ACCORDING TO OUR ANCESTORS

dark texts from guatemala and honduras
ACCORDING TO OUR ANCESTORS

folk texts from guatemala and honduras

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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,¹ 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

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

The term "Pocomam" is used in this volume to designate the language sometimes referred to as "Pocomam Oriental." The speakers of the language number about 8,000, and occupy the township of San Luis Jilotepeque in the department of Jalapa, Guatemala. These texts were contributed by Raymond and Gail Zinn, who resided in San Luis Jilotepeque from 1964 to 1968.

TEXTS

The Singing Frog
The Two Sons
The Thieves
The Frog and Deer Race
On Sorcerers
The Runaway Animals
THE SINGING FROG

A frog was singing near the sea. That was his home. There was his house. Every day he sang—in the morning and in the afternoon. And he had a co-godfather, a hawk. The hawk went high up in the sky because he had wings, and the frog sang near the sea. When the hawk passed overhead one day as he was flying along, he heard the singing. The singing was good. He flew down to the ground. He found the frog, who was his co-godfather. "Co-godfather," he says, "you sing very well."

"Oh yes, I know how to sing."

The hawk said, "I want to ask a favor of you. Since you know how to sing I want you to go with me to a place, I want you to go with me to a place far away because I have a girl friend. I want you to go there to sing."

"If that's what you want, I will go. But I can't fly. I don't have wings. Only if you would carry me on your back could I go."

The hawk said, "If you want to go I will carry you on my back. Tomorrow I want to go. I will pass by to get you in the morning and we will fly all day. I will carry you. We will go to the girl's place."

The frog said, "You will find me here. I know how to sing. If you want me to go to sing I will go," he promised.

The hawk passed by in the morning to get the frog. Carrying him on his back he went. On the back of the neck of the hawk sat the frog. They arrived in the afternoon. All day long the hawk flew so they would arrive at the house of his girl friend. His girl friend didn't live on the ground but rather up in the sky. There was the girl he was courting. They arrived there. It became night. The hawk said that now it was time to sing. "Start singing," So he started singing. But the singing wasn't good because just "Rena-rena, rena-rena," he sang. And the hawk said, "Change your singing."

"Okay," said the frog.

He began to sing a different song. "Tik'uw' tik'uw'," he began to sing.

And he told him again, "Your singing isn't any good. I want you to sing as I heard you sing on the ground."

He said, "Riech'-riech', riech'-riech',..." another song. Three songs—but none of them were any good. There were more but the hawk didn't like any of them.

And he said, "Why don't you sing well? On the ground you sang well. I heard the way you sang. And here you don't." And the hawk lost his temper and was humiliated by the frog. He was embarrassed before his father-in-law, before his mother-in-law, and before his girl friend because the frog's singing was bad. He got mad. He said, "I'm leaving. I'm not going to carry you any more because you embarrassed me in front of the girl. You will have to figure
out for yourself how you will go." He got mad and hid himself.

Then the frog decided to hide in a gourd. There he got into the gourd. The next morning the hawk came down to the ground. He went to his house. So the hawk wasn't there. He got down because he had wings but he left the frog up in the sky.

In the morning the frog said, "How am I going to leave when I don't have any wings? My co-godfather has left me. Oh well, I will go." He looked down at the ground. He saw a bluish place on the ground and he saw a white place. He said, "The bluish place, that's the water; that's the sea near where I live. And the white, that's the ground and the trees." He decided that he just needed to head for the water. "There I will go, because there I won't die." He threw himself from the sky. He tried to come down on the bluish place. But the bluish place wasn't water. It was a big flat rock. There he came down. When he came down, he burst. But the frog, the co-godfather of the hawk, was a liar. He deceived his co-godfather. He did live by the sea and he did sing. But his singing was not good. Another song that he sang was "mie' mie' mie'."

The hawk thought that it was the frog that was singing, but it wasn't, it was a siren that lived in the sea. She was the one who could sing. She sang well. And the frog said that he was the one who was doing this singing but that was a lie. So he just killed himself because he lied.

THE TWO SONS

A man had two sons. The sons worked but their father was an old man and didn't work anymore. The two sons decided that they would go away and look for work somewhere else. So their father let them go. As soon as day broke the youngest one left. The older son waited first for his father to get up to tell him goodbye. The father asked the son, "What about your brother?"

"Oh, he has already gone."

"Oh, that's too bad that he has already gone. I don't know whether your younger brother will return or not. But you are also going away to work," said the old man to his older son.

So he left to look for work. He came to a house. There he was told that there was work. He began to work. There also was his younger brother. They worked for a week. When they finished their work they were told that they would be given a boxful of money for one week's work. So when they finished their work they were asked whether they wanted the money or three wise counsels. So the older son said that he wanted the three counsels. The younger son said that he wanted the money. So, in the afternoon the boxful of money was given to the younger son. They spent the night there, and the next day, as soon as it was light, the younger son left to go home. The older son waited to thank their employer before leaving. The man asked him, "What about your brother?"
"My brother already left to go home."

"But you will go home where your father is. Work at your father’s place and take care of your father. At noon you will come to a house. There you will ask for dinner; there you will eat. If you see anything there, don’t ask any questions. While you are eating if you see anything don’t ask about it. But when you have finished eating just ask how much it is for your food."

He did come to the house and went in. He asked the woman of the house for his dinner. So the woman gave him dinner. He sat down at the table. When the food had been given to him he saw the head of a dead person on top of the table. And there was an emaciated woman who was dressed in animal skin. His employer had told him that meat soup would be given to him and that when he had taken out the bone he was to stand up and throw it far away. So that’s what he did. Meat soup was given to him to eat and when he had taken out one of the bones he threw it far away. And the woman who was tied up there with a chain ran to get the bone. She began to chew on the bone in front of the boy where he was eating, laughing like crazy. When he finished eating, the boy left to go home. But the woman clapped her hands, so the boy turned around and came back. He asked how much it would be for his food there. The woman told him that it didn’t cost anything. Then she clapped her hands at the boy again. He returned again. Then she said to him, "Why didn’t you ask me why this head of a dead person was on the table? Why didn’t you ask why this woman was tied up here?"

"I didn’t ask because I didn’t want to ask."

"But this boy, when he came here, he asked why this woman was tied up. That’s why his head was cut off. And the woman is tied up because she’s not a good person. She was bad before. That’s why she is paying now, being tied up with the chain. Because you didn’t ask about this I am going to give you a boxful of money. Take the money. Here it is. Go to your house because this, your younger brother has had his head cut off. He won’t be going home. But you will be going. Go and take care of your father. He is now an old man. He can’t work any more but you must take care of him."

He took the money and went. When he arrived home his father said, "What about your younger brother?"

"Oh, he stayed. He was killed. His head was cut off because he entered a house where I passed by. There his head was cut off because he asked about a woman who was tied up there. There I was paid. There I was told that he wouldn’t return. But I have returned because I didn’t ask why the woman was tied up. That’s why I returned."

"Oh, that’s too bad that your younger brother didn’t return. Because I didn’t give him a blessing when he left here he didn’t come back. But you have come back. Here we will work together."

1 A proper leave-taking is typical of acceptable behavior. In this account, the
son was not only showing respect for his father, but later developments in the tale reveal that in so doing, he received a paternal blessing which counted heavily toward his good fortune. In general, the paternal blessing is nothing more than the father's good will, but the added magical power imparted to it here enhances the moral which is being taught. (Ed.)

2 Battling the tide of materialism, tales such as this are used to teach the value of wise counsel above money. In the Jacalteco tale "The Rich Man and the Poor Man," greed is condemned and the non-greedy poor man is rewarded with unexpected wealth. (Ed.)

3 Again the proper good-bye demonstrates ideal behavior. The hero twins of Popol Vuh also were careful to bid a proper farewell to their mother and grandmother when they went off to Xibalba (part II, ch. 7). (Ed.)

THE THIEVES

A man was walking along. He met another man. He asked, "Where are you going?"

"I'm going away," said the first man. "And what about you? What kind of work do you do?"

"I don't work," said the man.

"What do you know how to do?"

"I don't know any work. I'm a robber. How about you? What kind of work do you do?"

"Oh, I don't work. I'm also a robber," says the other man.

"And I also am a robber, so we are fellows because we are both robbers."

"Let's go," they said.

They both went. They came to a house. There they asked for a drink of water. They were given a drink. When one of them was drinking the water he looked up and saw a bag of meat. The meat was on one of the beams. When he saw this, he said to the other one, "Your hair is very long, brother, but tonight I will cut your hair."

They went on from there. When the owner of the house came home (because he wasn't home when the men came) the woman said to him, "Earlier two men passed by here. They asked for a drink of water. But I don't know why one said to the other, 'Your hair is very long but after a while I will cut it.'"

"I don't know why he would say that. Tonight we won't go to sleep," said the man to his wife. "We will stay awake tonight because we don't know what they meant."
So when night came that's what they did. When it was very late they got quite drowsy and finally went to sleep. As soon as he was asleep the man dreamed. He dreamed that there wasn't any meat on top of the beam. When he woke up he looked, and sure enough the meat was gone. "Someone has taken the meat." So he left and went after the robber who had taken the meat. When one of the robbers realized that he was being followed by the owner of the meat he went into the brush by the road. He stayed there at the side of the road until the owner went by. When the owner caught up with the robber he said, "Let me help you."

"Okay," he said and gave the meat to him. But it was the owner of the meat to whom he gave it since he was the one who had been following him. The robber thought that the owner was still at home. As soon as the man took the meat (since he was the owner of it) he went home. But he took a shortcut. Then the robber that had been hiding by the road caught up with the other robber. He said to him, "What about the meat?" since he saw that he didn't have it anymore.

"Why, I gave it to you. 'Give it here. I will help you', you told me so I gave it to you."

"You didn't give it to me. That must have been the owner that you gave it to. I realized that he was catching up with me so I went into the brush. While I was there he passed by and caught up with you and you gave him the meat."

But the man hadn't yet arrived at his house. So the robber went to the man's house. He arrived and went into the house. The wife of the man was sleeping. Then the robber put on the dress of the man's wife. There he waited, wearing the woman's dress. When the man came home he asked him, "Have you already gotten the meat back?"

"Sure, I got it back. Here it is. Take care of it. Put it away well so that they won't find it again." But it was the same robber that he gave the meat to. So the robber took the meat. Then he went away. Dressed in women's clothing the robber went away. He took the meat away. So the man waited in his house awhile before going to bed. When he went to bed he saw his wife already in bed. "So you've come back then," she said.

"I've come back already. How have you taken care of the meat that I told you to put away?"

"It wasn't me that you gave it to. I haven't been up," said the woman. So it was the same robber who had come and gotten the meat again. So the owner didn't get his meat. They took it for good. That's all.

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1 This seems to be the only instance of a cryptic remark occurring in these tales, nor have we noted their occurrence in other collections of texts. (Ed.)

2 It was more premonition than knowledge that moved the householder to make such a decision. Premonition is probably also the impulse behind the remark of the father in the preceding story ("The Two Sons"): "I don't know
whether your younger brother will return or not." (Ed.)

3 A strong belief in dreams is evidenced in various of the texts included here. In this story we have an example of a dream come true; dreams-come-true are also to be noted in the Mopan version of Hansel and Gretel. (Ed.)

THE FROG AND DEER RACE

One time they played a game, a deer with a frog.2 They met in a valley and said, "Let's have a contest," said the deer. "Let's do," says the frog. And they decided which day that they were going to race. They would meet at a certain tree. That was their sign.

The frog went to find some more frogs. There were many of them and they spaced themselves along the way. When they started the race, the deer started running. The first frog also started. The deer asked him if he had started. "I'm ahead of you," says one of the frogs. So the deer ran faster than ever. He was tired. He asked again, "Have you gone yet?" "I'm ahead," says one of the frogs that was ahead. And when he was arriving at the finish line, he asked again, "Have you arrived yet?" "I've already arrived," says the frog. The deer arrived all tired out. His tongue was hanging out. And the frog that was there was huffing and puffing too, but he wasn't the one who had run. He was there first (ahead of the deer) but he didn't run; rather, they were spaced along the way one after the other. That's all.

1 See similar story in Aguacatec section. (Ed.)

2 This sentence structure is typically Mayan. The subject of the sentence is "a deer with a frog," and the verb is literally "they-played." The subject is plural and calls for a plural verb. (Ed.)

ON SORCERERS

The sorcerers get together at night in the dark. There they decide together on which person they are going to practice witchcraft. They do this at night. While the person is sleeping they go and touch1 him. They put animals in his mouth or in his nose so he will die. When he dies they take him away. They walk him at night while he's asleep.

There are many of them; these sorcerers. They aren't good men. They are bad. They cast spells on people. When the person dies they take him to the cemetery. There they make him walk. They take him away. They beat him. They scold him. They whip him. And the dead person cries. And the sorcerers laugh. He is their toy. That's how they do, the sorcerers. They are (he is) taken away by the sorcerer and with the devil. The sorcerer is a
companion of the devil. That's how they do, the sorcerers. But we who are Christians, they don't take us away. They don't touch us because God takes care of us. God is with us. But if we don't believe God, this will happen to us.

That's the way sorcerers do to people. They are taken away and played with like dolls. They are taken away to the mountain. There they cry out. That's the way they do, the sorcerers. They are the ones who kill people. They cast spells on them. They put trash or little animals into their stomachs so they will die. That's the way they do if they don't like someone—if they are enemies. That's the way they do to people.

The sorcerers are the ones who kill people but it's not the command of God; it is the command of the devil. The devil is the one who commands them. They ask for things from the devil or from spirits.

That's all that the sorcerers do.

1 "Touch" here does not imply actual physical contact. (Ed.)
2 "Christians" here refers to those who are active in Christian practices, not merely "humans" as the term sometimes implies (i.e. among the K'ekchi'). (Ed.)

THE RUNAWAY ANIMALS

A burro was working very hard at his house, but he wasn't being fed. He ran away. On the road he met a dog. He asked the dog where he was going. The dog said, "I'm going to the fields."

"What are you going to do there?"

"I am going to guard the cornfield because the animals are eating it."

"Don't go," said the burro. "Let's run away."

"But if I don't go, I will be beaten,"

"And are you going to put up with this and let them beat you?" said the burro.

"Tell me, what can I do about it?"

"Let's go away. Let's move far away from here," said the burro.

They went far away, the dog with the burro. They were walking along thus when they came to a house. There they saw a rooster tied up. The burro asked the rooster, "Why are you tied up?"

"I am tied up because I am going to be killed," says the rooster.

"Let's run away. I have someone with me who will let you loose."

So the rooster was set free by the dog. They all went together--the
burro, the dog, and the rooster. Thus they were walking along when they came to another house. There they saw a duck tied up. So the burro asked the duck why he was tied up. And the duck says, "I am tied up because I am going to be killed."

"And are you going to put up with this, your being killed?" said the burro to the duck.

"Tell me, what can I do about it?"

"Come run away with us. Let's move a long ways away."

"All right," says the duck.

He was set free by the dog. They went away. So they walked along, and they walked along until they came to another house. There was a cat tied up. So the burro asked the cat why she was tied up.

The cat said, "I am tied up here because I don't catch the rats here in the house and they are going to beat me."

"And are you going to put up with this and let them beat you?"

"What can I do about it? Tell me," says the cat to the burro.

"Why don't you run away with us? Let's live our lives somewhere else,"

"All right," says the cat.

They went away. Thus they were walking along, and walking along, when they came to the foot of a mountain. There they heard someone whistling. When they heard it they said, "Oh, that's a man. Let's take him along with us where we are going." So they went and found the man. But when they looked, it wasn't a man but a monkey.

Then the monkey asked the burro, "Where are you going?"

"We're running away."

"Oh, but there you will be eaten because there are 'eaters' there."

"But we won't be eaten. Come along with us," says the burro to the monkey.

Then the monkey says, "But I can't walk on the ground."

So the burro says, "I'll carry you on my back."

So the monkey went riding on the back of the burro. They all went. The burro said to the monkey, "You must tell us when we are getting close to the 'eaters'."

"Oh, but we are close right now."

So the burro says, "Now let's all sing." And they all began to sing. The burro began to sing. "Noo, noo, noo," said the burro.

And the rooster: "Tantaren cuay', tantaren cuay', tantaren cuay'," said the rooster, singing away.
And the dog: "Au, au, au," said the dog.

And the cat: "Miaow, miaow, miaow."

And the duck: "C'antalo yahwi, o'antalo yahwi, c'antalo yahwi," said the duck.

So when they were all singing, the 'eaters' heard them singing and went away, leaving their house. When they got to the house it was already late. There wasn't anybody at the house. They all went into the house where the 'eaters' had been. Then they began to eat. The burro ate corn husks. The cat ate mice. The rooster ate corn. The duck ate corn. Thus they ate. It was already late when they said, "Now let's look for a place to stay (for the night)." So the burro stayed by the door. The dog curled up in the middle of the house. The cat got into the oven. The monkey stayed up among the rafters of the house. The rooster and the duck stayed on one side of the house. Thus they were when it got dark.

The owner of the house returned. When he came to the house he banged his knee against a rock. "Oh, they must have left a pile of rocks here," said the man. But it wasn't against a rock that he banged his knee. It was the burro who had kicked him. He went into the house. He saw glowing coals. "Oh, there is a fire. I will light a cigarette," said the man. He went to the oven to light it. He kept trying to light it in the coals but it wouldn't light. When it wouldn't light he pushed harder to make it light. All of a sudden his hand was scratched. It wasn't a fire but rather it was the cat. Then the burro entered the house and began to kick the man. The monkey lassoed the neck of the man and the dog started biting him. The rooster and the duck began to sing. After they had beaten him up they let him go. When the man came to where the others (his companions) were, they asked him what happened.

"I was almost killed. There are people there who are stronger than I am," said the man.

"Oh, but they won't kill me. They won't do anything to me," said one of the men.

So he went to the house. There he found them. And just as the first man had been beaten so this one was beaten until he died.
TEXTS IN POCOMAM
THE TWO SONS

1. Junw'oh₁ ch'um₂ mama₃ will₄ caw'oh₅ rac'uu₆. 2. Maj₁ rac'uu₆ quicamanl₃ pero₄ ch'um₅ mama₆ ch'un₇ quita₈ ink₉ ch₁₀ hincamanl₁₁. 3. Y₁ ch'w₁₂ ch₃ pan₄ qijalum₅. 4. Quik'or ch₁. 5. Koj₁ chiko'j₂ kasic'om raji₃ camanic₄ maj₅ hinqul takle₆ la maj₇ rac'uu₈ ch'un₉ winak. 10. 6. Entonces₁ la ch'un₂ quita₃ thrulie'a₄ k'iil₅ queh. 6. 7. Pues₁ nak ch₁₂ sak'wi₁₃ re' la ma₄ chak' w'tes₅ xa sak'wi ti'l₆ xuah₇. 8. Y₁ ma₈ as w'tes₃ coh₄ roy'le₅ piet₆ ch'u₇ ruta₈ ihwoc₉ lo₉. 9. Thrulie'₁ tiyuwx₂ reh. 10. Entonces₁ ch'u₂ ruta₃ rusic₄ rasu₅ reh. 11. 10. Pah yu₁ ma₂ hachak'. 3. 12. Pero₁ re₂ ya₃ xuah. 13. Aa que lastima₁ ya₂ xuah₃ saber₄ yu ma₅ hachak' mi₇ coh₈ ch'w₁₉ on₁₀ hinku ch₁₁. 14. Pero₁ hat₂ na'aji₃ camano₄ haa₅ hinqul reh₇ la ma₈ rac'uu₉ ch'um₁₀ mama₁₁ reh₁₂ la ma₁₃ as w'tes₁₄. 15. Y₁ jare'inqul₂ xuah₃ pa'wil' ch₁₄ xuah₅ rusic₆ wil₁₇

1. An₁₋₂ old man₃ had₄ two₅ his sons. 6 2. The₁ his sons₂ they work₃ but₄ the₅ old man₆ he₇ their father₈ now₁₀ not₉ he works₁₁. 3. And₁ it came₂ in₃ their heads. 4 4. They said₁ 5. We₁ we go₂ to look for₃ work₄ far₅ they said₆ the₇ his sons₈ the₉ man. 10. 6. Then₁ he₂ their father₃ he gave₄ sun₅ to them. 7. Well₁ when₂ he woke up₃ the₄ younger son₅ just after dawn₆ he went₇. 8. And₁ the₂ older son₃ still₄ he waited₅ first₆ the₇ his father₈ got up₉. 9. He gave₁ greetings to him.₁ 10. Then₁ he₂ his father₃ he looked for₄ report₅ from him. 6 11. And₁ he₂ your younger brother.₁ 12. But₁ he₂ already₃ he went₄. 13. What a pity₁ already₂ he went₃ to know₄ the₅ your younger brother₆ if₇ still₈ he comes back₉ or₁₀ no more.₁₂₋₁₁ 14. But₁ you₂ you go₃ to work₄ also₅ he said₆ to him₇ the₈ his son₉ the₁₀ old man₁₁ to him₁₂ the₁₃ older son.₁₄ 15. And₁ thus₂ he went₃ where₄₇ he went₅ to look for₆ work.₂ 16. He
According to our ancestors


Arrived at 1 seven 2 house. 17. There they said to him 2 to him 3 that there is 5 work there. 18. He began to work 2 and there is 5 the 6 his younger brother. 19. They worked 1 a 2 week. 3 20. When they finished 2 their work 3 it was said 4 to them how 6 a 7 measure 8 money 9 he was going to give 10 to them 11 for 12 a 13 week. 14. 21. When 1 they finished 2 their work 3 they asked 4 to them 5 if 6 they want 7 each one 9 the measure 10 (of) money 11 or 12 three 13 counsels. 14. 22. But 1 then 2 he said 3 the older son 5 that 6 he wants 7 three 8 counsels 9. 23. Then the younger son 3 he said 4 that 5 a 6 measure 7 (of) money 8 he wants 9. 24. He was paid in the afternoon. 25. It was given 1 the 2 a 3 measure 4 (of) money 5 to him 6 to the 7 younger son 8. 26. And there they passed the night. 27. When dawn came just at dawn 3 he went 4 the younger son 6 to his house. 28. And 1 the older son 3 stayed still 5 he waited first 7 him 8 his employer 9. 29. When dawn came 2 then 3 he went 4 he 5 30. But 1
31. If you go, first tell greetings to him. And he is his employer.

32. Pah you, he has a lot of mal, much of the music, the rowan, to learn, to him.

33. My younger brother, my house, my place, go 4 to him.

34. But you go to your house, to his, to your father.

35. You work at his place, your father.

36. Noon you are going to pass a house.

37. There you enter, you ask water there, and you eat.

38. If you see something, you see something, you ask him, when you are eating.

39. When you finish your meal, you ask him how much your meal, he arrived at the house, and he entered in the house.

40. There he said to her, the woman, if, she could give him his meal.

41. And the woman, gave him his meal.

42. He sat at the table.

43. When she gave him his meal, she saw her head.
ACCORDING TO OUR ANCESTORS

chukil_15 junw'oh_16 ma_17 ti_18 ixok_18 49. W'ak_1 w'ak_2 w'ak_3 chi_4 ma_4 ti_5 ixok_5 y_6 ma_7 tz'uham_8 ma_9 ruchot_10 50. Y_1 como_2 k'orari_3 llo_3 reh_4 ru'um_5 ma_6 rupatron_7 que_8 rilas_9 ch'ac_10 naruyte'r_11 reh_12 dir_13 nak_14 hinriesa_15 maj_16 w'ak_17 chipaa_18 chi_19 rucut_20 raji_20 najt_21 53. Di_1 ma_2 ti_3 ixok_3 re_3 yu_4 chukil_5 ar_6 chehe_7 ma_8 cadena_9 ruftsom_10 xuah_11 rumol_12 ma_13 w'ak_14 54. Kehpi_1 rujuyum wach_2 chiwach_3 la ma_4 ac'un_5 pa'a_6 narua_7 wil' 8 55. Y_1 pero_2 juis_3 narusefie_4 56. Nak_1 chi_2 c'uxu_3 ruwa_4 xuah_5 chi_6 ma_7 ac'un_8 chi_9 rupaat_10 57. Pero_1 jare'iniu_2 narupant_3 nak_4 ruk'o_5 raji_5 pan_6 k'am_7 ti_8 ixok_9 58. Casut'qii' i'a li_1 la ma_2 ac'un_3 59. Como_1 rusti_2 rasuan_3 reh_4 jum_5 pilas_6 la_7 ru'an_8 valer_9 la_10 ruc'ux_11 ruwa_12 ar_13 60. Pero_1 hinqui_2 ma_3 ti_4 ixok_4 que_5 kuchuku_6 ru'an_7 valer_8 61. Di_1 despues_2 caruk'o_4 rajit_3 ma_4 pan k'am_5 reh_6 ma_7

dead_10 it was put_11 on_12 the table_13 and_14 tied_15 a_16 woman_17 49. Very thin_1-3 the_4 woman_5 and_6 the_7 leather_8 the_9 her dress_10 50. And_1 as_2 it was said_3 to him_4 by_5 the_6 his employer_7 that_8 soup_9 beef_10 she was going to give him_11 to him_12 and_13 when_14 he took out_15 the_16 bones_17 he must stand up_18 he must_19 throw_20 fa_21 51. Thus_1 he did_2 the_3 boy_4 52. Soup_1 beef_2 she gave him_3 to him_4 to_5 eat_6 and_7 when_8 he took out_9 a_10-11 bone_12 he threw it_13 far_14-15 53. And_1 the_2 woman_3 the one_4 she was tied_5 there_6 with_7 the_8 chain_9 running_10 she went_11 to get_12 the_13 bone_14 54. She began_1 to chew it_2 near_3 the_4 boy_5 where_6, 8 he was eating_7 55. And_1 but_2 much_3 she was laughing_4 56. When_1-2 he finished_3 his meal_4 he went_5-6 the_7 boy_8 to_9 his house_10 57. But_1 thus_2 he was arriving_3 when_4 he clapped_3 the_5 hands_6-7 the_8 woman_9 58. He turned_1 to return_1 the_2 boy_3 59. As_1 he asked_2-3 to her_4 how much_5-6 it makes_7 the value_9 he ate_10-11 his meal_12 there_13 60. But_1 she said_2 the_3 woman_4 that_5 nothing_6 it makes_7 the value_8 61. And_1 afterwards_2
she clapped again, the hands to the boy. He turned to return again. Then she said to him, why not he asked why this head of the dead one it was on the table. Why not he asked for her this woman why she was tied she said to him the boy. I not I asked because I not I wanted to ask. But this boy when he came he asked why the woman this she was tied. For this they cut his neck. And the woman this she is tied because not she was good person before but that she was bad person. For this, she is paying. Here she is tied with the chain. Because you asked for this I am going to give you a measure (of) money. Here it is a measure of money. Take it. Go to your house. Because your younger brother they cut his neck. Now he arrives at
chi'a₂ pani₃ chapaat₄ 78. Pero₁ hat₂ si₃ napan₁ ruu₅ ya'.taat₆ 79. Chala₁ ya'.taat₂ 80. Ree reh₁ ya₂ ch'um mama' chi'a₃ 81. Ya₁ ku chiín₂ camani₃ 82. Pero₁ hat₂ nawlom₃ ya'.taat₄ 83. Ruc'am chi raj₁ la jinaj₂ almul₃ puwak₄ la ma₅ ac'un₆ ar. 84. Xuah chi₇ 85. Nak chi₁ pani₂ chi rupaat₃ entonces₄ hinqui₅ la₆ ch'u rutaat₇ pah yu₈ ma₉ hachaak₁₀ 86. Aa₁ ma₈ nuchaak₃ ya₄ cahn₅ ree reh₆ y₇ caansji cahnno₈ 87. Y₁ k'atari j₁₂ ma₃ ralak₄ ru'um₅ xoco'co₆ pam₇ junc'oh₈ ma₉ paat₁₀ pa₁₁ xin'iq'uí₁₂ wii₁₃ 88. Ar₁ k'atari j₃₂ ma₃ ralak₄ ru'um₅ ihrsuc' rasuan reh₆ pa'riyet wii chukl₈ junw'oh₉ ma₉ ti'ixok₁₁ 89. Y₁ ar chi₂ xuntojari lo₃ 90. Ar chi₁ ruk'or lo₂ hin₃ que₄ ku₅ chi₆ c'uwi₇ ree reh₈ 91. Pero₁ hin₂ si₃ xinc'uwila₄ 92. Re' ricuar₁ ru'um₂ ku₃ nusic' rasuan reh₄ pa'riyet₅ chukl₆ ma₇ ti'ixok₈ re' ricuar₉ xinc'uwa₁₀ ree hin₁₁ 93. Aa₁ que₂ lastima₃ ma₄

his house₄ 78. But₁ you₂ yes₃ you are going to arrive₄ to₅ your father.₆ 79. Care for him₁ your father.₂ 80. He₁ now he₂ is₃ old.₃ 81. Now₁ not₂ he works₃ 82. But₁ you₂ you are going to care for₃ your father.₄ 83. Took₁ the₂ measure₃ (of) money₄ the₅ boy₆ there₇ 84. He went₁ 85. When₁ he arrived₂ at his house₃ then₄ he said₅ he₆ his father₇ and₈ he₉ his younger brother.₁₀ 86. Ah₁ he₂ my younger brother₃ now₄ he stayed₅ he₆ and₇ they killed him.₉ 87. And₁ they cut it₂ the₃ his neck₄ because₅ he entered₆ in₇ a₈-₉ house₁₀ where₁₁,₁₃ he passed,₁₂ 88. There₁ they cut it₂ the₃ his neck₄ because₅ he asked₆ why₇ she was tied₈ a₉-₁₀ woman₁₁ 89. And₁ there₂ they paid me₃ 90. There₁ she said₂ to me₃ that₄ now₅ not₆ he is going to return₇ he₈ 91. But₁ I₂ yes₃ I returned₄ 92. For this₁ because₂ not₃ I asked₄ why₅ she was tied₆ the₇ woman₈ for this₉ I returned₁₀ I₁₁ 93. Ah₁ what₂ a pity₃ the₄
hachaak'5 ku6 chi'a7 c'uwi8 com09 ku'a10 nuyie' ji11 rubendición12
nak13 yajwi'a14 xuah15 94. Rei' ricuar1 ku2 chi'a3 c'uwi.4 95. Pero1
jare'inqui2 ya3 tic'uwi4 hat.5 96. yajwa'1 nacamanic.2 97. Yajwi'a1
jinaj2 wach3 kacamanic.4

your younger brother5 not6-7 he returned8 since9 not10 I gave11 his
blessing12 when13 here14 he went15 94. For this1 not2-3 he returned.4
95. But1 thus2 now3 you returned4 you.5 96. Here1 you are going to
work.2 97. Here1 together2-3 we are going to work.4
THE THIEVES

1. Junw'oj₁ ma₂ winak₃ naruw'ieh₄ rajj₅. 2. Caruc'ul'a₁ pano₂ ānwinw'oh₃. 3. Ihrusic'₁ rasuan₂ reh₃ pa'wii₄ rajj₅ alvi₆ hinqui₇ reh₈. 4. Hin₁ nuwoj₂ w'oho₃ rajj₄ hinqui₅ ma₆ ānwinw'oh₇ ma₈ winak₉ re₉ la₁₀ ruc'ul₁₀ pano₁₁. 5. Y₁ pah₂ yu₃ hat₄ pa'que₅ camanic₆ haweht'el₇. 6. Hin₁ ku₂ quincamanic₃ hinqui₄ la₅ ma₆ winak₇. 7. Pila'₁ pah₂ haweht'el₈. 8. Hin₁ kuchuku₂ weht'el₃ sino₄ que₅ hin₆ aj₇ alek'₈ hinqui₉ reh₁₀ la₁₁ ma₁₂ ānwinw'oh₁₃. 9. Pah₁ yu₂ hat₃ pa'que₄ camanic₅ haweht'el₆ hinqui₇ reh₈. 10. Aa₁ hin₂ hinku₃ quincamanic₄ hinn₅ ahaa'₆ aj₇ alek'₈ hinqui₉ la₁₀ ma₁₁ ānwinw'oh₁₂. 11. Y₁ hin₂ wa'₃ haa'₄ al₅ alek'₆ yu₇ hin₈. 12. Entonces₁ kacumpalier₂ klim₃ porqu₄ hinn₅ aj₆ alek'₇ yu₈ hin₉ dl₁₀ hat₁₁ ahaa'₁₂ aj₁₃ alek'₁₄ ya'weh₁₅. 13. Tak₁ w'oho₂ rajj₃ hinqui₄ takle'.₁₄. Xi'ua₄ ca'wohlal₁₅. Xipani₁ pam₂ junc'oh₃ ch'um₄ paat₁₆. 17. Y₁ ar₂ quipahka₃ quihaa'₄ pan₅ ch'um₆.

1. A₁ the₂ man₃ he is walking₄. 2. He met₁₋₂ another₃. 3. Him₃ he asked₁₋₂ where₄,₆ are you going?₅ he said₇ to him₈. 4. I am going to another part₃ he said₅ the₆ a₇ the₈ man₉ the₁₀ that one₁₁₋₁₂ he met₁₃₋₁₄. 5. And₁ you₂₋₄ what₅ work₆ do you know?₇. 6. I₁ not₂ I work₃ he said₄ the₅₋₆ man₇. 7. What thing₁₋₂ do you know?₃. 8. I₁ nothing₂ I know₃ but₄ that₅₁₆ (am) thief₇₋₈ he said₉ to him₁₀ the₁₁₋₁₂ one₁₃. 9. And₁ you₂₋₃ what₄ work₅ do you know?₆ he said₇ to him₈. 10. Ah₁ I₁₂ not₃ I work₄ I₅ also₆ (am) thief₇₋₈ he said₉ the₁₀₋₁₁ other₁₂. 11. And₁ I₁₂ yes₃ also₄ thief₅₋₆ l₇₋₈. 12. Then₁ we are fellows₂₋₃ because₄ I₅ thief₆₋₇ l₁⁻₈ and₁₀ you₁₁ also₁₂ thief₁₃₋₁₄ you₁₅. 13. Let's go¹ walk₂₋₃ they said₄ they₅. 14. They went₁ the two₂. 15. They arrived₁ at₂ a₃ the₄ house₅. 16. And₁ there₂ they asked₃ their water₄.
They gave to them their water. When he is drinking his water, he is lifting up he is looking. When he saw net, the meat above. There it was on top of the beam. When he saw thus was drinking his water since they were fellows the two very long your hair friend he says to the one. But tonight you are going to cut your hair he said to him. They passed there and they went. But when he came the man since not he was there the 9-10 man the owner of the 15 house well she said the woman. In the morning they passed two men. They passed to ask their water. And to know why he said to him one it is long your hair friend. But in a little while I am going to cut it he said to him. Ah but to know why he said to him thus.
not we sleep he said the man to the woman. We are going to be awake today because you do not know why. Ah who knows what he said the man. Thus when it entered the night they did. And when now it was night it came their drowsiness. They slept. When as soon as to sleep the man he had a dream. He dreamed that not there was the meat that had been on top of the beam. When he awoke he looked and not there was the meat. Already they came to take the meat. Then he went. He went following the thief the that he took the meat. When he realized a the thief now he is catching up the owner of the meat. Then he entered in the brush. Thus one side he was when he passed the thief. He passed the owner of the meat. When now he was...
ya₂ narup'olom₃ ma'₄ aj₁₅ akek'₆ na₇ hat₈ nuto'om₉ hinqui₁₀ reh₁₁ ré'₁₂ la₁₃ unam₁₄ reh₁₅ la₁₆ ma'₁₇ ch'ac'₁₈ 45. Na₁ hat₂ nuto'om₃ hinqui₄ 46. Quinato'₁ paaj₂ hinkui₃ reh₄ 47. Irhuy'₁ reh₂ la₃ ma₄ ch'ac₅ 48. Qui'₁ xa₂ re'a₃ ma'₄ aj₅ chalan₂ reh₇ como₈ re₉ la₁₀ kipli₁₁ chirtij₁₂ ruk'orom₁₃ reereh₁₄ qui'₁₅ ya₁₆ oahni₁₇ reereh₁₈ 49. Xah₁ ruc'am'a₂ la₃ ma₄ ch'ac₅ la₆ ch'un₇ winak₈ como₉ re'₁₀ aj₁₁ chalan₁₂ reh₁₃ la₁₄ ma'₁₅ ch'ac₁₆ 50. Entonces₁ reereh₂ xuah₃ chi₄ rupaat₅ 51. Pero₁ pam₂ chi₃ maj₄ ruch'up₅ w'leh₆ naruw'ieh₇ xuah₈ 52. Nak'a₁ cap'olar₁₂ ru'um₃ la₄ junw'oh₅ chi'a₆ ma'₇ aj₈ akek'₉ 53. Entonces₁ ruk'tor₂ reh₃ pah₄ yu₅ ma'₆ ch'ac₇ hinqui₈ reh₉ como₁₀ rila₁₁ que₁₂ ku₁₃ chi₁₄ ru'niem₁₅ 54. Pah₁ ya₂ nuyie'₃ haweh₄ 55. Ya₁ nuyie'₂ haweh₃ 56. C'alɔ₁ co₂ tinuto'₃ tiqui₄ hin₅ qui'₆ ya₇ nuyie'₈ haweh₉ 57. Hin₁ kaayo'om₂ hin₃ hinqui₄ naw₁₅ reh₆ 58. Aa₁ entences₂ ntu'₃ reh₄ yu₅ ma'₆ ah₇ chalan₈ reh₉ ma'₁₀ ch'ac₁₁

catching up₃ the₄ thief₅-₆ you₈ I am helping₇,₉ he said₁₀ to him₁₁ that₁₂-₁₃ he was carrying₄-₁₅ the meat₁₆-₁₈ 45. You₂ I am going to help₁,₃ he said₄ 46. Then₂ help me he said₃ to him₄ 47. He gave₁ to him₂ the₃-₄ meat₅ 48. And₁ only₂ he was the owner₃-₆ of the₇ (meat) since₈ the₉ had followed₁₀-₁₁ behind₁₂ he is saying₁₃ and₁₅ now₁₆ had stayed₁₇-₁₈ 49. Only₁ he took hold₂ the₃-₄ meat₅ the₆-₇ man₈ since₉ he₁₀ (he was) owner₁₁-₁₂ of the₁₃ meat₁₆ 50. Then₁ he₂ he went₃ to₄ his house₅ 5₁. But₁ by₂ short cuts₅-₆ he was walking₇ he went₈ 5₂. When₁ he was reached₂ by₃ a₄-₅ thief₅-₉ 5₃. Then₁ he said₂ to him₃ and₄ the₅ meat₇ he said₈ to him₉ since₁₀ he saw₁₁ that₁₂ not₁₃ he was carrying it₁₅ 5₄. Already₂ I gave it₃ to you₄ 5₅. Already₁ I gave it₂ to you₃ 5₆. Give it₂ I help you₂-₃ you say₄ to me₅ and₆ already₇ I gave it₈ to you₉ 5₇. I₁ not you give₂ to me₃ he said₄ to him₆ 5₈. Ah₁
ACCORDING TO OUR ANCESTORS

xayie'12 jí13 hinqui14 reh.15 59. Porqué1 xa2 re'a3 yu4 na5 hin6
rup'olom7 nak8 xin'o'co'9 pam10 ma'11 k'ehis.12 60. Di1 mientras2
ar3 wilqui4 xiqui5 yu6 reh7 di8 tirup'ol9 61. Qui1 re'a2 caayie'3
ma'4 ch'ac.5 62. Di1 qui2 maja3 himpani4 ch'un5 winak6 re'7 la8
pani9 ruk'uch10 ma'11 ch'ac12 reh13 la14 ma'15 aj16 alek'.17 63.
Maja1 himpani2 chi3 rupaat4 pan5 la6 reh7 chi8 rupaat9 ch'un10
winak11 64. Asi1 que2 pan3 ar4 xoco'co.5 65. Entonces1 la2 rix-
kiem3 ch'un4 winak5 yoci6 reereh7 suk8 ruwiric9 66. Y1 xa2 pana3
chi4 paat5 xoco'co6 pam7 paat8 67. Ihrucoj1 ma'2 ruchot3 ti4 rix-
kiem5 la6 ma'7 winak8 68. Ar1 chi2 narusuut3 ma'4 winak5 rucojomi6
chi7 ma'8 chot9 rixk'iel10 nak11 ihpani12 ch'un13 winak14 69. Co1
xak'uch'a2 yu3 ma'4 ch'ac5 hinqui6 nawi7 reh8 70. Aa1 co2 nuk'u-
ch'a3 riyu4 will5 hinqui6 71. Chawoeca1 72. Chayie1 jí2 najt3 reh4

then2 this3,7 the4 owner6,8 of the9 meat11 you gave12 he says14 to
him15 59. Because1 myself2-3 me6 he was catching up5,7 when8 I
entered9 in10 the11 brush.12 60. And1 meanwhile2 there3 he was4 he
passed5 he6-7 and8 he caught up to you9 61. And1 to him2 you gave it3
the4 meat5 62. And1-2 still not3 he had arrived4 the5 man6 the7 that8
he arrived9 to take away10 the11 meat12 of the13-15 thief.16-17 63. Still
not1 he had arrived2 at3 his house4 he arrived5 he6-7 to6 the house9 of
the10 man11 64. Thus1 that2 he arrived3 there4 he entered5 65. Then1
the2 his wife3 the4 man5 she is lying down6 sleeping7 8-9 66. And1 only2
he arrived3 at the door4 of the house5 he entered6 in7 the house8 67. He
put it on1 he2 her dress3 his wife5 the6-7 man8 68. There1 he was
waiting3 the4 man5 dressed6 the8 dress9 his wife10 when11 he arrived12
the13 man14 69. Now1 he took away2 the4 meat5 he said6 to him8
70. Ah1 now I took away3 here4 it is5 he says6 71. Take care of it1
hinku₅ chi₆ hinquirek₇ hinquí₈ 73. Di₁ qui'₂ xa₃ re'a₄ la₅ ma'₆ aj₇ aleet₈ ca₉ ruk'or₁₀ reh₁₁ 74. Ca₁ ruyte'₂ reh₃ la₄ ma'₅ ch'ac₆ 75. Entonces₁ ruc'am'a₂ la₃ ma'₄ ch'ac₅ ma'₆ winak₇ 76. Entonces₁ xuaḥ₂ chi₃ 77. Entonces₁ pan₂ chot₃ chi₄ xuaḥ₅ ma'₆ aj₇ alek'₈ 78. Ihruc'am₁ ji₂ la₃ ma'₄ ch'ac₅ 79. Dl₁ xa₂ jare'inqui₃ narusuut₄ ch'un₅ winak₆ mientras₇ reh₈ hin'uaḥ₉ woro₁₀ 80. Nak₁ chi₂ xuaḥ₃ yuac₄ aco₅ ihrila'₆ chi₇ ti'₈ rixkdël₉ queer₁₀ ar₁₁ pa'nak'a₁₂ yocl'i₁₃ 81. Ti'cu'uí₁ uan₂ hinqu₃ reh₄ 82. Ya₁ xinc'uíwi₂ 83. Pila'₁ pah₂ inqui₃ qui'₄ ya₅ xawocea₆ yu₇ ch'ac₈ quincaaweh₉ 84. Mahre'₁ wihcin₂ havo'om₃ 85. Qui'₁ ink₂ hinh'wocti₄ nak₅ raji₆ reehin₇ hinqu₈ ch'un₉ ti'₁₀ ixok₁₁ 86. Qui'₁ xa₂ re₃ pa'nak'a₄ la₅ ma'₆ aj₇ alek'₈ xulif₉ ruc'am₁₀ la₁₁ ma'₁₂ ch'ac₁₃ 87. Dl₁ qui'₂ jare'inqui₃ ku'a₄ ruk'uch₅ la₆ ma'₇ ch'ac₈ 88. Junaril'a₁ quic'am₂ raji₃ 89. Ya₁ pant₂

72. Put it₁ far₃ for₄ not₅ they find₇ he says₈ 83. And₁ he was₂ the₆ thief₇₈ himself₃₄ he said₁₀ to her₁₁ 74. He gave₂ to her₃ the₄₅ meat₆ 75. Then₁ he took₂ the₃₄ meat₅ the₆ man₇ 76. Then₁ he went₂ 77. Then₁ in₂ dress₃ he went₅ the₆ thief₇₈ 78. He took₁ the₃₄ meat₅ 79. And₁ thus₂₃ he was waiting₄ the₅ man₆ meanwhile₇ he goes₉ to sleep₁₀ 80. When₁ he went₃ to lie down₄₅ he saw₆ his wife₈ that₁₀ there₁₁ she was lying down₁₃ 81. Then₂ you returned₁ she says₃ to him₄ 82. Already₁ I returned₂ 83. How₁₃ now₅ you took care of₆ the₇ meat₈ I say to you₉ 84. Not it was₁₃ I₂ you gave₃ 85. And₁ I₃ not₂ I awoke₄₅ I₇ she says₈ the₉ woman₁₀₁₁ 86. And₁ he himself₂₃ the₅₆ thief₇₈ had passed₉ he took₁₀ the₁₁₁₂ meat₁₃ 87. And₁ thus₃ not₄ he took away₅ the₆₇ meat₈ 88. For good₁ he took it₂₃ 89. Thus no more₁₂
THE SINGING FROG


1. A₁ frog₂ was singing₃ beside⁴ the sea₅-⁷ 2. There₁ it was² his place.₃ 3. There₁ it was² his house.₄ 4. All₁ the days₂ he sings₃ in the afternoon₄ and₅ in the morning.₆ 5. One₁ afternoon₂ he was singing₃ when₄ there is₅ a₆ his godfather₇ hawk.₈ 6. And₁ the₂ hawk₃ his godfather₄ he goes₅-₆ above₇ far₈ since₉ he₁₀ has₁₁ wings.₁₂ 7. And₁ the₂ frog₃ there₄ he sings₅ beside₆ the sea₇-₉ 8. And₁ he passed₂ the₃ godfather₄ above₅-₆ one time₇-₈ flying.₉ 9. And₁ he heard₂ the₃ singer.₄-₅ 10. Well₁ he is singing₂ 11. And₁ he came down₂ to the₃ ground.₁₂ 12. And₁ he found₂ a₃ frog.₁₃ 13. The₁ he was₂ his godfather.₁₄ 15. Godfather₁ he says₂ to him₃ very₄ well₅ you sing₆. 16. I₁ I can₂ sing₃ 17. And₁ he said₂ the₃ hawk₄ I₅ I want₆ to do₇ bother₈-₉ to you.₁₀ 18. Now₁ that₂ you₃ you know₄ sing₅
I want you go with me a place. I want you go with me a place but far because I have a girl I am speaking to. Yes I want you go to sing. Ah yes if you want I go. But not I can fly. I not I have wings. It is necessary that you carry me in order that I go. And he said the hawk yes if you have courage to go I can carry you. Well tomorrow I want that you go. I will pass to carry you in the morning and we fly all the day. I will carry you we go to the house of the girl. And he said the frog here you will find me. I can sing. If you want I go to sing at her house. Thus he said. He passed in the morning the hawk. He carried on back of his neck he went on the back the frog. There he was seated a frog male frog. And they arrived in the afternoon. All the day he flew the frog.
hawk_4 to_5 arrive_6 at her house_7 of his girl friend_8 37. But_1 his girl friend_2 not she was_3 there_4 (where) she was_7 on_5 the ground_6 but_8 that_9 in_10 the sky_11 38. There_1 she was_2 his girl friend_3 39. There_1 she was_2 a_3 girl_4 that he was speaking to_5 40. And_1 he arrived_2 there_3 41. They entered_1 the sun_2 and_3 he said_4 to_5 his godfather_7-8 the_9 hawk_10 to_11 sing_12 now_13 is the time_14-16 to begin_17 your song_18-19 42. And_1 he began_2 to sing_3 43. But_1 the song_2-3 not_4 it was good_5 because_6 only_11 rena_7 rena_8 rena_9 rena_10 his song_12-13 44. And_1 he said_2 his godfather_3 hawk_4 you change_5 your song_6-7 45. Ah_1 but_2 he said_3 the frog_5 that_6 yes_7 46. Again he began_1 a_2 song_3 47. Tik'uw_1 tik'uw_2 he began_3 to do_4 48. And_1 he said_2 to him_3 not_4 good_5 the_6 song_6-7 you are doing_8 49. I_1 I want_2 that you do_3 well_4 like_5 I heard_6 you sang_7 on_8 the ground_9 50. He said_1 riech_2 riech_3 riech_4 one_6 his_7 song_7-8 51. Three_1 songs_2 there are_3 more_4 but_5 none_6-7 of the
ihratow 10 wach 11 ma 12 rucumpaalieh 13 ma 14 xihc 15 52. Di 1 ruk’or 2 que 3 pa’riet 4 yu 5 ku 6 chi 7 tiw’ichin 8 buen 9 qui 10 pan 11 ac’al 12 buen 13 tiw’ichin 14 53. Hin 1 hw’arej 2 pl’inqui 3 tiw’ichin 4 54. Di 1 yajwi 2 inku 3 chi 4 na’an 5 55. Di 1 xel 2 ruc’aah 3 ma 4 xihc 5 56. Ih’quixim’t- sj 1 ru’um 2 ma’ 3 ticoy’ 4 57. Q’uxinak 1 ru’um 2 ruji’ 3 machij 4 ru’um 5 rujehquen 6 y 7 ru’um 8 ixt’un 9 di 10 ru’um 11 yu 12 w’itch 13 cu 14 fier 15 chi 16 nar’u’anom 17 ma 18 rucumpaalieh 19 ticoy’ 20 58. Xel 1 ruc’aah 2 59. Ruk’or 1 reh 2 pues 3 hin 4 nuwojtic 5 60. Ahor 1 inku 2 chi 3 tinuc’an 4 ji 5 ru’um 6 xnaqu’ixim’sa 7 chiwach 8 ixt’un 9 61. Hat 1 chi 2 tic’am’ri 3 pil’a’inqui 4 nawojtic 5 62. Xel 1 ruc’aah 2 63. Ruquiewa 1 chi 2 ritm’ 3 64. Di 1 ma’ 2 ticoy’ 3 ruk’or 4 chi 5 reh 6 ruquiewa 7 ritm’ 8 pan 9 junc’oh 10 aaw’al 11 suh 12 65. Ar 1 ihruminci 2 ritm’ 3 nak 4 chi 5 sak’wi 6 66. Otro 1 das 2 ihkejt 3 chi 4 lo 5 wach 6 ac’al 7 67. Ihkejt 1 lo 2 pam 3 paat 4 68. Di 1 ma’ 2 rucumpaalieh 3 xihc 4 niham 5 chi 6 69.

songs 8-9 he liked 10-11 to the 12 godfather 13 the 14 hawk 15 52. And 1 he said 2 that 3 why 4 not 6 you sing 8 well 9 like 10 on 11 the ground 12 well 13 you sang 14 53. I 1 I heard 2 how 3 you sang 4 54. And 1 here 2 not 3 you do 5 55. He got angry 2-3 the 4 hawk 5 56. He was humiliatt 1 by 2 the 3 frog 4 57. He had shame 1 for 2 his father-in-law 3-4 for 5 his mother-in-law 6 and 7 for 8 the girl 9 he gave 10 because 11 the song 12-13 very 14 bad 15 he was doing 17 the 18 godfather 19 frog 20 58. He got angry 1-2 59. He said 1 to him 2 well 3 I 4 I go 5 60. Now 1 not 2 I carry you 4 because 6 you humiliatt me 7 before 8 the girl 9 61. You 1 can think 3 how 4 you go 5 62. He got angry 1-2 63. He hid 1-3 64. And 1 the 2 frog 3 he said 4 to 6 hide 7-8 in 9 the 10 gourd 11-12 65. There 1 he got in 2-3 when 4 dawn came 6 66. Another 1 day 2 came down 3 to the earth 6-7 67. It came down 1 to 3 his house 4 68. And 1 the 2 godfather 3 hawk 4 not he was there 5 69. He 2 he
Challreereh como will ruxtec 70. Ihruruhamchi 71. Ihrucan'
naichi cahno ma tico pan taxaj rucumpaalch 72. Didi
sakwi ruk'or pila pah chiinqu nuwojic yu hin qui
niham nuxtie 73. Did ruicumpaalch sinruca pan achi
pues nanuwojic 75. Narucaya lo pan acal 76. Rila
jina ma raz jutic wach acal will sak 77. Ruk'
que re yu ma rax jutic re yu ma ha ma
alamar pa'wit quinchall quill 78. Did ma sak re ma
acal di maj chie 79. Ruk'or xa reh a hinchall nuruhmam
aco wiwi ruu ma ha 80. Ar nuwoji kejo porque ar ku
quinquimi 79. Ihrucutlo ritm pan taxaj 82. Chall ru'an lo
tantiar nah ma rax jutic 83. Did quil mas bien nah maj
tz'ajlam awaj 84. Nah maj perepak awaj ar ihkeji 85. Re
pa'nak ma raz jutic ihrila chalo 86. Did nak ihkeji

came since he has wings 70. He threw himself down. He left
the frog above his godfather 72. And when dawn came he said
how I go I will be there. And my godfather left me. 74. Ah well I go. He looks at the ground. He
saw it a green thing on the ground. There was white.
He said that the green this is the water the sea
where I left. And the white this is land.
He said only I have to go to throw me for the water.
There I go to lower me because not I die. He threw himself from above.
He came he did for the green.
And well on top of the rock. On top of the flat rock he came down. It was the green he saw he came.
And when he came down for the ground he
burst. 6 87. But the frog the godfather of the hawk he lied. 8 88. He fooled his godfather. 3 89. Beside the sea he was. 3 90. There, well, he sang but not (it was) good. 4 91. And the song he did. 9 92. And he thought the his godfather. And he it was that singing he heard the song. 4 93. Not it was but that it was the siren of the sea. 9-10 in the sea. 9-10. She she was singing. 2 95. It was she that she knew. 3 96. And she well she did she sing. 5 97. And the frog it was her song she was saying and it was a lie. 12 98. He fooled the godfather. 3 99. Only to shame himself. 3 100. Only to kill himself by the lie.