

Wo'i Wakila into Taavu 'Skinny Covote and Bunny' (Part 3)—A Hiaki (Yaqui) Folktale

Introduction By: Jason D. Haugen and Heidi Harley

Introduction

The Hiaki (Yaqui) people are indigenous to the Rio Yaqui valley of Sonora, Mexico, and also live in several communities in southern Arizona, USA (e.g. Old Pascua, New Pascua, and Barrio Libre in the Tucson area, and Guadalupe in the Phoenix area). Elders in the eight traditional Mexican pueblos are typically bilingual in Hiaki and Spanish, while elders in the Arizona Hiaki communities are often trilingual in Hiaki, Spanish, and English. Although the Arizona communities have been settled for a century, Hiakis still maintain close family and friendship ties across the US-Mexican border. However, as with all Native American communities, language shift within the younger generations is a major contemporary concern for Hiakis in both countries.

The Hiaki narrative presented below is a folktale that stems from the documentation and revitalization efforts of members of the Pascua Yaqui Tribe. In addition to formal education programs for children and adults run by the Pascua Yaqui Tribe's Education Division, current tribal efforts at promoting the preservation and use of the Hiaki language have been initiated in several other venues, including through radio broadcasts in the Hiaki language via the Tribe's FM radio station (WPYT), and through a Yaqui Language, History, and Culture section of the quarterly tribal newsletter, *Yaqui Times*. This recurring section offers language-related information (e.g. vocabulary lessons, commonly used phrases, etc.) in each issue, in addition to the cultural history, current news, upcoming community events, and other information relevant to tribe members that is printed in the newsletter.

The story presented below was the third and final installment of a series of narratives involving the adventures of *Wo'i Wakila* ('Skinny Coyote') and *Taavu* ('Bunny'), which were collected for the Tribe's archive of folktales, and published in the newsletter to present some of this traditional folklore to the members of the tribe. This version of the story first appeared in the *Yaqui Times* volume 6, number 8, in August of 2005. It was told by Santos Leyva Alvarez and transcribed and translated by Maria Florez Leyva. The version presented here has added a new morphological analysis of the Hiaki words, a literal translation of the Hiaki sentences, and a Spanish free translation of the whole story, to supplement the English free translation.

Hiaki Verbal Art

Previous collections have presented examples of Hiaki literature in various genres. These have included transcriptions of oral performances of myths and legends in English translation (Giddings 1959 and Evers 1980), myths and legends printed in Hiaki without translation (Mondragón et al. 1996), text and translation of deer songs (Evers and Molina 1987), and liturgical texts such as a full transcription and explication of an Easter sermon (Alvarez 1955). Hiaki authors have also contributed texts in various written genres, such as full autobiographical narratives (in English) (Moisés et al. 1971, Savala 1980) and a collection of poems and stories intertwining Hiaki myths and legends with personal family history written by a contemporary writer and poet (Endrezze 2000). Particular attention has been paid to variations on a frequently told narrative that has come to be called "The Talking (or Singing) Tree" (Spicer 1980, Sands 1983, Erickson 2003). This tale, in any of its various incarnations, relates the origins of the Hiaki people, and serves as "a mythic history that prophesies the arrival of the Europeans and the ensuing baptism and ultimate transformation of the [Hiaki] people" (Erickson 2003: 466).

A common feature of Hiaki narratives is the use of animals as the main characters, both as protagonists and as antagonists. The use of these animal characters is not only entertaining but also lends itself toward instructing Hiaki children in the important Hiaki belief in the inter-relatedness of humans and the natural world, including the animal world. In Hiaki culture animals (and in fact all forms of life) are viewed as being extremely significant to the well-being of humans, and for this reason all forms of life are to be respected. Certain animals, such as the deer, play extremely central roles in Hiaki culture and mythology. The *maaso* ‘deer (dancer)’, specifically, plays a prominent role in every Hiaki festival, and the deer dance is one of the most important cultural traditions of the Hiaki people.

A common feature of Hiaki animal stories is that the animal characters are imbued with human-like characteristics, which allows the listeners to relate to the animals according to the various traits that they associate with themselves and other humans from their own experiences, both positive (e.g. wisdom, intelligence, or hardiness) and negative (gullibility, foolishness, or silliness).

The Present Story: *Wo’i Wakila into Taavu* ‘Skinny Coyote and Bunny’ (Part 3)

The Hiaki narrative presented below is a Coyote story. As in the oral traditions of many Native American communities, Coyote is often featured prominently in Hiaki stories. However, rather than he himself serving as the central trickster character, in Hiaki stories Coyote often finds himself the victim of those whom he would otherwise have victimized. In this he is not completely unlike the *Wile E. Coyote* character depicted in the famous *Loony Tunes* cartoons, and he even shares the same Sonoran Desert backdrop.

In the present story, and in many other Hiaki stories like it, the Coyote figure is presented as *Wo'i Wakila*, or 'Skinny Coyote'. His skinniness reflects his essential character trait: that he is always hungry and looking to capture another animal as prey, and his chief hunting method is the attempted use of guile. His prey is usually more clever than he, however, and the tables are typically turned on him. Thus, he is disappointed in his search for food, and his constant failure makes him a bit of a pathetic figure.

In this particular story, *Wo'i Wakila* makes two ineffectual attempts to capture and eat *Taavu* ('Rabbit' or 'Bunny'). The story begins by explicitly setting up a narrative framework placing the events to be related within a larger series of like events (*It is said that Skinny Coyote still had not succeeded in eating Bunny. Bunny kept fooling Skinny Coyote*). After wandering around and looking for food, *Wo'i Wakila* discovers Bunny stirring a stick around in the ground. When *Wo'i Wakila* threatens to eat Bunny, Bunny pleads for his life by claiming that he is busy cooking pork rinds (*chicharoonim*), by stirring pork skins in very hot lard under the ground. In fact, Bunny has been agitating a rattlesnake, and, knowing *Wo'i Wakila's* gullibility all too well, Bunny warns him not to stick his hand down into the hole to grab one of Bunny's pork rinds. *Wo'i Wakila* is too hungry (and impatient) to heed Bunny's ostensible warning, and he reaches in to grab a pork rind and gets bitten ("*Oh my goodness, yes! The lard is really hot!*"). It is only later, after his hand has swollen from the venom and Bunny has made his escape, that *Wo'i Wakila* realizes that he has been fooled again.

More time passes (*He still did not eat. He continued to walk around very hungry.*) before *Wo'i Wakila* happens upon Bunny again. This time Bunny is busy sewing up a bag from animal hide. *Wo'i Wakila* tells Bunny that *You sure fooled me once again, my friend. But now I am really going to eat you.* This time Bunny tells *Wo'i Wakila* not to eat him because the world is

about to end—it is going to be consumed with fire. Bunny claims to be making the hide bag in order to sew himself up to protect himself from the forthcoming flames. *Wo'i Wakila*, illustrating the negative characteristic of self-centeredness and lack of concern for others, demands to be sewn up inside the bag instead, leaving Bunny to sew up another bag for himself later on (or so *Wo'i Wakila* thinks). After falsely demurring for a brief time, Bunny “acquiesces” and agrees to sew *Wo'i Wakila* up inside the bag. Once he has tied *Wo'i Wakila* up in the bag, Bunny hangs the bag from a tree and then lights a fire beneath it. Bunny then commences to act like he himself is burning alive outside the bag by screaming *Ik! Ik!*, while the heat from the flames increases for *Wo'i Wakila* inside the bag. For a brief period of time *Wo'i Wakila* is convinced that he has outwitted a doomed Bunny, but as the heat increases he soon comes to realize that, to the contrary, he has been fooled again and is actually now in quite a bit of trouble. Bunny runs away and leaves *Wo'i Wakila* to die in the fire.

Although the narration of *Wo'i Wakila*'s fruitless (meatless?) plight often highlights a Sisyphean quest, at the conclusion of this version it is implied that *Wo'i Wakila* might have died and been put out of his misery once and for all (*Then Bunny ran away, and Wo'i Wakila was finished*). In a fitting stroke of rhetorical parallelism the same verb stem is used to describe the demise of *Wo'i Wakila* as Bunny had used to describe the foretold end of the world: *lu'ute*, which Molina et al. (1999) define as meaning ‘be completed, finished’; ‘pass away (die)’; or ‘vanish, disappear’.

This tale illustrates several personality traits of *Wo'i Wakila*, including greediness, self-centeredness, impatience, and failure (or, perhaps even worse, refusal) to heed a warning. Because he embodies all of these negative traits his efforts are not rewarded. On the other hand, Bunny shows resourcefulness and for this reason he is able to avoid being captured and eaten.

Although his cleverness serves him well, one source of humor in the story is the sub-text that Bunny also somewhat enjoys his narrow escapes, since his deception involves not only saving himself, but also punishing *Wo'i Wakila* for his effort to eat him.

Grammatical Notes

The text of the story clearly illustrates several interesting features of Hiaki grammar, including verb derivation and compounding, reduplication, and clitic-doubling with noun phrase postposting in narration.

Hiaki has many ways of forming complex verbs, both with derivational suffixes, such as *-tua*, 'make' (line 6, line 39), *-taite*, 'start, begin' (line 40), *-le* 'think, consider' (line 41), and also by compounding with words that can be independent verbs in their own right, such as *-maachi*, 'appear, seem' (line 16), *-siime* 'go' (line 3). All such complex verbs must be translated into English using two independent verbs, each in its own clause, but in Hiaki, they comprise a single complex verb-word and occupy just a single finite clause.

Verbs in Hiaki are reduplicated to express habitual aspect (lines 2, 3) and emphasis (line 9). Reduplication interacts with compounded verb forms in an interesting way. In a compound verb such as *hariu-sime* 'look-go', meaning 'to go around looking for something' (line 3), reduplication applies not to the entire verb compound, but rather just to the rightmost element (i.e. the head) of the compound, giving *hariu-si-sime* and not **ha-hariu-sime*.

Hiaki generally has fairly rigid subject-object-verb word order, but in many sentences in this narrative material appears following the finite verb, especially noun phrases and postpositional phrases. This following material is often the subject of the sentence, as in line 7, but sometimes is an object (line 40) or indirect object (line 8, line 20). Sometimes both the

subject and object can follow the verb (line 2). Whenever an object or postpositional phrase follows the verb, however, clitic object pronouns or pronominal postpositional phrases also appear in their usual place before the finite verb, in effect 'doubling' the noun phrases which follow. This clitic doubling phenomenon is quite pervasive in Hiaki narrative, although the word order it produces is not otherwise much observed in the language. We have occasionally tried to replicate its effects in the literal translation, at least in cases where the resulting English phrase is not too unnatural and the interpretation is clear.

Orthography and Pronunciation Guide

The orthography used for this narrative is the one adopted by the Pascua Yaqui Tribe of Tucson, Arizona. The pronunciation of the alphabetic symbols is fairly straightforward, with the simplex vowels having the same values as they would have in Spanish. Diphthongs include /ai/ and /au/. The consonants are pronounced as they often would be in English. However, there are three consonants of note: /bw/ and /ch/, both of which represent a single consonantal phoneme of the language (a velarized bilabial stop and an alveo-palatal affricate, respectively), and /ʔ/, which represents the glottal stop. Two places where the orthography used here differs from the one typically used in Mexico are in the use of /h/ (rather than /j/) for the voiceless glottal fricative, and /v/ (rather than /b/) for the voiced labiodental fricative.

While the narrative is presented in the traditional Pascua Yaqui Tribe orthography, words have been divided into their component morphemes by hyphens. Words which are cliticized to another host word are orthographically attached to their host with an “equals” sign. A morpheme-by-morpheme gloss and a close-to-literal translation of each sentence is also given.

The narrative itself is then followed by free translations of the story into the common second languages of many Hiaki speakers: English and Spanish.

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Title: *Wo'i Wakila into Taavu 'Skinny Coyote and Bunny' (Part 3)*

Told By: Santos Leyva

English Translation by: Maria Florez Leyva

Spanish Translation by: Mercedes Tubino Blanco

Wo'i Wakila into Taavu 'Skinny Coyote and Bunny' (Part 3)

1. Uu Wo'i Wakila vaha hiva kaa uka Taavu-ta bwa'a-ka tea.
the Coyote Skinny already here not the.ACC Bunny-ACC eat-PPL said.
'It is said that Skinny Coyote still had not eaten Bunny.'

2. Hiva aa=vai-tat-ta'a tea uu Taavu uka Wo'i Wakila-ta.
here him.ACC=fool-RED-fool said the Bunny the.ACC Coyote Skinny-ACC
'It is said that Bunny kept fooling him, the Skinny Coyote.'

3. Hak wee-ka vaha uu Wo'i Wakila si ousi tevaure-ka ama
somewhere walk-PPL then the Coyote Skinny very much hungry-PPL there
hi'ibwe hariu-si-sime.
eat look-RED-go
'Skinny Coyote was then walking somewhere very very hungry, going around there looking to
eat something'

4. Hunak vaha Tavu-ta uchi tea-k.
then already Bunny-ACC again found-PERF

‘Then (he) found Bunny again’

5. Uu Tavu=into hunama kuta-nawa-po kate-ka woho’oria-po kuta-ta kuria tea
the Bunny=and there stick-root-at sit-PPL hole-at stick-ACC turn say

‘And (they) say that Bunny was sitting there on a tree trunk, turning a stick around in a hole’

6. Hunama woho’ok-u uka aakame kuta-ta-mak kuria-ka
there hole-to the.ACC rattle.snake stick-ACC-with turn-PPL

aa=o’omti-tua-la.

him.ACC angry-CAUS-PAST.PPL

‘Turning the rattlesnake around there in the hole with the stick, he had made him angry.’

7. Hunama vaha a-u yepsa-k uu Wo’i Wakila.
there already him-to arrive-PERF the CoyoteSkinny

‘There is where Skinny Coyote came to him’

8. “I’an ala nee enchi bwa’a-ka in Hala’i,”
today well I you.ACC eat-PPL my friend

ti vaha a-u te’eka Tavu-ta-wi uu Wo’i Wakila.

this.way already him-to say.PERF Bunny-ACC-to the Coyote Skinny

‘“Well, today I am going to eat you, my friend”. Thus (he) spoke to him, Skinny Coyote to Bunny’

9. “Kat=ee nee bwa-bwa’e. Ketchu nee chicharooni-m hooa.
don’t=you me RED-eat still I porkrind-PL make

‘ “Don’t eat me. I’m still making pork rinds.” ’

10. Kat aman kom mamma, ala bweituk si tata uu manteka.”
don’t there down put.hand,well because very hot the lard

‘ “Don’t put your hand(s) down (there), because the lard is very hot.” ’

11. Ti vеха hia uu Taavu Wo’i Wakila-ta-wi.
Thus already said the Bunny Coyote Skinny-ACC-to

‘Thus Bunny responded to Skinny Coyote’

12. Uu Wo’i=into tevai muuke-ka sep aman kom mamte-k,
the Coyote=and hungry die-PPL immediately there down reach.hand-PERF
chicharooni-m nu’u-vae-kai;
pork rind-PL get-PROSP-PPL

‘Since Coyote was dying of hunger he immediately reached his hand down (there), wanting to get some pork rinds.’

13. kaa a-u nok-tu.
not him-to speak-PRED

‘ignoring what was said to him’

14. Uu aakame=into lauti mam-po aa=ke'eka.
the rattlesnake=and immediately hand-on him.ACC=bite.PERF

‘And the rattlesnake immediately bit him on the hand’

15. “Ay tua e’a-ka, si tata uu manteka!” ti vaha te’eka
“ay really feel-PPL very hot the lard.” Thus already say.PERF

uu Wo’i.

the Coyote

‘“Ay, yes, the lard really feels very hot!”. Thus spoke Coyote.’

16. Hunama vaha mam-vaha-k uu Wo’i Wakila. Hunak vaha kaachin an-machi.
there then hand-swell-PERF the Coyote Skinny Then already nothing do-appear

‘Then Skinny Coyote’s hand swelled there. Then there seemed to be nothing left to do.’

17. “Haivu uchi nee vaita’a-su-k uu in hala’i,” ti vaha
already again me fool-COMPL-PERF the my friend.” Thus already

hia uu Wo’i Wakila

said the Coyote Skinny

‘“(He’s) already fooled me again, that friend of mine!” Thus spoke Skinny Coyote.’

18. Hiva huni kaa hi’ibwa-k.
here still not eat-PERF

‘Here he still had not eaten’

19. Kia sia wikosa-ka nah weye.

just intestines belt-PPL around walk

‘(He) just walked around with his intestines for a belt.’ (I.e., walked around very hungry)

20. Chuvala nah weye-ka vaha uchi ae-t remte-k uu Tavu-ta-chi

For a while around walk-PPL already again him-on open.eyes-PERF the Bunny-ACC-on

‘Later he was walking around and laid eyes on him again, the Bunny’

21. Uu Taavu vaha ama lovola kate-ka si e’aka vea-ta hiika.

the Bunny already there hunch sit-PPL very feel.ppl hide-ACC
sew

‘Bunny was sitting there very hunched over, very intently sewing a piece of hide’

22. Uu Wo’i Wakila vaha inien a-u hiia, “Si empo nee vaita’a-k in hala’i”

the Coyote Skinny then this.way him-to said “Very you me fool-PERF my friend”

‘Skinny Coyote then spoke to him in this way: “You fooled me very well, my friend” ’

23. I’an ala nee enchi bwa’a-vae.”

now CONJ I you eat-PROSP

‘But now I am going to eat you’

24. Hunak vaha inen aa yopna-k uu Taavu, “Kat nee bwa-bwa’e
then already this.way him answer-PERF the Bunny “don’t me RED-eat

ketchu ania luuti-vae.”

still world finish-PROSP

‘Then in this way Bunny responded to him: “Don’t eat me, the world is going to be finished
(i.e.is going to end)’

25. “Luuti-vae?” ti vaha aa=yopna-k uu Wo’i Wakila.
finish-PROSPThus already him.ACC=answer-PERF the Coyote Skinny

‘“(It) is going to be finished?” Thus Skinny Coyote responded to him.’

26. “Heewi, veeti-vae uu ania.
yes burn-PROSP the world

‘“Yes, the world will burn” ’

27. Kialikun nee inim vea-po waiwa kivak-vae.
therefore I here skin-at inside enter-PROSP

‘“Therefore I am going to enter inside the skin here” ’

28. Ama nee ino=hiika-kai nee ino=hinne’u-vae,” Ti vaha te’eka uu Taavu.

here I myself=sew-PPL I myself=save-PROSP Thus already say.PERF the
Bunny

‘ “I am sewing myself up here in order to save myself”. Thus spoke Bunny’

29. “Empo=su nee ama hiikea-n,” ti te’eka uu Wo’i Wakila

you=EMPH me here sew-IMPF Thus say.PERF the Coyote Skinny

haivu womtila-ta-kai.

already scared-become-PPL

‘ “You should sew me up in here.” Thus spoke Skinny Coyote, already becoming scared.’

30. “Hunak=su inepo?” ti aa=yopna-k uu Taavu.

“then=EMPH I” thushim.ACC=answer-PERF the Bunny

‘ “And *me*?” Thus Bunny answered him.’

31. “Haisa nee ino=hinne’u-ne?”

how I myself=save-FUT

‘ “How shall I save myself?” ’

32. “Chukula empo senu-m ya’a-ne,” ti vaha hiia uu Wo’i Wakila.

later you another-PL make-FUT thus already said the Coyote Skinny

‘ “You will make another (one) later.” Thus Skinny Coyote replied.’

33. Uu Taavu=into kaa hunuen a-u ee-tua-m-ta venasi ane-ka-su,
 the Bunny=and not then him-to think-CAUS-S.REL-ACC resemble do-ppl-emph
 ‘And Bunny acted to make him think that he did not want to do this.’

34. vaha iiyilen a-u hiia,
 already in.this.way him-to say
 ‘(He) finally replied to him in this way:’

35. Abwe tu’i, noolia ama kivake, taa lauti bweituk aave
 “Well good hurry.up here enter but immediately because almost
 veeti-taite uu ania.”
 burn-INCEP the world.”
 ‘ “Well, alright, hurry up and enter here, since the world is almost starting to burn” ’

36. Uu Wo’i Wakila vaha lauti ama voosa-po kivake-k.
 the Skinny Coyote already quickly there bag-in enter-PERF
 ‘Skinny Coyote quickly entered into the bag there’

37. Uu Taavu vaha lauti ama waiwa aa=hiika-k.
 the Bunny already quickly there inside him.ACC sew-PERF
 ‘Bunny quickly sewed him up there inside the bag’

38. Chukula vaha si bwe'u-m a-u naya-k, tua Wo'i Wakila-ta cha'a-ka vetuku
 later then very big-pl him-to light-PERF really Coyote Skinny-ACC hang-
 PPL under

‘Afterwards (he) lit a very large (fire), under a certainly hanging Skinny Coyote’

39. Uu Taavu vaha si au=bwan-tua, kia “Ik, ik” ti bwana.
 theBunny then very himself=cry-CAUS just “Ik ik” thus crying

‘Then Bunny really made himself cry, just crying thus: “Ik, Ik” ’

40. Uu Wo'i vaha aa ine'e-taite-k uka tahi-ta.
 the Coyote then it.ACC feel-INCEP-PERF the-ACC fire-ACC

‘Coyote then began feeling it, (the heat from) the fire’

41. “Ay tua e'aka haivu veete uu ania!” ti vaha tete
 “oh really feel-PPL already burn the world!” this.way then RED-say

uu Wo'i Wakila, che'ewasu tata-le-kai.

the Coyote Skinny more.and.more hot-think-PPL

‘ “Ay!, I’m really feeling (it), the world is already burning!”, Thus spoke Coyote, finding
 it more and more hot. ’

42. Hunum vaha uu Taavu vuite-k. Uu Wo'i Wakila=into hunama luute-k.
 then already the Bunny run-PERF the Coyote Skinny=and then finish-PERF

‘Then Bunny ran away. And Skinny Coyote was finished’

43. Inien eme’e aa hu’uneiya’a-ne Wo’i Wakila into Taavu-ta vetana.
like.this you.PL it.ACC know-FUT Coyote Skinny and Bunny-ACC from

‘This you may know about Skinny Coyote and Bunny.’

English Free Translation (by Maria Florez Leyva)

1. It is said that Skinny Coyote still had not succeeded in eating Bunny.
2. Bunny kept fooling Skinny Coyote.
3. One day Skinny Coyote was walking around there terribly hungry looking for food.
4. Then he found Bunny again.
5. Bunny was sitting on a tree trunk, busy stirring a long stick which he had placed in a hole in the ground.
6. Inside the hole was a rattlesnake who was extremely upset since Bunny was moving him around with the stick.
7. This is where Coyote came to Bunny again.
8. “Now, finally I am going to eat you my friend,” said Skinny Coyote to Bunny.
9. “Don’t eat me for I am making pork rinds.
10. But don’t stick your hand down in there since you will burn your hand because the lard is very hot.”
11. This is how Bunny responded to Skinny Coyote.
12. Since Coyote was really very hungry, he quickly reached into the hole to grab a pork rind.
13. He wouldn’t listen to the warning.
14. And the rattlesnake immediately bit him on the hand.
15. “Oh my goodness, yes; the lard is really hot!” said Skinny Coyote.
16. His hand started swelling and he didn’t know what to do.
17. “My friend has already fooled me again!” said Skinny Coyote, realizing what had happened.
18. He still did not eat.

19. He continued to walk around very hungry.
20. After wandering around for a while, Skinny Coyote again happened upon Bunny.
21. Bunny was hunched over sewing a piece of hide.
22. Skinny Coyote approached him and said to him, "You sure fooled me very well once again, my friend.
23. But now I am really going to eat you."
24. Then Bunny replied to him thus: "Don't eat me. Don't you know that the earth is going to end?"
25. "It's going to end?" questioned Skinny Coyote.
26. "Yes, the world is going to burn.
27. This is why I am going to go inside this skin bag.
28. I am going to sew myself in it and save myself," stated Bunny.
29. "You should place me inside the bag and sew it up," said Skinny Coyote, having become scared already.
30. "Then what about me?" replied Bunny.
31. "How shall I save myself?"
32. "You can make another bag later," replied Skinny Coyote.
33. Bunny acted as if he did not want to do this,
34. but finally replied to Skinny Coyote in this way:
35. "Well, alright, but hurry and get into the bag since the world is about to start burning."
36. Skinny Coyote hastily entered the bag.
37. Bunny quickly sewed up the Coyote in the bag and hung him from the tree.
38. Then he quickly lit a very large fire underneath Skinny Coyote.

39. Then he commenced to make crying sounds, squealing, “Ik, Ik!”
40. Meanwhile, Skinny Coyote began to feel the heat from the flames.
41. “Oh yes, the world is starting to burn!”he exclaimed, feeling the heat even more.
42. Then Bunny ran away, and Skinny Coyote was finished.
43. This you may know about Skinny Coyote and Bunny.

Spanish Free Translation (by Mercedes Tubino Blanco)

1. Se dice que Coyote ‘el flaquito’ aún no había conseguido comerse a Conejito...
2. ya que Conejito seguía tomándole el pelo a Coyote ‘el flaquito’.
3. Un día que el Coyote, muerto de hambre, deambulaba en busca de algo que comer...
4. Se volvió a encontrar con el Conejito.
5. El Conejito, que andaba apoyado en el tronco de un árbol, se entretenía revolviendo una larga ramita en un hoyo que había en el suelo.
6. Dentro del hoyo se encontraba una serpiente de cascabel terriblemente enojada por culpa de Conejito, que la andaba revolviendo con la rama.
7. Y esto es lo que el Coyote le dijo a Conejito esta vez:
8. “Ahora no te vas a escapar: esta vez sí que te voy a comer, amigo mío,” le dijo Coyote ‘el flaquito’ a Conejito’ .
9. “No me comas que estoy haciendo chicharrones.
10. Pero no vayas a meter la mano ahí dentro porque la manteca está ardiendo y te quemarás”.
11. Así fue como el Conejito le respondió al Coyote.
12. Como Coyote se moría de hambre, sin pensarlo metió la mano en el hoyo para agarrar un chicharrón ...

13. ... sin hacer caso a la advertencia.
14. Y la serpiente de cascabel en seguida le mordió la mano.
15. “Ay, Virgencita! – es verdad, la manteca sí que está caliente!” dijo Coyote ‘el flaquito’.
16. La mano se le empezó a hinchar, no sabiendo él qué hacer.
17. “Mi amigo me ha vuelto a engañar!” dijo Coyote ‘el flaquito’ al darse cuenta de lo que había pasado.

18. Y encima se quedó sin comer.
19. Así que volvió a deambular muerto de hambre.
20. Tras ir de un lado para otro durante un rato, el Coyote se volvió a encontrar con el Conejito una vez más.
21. El Conejito estaba en cuclillas cosiendo un pedazo de piel.
22. El Coyote se le aproximó y le dijo: “La última vez me volviste a tomar bien el pelo, amigo mío...
23. Pero ahora sí que te voy a comer.”
24. El Conejito respondió así: “No me comas... acaso no sabes que el mundo se acaba?”
25. “Que se acaba?” preguntó el Coyote.
26. “Sí, el mundo va a arder!
27. Y es por eso que me estoy haciendo esta bolsa de piel, para meterme ahí.
28. La voy a coser yo mismo y ahí es donde me voy a salvar,” dijo el Conejito.
29. “Pues entonces deberías meterme dentro de la bolsa y encerrarme allí,” dijo el Coyote asustado.
30. “Y qué pasa conmigo?” dijo el Conejito.

31. “Cómo me salvo yo?”
32. “Tú puedes hacerte otra luego,” contestó el Coyote.
33. El Conejito se comportó como si no quisiera hacerlo,
34. pero al final le dijo a Coyote ‘el flaquito’:
35. “Bueno, de acuerdo, pero date prisa y métete en la bolsa porque ya queda poco para que el mundo empiece a arder.”
36. Coyote ‘el flaquito’ corriendo se metió en la bolsa.
37. El Conejito enseguida encerró al Coyote en la bolsa y lo colgó en el árbol (?)
38. A continuación encendió una hoguera enorme justo debajo de Coyote ‘el flaquito’.
39. Y luego empezó a imitar chirridos, diciendo “ik, ik!”
40. Mientras tanto, Coyote ‘el flaquito’ comenzaba a sentir el calor de las llamas.
41. “Es verdad, el mundo está empezando a arder!” exclamó, sintiendo el calor cada vez más fuerte.
42. Entonces el Conejito salió corriendo, y poco después se acabó el Coyote.
43. Esto es lo que se sabe de ellos, de Coyote ‘el flaquito’ y de Conejito.