzzard, "Lucky you, buzzard! You don't have to suffer in order to eat!"

Hearing this, the buzzard turned around and came back to the man and they talked together. "What was that you said?" said the buzzard to the man. "Lucky you, it's not hard for you to get enough to eat," said the man to the buzzard. "That's what you think! Just go try what I have to do!" "Give me your jacket then," said the man. "Fine! You give me yours," said the buzzard. And the man gave his jacket to the buzzard.

"Alright then, in three days we'll meet here again," said the buzzard. "That's fine," said the man, and he flew off into the sky.

The buzzard was left behind working in the cornfield. The woman came then to bring the buzzard his lunch and he began to eat. The woman tried to flirt with him, wanting him to make love to her. "Oh, sit down!" said the buzzard, "I'm tired!" "What's that funny smell about you?" asked the woman. "Oh, just the grass probably." "You'd better have a bath," she said. "Not till I finish the cornfield," he said. Then the woman went home.

At sundown, the buzzard went home from his work. When he arrived home where the woman was, he ate meat and bread once more.

The next day he went to work again. In one day he finished the work in the hundred cuerdas of cornfield!

Then on the third day the man returned to where they were to meet. So you've come, have you?" said the buzzard to the man. "Are you satisfied?" "No, I'm dying of hunger," said the man. "See there! You're a lazy good-for-

nothing! You probably thought that I filled up on meat every day!" said the buzzard. "And you? There was nothing wrong with the meat I ate at your home while you were off travelling. I had meat all the time," said the buzzard to the man. "And look at your work now. Don't worry, I've finished the cornfield, you lazy good-for-nothing!" said the buzzard. "Now I'm going. Don't tell your wife what we did." And the buzzard flew off into the sky. He flew directly to where there was a nice big piece of meat.

"What luck!" said the man. "I never found any!"

A couple of days later, the man was talking with his wife and told her about it. "Who knows, I'll probably die now, because I went to see far away places," he said.

"Away with you!" said the woman. "No wonder I couldn't figure it out! That one surely smelled awful!"

On the fifth day the man died--because he had told his wife.<sup>3</sup>

---

1 The Mixtec Indians of Mexico tell a slightly different version of this same tale (Mixteco Texts, p 115). In other parts of Guatemala it is told that the issue of the union between the buzzard and the man's wife was the origin of the white race. (Ed.)

2 A unit of land measure.

3 The inability to keep a secret also afflicted the husbands in the two Ixil tales included in this volume: "The Unfaithful Wife" and "The Lying Dog." In the Carib tale, "The Co-godfathers," the gorilla's wife suffered from the same lack of discipline, but she had a more subtle way of revealing her husband's secret. (Ed.)

## THE ANIMALS CHOOSE A KING

This is the way it was, they say. The animals wanted a king to rule over them, so they all got together to discuss it. When they had just about decided, as they were talking about it, suddenly one of them said, "But Mr. Rabbit hasn't come yet! We can't do anything till he comes. We don't have his vote yet. He'll be the one to decide." They all agreed.

But the tiger had heard someone say, "Mr. Tiger would be a good one." And someone else had said, "But not till Mr. Rabbit comes. If he doesn't come I won't be in favor."

"I'll go and get him!" said Mr. Tiger. "I'll go and get him!"

Then Mr. Tiger went to get Mr. Rabbit. When he arrived Mr. Rabbit was under the blankets, acting as if he were asleep. "I'm going to take you. The whole group are asking for you to go, so I'm going to take you. First thing you know I'm going to be made king, but we just lack your vote. That's

why I've come. I've come to take you," said Mr. Tiger to Mr. Rabbit.

"Ah, but I'm not going. I have a sore leg. You decide it by yourselves. If it's already decided, if you're going to be king, go ahead! It's all the same to me."

"Oh, no! Don't do that. Let me take you. If what you say is true, I'll carry you!" said Mr. Tiger to Mr. Rabbit.

"Oh, maybe I'd better go, since he's going to carry me," thought Mr. Rabbit.

So Mr. Rabbit got up on top of Mr. Tiger with his legs straddling him. And they set out.

"Go slowly! Go slowly!" said Mr. Rabbit to Mr. Tiger.

But when they had about reached the half-way mark they came to a down-grade where Mr. Tiger began to go more rapidly. Because of the speed with which they were going, Mr. Rabbit's feet began to flap. This meant that Mr. Rabbit was slapping Mr. Tiger in the face, with his feet!

When they arrived at the spot where the meeting was in progress, the leaders, the principal ones, said to Mr. Rabbit, "We've sent for you to see who--the group thinks that perhaps Mr. Tiger should become our king. He'd be a good one because his claws are long and he's very fierce."

"Ah! Perhaps he has long claws and maybe he is fierce--but why did he carry me here, if he's a king? Wasn't there anyone else? Why didn't he send someone else? How come he carried me here?" said Mr. Rabbit to the group. "Why did he carry me here? Why did he put up with my slapping his face?"

That's all it took. He (the tiger) didn't become king.<sup>1</sup> The lion became king. It was the lion that became king.

---

1 In answer to the question "Why did the rabbit not give his vote to the tiger?" one man gave the following reasons:

The tiger thought too well of himself. His ambition was to become the king of the animals. But the rabbit had brains, he realized that the tiger was ambitious and gave him several tests to see if he was fit to be a king or not.

The tiger himself should never have gone to get the rabbit. If he really had been a man who could lead, he would have sent someone else to get the rabbit; he would not have lowered himself by going himself. He allowed the rabbit to fool him. (He wasn't really sick; he just pretended.) He allowed the rabbit to mount him and to hit him with his paws when he was going too fast. But the main reason that he did not vote for him was because he wanted to become king. That was not good. It is not right for a man to look for his own honor. It should come to him from others. He should not seek it himself.



## THE FROG AND THE DEER<sup>1</sup>

There is a story we have heard about a frog and a deer. It is said that the frog and the deer were conversing together. "Which one of us can run the faster?" said the frog to the deer. "Oh! I can, because I can really run. Look at this," said the deer to the frog, as he began to prove himself. In one jump the deer was gone. But the frog, he could only hop away. "Okay, let's try a race; let's try it," said the frog to the deer. "That's fine. I'm in agreement," said the deer.

The frogs then had a meeting to see what they could do. Their leader began to plan what they could do so that the frog could win the race. "Listen," he said, "let's string ourselves out in a long line; let's string ourselves out in a line so that our brother can win." So the frogs spaced themselves out in a long line. They all spaced themselves in a long line.

When the race started the frogs just hopped along, but they were in a long line. The deer on the other hand wore himself out because he ran so fast. But when the deer arrived at the finish line the frog was already there. Of course it wasn't the same frog who had agreed to race with the deer. It was another frog who had arrived first at the finish line. The frogs had strung themselves out in a long line. In this way the frog was able to beat the deer.

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1 On the opposite side of the country, this same tale is told among the Pocomam, and one version is included in this volume.

## THE DEER AND THE CRAB

This is what happened to a deer a long time ago.

There was a large watering hole where many little animals came. There were also many crabs around the edge of the hole. They say that when the deer came down to drink it happened that he stepped right on the back of a crab, breaking his back at once. Then he just left him there and went back where he came from.

But the crab cried and carried on a great deal. As he was crying, a possum came along and asked, "What happened? Did you get squashed?"

"Oh! I'm ruined! Mr. Deer hurt my back. He did this to me! He's such a great big thing, and I'm so little. I'm nothing in his eyes since he just left me with a broken back. Oh! Oh! Oh!" said the crab.

"Oh, you poor thing!" said the possum. "You'd better come with me. I'll make you better."

"Oh, would you please?"

"Get up on my back then," said the possum. "Get up on my back."

"Oh, that's good!"

So the crab got up on the possum's back, they say. He was groaning and moaning a lot, because his back was broken. The possum took him to his house and began to cure him.

"If only my back gets better, I'll sure get back at that deer!" said the crab.

"How can you? The deer is very big," said the possum. And he thought to himself that the crab was just talking. "How can he do anything? The deer is so big and he is so little. How can he ever get the better of the deer?"

"We'll see," said the crab. "Just wait till my back gets better!"

"Eat up now, eat up!" said the possum. "Don't worry. Your back's going to get better!"

Then when the crab's back was all better the possum told him, "Now you can go. Now you can go."

"Oh! Thanks to you my back is a little better. It's getting better."

Then when the crab's back was all better he went back, they say, back to the place where he lived before--at the edge of the waterhole.

One day the deer came again to the waterhole. He was taken completely by surprise when the crab leaned up and caught on to his neck. He hung on with an unbreakable grip to the deer's neck.

The deer took off running and turning in circles. He ran straight for a cliff and both the deer and the crab fell to the bottom. There the deer died. But nothing happened to the crab. He climbed up once more to the top and went back to his place. At this the possum said, "Ah! What he said was true! He really did get the better of him!"

And the crab said, "I got the better of him. I got him!"

The crab didn't get hurt at all, but the deer died.

Well, that's the end of the story. That's all.





## MR. LION AND THE MAN

This is what happened when the lion became the king of the animals.

No one could overcome him, they say. But then he met a man.

"I'm the king of the animals!" said the lion. "I can triumph over all the animals and men too!"

"Oh, are you the boss?" said the man.

"Yes, I am. I am. I was made the king."

"Oh, is that right? Is that so?" said the man. "We'll see. We'll just see if you really are the one who should give the orders, or not. You can't get the better of me. We'll just see. Can you cut down this tree?"

"Yes, I can."

"We'll see."

Then they<sup>1</sup> cut down the tree with an axe, they say.

"Let's see if you really are smarter," said the man. "Put your hand in here."

So the lion put his paw in the split trunk of the tree. Then when the axe was pulled out his paw was stuck fast. His paw was caught. So the man killed him right there. So then the man became the boss, the king. The lion thought he was king of the animals and of the people, but it wasn't so. It was the man who outsmarted the lion.

---

1 "They" is ambiguous. Without questioning the narrator it would be impossible to say who participated in the chopping down of the tree. (Ed.)



# TEXTS IN AGUACATEC

See Languages of Guatemala for a description of Aguacatec grammar, written by Harry and Lucille McArthur. Additional information will be found in "Aguacatec Phonemes Within the Stress Group," by the same authors, International Journal of American Linguistics, Vol. 22.

## PEDRO TECOMATE (PETER GOURD)

1. at<sub>1</sub> jun<sub>2</sub> yol<sub>3</sub> witnak<sub>4</sub> wetz<sub>5</sub> joten<sub>6</sub> tzaj<sub>7</sub> 2. mi<sub>1</sub> bintzi<sub>2</sub> nka<sub>3</sub>  
nk'etz<sub>4</sub> bintzi<sub>5</sub> 3. e'<sub>1</sub> tu<sub>2</sub> wunak<sub>3</sub> yolon<sub>4</sub> tetz<sub>5</sub> na<sub>6</sub> kubit<sub>7</sub> nin<sub>8</sub> 4. at<sub>1</sub>  
jun<sub>2</sub> yaj<sub>3</sub> na<sub>4</sub> xon<sub>5</sub> wi<sub>6</sub> amc'<sub>7</sub> chij<sub>8</sub> wi<sub>9</sub> munt<sub>10</sub> 5. Lu'<sub>1</sub> Tzu'<sub>2</sub> bi'<sub>3</sub>  
la<sub>4</sub> ketz<sub>5</sub> kayol<sub>6</sub> 6. I<sub>1</sub> bene'n<sub>2</sub> tilol<sub>3</sub> chij<sub>4</sub> na<sub>5</sub> chixon<sub>6</sub> nicy'<sub>7</sub> rec<sub>8</sub>  
e'<sub>9</sub> jarier<sub>10</sub> 7. na<sub>1</sub> chixon<sub>2</sub> tan<sub>3</sub> piadj'n<sub>4</sub> 8. itzun<sub>1</sub> na<sub>2</sub> ban<sub>3</sub> Lu'<sub>4</sub>  
Tzu'<sub>5</sub> na<sub>6</sub> xmayin<sub>7</sub> nin<sub>8</sub> yi<sub>9</sub> tele'n<sub>10</sub> tzaj<sub>11</sub> nicy'<sub>12</sub> pwok<sub>13</sub> chik'ab<sub>14</sub>  
jarier<sub>15</sub> 9. qui<sub>1</sub> na<sub>2</sub> kil<sub>3</sub> 10. mi<sub>1</sub> tc'ayil<sub>2</sub> nka<sub>3</sub> tc'u'l<sub>4</sub> almacen<sub>5</sub>  
11. qui<sub>1</sub> polo'<sub>2</sub> bi'<sub>3</sub> xhich'aye'<sub>4</sub> cyetz<sub>5</sub> jarier<sub>6</sub> 12. ej Lu'<sub>1</sub> Tzu'<sub>2</sub>  
como<sub>3</sub> mal<sub>4</sub> wunak<sub>5</sub> nin<sub>6</sub> i'<sub>7</sub> 13. tetz<sub>1</sub> bayba'n<sub>2</sub> 14. mal<sub>1</sub> wunak<sub>2</sub> nin<sub>3</sub>  
lo'<sub>4</sub> 15. yab<sub>1</sub> wunak<sub>2</sub> nin<sub>3</sub> 16. aj-cun<sub>1</sub> 17. alk'om<sub>1</sub> 18. ej, nin<sub>1</sub>  
tzun<sub>2</sub> saj<sub>3</sub> tak'un<sub>4</sub> c'otle'n<sub>5</sub> jun<sub>6</sub> jul<sub>7</sub> 19. ej, nin<sub>1</sub> cyaquen<sub>2</sub> tk'ol<sub>3</sub>  
k'ak'tz<sub>4</sub> tc'u'l<sub>5</sub> jul<sub>6</sub> 20. cyaquen<sub>1</sub> tk'ol<sub>2</sub> si',<sub>3</sub> cyakil<sub>4</sub> 21. nin<sub>1</sub> tzun<sub>2</sub>

1. There is<sub>1</sub> a<sub>2</sub> word<sub>3</sub> I heard<sub>4</sub> I<sub>5</sub> a long time ago.<sub>6-7</sub> 2. It may be<sub>1</sub>  
true<sub>2</sub> or<sub>3</sub> it may not be<sub>4</sub> true.<sub>5</sub> 3. They<sub>1</sub> only<sub>2</sub> people<sub>3</sub> tell<sub>4</sub> it<sub>5</sub> we  
hear.<sub>6-8</sub> 4. There was<sub>1</sub> a<sub>2</sub> man<sub>3</sub> he walked<sub>4-5</sub> on<sub>6</sub> the earth,<sub>7</sub> they say,<sub>8</sub>  
on<sub>9</sub> the world.<sub>10</sub> 5. Peter<sub>1</sub> Gourd<sub>2</sub> his name<sub>3</sub> in<sub>4</sub> our language.<sub>5-6</sub> 6. He  
saw<sub>1-3</sub> they say,<sub>4</sub> they were traveling<sub>5-6</sub> some<sub>7</sub> mule-drivers.<sub>8-10</sub>  
7. They were traveling<sub>1-2</sub> on a selling trip.<sub>3-4</sub> 8. What<sub>1</sub> Peter<sub>4</sub> Gourd<sub>5</sub>  
did,<sub>2-3</sub> he was looking<sub>6-7</sub> that way<sub>8</sub> when<sub>9</sub> a lot<sub>12</sub> of money<sub>13</sub> came<sub>10-11</sub>  
into the hands<sub>14</sub> of the mule-drivers.<sub>15</sub> 9. We don't see.<sub>1-3</sub> 10. It may  
have been<sub>1</sub> in the market,<sub>2</sub> or<sub>3</sub> in<sub>4</sub> a store.<sub>5</sub> 11. Who knows what<sub>1-3</sub> they  
went to sell<sub>4</sub> they<sub>5</sub> the mule-drivers.<sub>6</sub> 12. Peter<sub>1</sub> Gourd,<sub>2</sub> since<sub>3</sub> bad<sub>4</sub>  
person<sub>5</sub> he was.<sub>6-7</sub> 13. Of the devil.<sub>1-2</sub> 14. Bad person<sub>1-3</sub> perhaps.<sub>4</sub>  
15. A crazy person.<sub>1-3</sub> 16. A witch.<sub>1</sub> 17. A thief.<sub>1</sub> 18. So<sub>1-2</sub> he came<sub>3</sub>  
in order to<sub>4</sub> dig<sub>5</sub> a<sub>6</sub> hole.<sub>7</sub> 19. And<sub>1</sub> he put in<sub>3</sub> and left there<sub>2</sub> fire<sub>4</sub> in<sub>5</sub>  
the hole.<sub>6</sub> 20. He put in<sub>2</sub> and left<sub>1</sub> firewood,<sub>3</sub> everything.<sub>4</sub> 21. Then<sub>1-2</sub>

pakxijtz<sub>3</sub> 22. ej ma<sub>1</sub> cyopone'n<sub>2</sub> jarier<sub>3</sub> kale<sub>4</sub> xmuke't<sub>5</sub> yi<sub>6</sub> k'ak'<sub>7</sub> nin<sub>8</sub>  
 tzun<sub>9</sub> cu<sub>10</sub> te'tz.<sub>11</sub> 23. ban<sub>1</sub> jarier<sub>2</sub> na<sub>3</sub> sken<sub>4</sub> wi't<sub>5</sub> chicu'.<sub>6</sub> 24. cho'n<sub>1</sub>  
 ate'<sub>2</sub> cyetz<sub>3</sub> jarier<sub>4</sub> xe<sub>5</sub> jun<sub>6</sub> tze'<sub>7</sub> ej, tan<sub>8</sub> wa'n.<sub>9</sub> 25. bax<sub>1</sub> cyule'n<sub>2</sub>  
 cyetz<sub>3</sub> jarier<sub>4</sub> chij,<sub>5</sub> xe<sub>6</sub> tze'.<sub>7</sub> 26. ma<sub>1</sub> cyilol<sub>2</sub> nin<sub>3</sub> jarier<sub>4</sub> yi<sub>5</sub>  
 tule'n<sub>6</sub> tetz'.<sub>7</sub> cho'n<sub>8</sub> pe'<sub>9</sub> xwitok<sub>10</sub> tzone'j,<sub>11</sub> chij.<sub>12</sub> 27. chij<sub>1</sub> Lu'<sub>2</sub>  
 Tzu'<sub>3</sub> ban<sub>4</sub> nintz<sub>5</sub> scyetz<sub>6</sub> jarier<sub>7</sub> 28. cha'tz<sub>1</sub> bin.<sub>2</sub> 29. aj,<sub>1</sub>  
 chinwitok<sub>2</sub> bin<sub>3</sub> noc<sub>4</sub> tzixlaj.<sub>5</sub> 30. ej, nin<sub>1</sub> bentz<sub>2</sub> tan<sub>3</sub> ticy'le'n<sub>4</sub> tetz<sub>5</sub>  
 tc'a'<sub>6</sub> tc'u'l<sub>7</sub> jun<sub>8</sub> xaru'<sub>9</sub> tx'otx'.<sub>10</sub> 31. ma<sub>1</sub> cyetz<sub>2</sub> jarier<sub>3</sub> na<sub>4</sub> ch'ich'<sub>5</sub>  
 yi<sub>6</sub> cyetz.<sub>7</sub> 32. chum<sub>1</sub> balaj<sub>2</sub> nin<sub>3</sub> cyetz<sub>4</sub> chixaru'.<sub>5</sub> 33. ma<sub>1</sub> tetz<sub>2</sub> Lu'<sub>3</sub>  
 Tzu'<sub>4</sub> na<sub>5</sub> tx'otx'.<sub>6</sub> 34. tx'otx'<sub>1</sub> tu'<sub>2</sub> tetz.<sub>3</sub> 35. ej, nin<sub>1</sub> tzun<sub>2</sub> je<sub>3</sub> tk'ol<sub>4</sub>  
 tetz<sub>5</sub> wl<sub>6</sub> txa'x<sub>7</sub> ch'im.<sub>8</sub> 36. ej, nin<sub>1</sub> je<sub>2</sub> tzaj<sub>3</sub> jutz'll<sub>4</sub> noc<sub>5</sub> tal<sub>6</sub>  
 puklajtz.<sub>7</sub> 37. poro<sub>1</sub> le<sub>2</sub> rat<sub>3</sub> nin<sub>4</sub> pulte'n<sub>5</sub> tetz<sub>6</sub> xaru'.<sub>7</sub> 38. ej, nin<sub>1</sub>

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he returned.<sub>3</sub> 22. When<sub>1</sub> they arrived<sub>2</sub> the mule-drivers<sub>3</sub> where<sub>4</sub> it was  
 buried<sub>5</sub> the<sub>6</sub> fire,<sub>7</sub> then<sub>8-9</sub> he<sub>11</sub> went down.<sub>10</sub> 23. Well<sub>1</sub> the mule-  
 drivers<sub>2</sub> already<sub>3-5</sub> they had settled down.<sub>6</sub> 24. There<sub>1</sub> they were,<sub>2</sub> they<sub>3</sub>  
 the mule-drivers<sub>4</sub> under<sub>5</sub> a<sub>6</sub> tree,<sub>7</sub> eating.<sub>8-9</sub> 25. First<sub>1</sub> they came<sub>2</sub>  
 they<sub>3</sub> the mule-drivers<sub>4</sub> they say,<sub>5</sub> under<sub>6</sub> the tree.<sub>7</sub> 26. When<sub>1</sub> they  
 saw<sub>2-3</sub> the mule-drivers<sub>4</sub> when<sub>5</sub> he came:<sub>6-7</sub> "Are<sub>8-9</sub> you going to sleep<sub>10</sub>  
 here?"<sub>11</sub> he said.<sub>12</sub> 27. Said<sub>1,4,5</sub> Peter<sub>2</sub> Gourd<sub>3</sub> to them<sub>6</sub> the mule-  
 drivers.<sub>7</sub> 28. "That's right."<sub>1-2</sub> 29. "Ah,<sub>1</sub> I will sleep<sub>2</sub> then<sub>3</sub> a little  
 bit<sub>4</sub> beside you."<sub>5</sub> 30. Then<sub>1</sub> he went<sub>2</sub> in order to<sub>3</sub> bring<sub>4</sub> his<sub>5</sub> drinking  
 water<sub>6</sub> in<sub>7</sub> an<sub>8</sub> earthen<sub>10</sub> pot.<sub>9</sub> 31. But<sub>1</sub> theirs<sub>2</sub> the mule-drivers<sub>3</sub>  
 theirs<sub>6-7</sub> (were) of metal.<sub>4-5</sub> 32. Their<sub>4</sub> jugs<sub>5</sub> were very nice.<sub>1-3</sub>  
 33. But<sub>1</sub> Peter<sub>3</sub> Gourd's<sub>2,4</sub> (was) earthenware.<sub>5-6</sub> 34. His<sub>3</sub> (was) just<sub>2</sub>  
 earthenware.<sub>1</sub> 35. So<sub>1-2</sub> he put<sub>3-4</sub> his<sub>5</sub> on<sub>6</sub> the green<sub>7</sub> grass.<sub>8</sub> 36. And<sub>1</sub>  
 he gathered together<sub>2-4</sub> a little bit<sub>5-6</sub> of fine earth.<sub>7</sub> 37. But<sub>1</sub> in<sub>2</sub> just a  
 little time<sub>3-4</sub> his<sub>6</sub> pot<sub>7</sub> was boiling.<sub>5</sub> 38. Then<sub>1</sub> he<sub>3</sub> went<sub>2</sub> and cut off<sub>4-6</sub>

ben<sub>2</sub> te'tz<sub>3</sub> tan<sub>4</sub> cuxle'n<sub>5</sub> tza<sub>6</sub> jun<sub>7</sub> chin<sub>8</sub> pi<sub>9</sub> xchib<sub>10</sub> jamel<sub>11</sub> cunin<sub>12</sub>  
 jun<sub>13</sub> chin<sub>14</sub> cutuj<sub>15</sub> chibaj<sub>16</sub> nin<sub>17</sub> cu'<sub>18</sub> tk'oltz<sub>19</sub> wi<sub>20</sub> txa'x<sub>21</sub>  
 ch'im<sub>22</sub> swutz<sub>23</sub> yi<sub>24</sub> xaru'<sub>25</sub> xchiwutz<sub>26</sub> 39. mbi<sub>1</sub> sbne'<sub>2</sub> nta'k<sub>3</sub>  
 loc.<sub>4</sub> 40. yab<sub>1</sub> lo'.<sub>2</sub> 41. elnak<sub>1</sub> yab<sub>2</sub> lo'.<sub>3</sub> 42. cachi'<sub>1</sub> lo'.<sub>2</sub> na<sub>3</sub> tal.<sub>4</sub>  
 43. na<sub>1</sub> chitze'en<sub>2</sub> nin<sub>3</sub> jarier<sub>4</sub> te'.<sub>5</sub> 44. na<sub>1</sub> chitze'en<sub>2</sub> nin<sub>3</sub> jarier<sub>4</sub>  
 te'.<sub>5</sub> 45. yab<sub>1</sub> lo'.<sub>2</sub> 46. ape'<sub>1</sub> xchiwutz<sub>2</sub> nin<sub>3</sub> jarier<sub>4</sub> chij<sub>5</sub> yi<sub>6</sub> je'n<sub>7</sub>  
 xtxanul<sub>8</sub> tib<sub>9</sub> tetz<sub>10</sub> chibaj<sub>11</sub> chij<sub>12</sub> swutz<sub>13</sub> yi<sub>14</sub> xaru'.<sub>15</sub>  
 47. xchiwutz<sub>1</sub> nin.<sub>2</sub> 48. toque'n<sub>1</sub> xtxolil<sub>2</sub> wa'.<sub>3</sub> chij<sub>4</sub> te'.<sub>5</sub> xaru'.<sub>6</sub>  
 49. toque'n<sub>1</sub> xtxolil<sub>2</sub> wa'.<sub>3</sub> 50. xchiwutz<sub>1</sub> nin<sub>2</sub> jariertz<sub>3</sub> chij<sub>4</sub> yi<sub>5</sub>  
 je'n<sub>6</sub> sibel<sub>7</sub> tetz<sub>8</sub> waj<sub>9</sub> tan<sub>10</sub> tz'e'e'n.<sub>11</sub> 51. poro<sub>1</sub> qui'c<sub>2</sub> k'ak.<sub>3</sub>  
 52. cho'n<sub>1</sub> at<sub>2</sub> cyen<sub>3</sub> k'ak'<sub>4</sub> tak'un<sub>5</sub> jak'<sub>6</sub> tx'otx'.<sub>7</sub> 53. ej, stz'e'e'n<sub>1</sub>  
 tetz<sub>2</sub> waj.<sub>3</sub> 54. jucane'n<sub>1</sub> tetz<sub>2</sub> chibaj<sub>3</sub> tan<sub>4</sub> tz'e'e'n<sub>5</sub> atite't.<sub>6</sub>  
 55. kale'n<sub>1</sub> cyele'n<sub>2</sub> quen<sub>3</sub> yab<sub>4</sub> jarier<sub>5</sub> te'.<sub>6</sub> chij.<sub>7</sub> 56. aj<sub>1</sub> ta'.<sub>2</sub>

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a<sub>7</sub> large<sub>8</sub> piece<sub>9</sub> of meat,<sub>10</sub> a great<sub>11-12</sub> big<sub>13-14</sub> piece<sub>15</sub> of meat,<sub>16</sub>  
 and<sub>17</sub> he put it<sub>18-19</sub> on<sub>20</sub> the green<sub>21</sub> grass,<sub>22</sub> in front of<sub>23</sub> the<sub>24</sub> pot,<sub>25</sub>  
 in front of their eyes.<sub>26</sub> 39. 'What<sub>1</sub> will he do<sub>2</sub> that<sub>3</sub> crazy guy?<sub>4</sub>  
 40. Perhaps<sub>2</sub> he's crazy.<sub>1</sub> 41. Perhaps<sub>3</sub> he's gone<sub>1</sub> crazy.<sub>2</sub> 42. Perhaps<sub>2</sub>  
 what he's saying<sub>3-4</sub> is bad."<sub>1</sub> 43. They are laughing<sub>1-3</sub> the mule-drivers<sub>4</sub>  
 at him.<sub>5</sub> 44. They are laughing<sub>1-3</sub> the mule-drivers<sub>4</sub> at him.<sub>5</sub>  
 45. "Perhaps<sub>2</sub> he's crazy."<sub>1</sub> 46. But<sub>1</sub> right<sub>3</sub> in front of their eyes<sub>2</sub> the  
 mule-drivers<sub>4</sub> they say,<sub>5</sub> it began to shrink up<sub>6-9</sub> the meat<sub>10-11</sub> they say<sub>12</sub>  
 in front of<sub>13</sub> the<sub>14</sub> pot.<sub>15</sub> 47. Right<sub>2</sub> in front of their eyes.<sub>1</sub> 48. He lined  
 up<sub>1-2</sub> his tortillas<sub>3</sub> they say,<sub>4</sub> against<sub>5</sub> the pot.<sub>6</sub> 49. He lined up<sub>1-2</sub> his  
 tortillas.<sub>3</sub> 50. Right<sub>2</sub> in front of their eyes<sub>1</sub> the mule-drivers<sub>3</sub> they say,<sub>4</sub>  
 that<sub>5</sub> smoke<sub>7</sub> went up<sub>6</sub> from the tortillas<sub>8-9</sub> because they were burning.<sub>10-11</sub>  
 51. But<sub>1</sub> there wasn't any<sub>2</sub> fire.<sub>3</sub> 52. The fire<sub>4</sub> was there<sub>1-3</sub> by him<sub>5</sub>  
 under<sub>6</sub> the ground.<sub>7</sub> 53. So the tortillas<sub>2-3</sub> were burning.<sub>1</sub> 54. The  
 meat<sub>2-3</sub> was shrinking<sub>1</sub> as<sub>4</sub> it was about<sub>6</sub> to burn.<sub>5</sub> 55. How<sub>1</sub> the mule-

stzun,<sub>3</sub> kalok'e'<sub>4</sub> jun<sub>5</sub> kaxaru'-tz,<sub>6</sub> 57. cunu'<sub>1</sub> ja'j.<sub>2</sub> 58. kale'n<sub>1</sub> nin<sub>2</sub>  
 il<sub>3</sub> na<sub>4</sub> oc<sub>5</sub> k'ak'l<sub>6</sub> ketz<sub>7</sub> kasi'.<sub>8</sub> 59. tz'ul<sub>1</sub> ac'.<sub>2</sub> 60. tz'ul<sub>1</sub> tza'jo't<sub>2</sub>  
 tan<sub>3</sub> we'j.<sub>4</sub> 61. kok<sub>1</sub> wi'nin<sub>2</sub> abal.<sub>3</sub> 62. ej, ape'<sub>1</sub> toque'n<sub>2</sub> tzun<sub>3</sub> yol<sub>4</sub>  
 yajtz<sub>5</sub> te'j<sub>6</sub> chij.<sub>7</sub> 63. ya's<sub>1</sub> tzun,<sub>2</sub> lok<sub>3</sub> sc'ay<sub>4</sub> sketz,<sub>5</sub> stzun<sub>6</sub> chij.<sub>7</sub>  
 64. ma<sub>1</sub> ya'tz<sub>2</sub> nin<sub>3</sub> bin<sub>4</sub> tajbil<sub>5</sub> tetz<sub>6</sub> Lu'<sub>7</sub> Tzu'<sub>8</sub> chij,<sub>9</sub> tan<sub>10</sub> c'ayil<sub>11</sub>  
 xaru'.<sub>12</sub> 65. aj-negos.<sub>1</sub> 66. pwok<sub>1</sub> na<sub>2</sub> taj.<sub>3</sub> 67. aj-lijens.<sub>1</sub> 68. tina'tz<sub>1</sub>  
 nin<sub>2</sub> negos.<sub>3</sub> 69. tina'tz<sub>1</sub> nin<sub>2</sub> tetz<sub>3</sub> na<sub>4</sub> wane't.<sub>5</sub> 70. quib<sub>1</sub> nin<sub>2</sub> lo'<sub>3</sub> bi'<sub>4</sub>  
 xac<sub>5</sub> nicy'<sub>6</sub> pwok<sub>7</sub> tetz.<sub>8</sub> 71. tina'tz<sub>1</sub> nin<sub>2</sub> tak'un.<sub>3</sub> 72. meba<sub>1</sub> txxu'.<sub>2</sub>  
 73. yaja'j,<sub>1</sub> i<sub>2</sub> yol<sub>3</sub> na<sub>4</sub> kubit,<sub>5</sub> 74. yol<sub>1</sub> na<sub>2</sub> kubit<sub>3</sub> nin<sub>4</sub> chixo'l<sub>5</sub>  
 wunak.<sub>6</sub> 75. saber.<sub>1</sub> 76. mi<sub>1</sub> ya'tz<sub>2</sub> nin<sub>3</sub> pe'-tz.<sub>4</sub> 77. na<sub>1</sub> aleman<sub>2</sub>  
 yi<sub>3</sub> taj<sub>4</sub> chij.<sub>5</sub> 78. aleman<sub>1</sub> yi<sub>2</sub> taj.<sub>3</sub> 79. ej, ma<sub>1</sub> chiwi't<sub>2</sub> nin<sub>3</sub> wan<sub>4</sub>  
 chij,<sub>5</sub> ej nin<sub>6</sub> tzun<sub>7</sub> oc<sub>8</sub> chitaj<sub>9</sub> jariera's<sub>10</sub> tan<sub>11</sub> jakle'n<sub>12</sub> xaru'.<sub>13</sub>

---

drivers<sub>5</sub> marvelled<sub>2-4</sub> at it<sub>6</sub> they say!<sub>7</sub> 56. "Ah,<sub>1</sub> Father,"<sub>2</sub> they said,<sub>3</sub>  
 "let's buy<sub>4</sub> one<sub>5</sub> our pot!"<sub>6</sub> 57. Just think.<sub>1-2</sub> 58. With what difficulty<sub>1-3</sub>  
 our<sub>7</sub> firewood<sub>8</sub> catches fire.<sub>4-6</sub> 59. It may be wet.<sub>1-2</sub> 60. It may be<sub>1</sub> we  
 are dying<sub>2</sub> of hunger.<sub>3-4</sub> 61. Or maybe<sub>1</sub> there's a lot of<sub>2</sub> rain."<sub>3</sub>  
 62. So,<sub>1,3</sub> the men<sub>5</sub> began to discuss<sub>2,4</sub> it<sub>6</sub> they say.<sub>7</sub> 63. "That's it,<sub>1-2</sub>  
 here's hoping<sub>3</sub> he'll sell it<sub>4</sub> to us,"<sub>5</sub> they said,<sub>6</sub> they say.<sub>7</sub> 64. But<sub>1</sub> that  
 was<sub>2</sub> exactly<sub>3-4</sub> the desire<sub>5</sub> of Peter Gourd,<sub>6-8</sub> they say,<sub>9</sub> to sell<sub>10-11</sub> the  
 pot.<sub>12</sub> 65. He was a businessman.<sub>1</sub> 66. He wanted<sub>2-3</sub> money.<sub>1</sub> 67. He  
 was a seller.<sub>1</sub> 68. That was all<sub>1-2</sub> his business.<sub>3</sub> 69. That was the only  
 way<sub>1-3</sub> he ate.<sub>4-5</sub> 70. Who knows<sub>1-3</sub> what<sub>4</sub> purpose<sub>5</sub> a lot of<sub>6</sub> money<sub>7</sub> for  
 him.<sub>8</sub> 71. That was all<sub>1-2</sub> his employment.<sub>3</sub> 72. His mother<sub>2</sub> was poor.<sub>1</sub>  
 73. This<sub>1</sub> the word<sub>2-3</sub> we hear.<sub>4-5</sub> 74. The word<sub>1</sub> we hear<sub>2-4</sub> amongst<sub>5</sub>  
 the people.<sub>6</sub> 75. Who knows.<sub>1</sub> 76. Is it really true?<sub>1-4</sub> 77. They say<sub>5</sub> his  
 father<sub>3-4</sub> was a German.<sub>1-2</sub> 78. His father<sub>2-3</sub> was a German.<sub>1</sub> 79. So  
 when<sub>1</sub> they had finished<sub>2-3</sub> eating<sub>4</sub> they say,<sub>5</sub> then<sub>6-7</sub> their father<sub>9</sub> the

80. c'aye'<sub>1</sub> ninu'<sub>2</sub> sketz'<sub>3</sub> chij.<sub>4</sub> 81. jatna'<sub>1</sub> nin<sub>2</sub> mil<sub>3</sub> na<sub>4</sub> taju'<sub>5</sub>  
 kak'e'<sub>6</sub> te'j<sub>7</sub> stzun<sub>8</sub> chij.<sub>9</sub> 82. aj,<sub>1</sub> lok'e'<sub>2</sub> ninu'<sub>3</sub> ta',<sub>4</sub> chij,<sub>5</sub> na<sub>6</sub>  
 qui'ct<sub>7</sub> si'<sub>8</sub> kek<sub>9</sub> nin.<sub>10</sub> 83. qui'ct<sub>1</sub> kak'ak'<sub>2</sub> cu'.<sub>3</sub> 84. jalt<sub>1</sub> cun<sub>2</sub> tu'<sub>3</sub>  
 lben<sub>4</sub> kucy'aj<sub>5</sub> a'<sub>6</sub> nln<sub>7</sub> katuc'baj<sub>8</sub> cu'ntz.<sub>9</sub> 85. nin<sub>1</sub> katxole'<sub>2</sub> quen<sub>3</sub>  
 kawa'-tz.<sub>4</sub> 86. eso<sub>1</sub> es.<sub>2</sub> 87. nln<sub>1</sub> kak'<sub>2</sub> quen<sub>3</sub> kachib<sub>4</sub> swutz.<sub>5</sub>  
 88. jalu<sub>1</sub> cu'n<sub>2</sub> lkicy'tz.<sub>3</sub> 89. at<sub>1</sub> pe'<sub>2</sub> ketz<sub>3</sub> tu<sub>4</sub> abal<sub>5</sub> mpe<sub>6</sub> nak<sub>7</sub> saj<sub>8</sub>  
 abal.<sub>9</sub> 90. toque'n<sub>1</sub> tzun<sub>2</sub> trat<sub>3</sub> te'j<sub>4</sub> chij.<sub>5</sub> 91. jat<sub>1</sub> lo'<sub>2</sub> mil<sub>3</sub> ban<sub>4</sub>  
 tetz<sub>5</sub> xaru'<sub>6</sub> chij.<sub>7</sub> 92. ej, nin<sub>1</sub> tzun<sub>2</sub> cyaj<sub>3</sub> quen<sub>4</sub> jatxij<sub>5</sub> te<sub>6</sub> nicy'<sub>7</sub>  
 pwoka's<sub>8</sub> tk'ab<sub>9</sub> Lu'<sub>10</sub> Tzu'<sub>11</sub> chij.<sub>12</sub> 93. ej, jalchan<sub>1</sub> chij,<sub>2</sub> nicy'<sub>3</sub> lo'<sub>4</sub>  
 or<sub>5</sub> ticy'e'n<sub>6</sub> tetz<sub>7</sub> Lu'.<sub>8</sub> 94. eso<sub>1</sub> es,<sub>2</sub> ej. 95. na<sub>1</sub> sken<sub>2</sub> bin<sub>3</sub> nach.<sub>4</sub>  
 96. ruin<sub>1</sub> tu<sub>2</sub> bin.<sub>3</sub> 97. ruin<sub>1</sub> tu<sub>2</sub> bin.<sub>3</sub> 98. ticy'e'n<sub>1</sub> tzuntz.<sub>2</sub>  
 99. ma<sub>1</sub> quicy'e'n<sub>2</sub> cyetz<sub>3</sub> jarier<sub>4</sub> chij,<sub>5</sub> ej, cwe'n<sub>6</sub> chik'ak'<sub>7</sub> jarier<sub>8</sub>

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mule-drivers<sub>10</sub> began<sub>8</sub> to ask for<sub>11-12</sub> the pot.<sub>13</sub> 80. "Sell it<sub>1-2</sub> to us,"<sub>3</sub>  
 he said.<sub>4</sub> 81. "However many<sub>1-2</sub> thousands<sub>3</sub> you want<sub>4-5</sub> we'll give<sub>6</sub> to  
 you,"<sub>7</sub> he said,<sub>8</sub> they say.<sub>9</sub> 82. "Ah,<sub>1</sub> buy it<sub>2-3</sub> Father,"<sub>4</sub> they said,<sub>5</sub>  
 "because<sub>6</sub> no more<sub>7</sub> firewood<sub>8</sub> we'll carry.<sub>9-10</sub> 83. No more<sub>1</sub> our fire<sub>2</sub>  
 be put.<sub>3</sub> 84. Just<sub>1-3</sub> we will go to bring<sub>4-5</sub> water<sub>6</sub> and<sub>7</sub> we'll set it  
 down.<sub>8-9</sub> 85. And<sub>1</sub> we will line up<sub>2-3</sub> our tortillas.<sub>4</sub> 86. That's right.<sub>1-2</sub>  
 87. And<sub>1</sub> we will put<sub>2-3</sub> our meat<sub>4</sub> in front of it.<sub>5</sub> 88. Right away<sub>1-2</sub> we  
 will be on our way.<sub>3</sub> 89. What will it be to us<sub>1-4</sub> the rain<sub>5</sub> even<sub>6</sub> if<sub>7</sub> the  
 rain<sub>9</sub> comes."<sub>8</sub> 90. So an agreement was reached<sub>1-3</sub> for it<sub>4</sub> they say.<sub>5</sub>  
 91. Who knows how many<sub>1-2</sub> thousands<sub>3</sub> the pot<sub>5-6</sub> cost<sub>4</sub> they say.<sub>7</sub>  
 92. So then<sub>1-2</sub> it was turned over<sub>3-5</sub> that pile of money<sub>6-8</sub> to the hand<sub>9</sub>  
 of Peter<sub>10</sub> Gourd<sub>11</sub> they say.<sub>12</sub> 93. Early<sub>1</sub> they say,<sub>2</sub> who knows what  
 hour,<sub>3-5</sub> Peter<sub>7-8</sub> left.<sub>6</sub> 94. That's right.<sub>1-2</sub> 95. Because<sub>1</sub> already<sub>2-3</sub>  
 he knew.<sub>4</sub> 96. It was a dirty trick.<sub>1-3</sub> 97. It was a dirty trick.<sub>1-3</sub> 98. So<sub>2</sub>  
 he went to another place.<sub>1</sub> 99. Then<sub>1</sub> the mule-drivers<sub>3-4</sub> went to another  
 place<sub>2</sub> they say,<sub>5</sub> so they laid their fire<sub>6-7</sub> the mule-drivers<sub>8</sub> they say.<sub>9</sub>

chij.<sub>9</sub> 100. toque'n<sub>1</sub> xchakoltz<sub>2</sub> tan<sub>3</sub> ticy'le'n<sub>4</sub> a'<sub>5</sub> nin<sub>6</sub> cu<sub>7</sub> cyak'oltz<sub>8</sub>  
 wi<sub>9</sub> txa'x<sub>10</sub> ch'im<sub>11</sub> chij,<sub>12</sub> chi<sub>13</sub> tulej<sub>14</sub> nin<sub>15</sub> Lu'.<sub>16</sub> 101. na'.<sub>1</sub>  
 102. na'<sub>1</sub> na<sub>2</sub> pult<sub>3</sub> cu'n<sub>4</sub> chij.<sub>5</sub> 103. toque'n<sub>1</sub> chitxolil<sub>2</sub> chiwa'-tz.<sub>3</sub>  
 104. jun<sub>1</sub> tzu<sub>2</sub> nin<sub>3</sub> nicy'ane'n<sub>4</sub> tetz<sub>5</sub> xaru'<sub>6</sub> chij,<sub>7</sub> tan<sub>8</sub> puklaj.<sub>9</sub>  
 105. qui'c.<sub>1</sub> 106. qui'c.<sub>1</sub> 107. qui<sub>1</sub> nin<sub>2</sub> na<sub>3</sub> pult<sub>4</sub> te'tz.<sub>5</sub> 108. qui'c.<sub>1</sub>  
 chij.<sub>2</sub> 109. lo'k<sub>1</sub> nin.<sub>2</sub> 110. qui'c.<sub>1</sub> 111. ape'<sub>1</sub> yi<sub>2</sub> cyaje'n<sub>3</sub> tzuntz<sub>4</sub>  
 tan<sub>5</sub> tilwe'n<sub>6</sub> xe'n<sub>7</sub> tane'n.<sub>8</sub> xe'n<sub>9</sub> nin.<sub>10</sub> 112. ape'<sub>1</sub> cyopone'n<sub>2</sub> tan<sub>3</sub>  
 tilwe'n<sub>4</sub> chij,<sub>5</sub> na<sub>6</sub> kopij<sub>7</sub> tane'n<sub>8</sub> jul<sub>9</sub> chij.<sub>10</sub> 113. at<sub>1</sub> cyen<sub>2</sub> k'ak'<sub>3</sub>  
 tzak'<sub>4</sub> te'tz.<sub>5</sub> 114. at<sub>1</sub> cyen<sub>2</sub> k'ak'<sub>3</sub> tzak'.<sub>4</sub> 115. ej, aj<sub>1</sub> poro<sub>2</sub> alo<sub>3</sub>  
 nin<sub>4</sub> lno'j<sub>5</sub> quent<sub>6</sub> chij,<sub>7</sub> alo<sub>8</sub> nin<sub>9</sub> lo'<sub>10</sub> lno'j<sub>11</sub> quent.<sub>12</sub> 116. bax<sub>1</sub>  
 aja.<sub>2</sub> 117. qui<sub>1</sub> nin<sub>2</sub> tz'el<sub>3</sub> te'j,<sub>4</sub> stzun<sub>5</sub> chij.<sub>6</sub> 118. poro<sub>1</sub> na<sub>2</sub> tbit<sub>3</sub>  
 Lu'<sub>4</sub> chij.<sub>5</sub> 119. mu<sub>1</sub> cyakek'<sub>2</sub> bin.<sub>3</sub> 120. mu<sub>1</sub> cyakek'.<sub>2</sub> 121. eso<sub>1</sub>  
 es.<sub>2</sub> 122. ya's<sub>1</sub> tzun<sub>2</sub> na<sub>3</sub> mu<sub>4</sub> cyakek'.<sub>5</sub> 123. aj-cun.<sub>1</sub> 124. bayba'n.<sub>1</sub>

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100. One was sent<sub>1-2</sub> to bring<sub>3-4</sub> water,<sub>5</sub> and<sub>6</sub> they put it (the pot) down<sub>7-8</sub>  
 on<sub>9</sub> the green<sub>10</sub> grass<sub>11</sub> they say,<sub>12</sub> just as<sub>13</sub> Peter<sub>16</sub> had done.<sub>14-15</sub>  
 101. How?<sub>1</sub> 102. How<sub>1</sub> was it going to boil?<sub>2-4</sub> they say.<sub>5</sub> 103. They  
 lined up<sub>1-2</sub> their tortillas.<sub>3</sub> 104. Little by little<sub>1-3</sub> they half covered<sub>4</sub> the  
 pot<sub>5-6</sub> they say<sub>7</sub> with<sub>8</sub> earth.<sub>9</sub> 105. Nothing happened.<sub>1</sub> 106. Nothing  
 happened.<sub>1</sub> 107. It<sub>5</sub> wouldn't boil.<sub>1-4</sub> 108. Nothing happened<sub>1</sub> they say.<sub>2</sub>  
 109. How could it?<sub>1-2</sub> 110. Nothing happened.<sub>1</sub> 111. So<sub>1</sub> they went<sub>2-3</sub>  
 then<sub>4</sub> to see<sub>5-6</sub> how it was,<sub>7-8</sub> how.<sub>9-10</sub> 112. And<sub>1</sub> when they arrived<sub>2</sub>  
 to see<sub>3-4</sub> they say,<sub>5</sub> there was a hole<sub>6,9</sub> dug<sub>7-8</sub> they say.<sub>10</sub> 113. There  
 was<sub>1</sub> left<sub>2</sub> fire<sub>3</sub> under<sub>4</sub> it.<sub>5</sub> 114. There was<sub>1</sub> left<sub>2</sub> fire<sub>3</sub> under.<sub>4</sub>  
 115. "Ah,<sub>1</sub> but<sub>2</sub> somewhere<sub>3-4</sub> he'll be met up with,"<sub>5-6</sub> they said,<sub>7</sub>  
 "somewhere<sub>8-10</sub> he'll be met up with."<sub>11-12</sub> 116. Just wait,<sub>1</sub> aha!<sub>2</sub>  
 117. He won't get away<sub>1-3</sub> with it,"<sub>4</sub> they said,<sub>5</sub> they say.<sub>6</sub> 118. But<sub>1</sub>  
 Peter<sub>4</sub> could hear,<sub>2-3</sub> they say.<sub>5</sub> 119. Since<sub>3</sub> he was a spirit.<sub>1-2</sub> 120. He  
 was a spirit.<sub>1-2</sub> 121. That's right.<sub>1-2</sub> 122. That's it,<sub>1-2</sub> because<sub>3</sub> he was



125. chin<sub>1</sub> wi'tz<sub>2</sub> aj-cun.<sub>3</sub> 126. tina'tz<sub>1</sub> nin<sub>2</sub> xac.<sub>3</sub> 127. qui'c<sub>1</sub> chij,<sub>2</sub>  
 meba<sub>j.3</sub> 128. twi'<sub>1</sub> pop<sub>2</sub> tu<sub>3</sub> nintz,<sub>4</sub> nin<sub>5</sub> qui<sub>6</sub> nin<sub>7</sub> na<sub>8</sub> e'l<sub>9</sub> yi<sub>10</sub> wi'<sub>11</sub>  
 chij.<sub>12</sub> 129. qui'c<sub>1</sub> na<sub>2</sub> tak',<sub>3</sub> na<sub>4</sub> mal<sub>5</sub> bin.<sub>6</sub> 130. nk'etz<sub>1</sub> chi<sub>2</sub>  
 quitane'n<sub>3</sub> wunake'j.<sub>4</sub> 131. eso<sub>1</sub> es,<sub>2</sub> ej. 132. ma<sub>1</sub> noje'n<sub>2</sub> quentz<sub>3</sub>  
 chij,<sub>4</sub> yi<sub>5</sub> noje'n<sub>6</sub> quen<sub>7</sub> nin,<sub>8</sub> nim<sub>9</sub> tetz<sub>10</sub> tiemp<sub>11</sub> chij.<sub>12</sub> 133. ape'<sub>1</sub>  
 cwe'ntz<sub>2</sub> tc'u'l,<sub>3</sub> kale'<sub>4</sub> nchaje'<sub>5</sub> wib<sub>6</sub> scyetz,<sub>7</sub> stzun<sub>8</sub> chij.<sub>9</sub>  
 134. jale'n<sub>1</sub> junt<sub>2</sub> tajtza'kltz.<sub>3</sub> 135. ej, topone'n<sub>1</sub> tzuntz,<sub>2</sub> chij.<sub>3</sub>  
 136. cwe'n<sub>1</sub> chiculul<sub>2</sub> quib.<sub>3</sub> 137. sken<sub>1</sub> chicu'<sub>2</sub> cyetz<sub>3</sub> jarier<sub>4</sub> chij,<sub>5</sub>  
 xe<sub>6</sub> jun<sub>7</sub> chin<sub>8</sub> wi'<sub>9</sub> tze'<sub>10</sub> yi<sub>11</sub> topone'n<sub>12</sub> chij.<sub>13</sub> 138. cho'n<sub>1</sub> pe'<sub>2</sub>  
 chiwit<sub>3</sub>... i<sub>4</sub> nin<sub>5</sub> tala's<sub>6</sub> chij,<sub>7</sub> cho'n<sub>8</sub> pe'<sub>9</sub> chiwitu'<sub>10</sub> tzone'j,<sub>11</sub>  
 stzun.<sub>12</sub> 139. cha'tz,<sub>1</sub> stzun<sub>2</sub> chij.<sub>3</sub> 140. aj<sub>1</sub> ta',<sub>2</sub> ta',<sub>3</sub> na<sub>4</sub> ya's<sub>5</sub>  
 tzun<sub>6</sub> jun<sub>7</sub> ta'kl,<sub>8</sub> chij.<sub>9</sub> 141. i'tz.<sub>1</sub> 142. i'tz.<sub>1</sub> 143. nk'eratz,<sub>1</sub> stzun<sub>2</sub>

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a spirit.<sub>4-5</sub> 123. He was a witch.<sub>1</sub> 124. He was a devil.<sub>1</sub> 125. He was a  
 powerful witch.<sub>1-3</sub> 126. That was all<sub>1-2</sub> he was good for.<sub>3</sub> 127. (He didn't  
 have) anything<sub>1</sub> they say,<sub>2</sub> he was poor.<sub>3</sub> 128. His hat<sub>1</sub> was just<sub>3-4</sub> straw,<sub>2</sub>  
 and<sub>5</sub> he never<sub>6-7</sub> had his hair cut<sub>8-11</sub> they say.<sub>12</sub> 129. He wasn't worth  
 anything,<sub>1-3</sub> as<sub>4</sub> he was bad.<sub>5-6</sub> 130. He wasn't<sub>1</sub> like<sub>2-3</sub> the people now.<sub>4</sub>  
 131. That's right, so.<sub>1-2</sub> 132. He was caught up with<sub>1-3</sub> they say,<sub>4</sub> when<sub>5</sub>  
 he was caught up with,<sub>6-8</sub> after a long time<sub>9-11</sub> they say.<sub>12</sub> 133. So<sub>1</sub> he  
 thought to himself,<sub>2-3</sub> "All right,<sub>4</sub> I'll show<sub>5</sub> myself<sub>6</sub> to them,"<sub>7</sub> he said.<sub>8</sub>  
 134. He found<sub>1</sub> another idea.<sub>2-3</sub> 135. So he arrived then,<sub>1-2</sub> they say.<sub>3</sub>  
 136. They met up with<sub>1-2</sub> each other.<sub>3</sub> 137. Already<sub>1</sub> they had settled down<sub>2</sub>  
 the mule-drivers<sub>3-4</sub> they say,<sub>5</sub> under<sub>6</sub> a<sub>7</sub> big<sub>8</sub> tree,<sub>9-10</sub> when<sub>11</sub> he  
 arrived<sub>12</sub> they say.<sub>13</sub> 138. "Are<sub>1-2</sub> you going to sleep<sub>3</sub>...?" he said<sub>6</sub> the  
 same thing<sub>4-5</sub> they say,<sub>7</sub> "Are<sub>8-9</sub> you going to sleep<sub>10</sub> here?"<sub>11</sub> he said.<sub>12</sub>  
 139. "That's right"<sub>1</sub> they said,<sub>2</sub> they say.<sub>3</sub> 140. "Ah,<sub>1</sub> Father,<sub>2</sub> Father,<sub>3</sub>  
 that's<sub>4-6</sub> that character!"<sub>7-8</sub> they said.<sub>9</sub> 141. "It is."<sub>1</sub> 142. "It is."<sub>1</sub>

junt.<sub>3</sub> 144. qui',<sub>1</sub> i'tz,<sub>2</sub> stzun<sub>3</sub> chij.<sub>4</sub> 145. i'tz.<sub>1</sub> 146. aj,<sub>1</sub> kale'.<sub>2</sub>  
 147. cwe'n<sub>1</sub> tzun<sub>2</sub> k'ak'<sub>3</sub> tetz<sub>4</sub> Lu'<sub>5</sub> chij.<sub>6</sub> 148. toque'n<sub>1</sub> Lu'-tz<sub>2</sub> tan<sub>3</sub>  
 tx'ujte'n.<sub>4</sub> 149. wane'n<sub>1</sub> tetz<sub>2</sub> Lu'-tz.<sub>3</sub> 150. xa'k<sub>1</sub> tzaj<sub>2</sub> Lu'<sub>3</sub> scye'j.<sub>4</sub>  
 151. jalchan<sub>1</sub> pe'<sub>2</sub> ek<sub>3</sub> chicy'<sub>4</sub> cyeru',<sub>5</sub> stzun<sub>6</sub> chij.<sub>7</sub> 152. jalchan,<sub>1</sub>  
 stzun<sub>2</sub> chij.<sub>3</sub> 153. aj,<sub>1</sub> ba'n<sub>2</sub> bin<sub>3</sub> cu.<sub>4</sub> 154. poro<sub>1</sub> sken<sub>2</sub> cu'<sub>3</sub>  
 chic'u'l.<sub>4</sub> 155. aj,<sub>1</sub> kacuk,<sub>2</sub> stzun<sub>3</sub> Lu'<sub>4</sub> chij.<sub>5</sub> 156. kawitok.<sub>1</sub> 157. ja<sub>1</sub>  
 chinsact<sub>2</sub> wetz,<sub>3</sub> stzun<sub>4</sub> chij.<sub>5</sub> 158. cu,<sub>1</sub> kacuk,<sub>2</sub> kacuk,<sub>3</sub> stzun<sub>4</sub> chij.<sub>5</sub>  
 159. aj,<sub>1</sub> banwak<sub>2</sub> pront<sub>3</sub> te'j,<sub>4</sub> stzun<sub>5</sub> chij.<sub>6</sub> 160. kale'.<sub>1</sub>  
 161. toque'n<sub>1</sub> tzun<sub>2</sub> yoltz<sub>3</sub> te'j.<sub>4</sub> 162. kale'.<sub>1</sub> 163. yil<sub>1</sub> tza'jix<sub>2</sub> tan<sub>3</sub>  
 watl.<sub>4</sub> 164. at<sub>1</sub> jun<sub>2</sub> chin<sub>3</sub> a',<sub>4</sub> chumam<sub>5</sub> jun<sub>6</sub> chin<sub>7</sub> a'<sub>8</sub> chij,<sub>9</sub>  
 chumam.<sub>10</sub> 165. icy'nak<sub>1</sub> nin<sub>2</sub> lo'<sub>3</sub> swutz<sub>4</sub> yi<sub>5</sub> xucma'.<sub>6</sub> 166. cho'n<sub>1</sub>  
 nin<sub>2</sub> lo'<sub>3</sub> a'-atz<sub>4</sub> chl<sub>5</sub> tzinima'.<sub>6</sub> 167. poro<sub>1</sub> chumam<sub>2</sub> chij.<sub>3</sub> 168. chin<sub>1</sub>

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143. "No it isn't,"<sub>1</sub> said<sub>2</sub> another.<sub>3</sub> 144. "No,<sub>1</sub> it is,"<sub>2</sub> they said,<sub>3</sub> they say.<sub>4</sub> 145. "It is."<sub>1</sub> 146. "Ah, all right."<sub>1-2</sub> 147. Peter<sub>4-5</sub> laid<sub>1-2</sub> his fire,<sub>3</sub> they say.<sub>6</sub> 148. Peter<sub>2</sub> began<sub>1</sub> to get things ready.<sub>3-4</sub>  
 149. Peter<sub>2-3</sub> ate.<sub>1</sub> 150. Peter<sub>3</sub> went over<sub>1-2</sub> to them.<sub>4</sub> 151. "Will you<sub>2</sub> be leaving<sub>4-5</sub> early<sub>1</sub> tomorrow?"<sub>3</sub> he said,<sub>6</sub> they say.<sub>7</sub> 152. "Early,"<sub>1</sub> they said,<sub>2</sub> they say.<sub>3</sub> 153. "Ah,<sub>1</sub> that's fine then."<sub>2-4</sub> 154. But<sub>1</sub> they had already decided<sub>2-4</sub> (what they would do). 155. "Ah,<sub>1</sub> let's lie down,"<sub>2</sub> said<sub>3</sub> Peter,<sub>4</sub> they say.<sub>5</sub> 156. "Let's go to sleep."<sub>1</sub> 157. "I'm tired out<sub>1-2</sub> myself,"<sub>3</sub> he said<sub>4</sub> they say.<sub>5</sub> 158. "Fine,<sub>1</sub> let's lie down,<sub>2</sub> let's lie down,"<sub>3</sub> they said,<sub>4</sub> they say.<sub>5</sub> 159. "Ah,<sub>1</sub> get yourselves<sub>2</sub> ready<sub>3</sub> for him,"<sub>4</sub> they said,<sub>5</sub> they say.<sub>6</sub> 160. "Okay."<sub>1</sub> 161. Then<sub>2</sub> began<sub>1</sub> the discussion<sub>3</sub> about it.<sub>4</sub> 162. "Okay."<sub>1</sub> 163. When<sub>1</sub> he is sound asleep."<sub>2-4</sub> 164. There was<sub>1</sub> a<sub>2</sub> large<sub>3</sub> body of water,<sub>4</sub> a very large body of water,<sub>5-8</sub> they say,<sub>9</sub> large.<sub>10</sub> 165. Perhaps<sub>3</sub> even larger<sub>1-2</sub> than<sub>4</sub> Dry River.<sub>5-6</sub> 166. Perhaps<sub>3</sub> that water<sub>4</sub> was about<sub>1-2</sub> like<sub>5</sub> Black River.<sub>6</sub> 167. But<sub>1</sub>

wutz<sub>2</sub> cu'nak<sub>3</sub> nin.<sub>4</sub> 169. chumam<sub>1</sub> chij.<sub>2</sub> 170. ej, kale'<sub>1</sub> bin<sub>2</sub> cu,<sub>3</sub>  
 stzun<sub>4</sub> chij.<sub>5</sub> 171. ej, ma,<sub>1</sub> como<sub>2</sub> ba'n<sub>3</sub> Lu',<sub>4</sub> na<sub>5</sub> tetz<sub>6</sub> nin<sub>7</sub> bin<sub>8</sub>  
 bayba'n.<sub>9</sub> 172. tetz<sub>1</sub> nin<sub>2</sub> wutz.<sub>3</sub> 173. nk'etz<sub>1</sub> nitxajil<sub>2</sub> dios.<sub>3</sub>  
 174. nk'etz<sub>1</sub> cristian.<sub>2</sub> 175. solo<sub>1</sub> nin<sub>2</sub> xuk'il<sub>3</sub> at<sub>4</sub> tc'u'l.<sub>5</sub> 176. solo<sub>1</sub>  
 nin<sub>2</sub>. . . . 177. mbi<sub>1</sub> nin<sub>2</sub> tetz<sub>3</sub> na<sub>4</sub> icy'<sub>5</sub> tc'u'l,<sub>6</sub> tetz<sub>7</sub> nin.<sub>8</sub> 178. ej  
 tonses,<sub>1</sub> ma<sub>2</sub> yi<sub>3</sub> toque'n<sub>4</sub> nin<sub>5</sub> tetz<sub>6</sub> ak'bal<sub>7</sub> chij,<sub>8</sub> paxil<sub>9</sub> tib<sub>10</sub>  
 ak'bal,<sub>11</sub> e'chk<sub>12</sub> a<sub>13</sub> la<sub>14</sub> un,<sub>15</sub> e'chk<sub>16</sub> nicy'ak'bal<sub>17</sub> pe',<sub>18</sub> yi<sub>19</sub>  
 cyaje'n<sub>20</sub> samp<sub>21</sub> cyetz<sub>22</sub> jarier,<sub>23</sub> chij,<sub>24</sub> cyaje'n<sub>25</sub> samp<sub>26</sub> tan<sub>27</sub>  
 watl.<sub>28</sub> 179. qui't<sub>1</sub> nin<sub>2</sub> tz'icy'<sub>3</sub> scyetz<sub>4</sub> chij.<sub>5</sub> 180. ej, bene'n<sub>1</sub> tzun<sub>2</sub>  
 Lu'<sub>3</sub> chij,<sub>4</sub> tak'un<sub>5</sub> ticy'le'n,<sub>6</sub> na<sub>7</sub> qui't<sub>8</sub> tz'icy'<sub>9</sub> scyetz<sub>10</sub> chij,<sub>11</sub>  
 como<sub>12</sub> bayba'n<sub>13</sub> nin<sub>14</sub> bin,<sub>15</sub> ticy'e'n<sub>16</sub> pe'<sub>17</sub> xchitol<sub>18</sub> yi<sub>19</sub>  
 xtx'otx'il<sub>20</sub> alma'<sub>21</sub> squibaj.<sub>22</sub> 181. qui't<sub>1</sub> nin<sub>2</sub> tz'icy'<sub>3</sub> tetz<sub>4</sub> cye'tz<sub>5</sub>  
 chij.<sub>6</sub> 182. eso<sub>1</sub> es.<sub>2</sub> 183. baj<sub>1</sub> xchuquil<sub>2</sub> Lu'<sub>3</sub> chij.<sub>4</sub> 184. mbi<sub>1</sub> nin<sub>2</sub>

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it was large,<sub>2</sub> they say.<sub>3</sub> 168. Really<sub>1,4</sub> downhill.<sub>2-3</sub> 169. Large,<sub>1</sub> they  
 say.<sub>2</sub> 170. So, 'okay<sub>1,3</sub> then,"<sub>2</sub> they said,<sub>4</sub> they say.<sub>5</sub> 171. So, but,<sub>1</sub> as  
 for<sub>2-3</sub> Peter,<sub>4</sub> well,<sub>5,8</sub> he was of the devil.<sub>6,7,9</sub> 172. He was of the  
 mountain.<sub>1-3</sub> 173. He wasn't<sub>1</sub> a child<sub>2</sub> of God.<sub>3</sub> 174. He wasn't<sub>1</sub> baptized.<sub>2</sub>  
 175. Only<sub>1-2</sub> bad ideas<sub>3</sub> there were<sub>4</sub> inside him.<sub>5</sub> 176. Only...<sub>1-2</sub>  
 177. Whatever<sub>1-3</sub> he thinks<sub>4-5</sub> to himself,<sub>6</sub> that's how he is.<sub>7-8</sub> 178. So  
 then,<sub>1</sub> when<sub>2-3</sub> it began<sub>4-5</sub> to be night<sub>6-7</sub> they say,<sub>8</sub> the middle of<sub>9-10</sub> the  
 night,<sub>11</sub> about<sub>12</sub> one o'clock,<sub>13-15</sub> about<sub>16</sub> midnight,<sub>17</sub> perhaps,<sub>18</sub> when<sub>19</sub>  
 they were knocked out<sub>20-21</sub> the mule-drivers,<sub>22-23</sub> they say,<sub>24</sub> they were  
 knocked out<sub>25-26</sub> by<sub>27</sub> sleep.<sub>28</sub> 179. Nothing<sub>1-2</sub> they were aware of,<sub>3-4</sub>  
 they say.<sub>5</sub> 180. Then<sub>2</sub> Pedro<sub>3</sub> went<sub>1</sub> they say,<sub>4</sub> in order<sub>5</sub> to bring,<sub>6</sub>  
 since<sub>7</sub> nothing<sub>8</sub> they were aware of<sub>9-10</sub> they say,<sub>11</sub> since<sub>12</sub> he was a real  
 devil,<sub>13-15</sub> he passed over<sub>16-17</sub> sprinkling<sub>18</sub> the<sub>19</sub> dust<sub>20</sub> of dead souls<sub>21</sub>  
 over them.<sub>22</sub> 181. Absolutely nothing<sub>1-2</sub> they were aware of<sub>3-5</sub> they say.<sub>6</sub>  
 182. That's right.<sub>1-2</sub> 183. Peter<sub>3</sub> stirred up everything,<sub>1-2</sub> they say.<sub>4</sub>

quitane'n.<sub>3</sub> 185. qui'.<sub>1</sub> 186. bene'n<sub>1</sub> tzun<sub>2</sub> Lu'<sub>3</sub> chij<sub>4</sub> tan<sub>5</sub> xtxuk'e'n<sub>6</sub>  
 xe'n<sub>7</sub> cunin,<sub>8</sub> tal<sub>9</sub> chisup<sub>10</sub> yi<sub>11</sub> chiwa',<sub>12</sub> nin<sub>13</sub> chixlo'x,<sub>14</sub> chitzkom,<sub>15</sub>  
 cyakil,<sub>16</sub> chixlo'x,<sub>17</sub> nin<sub>18</sub> riatil<sub>19</sub> yi<sub>20</sub> chichej.<sub>21</sub> 187. como<sub>1</sub> tir<sub>2</sub>  
 cu'n<sub>3</sub> bin<sub>4</sub> tetz<sub>5</sub> chej<sub>6</sub> tzakpi'n<sub>7</sub> che'<sub>8</sub> tetz<sub>9</sub> chej,<sub>10</sub> potre'r,<sub>11</sub> xo'l<sub>12</sub>  
 ch'im.<sub>13</sub> 188. eso<sub>1</sub> es,<sub>2</sub> ej. 189. saje'n<sub>1</sub> tzun<sub>2</sub> xchamol<sub>3</sub> Lu'<sub>4</sub> yi<sub>5</sub>  
 be'ch<sub>6</sub> cyetz.<sub>7</sub> 190. quib<sub>1</sub> nin<sub>2</sub> tane'n<sub>3</sub> Lu'<sub>4</sub> chij.<sub>5</sub> 191. quib<sub>1</sub> nin<sub>2</sub>  
 tane'n<sub>3</sub> Lu'.<sub>4</sub> 192. cwe'n<sub>1</sub> tzun<sub>2</sub> nucu'tz.<sub>3</sub> 193. i<sub>1</sub> nin<sub>2</sub> ban<sub>3</sub> Lu'-a's<sub>4</sub>  
 chij.<sub>5</sub> 194. i<sub>1</sub> nin<sub>2</sub> ban<sub>3</sub> Lu'-a's,<sub>4</sub> ej. 195. i<sub>1</sub> nin<sub>2</sub> ban<sub>3</sub> tetz<sub>4</sub>  
 Lu'-a's.<sub>5</sub> 196. eso<sub>1</sub> es.<sub>2</sub> 197. i<sub>1</sub> nin<sub>2</sub> bana's.<sub>3</sub> 198. toque'n<sub>1</sub> quen<sub>2</sub>  
 tal<sub>3</sub> twi'<sub>4</sub> Lu'<sub>5</sub> xla<sub>6</sub> chij,<sub>7</sub> cyakil.<sub>8</sub> 199. ej, ma<sub>1</sub> nucxe'n<sub>2</sub> jalu'<sub>3</sub>  
 chij,<sub>4</sub> nin<sub>5</sub> tzun<sub>6</sub> icy'<sub>7</sub> tetz<sub>8</sub> Lu'-tz<sub>9</sub> jalaj<sub>10</sub> icy'en<sub>11</sub> a'.<sub>12</sub> 200. ej,  
 jalena'tz<sub>1</sub> tzun<sub>2</sub> chinachone'n<sub>3</sub> cyeri-a'tz<sub>4</sub> yi<sub>5</sub> sken<sub>6</sub> icy'opon<sub>7</sub> tetz<sub>8</sub>  
 Lu'<sub>9</sub> jalaj<sub>10</sub> icy'en<sub>11</sub> chin<sub>12</sub> a'<sub>13</sub> chumam,<sub>14</sub> ej. 201. ma<sub>1</sub>

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184. How they were!<sub>1-3</sub> 185. No.<sub>1</sub> 186. Then<sub>2</sub> Peter<sub>3</sub> went<sub>1</sub> they say,<sub>4</sub>  
 to examine<sub>5-6</sub> how everything was,<sub>7-8</sub> their tamales<sub>9-10</sub> their food,<sub>11-12</sub>  
 and<sub>13</sub> their serviettes,<sub>14</sub> their big tamales,<sub>15</sub> everything,<sub>16</sub> their  
 serviettes,<sub>17</sub> and<sub>18</sub> the ropes<sub>19</sub> of their horses.<sub>20-21</sub> 187. Since<sub>1</sub> all<sub>2-4</sub>  
 of the horses<sub>5-6</sub> they<sub>8</sub> were loose<sub>7</sub> the horses,<sub>9-10</sub> in the pasture,<sub>11</sub> in  
 the grass.<sub>12-13</sub> 188. That's right, so.<sub>1-2</sub> 189. Then<sub>2</sub> Peter<sub>4</sub> gathered  
 up<sub>1,3</sub> their belongings.<sub>5-7</sub> 190. Like Peter was<sub>1-4</sub> they say.<sub>5</sub> 191. Like  
 Peter was.<sub>1-4</sub> 192. He arranged it.<sub>1-3</sub> 193. That's what<sub>1-2</sub> Peter<sub>4</sub> did<sub>3</sub>  
 they say<sub>5</sub> (arranged something to look like him). 194. That's what<sub>1-2</sub>  
 Peter<sub>4</sub> did,<sub>3</sub> so. 195. That's what<sub>1-2</sub> Peter<sub>4-5</sub> did.<sub>3</sub> 196. That's  
 right.<sub>1-2</sub> 197. That's what<sub>1-2</sub> he did.<sub>3</sub> 198. Peter's<sub>5</sub> little hat<sub>3-4</sub> was  
 put<sub>1-2</sub> alongside,<sub>6</sub> they say,<sub>7</sub> everything.<sub>8</sub> 199. So, when<sub>1</sub> it was all  
 arranged<sub>2-3</sub> they say,<sub>4</sub> then<sub>5-6</sub> Peter<sub>8-9</sub> crossed over<sub>7</sub> to the other  
 side<sub>10-11</sub> of the water.<sub>12</sub> 200. That's when<sub>1</sub> then<sub>2</sub> they came to<sub>3</sub> those  
 ones<sub>4</sub> when<sub>5</sub> Peter<sub>8-9</sub> had already<sub>6</sub> arrived<sub>7</sub> on the other side<sub>10-11</sub> of the

chinachone'n:<sub>2</sub> yaj,<sub>3</sub> chij,<sub>4</sub> or<sub>5</sub> tzije'n.<sub>6</sub> 202. or<sub>1</sub> tzije'n.<sub>2</sub> 203. tz'ul<sub>1</sub>  
 skil.<sub>2</sub> 204. cyoque'n<sub>1</sub> tzuntz<sub>2</sub> chij.<sub>3</sub> 205. qui'c<sub>1</sub> cxjilon.<sub>2</sub> 206. qui'c<sub>1</sub>  
 cxjilon,<sub>2</sub> stzun<sub>3</sub> chij.<sub>4</sub> 207. qui'c<sub>1</sub> cxjilon.<sub>2</sub> 208. ej, je'n<sub>1</sub> tzun<sub>2</sub>  
 chipaloltz<sub>3</sub> chij.<sub>4</sub> 209. bene'n<sub>1</sub> tzun<sub>2</sub> quicy'altz<sub>3</sub> chij.<sub>4</sub> 210. poro<sub>1</sub>  
 cyakil<sub>2</sub> sub,<sub>3</sub> cyakil,<sub>4</sub> cyakil<sub>5</sub> e'chk<sub>6</sub> chitwi',<sub>7</sub> mbi<sub>8</sub> cunin<sub>9</sub> cy'a'n<sub>10</sub>  
 cya'n,<sub>11</sub> riatil<sub>12</sub> chej,<sub>13</sub> cyakil,<sub>14</sub> i<sub>15</sub> cunin<sub>16</sub> te'tz<sub>17</sub> bene'n<sub>18</sub> tzun<sub>19</sub>  
 chitrimpultz<sub>20</sub> wi<sub>21</sub> a'<sub>22</sub> chij,<sub>23</sub> jalen<sub>24</sub> tzi'n.<sub>25</sub> 211. itzun<sub>1</sub> ben<sub>2</sub>  
 cyaloltz<sub>3</sub> tetz<sub>4</sub> Lu'<sub>5</sub> chij:<sub>6</sub> adios<sub>7</sub> Pegro<sub>8</sub> stzun<sub>9</sub> chij.<sub>10</sub> 212. adios<sub>1</sub>  
 riat<sub>2</sub> con<sub>3</sub> todo<sub>4</sub> y<sub>5</sub> tamal,<sub>6</sub> stzun<sub>7</sub> chij.<sub>8</sub> 213. eso<sub>1</sub> es.<sub>2</sub> 214. eso<sub>1</sub>  
 es.<sub>2</sub> 215. adios.<sub>1</sub> 216. adios<sub>1</sub> riat<sub>2</sub> con<sub>3</sub> todo<sub>4</sub> y<sub>5</sub> tamal,<sub>6</sub> stzun<sub>7</sub>  
 Lu'<sub>8</sub> ban<sub>9</sub> tzaj<sub>10</sub> le<sub>11</sub> jalaj<sub>12</sub> icy'en<sub>13</sub> tzi'n.<sub>14</sub> 217. na<sub>1</sub> nk'etz<sub>2</sub> Lu'<sub>3</sub>  
 teratz<sub>4</sub> chij.<sub>5</sub> 218. i<sub>1</sub> cu'n,<sub>2</sub> i<sub>3</sub> cu'n<sub>4</sub> be'ch<sub>5</sub> cyetz,<sub>6</sub> chiwa',<sub>7</sub> cyakil,<sub>8</sub>

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great big water.<sub>12-14</sub> 201. When<sub>1</sub> they came to,<sub>2</sub> 'Men'<sub>3</sub> they said,<sub>4</sub>  
 'hurry and get up.<sub>5-6</sub> 202. Hurry and get up.<sub>1-2</sub> 203. Daylight<sub>2</sub> is com-  
 ing.<sub>1</sub> 204. Then<sub>2</sub> they began<sub>1</sub> they say.<sub>3</sub> 205. 'Don't talk.<sub>1-2</sub> 206. Don't  
 talk,<sub>1-2</sub> they said,<sub>3</sub> they say.<sub>4</sub> 207. 'Don't talk.'<sub>1-2</sub> 208. So, then<sub>2</sub> they  
 picked him up,<sub>1,3</sub> they say.<sub>4</sub> 209. They carried him away<sub>1-3</sub> they say.<sub>4</sub>  
 210. But<sub>1</sub> it was all<sub>2</sub> their tamales,<sub>3</sub> everything,<sub>4</sub> all<sub>5</sub> of their hats,<sub>6-7</sub>  
 everything<sub>8-9</sub> they had been carrying,<sub>10-11</sub> their horses'<sub>13</sub> ropes,<sub>12</sub> every-  
 thing,<sub>14</sub> all of this was what<sub>15-17</sub> they threw<sub>18-20</sub> into the water<sub>21-22</sub> they  
 say,<sub>23</sub> away out.<sub>24-25</sub> 211. Then<sub>1</sub> they said<sub>2-3</sub> to Peter,<sub>4-5</sub> they say,<sub>6</sub>  
 'Goodbye<sub>7</sub> Peter,'<sub>8</sub> they said,<sub>9</sub> they say.<sub>10</sub> 212. 'Goodbye<sub>1</sub> ropes<sub>2</sub> with<sub>3</sub>  
 everything<sub>4</sub> and<sub>5</sub> tamales!'<sub>6</sub> he said<sub>7</sub> they say.<sub>8</sub> 213. That's right.<sub>1-2</sub>  
 214. That's right.<sub>1-2</sub> 215. 'Goodbye!'<sub>1</sub> 216. 'Goodbye<sub>1</sub> ropes<sub>2</sub> with<sub>3</sub>  
 everything<sub>4</sub> and<sub>5</sub> the tamales!'<sub>6</sub> said<sub>7,9,10</sub> Peter<sub>8</sub> from<sub>11</sub> away over<sub>14</sub>  
 on the other side.<sub>12-13</sub> 217. For<sub>1</sub> that<sub>4</sub> wasn't<sub>2</sub> Peter<sub>3</sub> (that they threw  
 into the water), they say.<sub>5</sub> 218. It was all,<sub>1-2</sub> it was all<sub>3-4</sub> their belong-  
 ings,<sub>5-6</sub> their food,<sub>7</sub> everything,<sub>8</sub> their tamales,<sub>9-10</sub> all of it<sub>11-12</sub> was

tzkom,<sub>9</sub> chitzkom,<sub>10</sub> tir<sub>11</sub> cunin<sub>12</sub> bene'n<sub>13</sub> tan<sub>14</sub> a',<sub>15</sub> chumam.<sub>16</sub>  
 219. ej, cha's<sub>1</sub> tzun<sub>2</sub> tele'n<sub>3</sub> chitxumtz<sub>4</sub> tetz<sub>5</sub> chij.<sub>6</sub> 220. nk'etz<sub>1</sub>  
 Lu'-k<sub>2</sub> lo'on,<sub>3</sub> no.<sub>4</sub> 221. e'<sub>1</sub> nin<sub>2</sub> cyetz<sub>3</sub> na<sub>4</sub> chilo'on.<sub>5</sub> 222. e'<sub>1</sub>  
 nin<sub>2</sub> cyetz.<sub>3</sub> 223. e'<sub>1</sub> nin<sub>2</sub> cyetz,<sub>3</sub> na<sub>4</sub> mbi<sub>5</sub> cunin,<sub>6</sub> na<sub>7</sub> bayba'n,<sub>8</sub>  
 mal<sub>9</sub> wunak,<sub>10</sub> aj-cun.<sub>11</sub> 224. cho'n<sub>1</sub> chi<sub>2</sub> quitane'n<sub>3</sub> wunake'j<sub>4</sub> tu<sub>5</sub>  
 chipom,<sub>6</sub> tu<sub>7</sub> mbi<sub>8</sub> cunin<sub>9</sub> na<sub>10</sub> chitzan<sub>11</sub> tan<sub>12</sub> jale'n.<sub>13</sub>

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carried away<sub>13</sub> by<sub>14</sub> the water,<sub>15</sub> so large.<sub>16</sub> 219. That was when<sub>1-2</sub> they  
 realized<sub>3-4</sub> it<sub>5</sub> they say.<sub>6</sub> 220. It wasn't<sub>1</sub> Peter<sub>2</sub> who was fooled,<sub>3</sub> no.<sub>4</sub>  
 221. They<sub>1</sub> themselves<sub>2-3</sub> were fooled.<sub>4-5</sub> 222. They<sub>1</sub> themselves.<sub>2-3</sub>  
 223. They<sub>1</sub> themselves,<sub>2-3</sub> because<sub>4</sub> whatever,<sub>5-6</sub> since<sub>7</sub> he was a devil,<sub>8</sub>  
 a bad<sub>9</sub> person,<sub>10</sub> a witch.<sub>11</sub> 224. In the same way<sub>1-2</sub> they are<sub>3</sub> these  
 people<sub>4</sub> with<sub>5</sub> their incense,<sub>6</sub> with<sub>7</sub> whatever<sub>8-9</sub> they are finding.<sub>10-13</sub>



## THE MAN AND THE BUZZARD

1. at<sub>1</sub> jun<sub>2</sub> xtxolbil<sub>3</sub> cyakil<sub>4</sub> wunak<sub>5</sub> na<sub>6</sub> a'lon<sub>7</sub> tetz<sub>8</sub> wi<sub>9</sub> munt.<sub>10</sub>  
 2. i'tz<sub>1</sub> stziblal<sub>2</sub> jun<sub>3</sub> yaj<sub>4</sub> cy'aj.<sub>5</sub> 3. Wet<sub>1</sub> bi'<sub>2</sub> yaj.<sub>3</sub> ma<sub>4</sub> xna'n<sub>5</sub>  
 Si'c<sub>6</sub> bi'.<sub>7</sub> 4. at<sub>1</sub> tzun<sub>2</sub> jalaj<sub>3</sub> chico'n<sub>4</sub> yaj<sub>5</sub> tu<sub>6</sub> xna'n.<sub>7</sub> 5. jun<sub>1</sub>  
 cient<sub>2</sub> cy'ajaj<sub>3</sub> co'n<sub>4</sub> yaj.<sub>5</sub> 6. nin<sub>1</sub> tzun<sub>2</sub> na<sub>3</sub> ben<sub>4</sub> yajtz<sub>5</sub> tan<sub>6</sub> ak'un.<sub>7</sub>  
 7. nsken<sub>1</sub> el<sub>2</sub> o'<sub>3</sub> k'eja<sub>4</sub> ak'un<sub>5</sub> tan<sub>6</sub> yaj<sub>7</sub> yi<sub>8</sub> saje'n<sub>9</sub> cy'ajil<sub>10</sub> yaj.<sub>11</sub>  
 8. ticy'e'n<sub>1</sub> cu'n<sub>2</sub> tzun<sub>3</sub> jun<sub>4</sub> ku'stz.<sub>5</sub> 9. bene'n<sub>1</sub> tilol<sub>2</sub> yaj<sub>3</sub> nin<sub>4</sub> tzun<sub>5</sub>  
 tziwun<sub>6</sub> nin<sub>7</sub> yajtz<sub>8</sub> tetz<sub>9</sub> ku's.<sub>10</sub> 10. ba'n<sub>1</sub> awetz<sub>2</sub> cu's.<sub>3</sub> 11. qui'c<sub>1</sub>  
 nin<sub>2</sub> q'uixc'uj<sub>3</sub> na<sub>4</sub> c'xwane't.<sub>5</sub> chij<sub>6</sub> yaj<sub>7</sub> ban<sub>8</sub> nintz<sub>9</sub> tetz<sub>10</sub> ku's.<sub>11</sub>  
 12. nin<sub>1</sub> tzun<sub>2</sub> pakxij<sub>3</sub> ku's.<sub>4</sub> 13. tule'n<sub>1</sub> tzun<sub>2</sub> ku'stz<sub>3</sub> te<sub>4</sub> yaj.<sub>5</sub>  
 14. nin<sub>1</sub> tzun<sub>2</sub> e'<sub>3</sub> jilon<sub>4</sub> yajtz<sub>5</sub> tu<sub>6</sub> ku's.<sub>7</sub> 15. mbi<sub>1</sub> tzun<sub>2</sub> na<sub>3</sub> awal.<sub>4</sub>  
 chij<sub>5</sub> ku's<sub>6</sub> tetz<sub>7</sub> yaj.<sub>8</sub> 16. ba'n<sub>1</sub> teru'.<sub>2</sub> qui'c<sub>3</sub> nin<sub>4</sub> q'uixbel<sub>5</sub> na<sub>6</sub>  
 wane'tu'.<sub>7</sub> chij<sub>8</sub> yaj<sub>9</sub> tetz<sub>10</sub> ku's.<sub>11</sub> 17. ya'tz<sub>1</sub> pe'<sub>2</sub> na<sub>3</sub> icy'<sub>4</sub> tac'u'l.<sub>5</sub>

1. There is<sub>1</sub> a<sub>2</sub> story<sub>3</sub> all<sub>4</sub> the people<sub>5</sub> tell<sub>6-7</sub> it<sub>8</sub> in the world.<sub>9-10</sub>  
 2. It is<sub>1</sub> the news of<sub>2</sub> a<sub>3</sub> lazy<sub>5</sub> man.<sub>4</sub> 3. Albert<sub>1</sub> was the man's name,<sub>2-3</sub>  
 while<sub>4</sub> the woman<sub>5</sub> was named Frances.<sub>6-7</sub> 4. Now<sub>2</sub> there was<sub>1</sub> a piece<sub>3</sub>  
 their cornfield<sub>4</sub> the man<sub>5</sub> and<sub>6</sub> the woman.<sub>7</sub> 5. The man's<sub>5</sub> cornfield<sub>4</sub> was  
 one<sub>1</sub> hundred<sub>2</sub> cuerdas.<sub>3</sub> 6. Then<sub>1-2</sub> the man<sub>5</sub> went<sub>3-4</sub> to work.<sub>6-7</sub>  
 7. The man<sub>6-7</sub> had already<sub>1-2</sub> worked<sub>5</sub> for five days<sub>3-4</sub> when<sub>8</sub> he  
 began<sub>9, 11</sub> to feel lazy.<sub>10</sub> 8. Just then<sub>2-3</sub> a<sub>4</sub> buzzard<sub>5</sub> flew over.<sub>1</sub> 9. The  
 man<sub>3</sub> saw it<sub>1-2</sub> and<sub>4</sub> then<sub>5</sub> the man<sub>8</sub> called out<sub>6-7</sub> to the buzzard.<sub>9-10</sub>  
 10. "You're lucky,<sub>1-2</sub> buzzard!<sub>3</sub> 11. There is no<sub>1-2</sub> difficulty<sub>3</sub> for you to  
 eat,"<sub>4-5</sub> said<sub>6, 8, 9</sub> the man<sub>7</sub> to the buzzard.<sub>10-11</sub> 12. And<sub>1</sub> then<sub>2</sub> the  
 buzzard<sub>4</sub> came back.<sub>3</sub> 13. He came<sub>1-2</sub> the buzzard<sub>3</sub> to<sub>4</sub> the man.<sub>5</sub>  
 14. And<sub>1-2</sub> they talked<sub>3-4</sub> the man<sub>5</sub> with<sub>6</sub> the buzzard.<sub>7</sub> 15. "What<sub>1-2</sub>  
 did you say?"<sub>3-4</sub> said<sub>5</sub> the buzzard<sub>6</sub> to<sub>7</sub> the man.<sub>8</sub> 16. "You're lucky,<sub>1-2</sub>  
 there is no<sub>3-4</sub> difficulty<sub>5</sub> for you to eat,"<sub>6-7</sub> said<sub>8</sub> the man<sub>9</sub> to<sub>10</sub> the

chij<sub>6</sub> ku's<sub>7</sub> tetz<sub>8</sub> yaj.<sub>9</sub> 18. cun<sub>1</sub> pil<sub>2</sub> bin<sub>3</sub> yi<sub>4</sub> wetz<sub>5</sub> yi<sub>6</sub> na<sub>7</sub> no'jkel<sub>8</sub>  
 te'j.<sub>9</sub> chij<sub>10</sub> ku's.<sub>11</sub> 19. tak'<sub>1</sub> tzaj<sub>2</sub> binu'<sub>3</sub> yi<sub>4</sub> c'xe'yu',<sub>5</sub> chij<sub>6</sub> yaj.<sub>7</sub>  
 20. ba'n<sub>1</sub> lwak'.<sub>2</sub> 21. ak'<sub>1</sub> cyen<sub>2</sub> awetz<sub>3</sub> swetz.<sub>4</sub> chij<sub>5</sub> ku's.<sub>6</sub> 22. cu,<sub>1</sub>  
 chij<sub>2</sub> yaj.<sub>3</sub> 23. nin<sub>1</sub> tzun<sub>2</sub> ben<sub>3</sub> tk'ol<sub>4</sub> yaj<sub>5</sub> yi<sub>6</sub> c'xe'lytz<sub>7</sub> tetz<sub>8</sub> ku's.<sub>9</sub>  
 24. ma<sub>1</sub> jalu',<sub>2</sub> wal<sub>3</sub> nin<sub>4</sub> tzawetz,<sub>5</sub> le<sub>6</sub> oxt<sub>7</sub> k'e'j<sub>8</sub> kach'iw<sub>9</sub> kib<sub>10</sub>  
 tzone'j,<sub>11</sub> chij<sub>12</sub> ku's.<sub>13</sub> 25. cu,<sub>1</sub> chij<sub>2</sub> yaj.<sub>3</sub> 26. nin<sub>1</sub> tzun<sub>2</sub> ben<sub>3</sub>  
 yajtz<sub>4</sub> tcyaj'.<sub>5</sub> 27. cyaje'n<sub>1</sub> cyen<sub>2</sub> tzun<sub>3</sub> tetz<sub>4</sub> ku'stz<sub>5</sub> tan<sub>6</sub> ak'un<sub>7</sub>  
 xo'l<sub>8</sub> co'n.<sub>9</sub> 28. tule'n<sub>1</sub> tzaj<sub>2</sub> tzun<sub>3</sub> xna'ntz<sub>4</sub> tu<sub>5</sub> wa'<sub>6</sub> tetz<sub>7</sub> ku's.<sub>8</sub>  
 29. toque'n<sub>1</sub> tzun<sub>2</sub> tetz<sub>3</sub> ku's<sub>4</sub> tan<sub>5</sub> wa'n.<sub>6</sub> 30. wi'nin<sub>1</sub> pe'ke'n<sub>2</sub> xna'n<sub>3</sub>  
 te<sub>4</sub> ku's<sub>5</sub> tan<sub>6</sub> sajach.<sub>7</sub> 31. cu'x'<sub>1</sub> cu'n<sub>2</sub> na<sub>3</sub> ja<sub>4</sub> chinsac'tij,<sub>5</sub> chij<sub>6</sub>  
 ku's.<sub>7</sub> 32. mbi<sub>1</sub> tzun<sub>2</sub> na<sub>3</sub> xew<sub>4</sub> tzawe'j,<sub>5</sub> chij<sub>6</sub> xna'n<sub>7</sub> tetz<sub>8</sub> ku's.<sub>9</sub>  
 33. i<sub>1</sub> lo'<sub>2</sub> ch'im,<sub>3</sub> chij<sub>4</sub> ku's.<sub>5</sub> 34. ba'n<sub>1</sub> tcu'n<sub>2</sub> cxtxajon,<sub>3</sub> chij<sub>4</sub>  
 xna'n.<sub>5</sub> 35. jalen<sub>1</sub> cu'n<sub>2</sub> bnix<sub>3</sub> kaco'n,<sub>4</sub> chij<sub>5</sub> ku's.<sub>6</sub> 36. nin<sub>1</sub> tzun<sub>2</sub>

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buzzard.<sub>11</sub> 17. "Is that what<sub>1-2</sub> you think?"<sub>3-5</sub> said<sub>6</sub> the buzzard<sub>7</sub> to<sub>8</sub> the  
 man.<sub>9</sub> 18. "Go and try<sub>1-3</sub> mine<sub>4-5</sub> that<sub>6</sub> I am busy<sub>7-8</sub> about,"<sub>9</sub> said<sub>10</sub>  
 the buzzard.<sub>11</sub> 19. "Then<sub>3</sub> give me<sub>1-2</sub> your jacket,"<sub>4-5</sub> said<sub>6</sub> the man.<sub>7</sub>  
 20. "Certainly I'll give it.<sub>1-2</sub> 21. Give<sub>1-2</sub> me<sub>4</sub> yours."<sub>3</sub> said<sub>5</sub> the buzzard.<sub>6</sub>  
 22. "Okay,"<sub>1</sub> said<sub>2</sub> the man.<sub>3</sub> 23. And<sub>1-2</sub> the man<sub>5</sub> gave<sub>3-4</sub> his jacket<sub>6-7</sub>  
 to the buzzard.<sub>8-9</sub> 24. "And now,<sub>1-2</sub> I say<sub>3-4</sub> to you,<sub>5</sub> in<sub>6</sub> three<sub>7</sub> days<sub>8</sub>  
 we will wait<sub>9</sub> for each other<sub>10</sub> here,"<sub>11</sub> said<sub>12</sub> the buzzard.<sub>13</sub> 25. "Okay,"<sub>1</sub>  
 said<sub>2</sub> the man.<sub>3</sub> 26. And<sub>1-2</sub> the man<sub>4</sub> went up into the sky.<sub>3,5</sub> 27. The  
 buzzard<sub>4-5</sub> stayed<sub>1</sub> behind<sub>2-3</sub> to work<sub>6-7</sub> in the cornfield.<sub>8-9</sub> 28. Then<sub>3</sub>  
 the woman<sub>4</sub> came<sub>1-2</sub> with<sub>5</sub> the food<sub>6</sub> for the buzzard.<sub>7-8</sub> 29. The  
 buzzard<sub>3-4</sub> began<sub>1-2</sub> to eat.<sub>5-6</sub> 30. The woman<sub>3</sub> really wanted<sub>1-2</sub> to make  
 love<sub>6-7</sub> with the buzzard.<sub>4-5</sub> 31. "Sit down,<sub>1-2</sub> I'm tired,"<sub>3-5</sub> said<sub>6</sub> the  
 buzzard.<sub>7</sub> 32. "What is it<sub>1-2</sub> that smells<sub>3-4</sub> about you?"<sub>5</sub> said<sub>6</sub> the  
 woman<sub>7</sub> to<sub>8</sub> the buzzard.<sub>9</sub> 33. "It is the grass<sub>1,3</sub> perhaps,"<sub>2</sub> said<sub>4</sub> the  
 buzzard.<sub>5</sub> 34. "You had better<sub>1-2</sub> wash,"<sub>3</sub> said<sub>4</sub> the woman.<sub>5</sub> 35. "Not



aj<sub>3</sub> xna'ntz<sub>4</sub> 37. ma<sub>1</sub> cwe'n<sub>2</sub> k'ej<sub>3</sub> nin<sub>4</sub> tzun<sub>5</sub> aj<sub>6</sub> tetz<sub>7</sub> ku'stz<sub>8</sub>  
 tlak'un<sub>9</sub> 38. ma<sub>1</sub> topone'n<sub>2</sub> ku's<sub>3</sub> te<sub>4</sub> xna'n<sub>5</sub> xe<sub>6</sub> ca'l<sub>7</sub> nin<sub>8</sub> tzun<sub>9</sub>  
 wan<sub>10</sub> junt<sub>11</sub> tir<sub>12</sub> tetz<sub>13</sub> ku's<sub>14</sub> te<sub>15</sub> chi'baj<sub>16</sub> tu<sub>17</sub> pam.<sub>18</sub> 39. itzun<sub>1</sub>  
 le<sub>2</sub> junt<sub>3</sub> k'ejtz<sub>4</sub> bene'nt<sub>5</sub> tetz<sub>6</sub> ku's<sub>7</sub> tan<sub>8</sub> ak'un.<sub>9</sub> 40. jun<sub>1</sub> ntzi'<sub>2</sub>  
 k'ej<sub>3</sub> ban<sub>4</sub> ku's<sub>5</sub> te<sub>6</sub> jun<sub>7</sub> cient<sub>8</sub> cy'ajaj<sub>9</sub> co'n.<sub>10</sub> 41. ma<sub>1</sub> le<sub>2</sub> toxen<sub>3</sub>  
 k'ej<sub>4</sub> tule'n<sub>5</sub> tzaj<sub>6</sub> tzun<sub>7</sub> tetz<sub>8</sub> yajtz<sub>9</sub> kale<sub>10</sub> att<sub>11</sub> chich'iwbil<sub>12</sub> quib.<sub>13</sub>  
 42. ja<sub>1</sub> pe'<sub>2</sub> c'xü'l,<sub>3</sub> chij<sub>4</sub> ku's<sub>5</sub> tetz<sub>6</sub> yaj.<sub>7</sub> 43. ja,<sub>1</sub> chij<sub>2</sub> yaj.<sub>3</sub>  
 44. nojnak<sub>1</sub> pe'<sub>2</sub> ac'u'l,<sub>3</sub> chij<sub>4</sub> ku's<sub>5</sub> tetz<sub>6</sub> yaj.<sub>7</sub> 45. qui'<sub>1</sub> nin.<sub>2</sub>  
 46. we'<sub>1</sub> nin<sub>2</sub> wetz,<sub>3</sub> chij<sub>4</sub> yaj.<sub>5</sub> 47. il<sub>1</sub> cu'n<sub>2</sub> tzuntz.<sub>3</sub> 48. chin<sub>1</sub>  
 cy'aj.<sub>2</sub> 49. c'xchij<sub>1</sub> lo'<sub>2</sub> awetz<sub>3</sub> ko<sub>4</sub> cyakil<sub>5</sub> nin<sub>6</sub> k'ej<sub>7</sub> na<sub>8</sub> intij<sub>9</sub>  
 chi'baj,<sub>10</sub> chij<sub>11</sub> ku's<sub>12</sub> tetz<sub>13</sub> yaj.<sub>14</sub> 50. ma<sub>1</sub> awetz<sub>2</sub> xe<sub>3</sub> aca'l,<sub>4</sub>  
 mbi<sub>5</sub> nin<sub>6</sub> yab<sub>7</sub> chibi'n<sub>8</sub> yi<sub>9</sub> ox<sub>10</sub> k'ej<sub>11</sub> yi<sub>12</sub> nc'xa'katz<sub>12</sub> tan<sub>13</sub>  
 pi'aji'n.<sub>14</sub> 51. chi'baj<sub>1</sub> cu'n<sub>2</sub> na<sub>3</sub> imban,<sub>4</sub> chij<sub>5</sub> ku's<sub>6</sub> tetz<sub>7</sub> yaj.<sub>8</sub>

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until<sub>1-2</sub> I finish<sub>3</sub> our cornfield,<sub>4</sub> said<sub>5</sub> the buzzard.<sub>6</sub> 36. Then<sub>1-2</sub> the  
 woman<sub>4</sub> went away.<sub>3</sub> 37. At sundown<sub>1-3</sub> the buzzard<sub>7-8</sub> went home<sub>4-6</sub>  
 from work.<sub>9</sub> 38. When<sub>1</sub> he arrived<sub>2</sub> where the woman was<sub>4-5</sub> in<sub>6</sub> the  
 house<sub>7</sub> then<sub>8-9</sub> he ate<sub>10</sub> again<sub>11-12</sub> the buzzard<sub>3,13,14</sub> meat<sub>15-16</sub> and  
 bread.<sub>18</sub> 39. The next<sub>1-3</sub> day,<sub>4</sub> the buzzard<sub>6-7</sub> went<sub>5</sub> to work<sub>8-9</sub> again.<sub>5</sub>  
 40. The buzzard<sub>5</sub> only<sub>2</sub> took<sub>4</sub> one<sub>1</sub> day<sub>3</sub> to finish<sub>4</sub> the hundred cuerdas<sub>6-9</sub>  
 of cornfield.<sub>10</sub> 41. On the third<sub>1-3</sub> day<sub>4</sub> the man<sub>8-9</sub> came<sub>5-7</sub> to where<sub>10-11</sub>  
 they were to wait<sub>12</sub> for each other.<sub>13</sub> 42. "Have<sub>1-2</sub> you come?"<sub>3</sub> said<sub>4</sub> the  
 buzzard<sub>5</sub> to<sub>6</sub> the man.<sub>7</sub> 43. "Yes,"<sub>1</sub> said<sub>2</sub> the man.<sub>3</sub> 44. "Is<sub>2</sub> your  
 stomach<sub>3</sub> full?"<sub>1</sub> said<sub>4</sub> the buzzard<sub>5</sub> to<sub>6</sub> the man.<sub>7</sub> 45. "Not at all.<sub>1-2</sub>  
 46. I'm<sub>3</sub> very hungry,"<sub>2-3</sub> said<sub>4</sub> the man.<sub>5</sub> 47. "See there<sub>1-2</sub> then.<sub>3</sub>  
 48. You lazy thing.<sub>1-2</sub> 49. Maybe<sub>2</sub> you said<sub>1,3</sub> that every<sub>4-6</sub> day<sub>7</sub> I eat<sub>8-9</sub>  
 meat,"<sub>10</sub> said<sub>11</sub> the buzzard<sub>12</sub> to<sub>13</sub> the man.<sub>14</sub> 50. "But<sub>1</sub> yours<sub>2</sub> in<sub>3</sub> your  
 house,<sub>4</sub> there was no lack of<sub>5-7</sub> meat to eat<sub>8</sub> the<sub>9</sub> three<sub>10</sub> days<sub>11</sub> that<sub>12</sub>  
 you were away<sub>13</sub> traveling.<sub>14-15</sub> 51. I ate<sub>3-4</sub> only meat,"<sub>1-2</sub> said<sub>5</sub> the

52. xmay<sub>1</sub> nin<sub>2</sub> awak'un<sub>3</sub> jalu',<sub>4</sub> chij<sub>5</sub> ku's<sub>6</sub> tetz<sub>7</sub> yaj.<sub>8</sub> 53. qui<sub>1</sub>  
 c'x'bisun.<sub>2</sub> 54. ja<sub>1</sub> bnix<sub>2</sub> cyen<sub>3</sub> aco'n<sub>4</sub> wa'n.<sub>5</sub> 55. chin<sub>1</sub> cy'aj,<sub>2</sub> chij<sub>3</sub>  
 ku's.<sub>4</sub> 56. ma<sub>1</sub> jalu'<sub>2</sub> nchimben<sub>3</sub> wetz.<sub>4</sub> 57. awalch<sub>1</sub> tetz<sub>2</sub> awuxkel<sub>3</sub>  
 mbi<sub>4</sub> nkaban,<sub>5</sub> chij<sub>6</sub> ku's<sub>7</sub> tetz<sub>8</sub> yaj.<sub>9</sub> 58. bene'n<sub>1</sub> tzun<sub>2</sub> tetz<sub>3</sub> ku's'tz<sub>4</sub>  
 tcyaj'.<sub>5</sub> 59. cye<sub>1</sub> nin<sub>2</sub> bene'n<sub>3</sub> tetz<sub>4</sub> ku's<sub>5</sub> te<sub>6</sub> jun<sub>7</sub> chum<sub>8</sub> balaj<sub>9</sub>  
 chi'bjaj'.<sub>10</sub> 60. lastum,<sub>1</sub> qui<sub>2</sub> nin<sub>3</sub> njal<sub>4</sub> wetz<sub>5</sub> wa'n,<sub>6</sub> chij<sub>7</sub> yaj.<sub>8</sub>  
 61. ma<sub>1</sub> le<sub>2</sub> ca'b<sub>3</sub> k'ej<sub>4</sub> saje'n<sub>5</sub> tzun<sub>6</sub> yol<sub>7</sub> yajtz<sub>8</sub> tu<sub>9</sub> txkel'.<sub>10</sub>  
 62. cuquen,<sub>1</sub> chinquimok<sub>2</sub> lo'<sub>3</sub> wetz,<sub>4</sub> na<sub>5</sub> ja<sub>6</sub> xna'k<sub>7</sub> tan<sub>8</sub> tajske'n<sub>9</sub>  
 bene'n<sub>10</sub> tzi'n,<sub>11</sub> chij<sub>12</sub> yaj'.<sub>13</sub> 63. cale'n<sub>1</sub> tzi'n,<sub>2</sub> chij<sub>3</sub> xna'n.<sub>4</sub>  
 64. qui<sub>1</sub> bin<sub>2</sub> tulej<sub>3</sub> qui<sub>4</sub> na<sub>5</sub> pujx<sub>6</sub> wa'n.<sub>7</sub> 65. wi'nin<sub>1</sub> xewe'n<sub>2</sub> te<sub>3</sub>  
 yi<sub>4</sub> jun,<sub>5</sub> chij<sub>6</sub> xna'n.<sub>7</sub> 66. le<sub>1</sub> to'o'n<sub>2</sub> k'ej<sub>3</sub> quime'n<sub>4</sub> tetz<sub>5</sub> yaj<sub>6</sub> tan<sub>7</sub>  
 paj<sub>8</sub> yi<sub>9</sub> talol<sub>10</sub> yaj<sub>11</sub> te<sub>12</sub> txkel'.<sub>13</sub>

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buzzard<sub>6</sub> to<sub>7</sub> the man.<sub>8</sub> 52. "Look at<sub>1-2</sub> your work<sub>3</sub> now,"<sub>4</sub> said<sub>5</sub> the  
 buzzard<sub>6</sub> to<sub>7</sub> the man.<sub>8</sub> 53. Don't worry.<sub>1-2</sub> 54. Your cornfield<sub>4</sub> has been  
 finished<sub>1-3</sub> by me.<sub>5</sub> 55. You lazy one,"<sub>1-2</sub> said<sub>3</sub> the buzzard.<sub>4</sub> 56. "And  
 now<sub>1-2</sub> I<sub>4</sub> am going away.<sub>3</sub> 57. Don't say anything<sub>1</sub> to<sub>2</sub> your wife<sub>3</sub> about  
 what<sub>4</sub> we did,"<sub>5</sub> said<sub>6</sub> the buzzard<sub>7</sub> to<sub>8</sub> the man.<sub>9</sub> 58. And<sub>2</sub> the buzzard<sub>3-4</sub>  
 flew away into the sky.<sub>1,5</sub> 59. Right away<sub>1-2</sub> the buzzard<sub>4-5</sub> went<sub>3</sub> to<sub>6</sub> a<sub>7</sub>  
 lovely<sub>8-9</sub> piece of meat.<sub>10</sub> 60. "Too bad,<sub>1</sub> I<sub>6</sub> didn't find any<sub>2-4</sub> for me,"<sub>5</sub>  
 said<sub>7</sub> the man.<sub>8</sub> 61. The second day<sub>1-4</sub> the man<sub>8</sub> began to talk<sub>5-7</sub> to<sub>9</sub> his  
 wife.<sub>10</sub> 62. "Who knows,<sub>1</sub> I'm<sub>4</sub> probably<sub>3</sub> going to die,<sub>2</sub> because<sub>5</sub> I  
 went<sub>6-7</sub> to see things<sub>8-9</sub> far away,"<sub>10-11</sub> said<sub>12</sub> the man.<sub>13</sub> 63. "Get  
 outside,"<sub>1-2</sub> said<sub>3</sub> the woman.<sub>4</sub> 64. "No wonder<sub>1-3</sub> I<sub>7</sub> didn't<sub>4</sub> under-  
 stand.<sub>5-6</sub> 65. That<sub>4</sub> one<sub>5</sub> really<sub>1</sub> smelled bad,"<sub>2-3</sub> said<sub>6</sub> the woman.<sub>7</sub>  
 66. On<sub>1</sub> the fifth<sub>2</sub> day<sub>3</sub> the man<sub>5-6</sub> died<sub>4</sub> because<sub>7-8</sub> the man<sub>11</sub> told it<sub>9-10</sub>  
 to<sub>12</sub> his wife.<sub>13</sub>



## THE FROG AND THE DEER

1. at<sub>1</sub> jun<sub>2</sub> yol<sub>3</sub> na<sub>4</sub> kubit<sub>5</sub> scyetz<sub>6</sub> wo'<sub>7</sub> tu<sub>8</sub> masat.<sub>9</sub>  
 2. chijlone'n<sub>1</sub> wo'<sub>2</sub> tu<sub>3</sub> masat.<sub>4</sub> chij.<sub>5</sub> 3. na'<sub>1</sub> nin<sub>2</sub> scyetz<sub>3</sub> mas<sub>4</sub>  
 tz'ojkel,<sub>5</sub> stzun<sub>6</sub> wo'<sub>7</sub> tetz<sub>8</sub> masat,<sub>9</sub> chij.<sub>10</sub> 4. ah,<sub>1</sub> in,<sub>2</sub> na<sub>3</sub> tech<sub>4</sub>  
 nin<sub>5</sub> no'jkel<sub>6</sub> wetz.<sub>7</sub> 5. il<sub>1</sub> cu'ne'j,<sub>2</sub> stzun<sub>3</sub> masat<sub>4</sub> tetz<sub>5</sub> wo'.<sub>6</sub> 6. nin<sub>1</sub>  
 tzun<sub>2</sub> oc<sub>3</sub> masat<sub>4</sub> tan<sub>5</sub> pile'n,<sub>6</sub> chij.<sub>7</sub> 7. junit<sub>1</sub> nin<sub>2</sub> yaque'<sub>3</sub> na<sub>4</sub>  
 bene't<sub>5</sub> tetz<sub>6</sub> masat,<sub>7</sub> chij,<sub>8</sub> ma<sub>9</sub> ch'ojpi'n<sub>10</sub> na<sub>11</sub> ben<sub>12</sub> tetz<sub>13</sub> wo'.<sub>14</sub>  
 8. kapile'<sub>1</sub> bin,<sub>2</sub> stzun<sub>3</sub> wo'<sub>4</sub> tetz<sub>5</sub> masat,<sub>6</sub> chij.<sub>7</sub> 9. kapile'.<sub>1</sub> 10. cu,<sub>1</sub>  
 stzun<sub>2</sub> masat,<sub>3</sub> 11. nin<sub>1</sub> tzun<sub>2</sub> oc<sub>3</sub> chicmon<sub>4</sub> yi<sub>5</sub> e'<sub>6</sub> wo'<sub>7</sub> yi<sub>8</sub> xe'n<sub>9</sub>  
 sban.<sub>10</sub> 12. nin<sub>1</sub> oc<sub>2</sub> xtxumu'n<sub>3</sub> yi<sub>4</sub> bajxom<sub>5</sub> xe'n<sub>6</sub> sban<sub>7</sub> tan<sub>8</sub>  
 xtx'acone'n<sub>9</sub> wo'.<sub>10</sub> 13. ma<sub>1</sub> jalu',<sub>2</sub> chij,<sub>3</sub> katxole'<sub>4</sub> bin<sub>5</sub> kib.<sub>6</sub>  
 14. katxole'<sub>1</sub> nin<sub>2</sub> kibtz<sub>3</sub> tan<sub>4</sub> xtx'acone'n<sub>5</sub> yi<sub>6</sub> kuch'.<sub>7</sub> 15. nin<sub>1</sub> tzun<sub>2</sub>  
 baj<sub>3</sub> chitxolil<sub>4</sub> quib<sub>5</sub> yi<sub>6</sub> e'<sub>7</sub> wo'.<sub>8</sub> 16. baj<sub>1</sub> chitxolil<sub>2</sub> quib.<sub>3</sub> 17. ma<sub>1</sub>

1. There is<sub>1</sub> a<sub>2</sub> word<sub>3</sub> we hear<sub>4-5</sub> about<sub>6</sub> a frog<sub>7</sub> and<sub>8</sub> a deer.<sub>9</sub>  
 2. They talked<sub>1</sub> the frog<sub>2</sub> and<sub>3</sub> the deer,<sub>4</sub> they say.<sub>5</sub> 3. "Which one<sub>1-3</sub>  
 can go faster?"<sub>4-5</sub> said<sub>6</sub> the frog<sub>7</sub> to<sub>8</sub> the deer,<sub>9</sub> they say.<sub>10</sub> 4. "Oh,<sub>1</sub>  
 I (can),<sub>2</sub> because<sub>3</sub> I<sub>7</sub> run very fast.<sub>4-6</sub> 5. Just look here,"<sub>1-2</sub> said<sub>3</sub> the  
 deer<sub>4</sub> to<sub>5</sub> the frog.<sub>6</sub> 6. And<sub>1-2</sub> the deer<sub>4</sub> began<sub>3</sub> to try,<sub>5-6</sub> they say.<sub>7</sub>  
 7. With just one<sub>1-2</sub> jump<sub>3</sub> the deer<sub>6-7</sub> went,<sub>4-5</sub> they say,<sub>8</sub> but<sub>9</sub> little by  
 little<sub>10</sub> went<sub>11-12</sub> the frog.<sub>13-14</sub> 8. "Let's try<sub>1</sub> then,"<sub>2</sub> said<sub>3</sub> the frog<sub>4</sub>  
 to<sub>5</sub> the deer,<sub>6</sub> they say.<sub>7</sub> 9. "Let's try."<sub>1</sub> 10. "Okay,"<sub>1</sub> said<sub>2</sub> the deer.<sub>3</sub>  
 11. Then<sub>1-2</sub> they had a meeting,<sub>3-4</sub> the frogs,<sub>5-7</sub> about what to do.<sub>8-10</sub>  
 12. And<sub>1</sub> the leader<sub>4-5</sub> thought<sub>2-3</sub> what to do<sub>6-7</sub> so that<sub>8</sub> the frog<sub>10</sub> would  
 win.<sub>9</sub> 13. "Now,"<sub>1-2</sub> he said,<sub>3</sub> "we will line ourselves up.<sub>4-6</sub> 14. We will  
 line ourselves up<sub>1-3</sub> so that<sub>4</sub> our companion<sub>6-7</sub> will win."<sub>5</sub> 15. So<sub>1-2</sub> they  
 all lined themselves up<sub>3-5</sub> they<sub>6-7</sub> the frogs.<sub>8</sub> 16. They all lined themselves  
 up.<sub>1-3</sub> 17. When<sub>1-2</sub> they began<sub>3</sub> the contest,<sub>4-6</sub> the frogs<sub>9-10</sub> they went

yi<sub>2</sub> cyoque'n<sub>3</sub> tan<sub>4</sub> pil<sub>5</sub> ib<sub>6</sub> na<sub>7</sub> chich'ojpin<sub>8</sub> cyetz<sub>9</sub> wo'-tz<sub>10</sub> 18. por<sub>1</sub>  
 na<sub>2</sub> chitxoli'n<sub>3</sub> quib<sub>4</sub> cye'tz<sub>5</sub> 19. ma<sub>1</sub> tetz<sub>2</sub> masat<sub>3</sub> elnak<sub>4</sub> mul<sub>5</sub> tu<sub>6</sub>  
 nin<sub>7</sub> wutz<sub>8</sub> masat<sub>9</sub> tan<sub>10</sub> ojke'l<sub>11</sub> tan<sub>12</sub> ojke'l<sub>13</sub> 20. ma<sub>1</sub> yi<sub>2</sub>  
 tpone'n<sub>3</sub> tetz<sub>4</sub> masat<sub>5</sub> nskén<sub>6</sub> wi't<sub>7</sub> opon<sub>8</sub> tetz<sub>9</sub> wo'.<sub>10</sub> 21. poro<sub>1</sub>  
 nk'etz<sub>2</sub> ijk<sub>3</sub> yi<sub>4</sub> juna'tz<sub>5</sub> yi<sub>6</sub> jilon<sub>7</sub> tetz<sub>8</sub> masat<sub>9</sub> ma<sub>10</sub> na<sub>11</sub> apart<sub>12</sub>  
 jun<sub>13</sub> te'tz<sub>14</sub> yi<sub>15</sub> bax<sub>16</sub> opon.<sub>17</sub> 22. na<sub>1</sub> chitxoli'n<sub>2</sub> nin<sub>3</sub> tu<sub>4</sub> nin<sub>5</sub>  
 quib<sub>6</sub> cyetz<sub>7</sub> wo'-tz<sub>8</sub> 23. cha's<sub>1</sub> tzun<sub>2</sub> xtx'aéone'n<sub>2</sub> tetz<sub>3</sub> wo'-tz<sub>4</sub> te<sub>5</sub>  
 masat.<sub>6</sub>

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little by little. 7-8 18. But<sub>1</sub> they<sub>5</sub> were all in a line. 2-4 19. But<sub>1</sub> the  
 deer<sub>2,3,9</sub> was worn out<sub>4-8</sub> with running fast, 10-11 with running fast. 12-13  
 20. But<sub>1</sub> when<sub>2</sub> the deer<sub>4-5</sub> arrived, 3 the frog<sub>9-10</sub> had already<sub>6-7</sub>  
 arrived.<sub>8</sub> 21. But<sub>1</sub> it wasn't<sub>2</sub> the one<sub>3-5</sub> that<sub>6</sub> had talked<sub>7</sub> with<sub>8</sub> the deer,<sub>9</sub>  
 rather<sub>10-11</sub> it was a different one<sub>12-13</sub> the one<sub>14</sub> that<sub>15</sub> arrived<sub>17</sub> first.<sub>16</sub>  
 22. Because<sub>1</sub> the frogs<sub>7-8</sub> had been all lined up. 2-6 23. For that reason<sub>1-2</sub>  
 the frog<sub>4-5</sub> won<sub>3</sub> over<sub>6</sub> the deer.<sub>7</sub>

