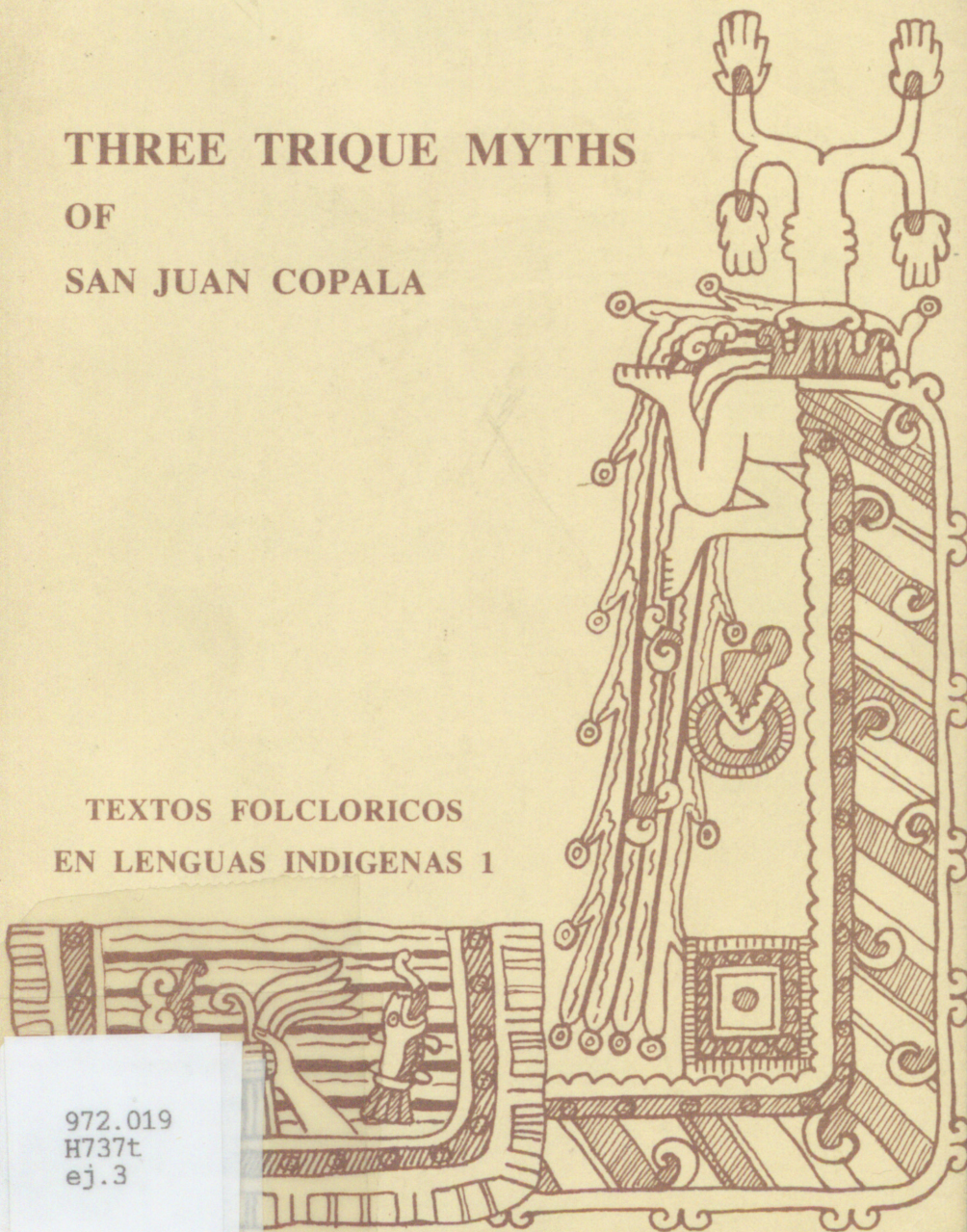


THREE TRIQUE MYTHS
OF
SAN JUAN COPALA

TEXTOS FOLCLORICOS
EN LENGUAS INDIGENAS 1

972.019
H737t
ej.3



DONATIVO
ANTONIO MARTINEZ
THREE TRIQUE MYTHS
OF
SAN JUAN COPALA

Barbara E. Hollenbach

Compiladora

Manuel Camilo Ramírez Santiago

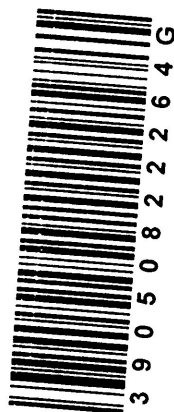
Narrador

Margarito Alfonso Ramírez

José Albino

Juan López Merino

Colaboradores



Biblioteca Daniel Cosío Villegas
EL COLECCIONARIO DE MEXICO, A.C.



TEXTOS FOLCLORICOS
EN LENGUAS INDIGENAS 1

Publicado por el
Instituto Lingüístico de Verano
México, D.F.
1988

Serie de Textos Folclóricos Indígenas
“Wigberto Jiménez Moreno”
Núm. 1

Margaret H. Daly
Redactora de la serie

El diseño de la pasta fue adaptado del glifo para Apoala que aparece en la página 36 del Códice Nuttall. Según el folclor mixteco, los hombres emergieron de un árbol grande en Apoala.

Katherine Voigtlander
Artista

marzo de 1988 primera edición
Esta edición consta de 500 ejemplares

Three Trique Myths
of San Juan Copala

© Derechos reservados conforme a la ley
por el

Instituto Lingüístico de Verano, A.C.
Hidalgo 166, 14080 México, D.F.

Impreso en México Printed in Mexico

86-035

CONTENTS

Series Editor's Preface	v
Foreword	vii
Introduction	1
When the Thunder God Walked Openly on the Earth ...	5
Free Translation	15
Comments	17
The Thunder God Fights with His Wife	19
Free Translation	51
Comments	58
Notes	59
Our Grandfather and His Cannabalistic Brother	61
Free Translation	83
Comments	88
Notes	89
Bibliography	90

SERIES EDITOR'S PREFACE

Three Trique Myths is the first in a series of volumes of oral literature from some of the Indian languages of Mexico. Although there have been other collections of Mexican folklore, there are several unique features about this particular presentation.

All texts will be presented in the original Indian languages. They will be written either in technical or practical orthographies. Short descriptions of the phonemes which readily show the relationships between the phonemes of the language under study and the symbols used in the practical orthography, including symbols for tone or stress where applicable, will be given. Both literal and somewhat free translations will be given in either English or Spanish.

Some of the texts will not be folktales but will demonstrate the life and thought of a particular culture through native-authored descriptions of customs, personal experiences, riddles and fables, poetry, the words to songs, etc. Short culture sketches will describe the life of the people whose texts are presented. Some of the literature presented in this collection may have appeared elsewhere and will be so noted, but much of it has never before been printed. Except where speakers of the Indian languages have wished to remain anonymous, credit will be given to the Indian speakers who have narrated the texts and helped in the collection, editing and translation of their oral literature.

It is the desire of the linguists of the Summer Institute of Linguistics in Mexico to make these valuable portions of the oral literature of Mexico's Indians available to other scholars. Permission is granted to publish these Indian language texts with literal and free translations as portions of scholarly works if credit is given to the Indian narrators, the linguists as compilers, and to the Summer Institute of Linguistics in Mexico as publisher. Copies of such works should be sent to:

Librarian
Instituto Lingüístico de Verano
Apartado 22067
14000 México, D.F.

Margaret H. Daly
Editor

FOREWORD

The existence of a vast corpus of oral traditions among the illiterate societies of the Americas has been recognized since the late years of the nineteenth century as shown by scores of books and articles published in the last hundred years containing texts and translations of indigenous narratives from North, Central and South America. The field, however, has been very unevenly explored. Many traditions have died out before being accurately registered or recorded at all, and not a few have been preserved only in translations into European languages mostly done with the help of bilingual informants who often dictated the texts in Spanish or Portuguese, the field worker or hurried visitor later editing or retranslating his harvest into English or another European language.

Since such a collection of second-hand literature is in some cases the only source we have for studying the traditional lore of bygone American Indian societies, it is in fact invaluable. Nevertheless it is less than satisfactory. In the absence of native texts it becomes impossible to decide whether certain expressions in the translation accurately represent the meaning of the nonexistent original, if they are due to the imperfect command of the bilingual informant's second language, or to the unfortunate desire of the foreign translator to polish and embellish the informant's text beyond due limits. Such sources, interesting as they sometimes can be, are practically worthless from the point of view of the scientific study of American Indian languages.

The contemporary linguist's starting point is the living language as actually spoken, and the accurate sound recording that will enable him or her to continue its study even when away from the native speakers. For scientific and educational purposes the next necessary step is a transcription, as faithful as possible, of the natural, oral language. Several methods and systems have been proposed and used, the most rigorous being those that through a variety of symbols indicate to the reader the main phonological characteristics of the language under study when pronounced by a native speaker. This kind of transcription is offered in *Three Trique Myths* by Barbara E. Hollenbach, with

the necessary introductory comments, preserving for posterity a scientific document for further study and applications. **Three Trique Myths** is a work that present and future students of Trique and similar languages of the Otomanguean family will no doubt heartily appreciate.

The second and following steps are stages in the semantic analysis of the text through literal and free translation, also accompanied by notes and commentaries as needed. One way of doing these translations consists of three stages: the first, a word-by-word rendering; the second, a rearrangement of the first according to the grammatical rules of the language into which the text is being translated; the third, a free version in which the rhetorical devices of the original language, incompatible with the standard usage of the translator's own language, are left out. Next many grammatically correct sentences of stage two are recast, the whole next text thus being adjusted to the literary tradition of the target language. Of course this last step carries us far away from the original text and therefore is of little interest to the linguist whose main concern is the study of, the aboriginal tongue as such.

In the Trique myths transcribed, translated and commented upon by Barbara Hollenbach, stages one and two are made available. The myths will be invaluable to students of the Trique language who can read English and, when presented in a practical orthography, to Trique speakers of present and future generations who are able to read the Roman script. Moreover, the second stage, which Dr. Hollenbach calls "free" translation, makes the stories accessible to students of mythology and affords a reliable basis for more ambitious literary attempts in English, Spanish or any other language whereby the Trique stories may finally establish themselves as part of a larger literary heritage to be enjoyed by many a common reader.

This collection of Trique myths appears as the first volume in a series of similar books containing texts from other indigenous societies of Mexico. It would be difficult to exaggerate the cultural significance of such an undertaking. As the project advances, not only first-rate linguistic documents will be preserved for the foreign student and the native reader of autochthonous traditions: these unique scientific texts and reassuring testimonies of spiritual roots will also supply more of the needed groundwork for the reconstruction and interpretation of patterns of life that until now it has been premature to engage in for lack of sources based on linguistically reliable texts.

This new collection will provide the original raw materials for other editors and publishers of America, Europe, and perhaps elsewhere, to encourage translations from the Indian languages of the Americas and may become a wealthy and trustworthy storehouse of information about the social and metaphysical universe of people who, through their traditional languages, have been able to keep alive their world view, proving that the works of their imagination have successfully resisted the abrading forces of unremitting time — a feat that it would be unwise for our forgetful modern world to overlook.

Juan Adolfo Vázquez, Professor Emeritus
University of Pittsburgh
Christmas, 1985

INTRODUCTION

Cultural Sketch of the Copala Trique

The Copala Trique live in and near the cultural center of San Juan Copala, district of Juxtlahuaca, Oaxaca. Some speakers of Copala Trique also live in the northern part of the district of Putla, Oaxaca. This area ranges from an altitude of about 7,500 feet (2,500 meters) down to about 3,000 feet (1,000 meters) and spans pine-oak woodland and tropical deciduous vegetation zones.

The economy is based largely on subsistence agriculture; the principal crops are the traditional maize, beans, and squash. At the lower altitudes, coffee and bananas are also cultivated as cash crops. In addition, seasonal travel to states as distant as Sinaloa and Sonora to do agricultural work at better wages than are available in the Trique area has become common in the past two decades.

Formerly one of the more conservative areas of Oaxaca, a new wave of acculturation has entered the Copala Trique area recently. New roads into the area have made it possible both for Triques to leave and for outsiders to enter easily. As a result, change is coming at such a rapid pace that it is difficult to describe the present state of acculturation. Women retain their traditional *huipil*, but switch temporarily to dresses when they accompany their husbands away from the Trique area. Young men have shifted from unbleached muslin *calzones* and brightly colored *guayabera*-style shirts to regular Western clothes during the past two decades. Trique is the language of all homes where both spouses are Trique, but an increasing number of young men, and to a lesser extent young women, are learning Spanish. Houses, furnishings, utensils, and tools retain their traditional forms for the most part, but such prestige items of material culture as watches, radios, and cassette recorders are highly valued. Perhaps the greatest change taking place is a general openness to new ideas. Some Triques, for example, are interested in new crops and improvements in agricultural techniques.

The conservative older generation successfully opposed the entrance of schools for many years, but in the past three decades schools have been established throughout the area. At the present time a majority of boys and girls attend for at least a few years. Many of the younger men have graduated from primary school, and some have gone on to secondary school and beyond.

For their own use, Trique women weave intricately patterned *huipiles* on waist looms, and also simpler striped bags and skirts. In the past few years they have adapted both their work and their selling techniques to the tourist market. Using commercially available acrylic yarn, they have adapted the striped skirt design into a poncho, and they weave *huipil* designs into short strips that serve as wall hangings. Many women go to Oaxaca, the state capital, and even to Mexico City, to sell their work.

Brief Description of Copala Trique Phonemes

Consonants. There are two series of stops, fortis (tense) and lenis (lax), each at bilabial, alveolar, and velar places of articulation: **p, t, k; b, d, g**. The two series contrast only in word-final syllables; elsewhere (except following nasals) I write the fortis symbols. There are three affricates, which occur at alveolar, alveopalatal, and retroflex places of articulation: **ɕ, ɕ̟, ɕ̠**; they occur only in word-final syllables. There are two series of sibilants, fortis and lenis, each at alveolar, alveopalatal, and retroflex places of articulation: **s, š, š̠; z, ž, r**. The phoneme **š̠** has both retroflex sibilant and trill allophones, and **r** has both retroflex sibilant and flap allophones. The two series contrast only in word-final syllables; elsewhere I write **s, š, r**. There are bilabial and alveolar nasals, **m** and **n**, and an alveolar lateral, **l**. There are palatal and labiovelar glides, **y** and **w**; **w** has a bilabial fricative allophone before front vowels. There are two laryngeals, **ʔ**, which is a glottal stop, and **h**, which is an indeterminate voiceless vocoid.

Vowels. There are two series of vowels, long and short. There are five long vowels, **aa, ee, ii, oo, uu**; and there are three short vowels, **a, e, o**. The short vowels occur contrastively only in word-final open syllables. In word-final closed syllables and in non-word-final syllables I write **a, e, i, o, and u**. (See Hollenbach 1984 and 1987 for a reanalysis of the length contrast in which short vowels consist of a vowel checked by an abstract laryngeal.)

Suprasegmentals. There are five tone levels, written with numbers from ¹ (low) to ⁵ (high) at the end of the syllable. There are also three sequences of two tones that occur on single syllables: ¹³, ³¹, and ³². Syllables that have no tone number are unstressed and are pronounced at a level that can be predicted from the nearest tone to the right: they are pronounced at level ² before tones ¹ or ², and they are pronounced at level ³ before tones ³, ⁴, or ⁵.

Primary stress occurs on the final syllable of each word. Secondary stress sometimes occurs on one nonfinal syllable of a word; such syllables always have a written tone number. Stress is not symbolized in these texts.

Nasalization occurs contrastively only on word-final syllables; it is written by a tilde (´) over the final vowel. The vowels *aa* and *a* are raised to a mid central position when they are nasalized.

Notes on the Recording, Format, and Translation of the Texts

Manuel Camilo Ramírez Santiago, a monolingual native speaker of Copala Trique from San Miguel Copala, Putla, Oax., recorded these folktales on magnetic tape on 17 November, 1972. At that time he was about twenty-eight years old and had had little or no schooling. The folktales were transcribed and edited for publication by Barbara E. Hollenbach, an S.I.L. linguistic fieldworker, with the help of the following native speakers of Copala Trique: Margarito Alfonso Ramírez, Sabana, Juxtlahuaca, Oax.; José Albino, San Miguel Copala, Putla, Oax.; and Juan López Merino, Sabana, Juxtlahuaca, Oax.

In that these texts have been heavily edited for publication, the single diagonal (/) usually represents a major grammatical break within a sentence, rather than an actual pause in the narrated text. I have, however, used the single diagonal sparingly. Copala Trique is characterized by frequent paratactic sentences, in which two or more independent clauses occur in sequence with no conjunction and no pause at the seam; such sentences show a variety of semantic relations among the parts. I have not used the single diagonal between such closely-knit clauses. The double diagonal (//) represents both the end of a grammatical sentence and an accompanying pause. The triple diagonal (///), however, represents a meaning break, rather than an additional degree of pause.

Although I did not restrict myself to a single English gloss for each Trique word, I have made the literal translation quite literal. I have, for example, glossed Trique nouns, which are not marked for number, by singular nouns in English, even when something in the context clearly shows that the meaning is plural. I have, however, glossed verbs to agree in person and number with their subjects and glossed pronouns with English case forms that fit the context, even though Copala Trique has neither subject

agreement marked on verbs, nor case marked on nouns and pronouns. The past and future tenses of verbs interchange following a negative adverb (see Hollenbach 1976 for further details). Also, the past tense of verbs is used with future meaning following **a³za[?]1** 'when'. In both the literal and free translations, I have glossed these verbs to reflect their meaning, not their form. Some verbs do not take an overt past-tense prefix; I have glossed ambiguous forms with the tense that best fits the context.

The free translation contains one sentence for each sentence of text. In many cases I allowed the free translation to remain in somewhat awkward English in order to preserve a greater degree of correspondence between the literal and free translations. In spite of this, however, there are many apparent discrepancies between the literal and free translations. These usually indicate the presence of idioms, which are very common in Copala Trique. For example, **nano⁴ ra⁴**, literally 'to tell inside', is an idiom that means 'to think', 'to worry', or 'to be sad'; and **ga² ne²**, literally 'when and', is an idiom that means 'and then'.

The ambiguity of the English word **that** may cause some problems for the reader. The Trique words **yo[?]3** and **da³²**, which are glossed 'that', are demonstrative adjectives or demonstrative pronouns. The word **ze³²**, which is often glossed 'that', is a complementizer (a word that introduces a sentence that serves as the object of a verb).

WHEN THE THUNDER GOD WALKED OPENLY ON THE EARTH

Text and Literal Translation

1. ga² naa⁴ / ne² dā³² me³ ze³² kačee⁵ ranga^{ʔ1}
when long-ago / and that is that walked openly
tu^ʔwii³ ga² naa⁴ a³² //
thunder when long-ago decl(arative) //
2. dah¹ ze³² waa³² ru^ʔwee³² waa³² tu^ʔwii³ ga² naa⁴
how that is rich-man is thunder when long-ago
a³² //
decl //
3. dā³² me³ ze³² nuwi^{ʔ3} wah² ke^ʔee¹
that is that there-aren't move-along many
tu^ʔwii³ kačee⁵ ga² naa⁴ ma^{ʔ4} //
thunder walked when long-ago neg(ative) //
4. urūū³ zo^{ʔ3} me³ tu^ʔwii³ sno^{2ʔo32} a³² //
the-only he is thunder male decl //
5. yo^{ʔo2} tu^ʔwii³ šana¹ ne² yo^{ʔo2} tu^ʔwii³ sno^{2ʔo32} me³
one thunder female and one thunder male are
roh¹ zo^{ʔ3} a³² //
the-dual he decl //
6. tu^ʔwii³ šana¹ taa⁵ reh³² runuu³² a³² //
thunder female is-on-top place coast decl //
7. tu^ʔwii³ sno^{2ʔo32} taa⁵ reh³² kih³² reh³² šah¹
thunder male is-on-top place mountain place uphill
a³² //
decl //
8. ɬah² ne² ne³ noko^{ʔ3} za^{ʔ1} ʔnuu⁵ mā³ tu^ʔwii³ sno^{2ʔo32}
but and not follows good corn to thunder male
ma^{ʔ4} //
neg //
9. dah³² wah² naa³¹ awii³² za^{ʔ1} reh³²
there-isn't moves-along cornfield comes-out good place
tah¹ zo^{ʔ3} ma^{ʔ4} //
is-on-top he neg //

10. $\text{čah}^2 \text{ne}^2 \text{dā}^{32} \text{me}^3 \text{ze}^{32} \text{karakwih}^5 \text{ša}^3 \text{na}^1 \text{mā}^3 \text{zo}^{\text{3}}$
but and that is that helped woman to him
 $\text{a}^{32} //$
decl //
11. $\text{nu}^{\text{1}} \text{stā}^{\text{73}} \text{ša}^3 \text{na}^1 \text{nu}^{\text{1}} \text{stā}^{\text{73}} \text{sno}^5 \text{ʔo}^{32} \text{naki}^{\text{7yah}^3}$
all corn-ear-of woman all corn-ear-of man made
 $\text{če}^{\text{72}} \text{roh}^1 \text{zo}^{\text{73}} \text{a}^{32} //$
compact the-dual he decl //
12. $\text{zih}^5 \text{ga}^2 \text{ne}^2 \text{kuča}^{\text{73}} \text{ta}^{\text{7ah}^2} \text{roh}^1 \text{zo}^{\text{73}} \text{tā}^{\text{73}}$
totals when and split in-parts the-dual he corn-ear
 $\text{a}^{32} //$
decl //
13. $\text{ta}^{\text{7ah}^2} \text{kinah}^5 \text{riāā}^{32} \text{sno}^5 \text{ʔo}^{32} / \text{ne}^2 \text{ta}^{\text{7ah}^2} \text{kinah}^5$
part stayed face-of man / and part stayed
 $\text{riāā}^{32} \text{ša}^3 \text{na}^1 \text{a}^{32} //$
face-of woman decl //
14. $\text{dah}^{13} \text{waa}^{32} \text{kinah}^5 \text{ra}^3 \text{zūū}^2 \text{riāā}^{32} \text{roh}^1 \text{zo}^{\text{73}} \text{a}^{32} //$
thus is stayed thing face-of the-dual him decl //
15. $\text{čah}^2 \text{ne}^2 \text{ināh}^2 \text{reh}^{32} \text{raa}^1 \text{tā}^{\text{73}} \text{ro}^{\text{73}} / \text{kinah}^5$
but and just place head corn-ear topic / stayed
 $\text{riāā}^{32} \text{ya}^{\text{7āh}^32} \text{tu}^{\text{7wii}^13} \text{sno}^2 \text{ʔo}^{32} \text{a}^{32} //$
face-of god of-thunder male decl //
16. $\text{ne}^2 \text{nu}^{\text{1}} \text{reh}^{32} \text{siuu}^2 \text{tā}^{\text{73}} \text{ro}^{\text{73}} / \text{kinah}^5 \text{riāā}^{32}$
and all place bottom corn-ear topic / stayed face-of
 $\text{ya}^{\text{7āh}^32} \text{tu}^{\text{7wii}^13} \text{šana}^1 \text{a}^{32} //$
god of-thunder female decl //
17. $\text{še}^{\text{7e}^4} \text{dā}^{32} \text{za}^{\text{71}} \text{doh}^3 \text{awii}^{32} \text{naa}^{\text{31}} \text{reh}^{32} \text{runuu}^{32}$
base-of that good more comes-out cornfield place coast
 $\text{a}^{32} //$
decl //
18. $\text{nih}^{32} \text{doh}^3 \text{awii}^{32} \text{naa}^{\text{31}} \text{reh}^{32} \text{šah}^1 \text{šiāā}^5$
bad more comes-out cornfield place uphill hometown-of
 $\text{ni}^{\text{74}} \text{a}^{32} ///$
us-incl(usive) decl ///
19. $\text{gaa}^{13} \text{dā}^{32} \text{me}^3 \text{ze}^{32} \text{kačee}^5 \text{tu}^{\text{7wii}^3} \text{ga}^2$
when-it that is that walked thunder when

- naa⁴ / ne² dah¹ ze³² waa³² yuwii³¹
long-ago / and how that is person
 waa³² zo⁷³ ga² naa⁴ a³² //
is he when long-ago decl //
20. ga² ne² kao⁷³ zo⁷³ čūū³ kiša⁷³ mā⁷¹ čūū³ ki⁷yah³
when and hit he tree split in-two tree caused
 zo⁷³ a³² //
he decl //
21. ga² ne² kinah⁵ zo⁷³ rike³ čūū³ a³² //
when and stayed he stomach-of tree decl //
22. dah¹ ze³² waa³² zii⁵ katuh⁵ ta³ga⁷³ waa³² zo⁷³ katuh⁵
how that is he-who entered jail is he entered
 zo⁷³ rike³ čūū³ a³² //
he stomach-of tree decl //
23. na⁷wee³ gūū¹³ nukwah¹³ zo⁷³ kuriāh¹ zo⁷³
is-impossible-it will-become strong he will-leave he
 rike³ čūū³ ma⁷⁴ //
stomach-of tree neg //
24. kinah⁵ zo⁷³ rike³ čūū³ / ne² ku⁷lu⁷³ zo⁷³ kunu⁷¹
stayed he stomach-of tree / and was-stuck he all
 yawii³² rike³ čūū³ a³² //
month stomach-of tree decl //
25. dā³². me³ ze³² ga² kunu⁷¹ yawii³² kinah⁵ zo⁷³ rike³
that is that when all month stayed he stomach-of
 čūū³ / ne² kunu⁷¹ yawii³² ka⁷āh³² māā³¹ ki⁷yah³
tree / and all month went-away rain caused
 zo⁷³ a³² //
he decl //
26. nuwi⁷³ wah² māā³¹ kamā⁷³ ma⁷⁴ //
there-isn't moves-along rain rained neg //
27. ʔo² tya³mbo⁴ kīnakoo³¹ nu⁷¹ yo⁷oo⁵ ga² ka⁷āh³²
one long-time dried completely earth when went-away
 māā³¹ nāh¹ a⁴ //
rain indeed pers(uasive) //

28. dyo⁴ mā⁷³ me³ yo⁷³ / ɕah² ne² kunu⁷¹ yawii³² ka⁷āh³²
season rain is that / but and all month went-away
 māā³¹ ki⁷yah³ zo⁷³ nāh¹ a⁴ //
rain caused he indeed pers //
29. ne² ga² čee⁵ zo⁷³ / ne² ināh² amā⁷³ yah¹³ a⁷yuh³
and when walks he / and just rains today tomorrow
 ʔyah³ zo⁷³ ga² čee⁵ zo⁷³ a³² //
causes he when walks he decl //
30. ne² ga² ku⁷lu⁷³ zo⁷³ rike³ čūū³ me³ ze³² kunu⁷¹
and when was-stuck he stomach-of tree is that all
 yawii³² kinakoo³¹ ki⁷yah³ zo⁷³ a³² //
month dried caused he decl //
31. ne² ne³ kamā⁷¹ ki⁷yah³ zo⁷³ ma⁷⁴ //
and not rained caused he neg //
32. kinakoo³¹ naa³¹ kinakoo³¹ yo⁷oo⁵ kinakoo³¹ nāh¹ a⁴ //
dried cornfield dried earth dried indeed pers //
33. dā³² me³ ze³² ku⁷lu⁷³ zo⁷³ rike³ čūū³ a³² //
that is that was-stuck he stomach-of tree decl //
34. dah³² wah² zii⁵ kene^{7e3} ku⁷lu⁷³ zo⁷³
there-isn't moves-along he-who knew was-stuck he
 rike³ čūū³ ma⁷⁴ ///
stomach-of tree neg ///
35. dā³² me³ ze³² wah² ʔo² zii⁵ wah²
that is that moves-along one he-who moves-along
 nano⁷³ šutah³ ra⁴ a³² //
looks-for deer thinks decl //
36. wah² zo⁷³ kih³² a³² //
moves-along he mountain decl //
37. dā³² me³ ze³² no⁴ tu⁷wii³ yo⁷³ katūū³¹ čūū³ a³² //
that is that is-attached thunder that waist-of tree decl //
38. ku⁷lu⁷³ zo⁷³ rike³ čūū³ a³² //
was-stuck he stomach-of tree decl //

39. dā³² me³ ze³² katah³² zo⁷³ riāā³² zii⁵ wah²
that is that said he face-of him-who moves-along
 nano⁷³ šutah³ a³² //
looks-for deer decl //
40. dā³² me³ ze³² / ki²ʔyaa⁵ zo⁷¹ se³ndo³² / ne² rike² zo⁷¹
that is that / will-do you favor / and will-give you
 aga⁷³ a⁷ne⁷³ čūū³ māh³ a³² / tah³² zo⁷³ riāā³²
metal cuts wood to-me decl / says he face-of
 zii⁵ wah² nano⁷³ šutah³ yo⁷³ a³² //
him-who moves-along looks-for deer that decl //
41. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
42. ka⁷āh³² nano⁷¹ zo⁷³ aga⁷³ a⁷ne⁷³ čūū³ kačih⁵ zo⁷³
went will-look-for he metal cuts wood tucked-in he
 stō³ tu⁷wii³ a³² //
finger-of thunder decl //
43. wee⁴ dā³² ne² / nažūū² yanih⁵ zo⁷¹ mā⁴ zo⁷¹ ka⁷āh²
lo that and / will-pull apart you to you will-go-away
 zo⁷¹ / ga² ne² kuriāh¹ / tah³² tu⁷wii³ riāā³²
you / when and will-leave-I / says thunder face-of
 zo⁷³ a³² //
him decl //
44. ga² ne² kawii² za⁷¹ ndo⁷o³² šnaa⁴ zo⁷¹
when and will-come-out good very cornfield-of you
 adōh² / tah³² ya⁷āh³² tu⁷wii¹³ riāā³² zo⁷³ a³² //
emphatic / says god of-thunder face-of him decl //
45. ʔah² ne² dā³² me³ ze³² wah² zo⁷³ a³² //
but and that is that moves-along he decl //
46. ne³ kačii² ra⁴ zo⁷³ seze³² tu⁷wii³ no⁴ katūū³¹
not tucked-in inside he if thunder is-attached waist-of
 čūū³ ma⁷⁴ //
tree neg //
47. wah² ma³ʔā¹³ zo⁷³ ra⁴ zo⁷³ a³² //
moves-along self-of him thinks he decl //

48. ʦah² ne² māā³¹ ro^{ʔ3} / ka^ʔāh³² māā³¹ a³² //
but and rain topic / went-away rain decl //
49. dā³² me⁵ ze³² dah³² wah² na³² kinakoo³¹ ʧaa⁵
that is that there-isn't moves-along water dried river
 kinakoo³¹ dah³² wah² na³² ma^{ʔ4} //
dried there-isn't moves-along, water neg //
50. dā³² me³ ze³² kinakoo³¹ ndo^ʔo³² zo^{ʔ3} na³² a³² //
that is that was-thirsty much he water decl //
51. wah² zo^{ʔ3} ra⁴ šnee⁵ a³² //
moves-along he inside-of ravine decl //
52. dā³² me³ ze³² no⁴ tu^ʔwii³ katūū³¹ ʧūū³ a³² //
that is that is-attached thunder waist-of tree decl //
53. dā³² me³ ze³² / ki²ʔyaa⁵ zo^{ʔ1} se³ndo³² / ne² rike² zo^{ʔ1}
that is that / will-do you favor / and will-give you
 aga^{ʔ3} māh³ / ga² ne² nažūū² yanih⁵ zo^{ʔ1} mā⁴
metal to-me / when and will-pull apart you to
 zo^{ʔ1} ka^ʔāh² zo^{ʔ1} / ne² kuriāh¹ / ne²
you will-go-away you / and will-leave-I / and
 kamā^{ʔ1} ko³ra⁴ ti^ʔnuu³² / ne² kawii² za^{ʔ1}
will-rain later dusk / and will-come-out good
 šnaa⁴ zo^{ʔ1} / tah³² zo^{ʔ3} riāā³² zii⁵ rike⁴
cornfield-of you / says he face-of him-who gave
 aga^{ʔ3} mā³ zo^{ʔ3} a³² //
metal to him decl //
54. ka^ʔwee¹³ / tah³² zo^{ʔ3} / ne² rike⁴ zo^{ʔ3} aga^{ʔ3} mā³
will-be-possible-it / says he / and gave he metal to
 tu^ʔwii³ a³² //
thunder decl //
55. wee⁴ dā³² ne² kawii³² zo^{ʔ3} ka^ʔāh³² zo^{ʔ3} a³² //
lo that and went-out he went-away he decl //
56. ško⁴ zo^{ʔ3} ka^ʔāh³² zo^{ʔ3} / ne² wee⁴ dā³² ne² kamā^{ʔ3}
behind him went he / and lo that and rained
 ndo^ʔo³² a³² //
much decl //

57. wee⁴ dā³² kamā⁷³ ndo⁷⁰32 nayō⁴ na³² ra⁴ čaa⁵
lo that rained much appeared water inside-of river
 nayō⁴ na³² nu⁷¹ gee¹ kih³² nayō⁴
appeared water complete indeed mountain appeared
 na³² nāh¹ a⁴ //
water indeed pers //
58. ki⁷yah³ kanāā⁴ tu⁷wii³ yo⁷³ ku³riāh¹ zo⁷³ katūū³¹ čūū³
did winning thunder that left he waist-of tree
 a³² ///
decl ///
59. dā³² me³ ze³² yūū⁴ wah² ūū⁴ zo⁷³ a³² //
that is that another-time moves-along again he decl //
60. yūū⁴ wah² ūū⁴ tu⁷wii³ yo⁷³ a³² //
another-time moves-along again thunder that decl //
61. ɸah² ne² čee⁵ riāā² zo⁷³ ga² naa⁴ tya³mbo⁴
but and walks openly he when long-ago long-ago
 a³² //
decl //
62. gaa¹³ dā³² me³ ze³² čee⁵ zo⁷³ reh³² runuu³² a³² //
when-it that is that walks he place coast decl //
63. ne² wah² zo⁷³ reh³² runuu³² reh³² tu⁷wa³ na³²
and moves-along he place coast place mouth-of water
 ya⁷āh² a³² //
divine decl //
64. dā³² me³ ze³² wah² zo⁷³ / ne² ne³ ačih⁵ ra⁴
that is that moves-along he / and not tucks-in inside
 zo⁷³ ze³² mā¹ škuu³ rike³ na³² ma⁷⁴ //
he that there-are animal stomach-of water neg //
65. dah³² yā³² ačih⁵ ra⁴ zo⁷³ / ne² kane² zo⁷³
there-isn't place tucks-in inside he / and will-bathe he
 na³² ra⁴ zo⁷³ a³² //
water thinks he decl //

66. ne² ne³ ačih⁵ ra⁴ zo⁷³ wah² zo⁷³ rike³
and not tucks-in inside he moves-along he stomach-of
 na³² / ne² kušumāh⁵ škwaa⁵ rakah² mā³ zo⁷³
water / and swallowed snake lizardlike to him
 ga² naa⁴ a³² //
when long-ago decl //
67. kušumāh⁵ škwaa⁵ rakah² mā³ zo⁷³ / ne² ne³ kene^{7e13}
swallowed snake lizardlike to him / and not knew
 zo⁷³ dah¹ gūū³ kušumāh⁵ škwaa⁵ rakah² mā³
he how happened swallowed snake lizardlike to
 zo⁷³ / ne² ah¹ ʔnih³² tu^{7wa3} škwaa⁵ rakah¹
him / and already holds in-mouth snake lizardlike
 mā³ zo⁷³ a³² //
to him decl //
68. dā³² me³ ze³² ne³ gūū¹³ yukwā⁷¹ kiri⁷¹ zo⁷³ ze³²
that is that not became in-time will-get he that-which
 anuu³¹ ni³kah² zo⁷³ ma⁷⁴ //
explodes has he neg //
69. nah¹³ yanih⁵ yo⁷³ ʔyah³ zo⁷³ a³² ///
lies apart that causes he decl ///
70. dā³² me³ ze³² wah² yo^{7o4} zii⁵ wah²
that is that moves-along another he-who moves-along
 ūū⁴ a³² //
also decl //
71. dā³² me³ ze³² katah³² ya^{7āh32} tu^{7wii13} no³ zo⁷³ a³² //
that is that said god of-thunder hears he decl //
72. ki²ʔyaa⁵ zo⁷¹ se³ndo³² uša⁴ / ne² rike² zo⁷¹ ze³²
will-do you favor much / and will-give you possessed
 meri³keh³ māh³ / tah³² tu^{7wii3} riāā³² zii⁵
sash-my to-me / says thunder face-of him-who
 wah² a³² //
moves-along decl //
73. ka^{7wee13} / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //

74. kita⁷aa³² zo⁷³ me³rike¹³ / ne² kačih⁵ zo⁷³ stō³ tu⁷wii³
grabbed he sash / and tucked-in he finger-of thunder
 a³² //
 decl //
75. ah¹ ʔnih³² tu⁷wii³ yo⁷³ tu⁷wa³ škwaa⁵
already is-wedged-in thunder that mouth-of snake
 rakah² / ʔah² ne² kačih⁵ zii⁵ wah² yo⁷³
lizardlike / but and tucked-in he-who moves-along that
 me³rike¹³ stō³ tu⁷wii³ a³² //
 sash finger-of thunder decl //
76. kita⁷aa³² tu⁷wii³ me³rike¹³ ra⁷a³ zii⁵ wah² yo⁷³ a³² //
grabbed thunder sash hand-of him-who moves-along
that decl //
77. kunāh² uša⁴ zo⁷¹ ka⁷āh² zo⁷¹ / ne² ndaa¹³
will-run much you will-go-away you / and as-far-as
 mā³² kani²kū⁷⁴ zo⁷¹ /
there-(with-accompanying-gesture) will-stand you /
 tah³² tu⁷wii³ no³ zo⁷³ a³² //
says thunder hears he decl //
78. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
79. kunāh⁵ ndo⁷o³² zo⁷³ ka⁷āh³² zo⁷³ a³² //
ran much he went-away he decl //
80. wee⁴ dā³² ne² ško⁴ kwā⁷³ zo⁷³ ka⁷āh³² zo⁷³ /
lo that and behind perception-of him went he /
 ne² kanuu³¹ nāh¹ a⁴ //
and exploded indeed pers //
81. kanuu³¹ / ne² kitamā⁷³ nu⁷¹ nee³¹ mā³
exploded / and was-scattered completely flesh body-of
 škwaa⁵ rakah² yo⁷³ ga² naa⁴ a³² //
snake lizardlike that when long-ago decl //
82. wee⁴ dā³² ne² ku³riāh¹ tu⁷wii³ ka⁷āh³² zo⁷³ nāh¹ a⁴ ///
lo that and left thunder went-away he indeed pers ///

83. dah¹³ kirā^{ʔ3} zo^{ʔ3} ga² naa⁴ tya³mbo⁴ a³² //
thus fared he when long-ago long-ago decl //
84. yah¹³ / ɬah² ne² ne³ ne^{ʔe3} ni^{ʔ4} mā³ zo^{ʔ3} ma^{ʔ4} //
now / but and not see we-incl to him neg //
85. šta^{ʔ1} anuu³¹ / ne² māā¹ ya^{ʔā32} čee⁵ ūū¹ ʔyah³
above explodes / and only fire walks just causes
 zo^{ʔ3} / ɬah² ne² ʔo² ze³² ne³ ne^{ʔe3} ni^{ʔ4} mā³
he / but and one that not see we-incl to
 zo^{ʔ3} ma^{ʔ4} //
him neg //
86. ne² ga² naa⁴ / ne² čee⁵ riāā² zo^{ʔ3} a³² //
and when long-ago / and walks openly he decl //
87. dah¹³ waa³² ze³² kwe²ndo⁴ tu^{ʔwii3} yo^{ʔ3} ga² naa⁴
thus is possessed story thunder's that when long-ago
 a³² //
decl //
88. nawih³ ze³² kwe²ndo⁴ zo^{ʔ3} a³² ///
finishes possessed story his decl ///

Free Translation

Long ago it happened that the thunder god walked openly. He was like a rich man long ago. It happened that there weren't many thunders who walked long ago. There was just one male thunder. There were two of them: one female thunder and one male thunder. The female thunder lived on the coast. The male thunder lived up high in the mountains. But the corn didn't grow well for the male thunder. None of the cornfields grew well where he lived. But it happened that the woman helped him. The two of them piled up all the woman's ears of corn and all the man's ears. And after that they divided up the ears. The man kept some of them, and the woman kept some of them. And so it was that they each had things. But as for just the top parts of the ears, they went to the male thunder god. And as for all the bottom parts of the ears, they went to the female thunder god. Therefore the cornfields grow better on the coast. The cornfields grow worse in the mountains, our hometown.

When that happened, it happened that the thunder walked long ago, and he was like a person long ago. And then he hit a tree and made it split in two. And then he stayed in the tree. He was like a person who went to jail when he entered the tree. He couldn't leave the tree. He stayed in the tree, and he was stuck in the tree all year long. It happened that when he stayed in the tree all year long, then he made the rain go away all year long. No rain rained. All of the earth dried up for a long time for sure when the rain had gone away. It was the rainy season, but he had made the rain go away all year long for sure. And when he walked, then he made it rain just all the time. And when he was stuck in the tree was when he made it dry up all year long. And he didn't make it rain. The cornfields and the earth dried up for sure. It happened that he got stuck in the tree. No one knew that he had gotten stuck in the tree.

It happened that a person was going along who was going along thinking he would look for deer. He was going along in the mountains. It happened that that thunder was attached to the trunk of a tree. He was stuck in the tree. It happened that he said to the person who was going along looking for deer. It happened that, "Do me a favor, and give me an axe," he said to that person who was going along looking for deer. "Okay," he said. He went to look for an axe and gave it to the thunder. And so, "Remove yourself some distance away and go away, and then I'll leave," the thunder said to him. "And then your cornfield will really grow very well," the thunder god said to him. But it

happened that he was going along. He didn't realize that the thunder was attached to the trunk of the tree. He thought he was going along by himself. But as for the rain, it had gone away. It happened that there wasn't any water; the rivers had dried up; there wasn't any water. It happened that he was very thirsty. He was going along in a ravine. It happened that the thunder was attached to the trunk of a tree. It happened that, "Do me a favor, and give me an axe, and then remove yourself some distance away and go away, and I'll leave, and it will rain later at dusk, and your cornfield will grow well," he said to the person who gave him the axe. "Okay," he said, and he gave the axe to the thunder. And so he left and went away. He went back, and so it rained a lot. And so it rained a lot, and water appeared in the rivers and all over the mountains for sure. That thunder succeeded in leaving the trunk of the tree.

It happened that he was going along again another time. Another time the thunder was going along again. But he walked openly long long ago. When that happened, it happened that he was walking on the coast. And he was going along on the coast at the shore of the ocean. It happened that he was going along, and he wasn't realizing that there were animals in the water. He didn't realize at all, and he thought he would bathe in the water. And he didn't realize as he was going along in the water, and a lizardlike snake swallowed him long ago. a lizardlike snake swallowed him, and he didn't know what happened when the lizardlike snake swallowed him, and the lizardlike snake already had him wedged in its mouth. It happened that he didn't have time to get the explosives that he had. He had left them lying off to one side.

It happened that another passerby was going along too. It happened that the thunder god said to him. "Do me a great favor, and give me my sash," the thunder said to the passerby. "Okay," he said. He grabbed the sash, and he gave it to the thunder. That thunder was already wedged in the mouth of the lizardlike snake, but that passerby gave the sash to the thunder. The thunder grabbed the sash from that passerby. "Run fast and go away, and stand over there (pointing)," the thunder said to him. "Okay," he said. He ran fast and went away. And so he turned his back and went away, and there was an explosion for sure. There was an explosion, and all the flesh of that lizardlike snake was scattered long ago. And so the thunder left and went away for sure.

That's what happened to him long ago. But at the present time we don't see him. It explodes in the sky, and he just makes

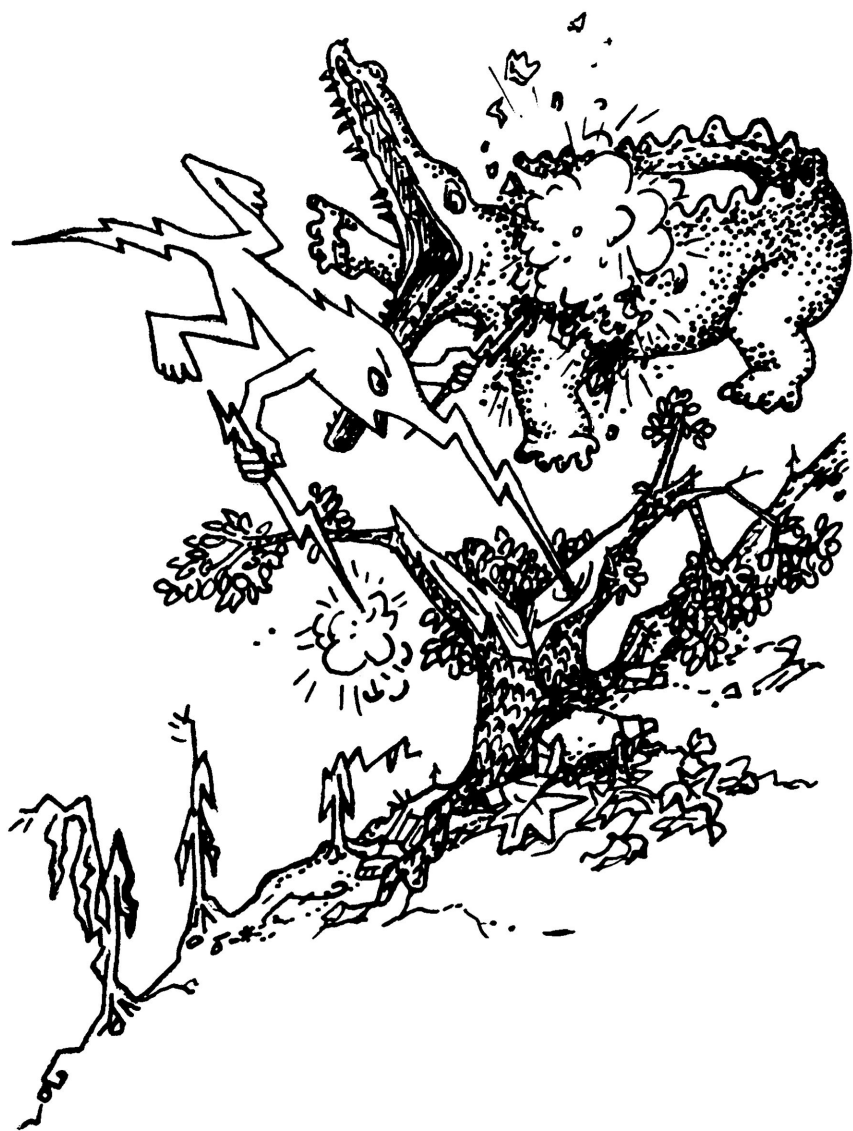
only fire walk, but the thing is that we don't see him. And long ago he walked openly. That's the story of that thunder long ago. His story is finished.

Comments

In Copala Trique folklore, the thunder gods are responsible for sending the rains each year. This story explains the low productivity of maize in the highlands by attributing it to the lesser productivity of the male thunder god, who lived in the highlands, where the Copala Trique live, versus the greater productivity of the female thunder goddess, who lived on the coast (la Costa Chica). Even when they piled up their ears of corn together to divide them up evenly, the male thunder received the upper (distal) part of each ear, which contains fewer and smaller kernels, and so he remained poor and relatively unproductive. (Further information about the rivalry between the two thunder gods is found in the story, "The Thunder God Fights with His Wife.")

This story explains drought as the absence of the thunder god, as, for example, when he got stuck inside a tree which he had split (by striking it with lightning). It also explains thunder and lightning as his explosives.

Virtually all elements of this story are pre-Columbian. Two possible exceptions are the metal axe that the thunder god asked for, and the lizardlike snake, which may refer to a crocodile or sea serpent, or perhaps a mythical animal something like a dragon.



THE THUNDER GOD FIGHTS WITH HIS WIFE

Text and Literal Translation

1. ga² naa⁴ tya³mbo⁴ a³² //
when long-ago long-ago decl //
2. dā³² me³ ze³² yo^ʔo² ša³na¹ ga² yo^ʔo² sno⁵ʔo³² a³² //
that is that one woman with one man decl //
3. waa³² wih¹ roh¹ zo^{ʔ3} a³² //
there-are two the-dual he decl //
4. dā³² me³ ze³² ka^ʔngaa³² ta^ʔnih³ šana¹ roh¹ zo^{ʔ3} a³² //
that is that was-born child-of female the-dual him decl //
5. dā³² me³ ze³² kačih³² ša³na¹ ta^ʔnii⁵ roh¹ zo^{ʔ3} /
that is that grew-up woman child-of the-dual him /
ne² ka^ʔna^{ʔ3} zii⁵ kačii⁵ ta^ʔnii⁵ roh¹ zo^{ʔ3} a³² //
and came he-who asked-for child-of the-dual him decl //
6. dā³² me³ ze³² gūū^{ʔ3} stah² roh¹ zo^{ʔ3} mā³
that is that became having-son-in-law the-dual he to
zii⁵ ka^ʔna^{ʔ3} kačii⁵ ta^ʔnii⁵ roh¹ zo^{ʔ3} a³² ///
him-who came asked-for child-of the-dual him decl ///
7. dā³² me³ ze³² ʔyah³ zūū³² nih³ zo^{ʔ3} a³² //
that is that do work the-pl he decl //
8. ɕah² ne² tu^ʔwii³ me³ nih³ zo^{ʔ3} a³² //
but and thunder are the-pl he decl //
9. tu^ʔwii³ me³ ša³na¹ / ne² tu^ʔwii³ me³ sno⁵ʔo³² a³² //
thunder is woman / and thunder is man decl //
10. tu^ʔwii³ kunih¹³ me³ yo^ʔo⁴ zii⁵ ʔna^{ʔ3} kačii⁵ mā³
thunder younger is other he-who comes asked-for to
ta^ʔnii⁵ roh¹ nika² roh¹ zo^{ʔ3} a³² //
child-of the-dual having-spouse the-dual him decl //
11. dā³² me³ ze³² čee⁵ nih³ zo^{ʔ3} ʔyah³ zūū³² nih³ zo^{ʔ3} a³² //
that is that walk the-pl he do work the-pl he decl //

12. anah⁵ nih³ zo⁷³ žee⁵ a³² //
clear the-pl he clearing decl //
13. anah⁵ nih³ zo⁷³ žee⁵ / ne² zih⁵ kanah⁵ nih³ zo⁷³
clear the-pl he clearing / and totals cleared the-pl he
žee⁵ a³² //
clearing decl //
14. ga² ne² zih⁵ nakoo³¹ žee⁵ / ne² zih⁵ o³ra⁴
when and totals became-dry clearing / and totals hour
kao⁷¹ nih³ zo⁷³ ya^{7ā}³² žee⁵ ra⁴ nih³ zo⁷³ a³² //
will-hit the-pl he fire clearing think the-pl he decl //
15. dā³² me³ ze³² tah³² reh³ čeh¹ zo⁷³ riāā³² zo⁷³ a³² //
that is that says father-of in-law him face-of him decl //
16. asno³ skii⁵ kao⁷¹ ni⁷⁴ rike³ žee⁵ /
first resin will-throw we-incl stomach-of clearing /
ga² ne² kao⁷¹ ni⁷⁴ ya^{7ā}³² žee⁵ a³² /
when and will-hit we-incl fire clearing decl /
tah³² reh³ čeh¹ zo⁷³ riāā³² zo⁷³ a³² //
says father-of in-law him face-of him decl //
17. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
18. dā³² me³ ze³² kawii³² reh³ čeh¹ zo⁷³ ka⁷āh³²
that is that went-out father-of in-law him went
reh³ čeh¹ zo⁷³ rike³ žee⁵ a³² //
father-of in-law him stomach-of clearing decl //
19. ki⁷yah³ kwe³nda⁴ reh³ čeh¹ zo⁷³ skii⁵ a³² //
did account father-of in-law him resin decl //
20. ičih² skii⁵ tamā⁷³ reh³ čeh¹ zo⁷³ rike³
seven resin scattered father-of in-law him stomach-of
žee⁵ a³² //
clearing decl //
21. čah² ne² mā¹ uša⁴ tāh³² rike³ žee⁵ /
but and there-are much thorn stomach-of clearing /
ne² nanah³² uša⁴ wah² zo⁷³ rike³ žee⁵ a³² //
and slowly very moves-along he stomach-of
clearing decl //

22. ataa³ kuriāh¹ reh³ čeh¹ zo⁷³ reh³² tanuu²
not-yet will-go-out father-of in-law him place middle
 žee⁵ / ne² kao⁷³ stah³² zo⁷³ ya^{7ā32} reh³²
clearing / and hit son-in-law-of him fire place
 siuu² žee⁵ nāh¹ a⁴ //
bottom clearing indeed pers //
23. ga² ne² kano⁴ ya^{7ā32} nāh¹ a⁴ //
when and grabbed fire indeed pers //
24. kinari⁷³ nukwah³ ya^{7ā32} nāh¹ a⁴ //
found strength fire indeed pers //
25. kano⁴ ndo^{7o32} ya^{7ā32} žee⁵ ka^{7āh32} ya^{7ā32} nāh¹ a⁴ //
grabbed much fire clearing went fire indeed pers //
26. ne³ gūū¹³ yukwā⁷¹ reh³ čeh¹ zo⁷³ kunāh²
not became in-time father-of in-law him will-run
 reh³ čeh¹ zo⁷³ rike³ žee⁵ ma⁷⁴ //
father-of in-law him stomach-of clearing neg //
27. wee⁴ dah¹³ wah² reh³ čeh¹ zo⁷³ kakaa³²
lo thus moves-along father-of in-law him was-burned
 reh³ čeh¹ zo⁷³ rike³ žee⁵ ki^{7yah3}
father-of in-law him stomach-of clearing caused
 zo⁷³ a³² //
he decl //
28. kakaa³² nu⁷¹ reh³ čeh¹ zo⁷³ nāh¹ a⁴ ///
was-burned completely father-of in-law him indeed pers ///
29. dā³² me³ ze³² kuno³ ni^{3ka2} tu^{7wii3} čii¹³ yo⁷³ a³² //
that is that heard spouse-of thunder male that decl //
30. ka^{7māā3} ndo^{7o32} ra⁴ no⁷³ kawi⁷³ ni^{3ka2} no⁷³ nāh¹
heated-up much inside she died spouse-of her indeed
 a⁴ //
pers //
31. kuno³ ša^{3na1} ta⁷ⁿⁱⁱ⁵ tu^{7wii3} čii¹³ yo⁷³ a³² //
heard woman child-of thunder male that decl //
32. ka^{7māā3} ndo^{7o32} ra⁴ no⁷³ kawi⁷³ reh³ no⁷³ nāh¹
heated-up much inside she died father-of her indeed
 a⁴ //
pers //

33. dā³² me³ ze³² nano⁴ ndo^{ʔo}³² ra⁴ ša³na¹ ta^ʔnii⁵ zo^{ʔ3}
that is that told much inside woman child-of him
 nāh¹ a⁴ //
indeed pers //
34. me³ še⁴ ne² dah¹³ ki^ʔyaa⁵ zo^{ʔ1} / ne² kakaa³²
which base and thus did you / and was-burned
 reh⁵ ki^ʔyaa⁵ zo^{ʔ1} / tah³² ša³na¹ riāā³²
father-of-me caused you / says woman face-of
 ni³ka² ša³na¹ a³² //
spouse-of woman decl //
35. nuwe⁴ ʔūh¹ ra⁴ ma^{ʔ4} //
not I think neg //
36. ya^{ʔā}³² ra⁴ a³² / tah³² zo^{ʔ3} riāā³² ni³ka² zo^{ʔ3} a³² //
fire thinks decl / says he face-of spouse-of him decl //
37. ɬah² ne² tu^ʔwii³ sno^{2ʔo}³² kunih¹³ me³ zo^{ʔ3} / ne²
but and thunder male younger is he / and
 tu^ʔwii³ šana¹ me³ ša³na¹ ka^ʔmii³² kakū^{ʔ3} še^{ʔe}⁴
thunder female is woman spoke blame base-of
 reh³ no^{ʔ3} a³² //
father-of her decl //
38. ta^ʔnih³ šana¹ tu^ʔwii³ čii¹³ me³ ša³na¹ yo^{ʔ3} a³² //
child-of female thunder male is woman that decl //
39. ne² tu^ʔwii³ sno^{2ʔo}³² kunih¹³ me³ ni³ka² ša³na¹ yo^{ʔ3}
and thunder male younger is spouse-of woman that
 a³² //
decl //
40. dā³² me³ ze³² ka^ʔmāā³ ndo^{ʔo}³² ra⁴ ša³na¹ yo^{ʔ3} a³² //
that is that heated-up much inside woman that decl //
41. kakaa³² reh³ čeh¹ zo^{ʔ3} rike³ žee⁵
was-burned father-of in-law him stomach-of clearing
 ki^ʔyah³ zo^{ʔ3} a³² ///
caused he decl ///
42. dā³² me³ ze³² kinaūū³ reh³ čeh¹ zo^{ʔ3} ngaa³ a³² //
that is that turned-into father-of in-law him cloud decl //

43. kinaū³ reh³ čeh¹ zo⁷³ ngaa³ a³² //
turned-into father-of in-law him cloud decl //
44. ma³⁷ā¹³ zo⁷³ kinah⁵ riāā³² yo⁷⁰⁰ a³² //
self-of him stayed face-of earth decl //
45. ya³wih⁵ rā⁷³ roh¹ nika² roh¹ zo⁷³
other-two individuals the-dual having-spouse the-dual he
 kinah⁵ riāā³² yo⁷⁰⁰ nāh¹ a⁴ ///
stayed face-of earth indeed pers ///
46. dā³² me³ ze³² kizih⁵ kawii³² naa³¹ a³² //
that is that totaled came-out cornfield decl //
47. ga² ne² dā³² me³ ze³² tah³² ša³na¹ / ne² / ma³⁷āh³
when and that is that says woman / and / self-of-me
 ka⁷āh² kirii² naa³¹ a³² / tah³² ša³na¹
will-go will-harvest cornfield decl / says woman
 riāā³² ni³ka² no⁷³ a³² //
face-of spouse-of her decl //
48. me³ še⁴ kirii² zo⁷¹ naa³¹ ga² /
which base will-harvest you cornfield inter /
 tah³² sno⁵⁷⁰ riāā³² ša³na¹ a³² //
says man face-of woman decl //
49. ma³⁷āh³ kirii² naa³¹ / ne² zo⁷¹ ro⁷³ /
self-of-me will-harvest cornfield / and you topic /
 kane¹³ we⁷³ a³² / tah³² ša³na¹ riāā³²
will-sit house decl / says woman face-of
 sno⁵⁷⁰ a³² //
man decl //
50. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
51. ne¹³ zo⁷³ we⁷³ a³² //
sits he house decl //
52. ša³na¹ ka⁷āh³² kirii² naa³¹ a³² ///
woman went will-harvest cornfield decl ///
53. dā³² me³ ze³² wah² ša³na¹ gūū³ rāā¹ ndo⁷⁰ a³²
that is that moves-along woman became delayed very
 ša³na¹ rike³ naa³¹ a³² //
woman stomach-of cornfield decl //

54. me³ še⁴ ne² tiki¹³ gūū³ rāā¹ ša³na¹
which base and much became delayed woman
 rike³ naa³¹ ga² / ra⁴ sno⁵o³² a³² //
stomach-of cornfield inter / thinks man decl //
55. ka⁷āh³² ni²yah³² sno⁵o³² a³² //
went will-look man decl //
56. ne² ga² naa⁴ / ne² ičih² ka³ta¹³ naa³¹ tā⁷³ a³² //
and when long-ago / and seven carried cornstalk
corn-ear decl //
57. o² kawii³² tā⁷³ ndaa¹³ takoo⁵ naa³¹ /
one came-out corn-ear as-far-as foot-of cornstalk /
 ne² kizih⁵ tā⁷³ ndaa¹³ raa³¹ naa³¹ a³² //
and totaled corn-ear as-far-as head-of cornstalk decl //
58. ičih² tā⁷³ ka³ta¹³ naa³¹ ga² naa⁴ a³² //
seven corn-ear carried cornstalk when long-ago decl //
59. ɕah² ne² ma³ā¹³ ya⁷āh³² tu⁷wii¹³ šana¹ ro⁷³ /
but and self-of god of-thunder female topic /
 za⁷¹ uša⁴ noko⁷³ šeh³² mā³ no⁷³ a³² //
good very follows weight to her decl //
60. ne² dā³² me³ ze³² kirii³² ša³na¹ naa³¹ a³² //
and that is that harvested woman cornfield decl //
61. nuwe³ ze³² kirii³² no⁷³ naa³¹ mā³² ne² / mää¹ ze³²
not that harvested she cornfield neg and / only that
 ka⁷āh³² kinah¹³ no⁷³ riāā³² yo⁷oo⁵ a³² //
went will-lie she face-of earth decl //
62. šu³še⁴ no⁷³ šu³še⁴ no⁷³ takoo⁵ naa³¹ yo⁷³ a³² //
kicks she kicks she foot-of cornstalk that decl //
63. ayuu³ ma³ā¹³ tā⁷³ nuu³ ɕe⁷² ma³ā¹³
fall-down self-of corn-ear become compact self-of
 tā⁷³ yo⁷³ nāh¹ a⁴ //
corn-ear that indeed pers //
64. dā³² me³ ze³² wah² sno⁵o³² yo⁷³ a³² //
that is that moves-along man that decl //

65. na[?]weh³² ša³na¹ ka[?]āh² sno⁵ʔo³² / ɕah² ne² kuči^{ʔ3}
is-unwilling woman will-go man / but and arrived
 sno⁵ʔo³² rike³ naa³¹ a³² //
man stomach-of cornfield decl //
66. dā³² me³ ze³² kina[?]ah⁵ tā^{ʔ3} yo^{ʔ3} a³² //
that is that became-weak corn-ear that decl //
67. kina[?]ah⁵ tā^{ʔ3} ki[?]yah³ sno⁵ʔo³² ga² kene[?]e³ zo^{ʔ3} ze³²
became-weak corn-ear caused man when saw he that
 waa³² nah³ ša³na¹ šu³še⁴ no^{ʔ3} takoo⁵ naa³¹ a³² //
there-is lies woman kicks she foot-of cornstalk decl //
68. še[?]e⁴ ze³² dah¹³ kirā^{ʔ3} roh¹ zo^{ʔ3} ga² naa⁴ /
base-of that thus fared the-dual he when long-ago /
 dō³ a³ta¹³ naa³¹ urū^{ʔ5} tā^{ʔ3}
therefore carries cornstalk only-one corn-ear
 kwa³no² a³² //
now decl //
69. me³ še⁴ ne² ʔna[?]ʔ⁴ zo^{ʔ1} ga² / tah³² ša³na¹
which base and come you inter / says woman
 riāā³² sno⁵ʔo³² a³² //
face-of man decl //
70. me³ ʔyaa⁵ zo^{ʔ1} tiki^{h13} gūū³ rāā¹ zo^{ʔ1} rah³ / ne²
what do you much became delayed you think-I / and
 ka[?]nah³ / tah³² sno⁵ʔo³² riāā³² ša³na¹ a³² //
came-I / says man face-of woman decl //
71. we^{ʔ3} ka²ne⁴ zo^{ʔ1} tu²me⁴ zo^{ʔ1} / tah³² ʔūh¹ kwā^{ʔ3}
house will-sit you will-care-for you / say I today
 ni³ā^{ʔ3} / tah³² ša³na¹ yo^{ʔ3} riāā³² sno⁵ʔo³² a³² //
annoyance / says woman that face-of man decl //
72. dā³² me³ ze³² a³nikah¹ ūū⁴ zo^{ʔ3} kinā^{ʔ3} ūū⁴ zo^{ʔ3}
that is that turns again he went-home again he
 we^{ʔ3} a³² //
house decl //
73. kinah⁵ ša³na¹ rike³ naa³¹ / ne² ka[?]āh³² sno⁵ʔo³² a³² ///
stayed woman stomach-of cornfield / and went-away
 man decl ///

74. dā³² me³ ze³² kinawih³ naa³¹ kirii³² no⁷³ / ga²
that is that finished cornfield harvested she / when
 ne² wah² nā⁷³ no⁷³ we⁷³ a³² //
and moves-along goes-home she house decl //
75. kuči⁷³ no⁷³ a³² //
arrived she decl //
76. me³ reh³² karaa¹³ ni⁷⁴ tā⁷³ ga² / tah³²
which place will-put-in we-incl corn-ear inter / says
 ša³na¹ kačī⁵ na⁷āh² no⁷³ tu⁷wa³ sno⁵o³² a³² //
woman asked of-word she mouth-of man decl //
77. reh³² skuh⁵ we⁷³ karaa¹³ ni⁷⁴ tā⁷³ nāh¹
place end-of house will-put-in we-incl corn-ear indeed
 a⁴ / tah³² sno⁵o³² riāā³² ša³na¹ a³² //
pers / says man face-of woman decl //
78. dah³² ma⁷⁴ //
there-isn't neg //
79. reh³² tanuu² we⁷³ karaa¹³ ni⁷⁴ tā⁷³ / tah³²
place middle house will-put-in we-incl corn-ear / says
 ša³na¹ riāā³² sno⁵o³² a³² //
woman face-of man decl //
80. dā³² me³ ze³² ne³ kata⁷¹ šeh¹ sno⁵o³² ka⁷mii³²
that is that not was-put-down by-ear man spoke
 ša³na¹ ma⁷⁴ //
woman neg //
81. kačē⁴ sna³na¹ sno⁵o³² riāā³² ša³na¹ a³² //
passed word-of man face-of woman decl //
82. skuh⁵ we⁷³ karaa³ za⁷¹ roh¹ zo⁷³ tā⁷³ a³² // //
end-of house put-in good the-dual he corn-ear decl ///
83. dā³² me³ ze³² ka⁷māā³ ndo⁷o³² ra⁴ ša³na¹ a³² //
that is that heated-up much inside woman decl //
84. dā³² me³ ze³² katah³² ša³na¹ riāā³² sno⁵o³² a³² //
that is that said woman face-of man decl //

85. me³ še⁴ ne³ uno⁴ zo⁷¹ a⁷mii³² ni⁷⁴ ga² /
which base not hear you speak we-incl inter /
 tah³² ša³na¹ riāā³² sno⁵⁷⁰³² a³² //
says woman face-of man decl //
86. doh¹³ ɸi⁷³ naa³¹ nah³ / ne² kizih²
small-amount-of tiny cornfield lies / and will-total
 kinah¹³ tā⁷³ yo⁷³ doh¹³ skuh⁵ we⁷³
will-lie corn-ear that small-amount-of end-of house
 niāh⁵ nāh¹ a⁴ / tah³² sno⁵⁷⁰³² riāā³²
this indeed pers / says man face-of
 ša³na¹ a³² //
woman decl //
87. seze³² ka⁷āh³² kirii² zo⁷³ naa³¹ / ne² doh¹³
if went will-harvest he cornfield / and small-amount-of
 ɸi⁷³ tā⁷³ kirii³² ma³⁷ā¹³ zo⁷³ a³² //
tiny corn-ear harvested self-of him decl //
88. nuwi⁷³ wah² ta⁷nga⁷³ šeh³² noko⁷³ mā³ zo⁷³
there-isn't moves-along much weight follows to him
 ma⁷⁴ //
 neg //
89. še^{7e4} dā³² tah³² zo⁷³ doh¹³ ɸi⁷³ tā⁷³
base-of that says he small-amount-of tiny corn-ear
 kawii³² a³² //
came-out decl //
90. ša³na¹ me³ ze³² katah³² kawii³² ndo⁷⁰³² tā⁷³ a³² //
woman is that-which said came-out much corn-ear decl
91. reh³² tanuu² we⁷³ kinah¹³ tā⁷³ / tah³² no⁷³ a³² //
place middle house will-lie corn-ear / says she decl //
92. kawii³² ndo⁷⁰³² tā⁷³ yo⁷³ a³² / tah³² ša³na¹
came-out much corn-ear that decl / says woman
 riāā³² sno⁵⁷⁰³² a³² //
face-of man decl //

93. dah¹³ katah³² no⁷³ še^{7e4} ze³² noko⁷³ uša⁴ šeh³² mā³
thus said she base-of that follows much weight to
 no⁷³ kawii³² ndo^{7o32} tā⁷³ ki^{7yah3} no⁷³ ga²
her came-out much corn-ear caused she when
 kirii³² no⁷³ a³² //
harvested she decl //
94. še^{7e4} ze³² noko⁷¹ ndo^{7o32} šeh³² mā³ no⁷³ / ne²
base-of that follows much weight to her / and
 kawii³² ndo^{7o32} tā⁷³ ki^{7yah3} no⁷³ a³² //
came-out much corn-ear caused she decl //
95. ne² sno^{57o32} / na^{7wee3} kušumā¹ ra⁴ zo⁷³ ze³²
and man / is-impossible-it will-arrive inside he that
 waa³² kawii³² ndo^{7o32} tā⁷³ ki^{7yah3} no⁷³ ma⁷⁴ //
there-is came-out much corn-ear caused she neg //
96. dā³² me³ ze³² ka^{7māā3} ndo^{7o32} ra⁴ ša^{3na1} a³² //
that is that heated-up much inside woman decl //
97. ka^{7māā3} ra⁴ sno^{57o32} a³² //
heated-up inside man decl //
98. ka^{7māā3} ra⁴ roh¹ zo⁷³ a³² //
heated-up inside the-dual he decl //
99. weh³ ah¹ ka^{7māā3} ra⁴ ša^{3na1} asno³ še^{7e4}
lo-it already heated-up inside woman first base-of
 reh³ no⁷³ a³² //
father-of her decl //
100. ga² ne² ka^{7māā3} ra⁴ ūū⁴ ša^{3na1} še^{7e4} tā⁷³ a³² //
when and heated-up inside again woman base-of
 corn-ear decl //
101. kuyāh³² ndo^{7o32} ra⁴ no⁷³ a³² //
boiled much inside she decl //
102. kunu⁷³ roh¹ nika² roh¹ zo⁷³ še^{7e4} tā⁷³ a³² //
fought the-dual having-spouse the-dual he base-of
 corn-ear decl //
103. ʔo² tu^{7wii3} šana¹ / ne² ʔo² tu^{7wii3} čii¹³ waa³²
one thunder female / and one thunder male are
 roh¹ nika² roh¹ zo⁷³ a³² // //
the-dual having-spouse the-dual he decl // //

104. dā³² me³ ze³² katah³² sno⁵o³² riāā³² ša³na¹ a³² //
that is that said man face-of woman decl //
105. ka⁷wee¹³ kunāh² zo⁷¹ ka⁷wee¹³
will-be-possible-it will-run-away you will-be-possible-it
 nāh¹ a⁴ / tah³² sno⁵o³² riāā³² ša³na¹ a³² //
indeed pers / says man face-of woman decl //
106. ne³ zūū³ rah³ ma⁷⁴ //
not care inside-I neg //
107. waa³² ičih² kučuu³¹ stā⁷⁴ ŋūh¹ a³² / tah³²
there-are seven corncrib corn-ear-of me decl / says
 sno⁵o³² riāā³² ša³na¹ a³² //
man face-of woman decl //
108. waa³² ŋūh¹ waa³² ičih² sto³² ŋūh¹ a³² / tah³²
there-am I there-are seven grindstone-of me decl / says
 ša³na¹ riāā³² sno⁵o³² a³² //
woman face-of man decl //
109. dah¹³ tah³² roh¹ zo⁷³ riāā³² tuwi⁷³ roh¹ zo⁷³ a³² //
thus say the-dual he face-of companion-of the-dual him
decl //
110. ɕah² ne² tu⁷wa³ ruma^{7ā13} ša³na¹ ra⁴ sno⁵o³² a³² //
but and mouthed for-no-reason woman thinks man
decl //
111. ne³ kačii² ra⁴ sno⁵o³² ma⁷⁴ ///
not tucked-in inside man neg ///
112. dā³² me³ ze³² ka⁷māā³ ndo⁷o³² ra⁴ ša³na¹ yo⁷³ a³² //
that is that heated-up much inside woman that
decl //
113. dā³² me³ ze³² nakoh⁵ ša³na¹ sto³² ša³na¹ a³² //
that is that roughened woman grindstone-of woman
decl //
114. ičih² sto³² ša³na¹ nakoh⁵ ša³na¹ / ne²
seven grindstone-of woman roughened woman / and
 kawii³² yah³ riāā³² to³² yo⁷³ a³² //
came-out ash face-of grindstone that decl //

115. ga² ne² dā³² me³ ze³² tamā^{ʔ3} ša³na¹ yo^{ʔ3} yah³
when and that is that scattered woman that ash
to³² riāā³² tā^{ʔ3} a³² //
grindstone face-of corn-ear decl //
116. tamā^{ʔ3} no^{ʔ3} riāā³² ičih² kučuu³¹ tā^{ʔ3} nāh¹ a⁴ //
scattered she face-of seven corncrib corn-ear indeed
pers //
117. dā³² me³ ze³² kawii³² no^{ʔ3} kunāh⁵ no^{ʔ3} ka^ʔāh³² no^{ʔ3}
that is that went-out she ran-away she went-away she
nāh¹ a⁴ //
indeed pers //
118. ne³ kene^{ʔe}¹³ sno^{5ʔo}³² kunāh⁵ no^{ʔ3} ma^{ʔ4} //
not saw man ran-away she neg //
119. kinah⁵ sno^{5ʔo}³² a³² //
stayed man decl //
120. gūū¹³ nukwah¹³ kučuu³¹ tā^{ʔ3} yo^{ʔ3} ča² zo^{ʔ3}
will-become strong corncrib corn-ear that will-eat he
ra⁴ zo^{ʔ3} a³² //
thinks he decl //
121. kačē⁴ doh¹³ gwii³ a³² //
passed small-amount-of day decl //
122. a³nikah¹ škuu³ kižih⁵ škuu³ tā^{ʔ3} nāh¹ a⁴ //
turns animal was-tucked-in animal corn-ear indeed pers //
123. kižih⁵ šnayuh⁵ a³² //
was-tucked-in weevil decl //
124. šnayuh⁵ kižih⁵ tā^{ʔ3} yo^{ʔ3} a³² //
weevil was-tucked-in corn-ear that decl //
125. kiša^{ʔ3} šawii³¹ rike³ ʔnuu⁵ a³² //
hatched moth stomach-of kernel decl //
126. wee⁴ dā³² ne² kinawih³ ičih² kučuu³¹ tā^{ʔ3} yo^{ʔ3}
lo that and finished seven corncrib corn-ear that
kižih⁵ škuu³ nāh¹ a⁴ //
was-tucked-in animal indeed pers //

127. kinawih³ ze³² ča² tu⁷wii³ sno²o³² yo⁷³ nāh¹ a⁴ //
*finished that-which will-eat thunder male that indeed
 pers //*
128. ne² wee⁴ dah¹³ rā⁷³ tā⁷³ yo⁷³ nu⁷¹ kwa³no²
*and lo thus fares corn-ear that complete now
 žih⁵ škuu³ mā³ tā⁷³ yo⁷³ a³² //*
is-tucked-in animal to corn-ear that decl //
129. škuu³ ku⁷nah¹ šnayuh⁵ škuu³ ku⁷nah¹ šawii³¹ me³ škuu³
*animal is-called weevil animal is-called moth is animal
 yo⁷³ a³² ///*
that decl ///
130. dā³² me³ ze³² kinah⁵ urūū³ ma³⁷ā¹³ zo⁷³ nāh¹ a⁴ //
that is that stayed the-only self-of him indeed pers //
131. dah³² ze³² ki⁷yah¹³ zo⁷³ kiri⁷¹ zo⁷³ ča² zo⁷³ ma⁷⁴ //
*there-isn't that-which will-do he will-get he will-eat he
 neg //*
132. kina⁷āā³ ndo⁷o³² rike³ zo⁷³ nāh¹ a⁴ //
stung much stomach-of him indeed pers //
133. dā³² me³ ze³² nano⁴ ra⁴ zo⁷³ a³² //
that is that told inside he decl //
134. dah¹ ki²ya⁷⁴ dō³ ka⁷wee¹³
*how will-do-we-incl so-that will-be-possible-it
 kiri⁷¹ ča⁷² yah¹³ ōh³² /*
will-get-we-incl will-eat-we-incl now insistent /
ra⁴ zo⁷³ a³² //
thinks he decl //
135. ni³ka² zo⁷³ me³ ze³² kunāh⁵ ka⁷āh³² reh³² runuu³²
*spouse-of him is that-which ran-away went place coast
 nāh¹ a⁴ //*
indeed pers //
136. reh³² runuu³² ka⁷āh³² ni³ka² zo⁷³ tu⁷wii³ šana¹ a³² //
place coast went spouse-of him thunder female decl //
137. ka⁷āh³² no⁷³ ndaa¹³ tu⁷wa³ na³² ya⁷āh² ndaa¹³ dā³²
*went she as-far-as mouth-of water divine as-far-as that
 ne³ no⁷³ a³² //*
sits she decl //

138. ne² urū³ tu⁷wii³ sno²ʔo³² kinah⁵ tukwa⁴ zo⁷³ a³² //
and the-only thunder male stayed house-of him decl //
139. dā³² me³ ze³² nano⁴ ra⁴ zo⁷³ a³² //
that is that told inside he decl //
140. kawii³² zo⁷³ ka⁷āh³² gāh² zo⁷³ yume³² a³² //
went-out he went will-dig he tuber decl //
141. kawii³² zo⁷³ ka⁷āh³² zo⁷³ kih³² a³² //
went-out he went he mountain decl //
142. mā¹ yume³² a³² //
there-are tuber decl //
143. gāh⁵ gāh⁵ zo⁷³ yume³² a³² //
dug dug he tuber decl //
144. yume³² ča⁴ zo⁷³ a³² //
tuber ate he decl //
145. māā¹ ināh² yume³² me³ čaa³ ča⁴ zo⁷³ a³² //
only just tuber is tortilla ate he decl //
146. ka⁷āh³² gāh² zo⁷³ yume³² / ne² namā⁴ zo⁷³ we⁷³
went will-dig he tuber / and returned-home he house
a³² //
decl //
147. karaa³ zo⁷³ yume³² šuh³ a³² //
put-in he tuber pot decl //
148. ri⁷ya³ yume³² / ne² ča⁴ zo⁷³ a³² //
was-cooked tuber / and ate he decl //
149. māā¹ ināh² yume³² ča⁴ zo⁷³ yah¹³ a⁷yuh³ a³² //
only just tuber ate he today tomorrow decl //
150. dā³² me³ ze³² nano⁴ ra⁴ zo⁷³ a³² //
that is that told inside he decl ///
151. dā³² me³ ze³² katah³² ya⁷āh³² tu⁷wii¹³ šana¹ a³² //
that is that said god of-thunder female decl //
152. dah¹ ʔyaa³ yah¹³ ōh³² / tah³² no⁷³ a³² //
how does-he now insistent / says she decl //

153. dah¹ ʔyaa³ dah¹ ʔyaa³ yā³² nee¹³ tukwah³
how does-he how does-he place sits-he house-of-him
yah¹³ ōh³² / tah³² no^{ʔ3} a³² //
now insistent / says she decl //
154. dā³² me³ ze³² kaʔmii³² no^{ʔ3} ga² škaa³² a³² //
that is that spoke she with raven decl //
155. kaʔmii³² no^{ʔ3} ga² škaa³² / ne² / ki²ʔyaa⁵ zo^{ʔ1}
spoke she with raven / and / will-do you
se³ndo³² / ne² kaʔāh² ni²ʔyah³² zo^{ʔ1} dah¹ ʔyaa³
favor / and will-go will-look you how does-he
yā³² nee¹³ we^{ʔ3} a³² /
place sits-he house decl /
tah³² no^{ʔ3} riāā³² škaa³² a³² //
says she face-of raven decl //
156. kaʔwee¹³ / tah³² škaa³² a³² //
will-be-possible-it / says raven decl //
157. dā³² me³ ze³² kaʔna^{ʔ3} škaa³² yo^{ʔ3} a³² //
that is that came raven that decl //
158. ne² yume³² ča⁴ zo^{ʔ3} a³² //
and tuber ate he decl //
159. yume³² ča⁴ zo^{ʔ3} ni³ʔyah² škaa³² yo^{ʔ3} a³² //
tuber ate he looked raven that decl //
160. dā³² me³ ze³² kene^{ʔe3} škaa³² yo^{ʔ3} ča⁴ zo^{ʔ3} yume³² a³² //
that is that saw raven that ate he tuber decl //
161. kawii³² ūū⁴ škaa³² kaʔāh³² škaa³² yo^{ʔ3} a³² //
went-out again raven went-away raven that decl //
162. nata^{ʔ3} ūū⁴ škaa³² riāā³² ša³na¹ a³² //
explained again raven face-of woman decl //
163. yume³² čah³ nāh¹ a⁴ / tah³² škaa³² riāā³² ša³na¹
tuber eats-he indeed pers / says raven face-of woman
a³² //
decl //

164. ža⁷¹ tā⁷³ / ɕah² ne² kinawih³ tā⁷³ nāh¹ a⁴ /
as-for corn-ear / but and finished corn-ear indeed pers /
 tah³² škaa³² riāā³² ša³na¹ a³² //
says raven face-of woman decl //
165. yume³² čah³ na⁷⁴ / tah³² ša³na¹ riāā³² škaa³² a³² //
tuber eats-he inter / says woman face-of raven decl //
166. ne² / ka⁷āh² yūū⁴ zo⁷¹ a⁴ / tah³² ša³na¹
and / will-go another-time you pers / says woman
 riāā³² škaa³² a³² //
face-of raven decl //
167. ne² / a³za⁷¹ ka⁷āh³² yūū⁴ zo⁷¹ / ne² ni²kah³²
and / when will-go another-time you / and will-have
 zo⁷¹ urū⁷⁵ tā⁷³ ka⁷āh² zo⁷¹ / ne² ta²nih³²
you only-one corn-ear will-go you / and will-lower
 zo⁷¹ ra⁴ we⁷³ yo⁷³ / ga² ne² kawii²
you inside-of house that / when and will-go-out
 zo⁷¹ ka⁷āh² zo⁷¹ / ne² ničū⁷¹ yah⁵ riāā³² we⁷³
you will-go-away you / and near ? face-of house
 ro⁷³ / nikū⁷³ ʔo² čūū³ / ne² kitah¹ zo⁷¹ /
topic / stands one tree / and will-be-on-top you /
 ne² dah¹ ki⁷yah¹³ zo⁷³ ga² tā⁷³ ni²ʔyah³²
and how will-do he with corn-ear will-look
 ni⁷⁴ a³² / tah³² ša³na¹ riāā³² škaa³² a³² //
we-incl decl / says woman face-of raven decl //
168. ka⁷wee¹³ / tah³² škaa³² yo⁷³ a³² ///
will-be-possible-it / says raven that decl ///
169. kizih⁵ gwii³ ka⁷na⁷¹ škaa³² a³² //
totaled day will-come raven decl //
170. dā³² me³ ze³² rike⁴ ša³na¹ tā⁷³ mā³ žo⁷³ a³² //
that is that gave woman corn-ear to it-animal decl //
171. ni³kah² žo⁷³ ka⁷na⁷³ žo⁷³ a³² //
had it-animal came it-animal decl //
172. ku³riāh¹ škaa³² yo⁷³ we⁷³ yāh¹ ya⁷āh³² tu⁷wii¹³
came-out raven that house sits god of-thunder
 sno²ʔo³² a³² //
male decl //

173. dah³² wah² zo⁷³ ne³ ma⁷⁴ //
there-isn't moves-along he sits neg //
174. gūū³ rāā¹ namā⁴ zo⁷³ a³² //
became delayed will-return-home he decl //
175. dā³² me³ ze³² tanih³² škaa³² yo⁷³ tā⁷³ ra⁴ we⁷³ a³² //
*that is that lowered raven that corn-ear inside-of
house decl //*
176. kawii³² žo⁷³ ka⁷āh³² žo⁷³ raa³¹ čūū³ ničū⁷¹ yah⁵
went-out it-animal went it-animal head-of tree near ?
riāā³² we⁷³ taa⁵ žo⁷³ ni³yah² žo⁷³ a³² //
*face-of house is-on-top it-animal looks
it-animal decl //*
177. dā³² me³ ze³² namā⁴ tu⁷wii³ čii¹³ yo⁷³ a³² //
that is that returned-home thunder male that decl //
178. ʔna⁷³ nike³ yume³² ga² zo⁷³ a³² //
comes back tuber with him decl //
179. katuh⁵ zo⁷³ ra⁴ we⁷³ / ne² nah³ tā⁷³ ra⁴
entered he inside-of house / and lies corn-ear inside-of
we⁷³ ni³yah² zo⁷³ a³² //
house looked he decl //
180. dā³² me³ ze³² katah³² zo⁷³ a³² //
that is that said he decl //
181. me³ reh³² kawii³² zo⁷¹ ʔna⁷⁴ zo⁷¹ / ne² waa³²
which place came-out you come you / and there-is
dah¹³ naa⁵ zo⁷¹ yah¹³ ōh³² / tah³² zo⁷³
thus lie you now insistent / says he
riāā³² tā⁷³ a³² //
face-of corn-ear decl //
182. ka⁷mii³² zo⁷³ ga² tā⁷³ nāh¹ a⁴ //
spoke he with corn-ear indeed pers //
183. čah² ne² ne³ ča² zo⁷³ tā⁷³ yo⁷³ ma⁷⁴ //
but and not ate he corn-ear that neg //
184. ka⁷nee⁵ za⁷¹ zo⁷³ tā⁷³ yo⁷³ nāh¹ a⁴ //
put-in good he corn-ear that indeed pers //

185. me³ ra⁴ zo⁷³ kuno² zo⁷³ ʔnuu⁵ rike³ yo^{7oo5}
is inside he will-plant he kernel stomach-of earth
 kiši^{7nāh2} tā⁷³ ra⁴ zo⁷³ a³² //
will-abound corn-ear thinks he decl //
186. dā³² me³ ze³² kuno³ škaa³² taa⁵ zo⁷³ raa³¹ čūū³ a³² //
that is that heard raven is-on-top it-animal head-of
tree decl //
187. kawii³² ūū⁴ zo⁷³ ka^{7āh32} zo⁷³ nāh¹ a⁴ //
went-out again it-animal went-away it-animal indeed
pers //
188. ka^{7āh32} katah² šna^{7āh2} ūū⁴ zo⁷³ riāā³² tu^{7wii3}
went will-say message again it-animal face-of thunder
 šana¹ a³² //
female decl //
189. nāh¹³ taa³ nāh¹³ taa³ riāā³² tā⁷³
like-this says-he like-this says-he face-of corn-ear
 nāh¹ a⁴ //
indeed pers //
190. ka^{7mii3} ga² tā⁷³ nāh¹ a⁴ / tah³² škaa³²
spoke-he with corn-ear indeed pers / says raven
 riāā³² ša^{3na1} a³² //
face-of woman decl //
191. a^{3za71} ka^{7āh32} yūū⁴ zo⁷¹ / ne² rikeh² yo^{7o4}
when will-go another-time you / and will-give-I another
 ra^{3zūū2} ni^{2kah32} zo⁷¹ ka^{7āh2} zo⁷¹ a³² / tah³² ša^{3na1}
thing will-have you will-go you decl / says woman
 riāā³² škaa³² a³² //
face-of raven decl //
192. ka^{7wee13} / tah³² zo⁷³ a³² //
will-be-possible-it / says it-animal decl ///
193. kizih⁵ gwii³ ka^{7na71} ūū⁴ zo⁷³ a³² //
totald day will-come again it-animal decl //
194. dā³² me³ ze³² kirii³² ša^{3na1} skii⁵ šee⁵ ša^{3na1} a³² //
that is that took-out woman resin ear-of woman
decl //

195. kirii³² ša³na¹ skii⁵ šee⁵ ša³na¹ / ne² kaçih⁵
took-out woman resin ear-of woman / and tucked-in
 ša³na¹ stō³ škaa³² yo⁷³ a³² //
woman finger-of raven that decl //
196. ki²ʔyaa⁵ zo⁷¹ se³ndo³² / ne² ni²kah³² zo⁷¹ niāh⁵ ka⁷āh²
will-do you favor / and will-have you this will-go
 zo⁷¹ / ne² a³za⁷¹ nuwi⁷³ waa¹³ ne³
you / and when there-isn't moves-along-he sits
 ra⁴ we⁷³ / ne² taa⁵ šuh³ yume³² ruwah³ /
inside-of house / and is-on-top pot tuber fireplace /
 ne² ka⁷neh¹ zo⁷¹ skii⁵ niāh⁵ rike³ šuh³
and will-put-in you resin this stomach-of pot
 yume³² a³² / tah³² ša³na¹ riāā³² škaa³² a³² //
tuber decl / says woman face-of raven decl //
197. ka⁷wee¹³ / tah³² žo⁷³ a³² //
will-be-possible-it / says it-animal decl //
198. ra⁵zūū² ināh² ša³na¹ mā³ škaa³² a³² ///
used just woman to raven decl ///
199. dā³² me³ ze³² ka⁷na⁷³ yūū⁴ žo⁷³ a³² //
that is that came another-time it-animal decl //
200. dā³² me³ ze³² ku³riāh¹ žo⁷³ we⁷³ tukwa⁴ ya⁷āh³²
that is that came-out it-animal house house-of god
 tu⁷wii¹³ sno²ʔo³² a³² //
of-thunder male decl //
201. dah³² wah² sno⁵ʔo³² ne³ ma⁷⁴ //
there-isn't moves-along man sits neg //
202. māā¹ šuh³ yume³² taa⁵ ruwah³ a³² //
only pot tuber is-on-top fireplace decl //
203. dā³² me³ ze³² ka⁷na⁷³ žo⁷³ ka⁷nee⁵ žo⁷³ skii⁵
that is that came it-animal put-in it-animal resin
 šee⁵ ša³na¹ yo⁷³ rike³ šuh³ yume³² a³² //
ear-of woman that stomach-of pot tuber decl //

204. dā³² me³ ze³² zih⁵ ka^ʔnee⁵ žo^{ʔ3} skii⁵ šee⁵ ša³na¹
that is that totals put-in it-animal resin ear-of woman
 yo^{ʔ3} rike³ šuh³ / ne² kawii³² žo^{ʔ3} ka^ʔāh³²
that stomach-of pot / and went-out it-animal went
 žo^{ʔ3} raa³¹ čūū³ ničū^{ʔ1} yah⁵ riāā³² we^{ʔ3}
it-animal head-of tree near ? face-of house
 taa⁵ žo^{ʔ3} ni^{3ʔ}yah² žo^{ʔ3} a³² //
is-on-top it-animal looks it-animal decl //
205. nano⁴ šeh¹ žo^{ʔ3} dah¹ katah² sno^{5ʔo}³²
grabs by-ear it-animal how will-say man
 namā¹ zo^{ʔ3} we^{ʔ3} a³² //
will-return-home he house decl //
206. dā³² me³ ze³² ʔna^{ʔ3} nike³ ūū⁴ zo^{ʔ3} a³² //
that is that comes back again he decl //
207. a³ta¹³ zo^{ʔ3} yume³² ʔna^{ʔ3} nike³ zo^{ʔ3} a³² //
carries he tuber comes back he decl //
208. taa⁵ šuh³ yume³² ruwah³ / ne² ča² zo^{ʔ3} ra⁴
is-on-top pot tuber fireplace / and will-eat he thinks
 zo^{ʔ3} ʔna^{ʔ3} nike³ zo^{ʔ3} a³² //
he comes back he decl //
209. dā³² me³ ze³² katuh⁵ zo^{ʔ3} ra⁴ we^{ʔ3} a³² //
that is that entered he inside-of house decl //
210. ga² ne² tanih³² zo^{ʔ3} nāh³ yume³² kučuh³² zo^{ʔ3} ra⁴
when and lowered he net tuber laid-down he inside-of
 we^{ʔ3} a³² //
house decl //
211. dā³² me³ ze³² tanih³² zo^{ʔ3} šuh³ yume³² ruwah³ a³² //
that is that lowered he pot tuber fireplace decl //
212. dā³² me³ ze³² kirii³² zo^{ʔ3} yume³² yo^{ʔ3} a³² //
that is that took-out he tuber that decl //
213. ča⁴ zo^{ʔ3} mā³ yo^{ʔ3} a³² //
ate he to that decl //
214. wee⁴ dā³² ne² ča⁴ zo^{ʔ3} mā³ yo^{ʔ3} nāh¹ a⁴ //
lo that and ate he to that indeed pers //

215. gūū³ e⁷¹ ndo⁷⁰32 yume³² yo⁷³ nāh¹ a⁴ //
became bitter very tuber that indeed pers //
216. ga² naa⁴ / ne² šia⁷¹ ča⁴ yume³² yo⁷³ a³² //
when long-ago / and tasty was-eaten tuber that
decl //
217. ne² māā¹ skii⁵ šee⁵ tu⁷wii³ šana¹ kačih⁵ no⁷³
and only resin ear-of thunder female tucked-in she
stō³ škaa³² / ne² ka⁷nee⁵ škaa³² rike³ šuh³
finger-of raven / and put-in raven stomach-of pot
yume³² / ne² še⁷e⁴ dā³² me³ gūū³ e⁷¹
tuber / and base-of that is became bitter
yume³² a³² //
tuber decl //
218. še⁷e⁴ dā³² me³ gūū³ e⁷¹ yume³² nu⁷¹ ka⁷na⁷³ /
base-of that is became bitter tuber complete came /
ne² wee⁴ dah¹³ waa³² yo⁷³ do⁷¹ kwa³no² niāh⁵
and lo thus is that just now here
nāh¹ a⁴ //
indeed pers //
219. ne² dā³² me³ ze³² kirii³² ya⁷āh³² tu⁷wii¹³ sno²⁷⁰32 yo⁷³
and that is that took-out god of-thunder male that
yume³² rike³ šuh³ a³² //
tuber stomach-of pot decl //
220. ča⁴ zo⁷³ a³² //
ate he decl //
221. aah / tah³² zo⁷³ a³² //
aah-(whispered) / says he decl //
222. aah / tah³² zo⁷³ a³² //
aah-(whispered) / says he decl //
223. e⁷¹ ča⁴ yume³² / tah³² zo⁷³ a³² //
bitter is-eaten tuber / says he decl //
224. aah / tah³² zo⁷³ ne³ zo⁷³ ča⁴ zo⁷³ yume³²
aah-(whispered) / says he sits he eats he tuber
ra⁴ we⁷³ a³² ///
inside-of house decl ///

225. dā³² me³ ze³² kuno³ škaa³² taa⁵ žo⁷³ raa³¹
that is that heard raven is-on-top it-animal head-of
 čūū³ a³² //
tree decl //
226. zih⁵ kuno³ žo⁷³ na³na¹ yo⁷³ a³² //
totals heard it-animal word that decl //
227. kawii³² žo⁷³ ka⁷ah³² ūū⁴ žo⁷³ nāh¹
went-out it-animal went-away again it-animal indeed
 a⁴ //
pers //
228. kuči⁷³ ūū⁴ žo⁷³ riāā³² ša³na¹ a³² //
arrived again it-animal face-of woman decl //
229. dah¹ ʔyaa³ yah¹³ ōh³² / tah³² ša³na¹ riāā³² škaa³²
how does-he now insistent / says woman face-of raven
 a³² //
decl //
230. dah³² ze³² ʔyaa³ mā³² ne² / tani³ šuh³
there-isn't that-which does-he neg and / lowered-he pot
 yume³² ruwah³ / ne² čah³ / ne² / aah /
tuber fireplace / and ate- he / and / aah-(whispered) /
 taa³ nāh¹ a⁴ / tah³² škaa³² riāā³² ša³na¹
says-he indeed pers / says raven face-of woman
 a³² //
decl //
231. wee⁴ dah¹³ kinah⁵ žo⁷³ do⁷¹ kwā⁷³ do⁷¹ kwa³no² nāh¹
lo thus stayed it-animal just today just now indeed
 a⁴ //
pers //
232. aah / tah³² žo⁷³ a³² //
aah-(whispered) / says it-animal decl //
233. dīh⁵ waa³² tu⁷wa³ škaa³² čee⁵ žo⁷³ ga² naa⁴
still is mouth-of raven walks it-animal when long-ago
 a³² //
decl //

234. ɸah² ne² še⁷e⁴ ze³² narii³² žo⁷³ ze³²
but and base-of that copied it-animal that-which
 tu⁷wa³ tu⁷wii³ čii¹³ / ne² dah¹ ze³² tu⁷wa³
mouthed thunder male / and how that mouthed
 tu⁷wii³ čii¹³ ga² ča⁴ zo⁷³ yume³² ro⁷³ / dah¹³
thunder male when ate he tuber topic / thus
 tu⁷wa³ gee¹ žo⁷³ nu⁷¹ kwa³no² a³² ///
mouths indeed it-animal complete now decl ///
235. dā³² me³ ze³² ka⁷ne⁷³ ūū⁴ ya⁷āh³² tu⁷wii¹³ šna¹ zūū³²
that is that cut again god of-thunder female work
 riāā³² škaa³² a³² //
face-of raven decl //
236. ka⁷āh² ūū⁴ zo⁷¹ gwii³ niāh⁵ / ne² katah² šna⁷āh² zo⁷¹
will-go again you day this / and will-say message you
 noo³ / ne² ka⁷nah¹³ a³² / tah³² ša³na¹
hears-he / and will-come-he decl / says woman
 riāā³² škaa³² a³² //
face-of raven decl //
237. ka⁷wee¹³ / tah³² škaa³² a³² ///
will-be-possible-it / says raven decl ///
238. kizih⁵ gwii³ ka⁷na⁷¹ ūū⁴ žo⁷³ / ne² ka⁷na⁷³
totaled day will-come again it-animal / and came
 žo⁷³ a³² //
it-animal decl //
239. dā³² me³ ze³² katah³² ša³na¹ riāā³² žo⁷³ a³² //
that is that said woman face-of it-animal decl //
240. katah² šna⁷āh² zo⁷¹ noo³ / ne² ka⁷nah¹³ / ne²
will-say message you hears-he / and will-come-he / and
 ka⁷mih² gah¹³ a³² //
will-speak-I with-him decl //
241. ka⁷mih² gah¹³ / seze³² ka⁷nah¹³ / tah³² ša³na¹
will-speak-I with-him / if will-come-he / says woman
 riāā³² škaa³² a³² //
face-of raven decl //

242. ne³ gūū¹³ nukwah¹³ nimā⁴ no⁷³ ma⁷⁴ //
not became strong heart-of her neg //
243. ka⁷ne⁷³ no⁷³ zūū³² riāā³² škaa³² a³² ///
cut she work face-of raven decl ///
244. dā³² me³ ze³² ka⁷na⁷³ škaa³² yo⁷³ a³² //
that is that came raven that decl //
245. ku³riāh¹ škaa³² we⁷³ a³² //
came-out raven house decl //
246. ku³riāh¹ žo⁷³ ka⁷mii³² žo⁷³ ga² sno⁵⁷⁰32 a³² //
came-out it-animal spoke it-animal with man decl //
247. dā³² me³ ze³² katah³² žo⁷³ riāā³² sno⁵⁷⁰32 a³² //
that is that said it-animal face-of man decl //
248. nakūū⁵ ša³na¹ mā⁴ zo⁷¹ a³² / tah³² škaa³² riāā³²
calls woman to you decl / says raven face-of
sno⁵⁷⁰32 a³² //
man decl //
249. nakūū⁵ ša³na¹ na⁷⁴ / tah³² sno⁵⁷⁰32 riāā³² škaa³² a³² //
calls woman inter / says man face-of raven decl //
250. ne² / ka⁷āh² ti²āh³ čeh³² mā⁴ zo⁷¹ / ne² ka⁷āh²
and / will-go-I will-show-I trail to you / and will-go
zo⁷¹ a³² / tah³² škaa³² riāā³² sno⁵⁷⁰32 a³² //
you decl / says raven face-of man decl //
251. ya¹³ na⁷⁴ / tah³² sno⁵⁷⁰32 riāā³² škaa³² a³² //
truly inter / says man face-of raven decl //
252. dā³² me² ze³² gūū³ yāh² ka⁷āh² / ne²
that is that will-become first-I will-go-I / and
kitah¹ raa³¹ čūū³ ndaa¹³ yo⁷³ /
will-be-on-top-I head-of tree as-far-as there /
ne² kagwah² ʔūh¹ kagwah² ʔūh¹ kitah¹
and will-cry-out I will-cry-out I will-be-on-top
ʔūh¹ raa³¹ čūū³ / ne² ku²no⁴ zo⁷¹ / ne²
I head-of tree / and will-hear you / and
kuči⁷¹ zo⁷¹ a³² / tah³² škaa³² riāā³²
will-arrive you decl / says raven face-of
sno⁵⁷⁰32 a³² //
man decl //

253. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
254. gweh⁵ škaa³² ka⁷āh³² ru³wa³² žo⁷³ nāh¹ a⁴ //
flew-away raven went much it-animal indeed pers //
255. ku³riāh¹ žo⁷³ raa³¹ ʔo² čūū³ yo⁷³ / ne² ka⁷āh³²
came-out it-animal head-of one tree there / and went
kitah¹ žo⁷³ a³² //
will-be-on-top it-animal decl //
256. dā³² me³ ze³² agwah⁵ agwah⁵ žo⁷³ taa⁵
that is that cries-out cries-out it-animal is-on-top
žo⁷³ a³² //
it-animal decl //
257. dā³² me³ ze³² wah² sno⁵ʔo³² a³² //
that is that moves-along man decl //
258. kiničū⁷³ sno⁵ʔo³² reh³² tah¹ škaa³² a³² //
became-near man place is-on-top raven decl //
259. ku³riāh¹ sno⁵ʔo³² reh³² tah¹ škaa³² yo⁷³ a³² //
came-out man place is-on-top raven that decl //
260. gweh⁵ ūū⁴ žo⁷³ ka⁷āh³² ūū⁴ žo⁷³ nāh¹ a⁴ //
flew-away again it-animal went again it-animal indeed
pers //
261. kuči⁷³ žo⁷³ ndaa¹³ raa³¹ yo⁷ʔo⁴ čūū³ ka⁷āh³²
arrived it-animal as-far-as head-of another tree went
kitah¹ ūū⁴ žo⁷³ kagwah⁵ ūū⁴
will-be-on-top again it-animal cried-out again
žo⁷³ nāh¹ a⁴ //
it-animal indeed pers //
262. kene⁷e³ ūū⁴ sno⁵ʔo³² taa⁵ ūū⁴ žo⁷³ a³² //
saw again man is-on-top again it-animal decl //
263. noko⁷³ noko⁷³ ūū⁴ zo⁷³ wah² zo⁷³ a³² //
follows follows again he moves-along he decl //
264. dā³² me³ ze³² ku³riāh¹ ūū⁴ zo⁷³ reh³² tah¹ škaa³²
that is that came-out again he place is-on-top raven
yo⁷³ a³² //
that decl //

265. māā¹ dah¹³ ki^ʔyah³ māā¹ dah¹³ ki^ʔyah³ roh¹ zo^{ʔ3}
only thus did only thus did the-dual he
ka^ʔāh³² roh¹ zo^{ʔ3} nāh¹ a⁴ //
went the-dual he indeed pers //
266. wee⁴ dah¹³ ʔyah³ zo^{ʔ3} ndaa¹³ ze³² kuči^{ʔ3} zo^{ʔ3} reh³²
lo thus does he until that arrived he place
yāh¹ tu^ʔwii³ šana¹ yo^{ʔ3} a³² //
sits thunder female that decl //
267. kuči^{ʔ3} zo^{ʔ3} yā³² ne¹³ ni³ka² zo^{ʔ3} a³² //
arrived he place sits spouse-of him decl //
268. ka^ʔna^{ʔ4} zo^{ʔ1} žih³² / tah³² ša³na¹ riāā³² zo^{ʔ3} a³² //
came you emphatic / says woman face-of him decl //
269. ka^ʔnah³ / tah³² sno^{5ʔ0}32 riāā³² ša³na¹ a³² //
came-I / says man face-of woman decl //
270. gūū³ nia^{ʔ1} ndo^{ʔ0}32 ra⁴ roh¹ zo^{ʔ3} kinari^{ʔ3}
became colorful very inside the-dual he found
tuwi^{ʔ3} roh¹ zo^{ʔ3} a³² ///
companion the-dual he decl ///
271. dā³² me³ ze³² katah³² sno^{5ʔ0}32 riāā³² ša³na¹ a³² //
that is that said man face-of woman decl //
272. ne² / na^{3ʔ}wih¹ ndo^{ʔ0}32 mā⁴ zo^{ʔ1} / ɕah² ne² nuwi^{ʔ3}
and / waited much-I to you / but and there-isn't
wah² zo^{ʔ1} kuči^{ʔ3} / tah³² sno^{5ʔ0}32 riāā³²
move-along you arrived / says man face-of
ša³na¹ a³² //
woman decl //
273. dah³² ze³² ʔyah³ ma^{ʔ4} //
there-isn't that-which does neg //
274. kučih¹ a³² / tah³² ša³na¹ riāā³² sno^{5ʔ0}32 a³² //
will-arrive-I decl / says woman face-of man decl //
275. ɕah² ne² ndaa¹³ gūū¹³ rāā¹ kučih¹
but and until will-become delayed will-arrive-I
adōh² / tah³² ša³na¹ riāā³² sno^{5ʔ0}32 a³² //
emphatic / says woman face-of man decl //

276. kuči⁷¹ ya⁴ ya⁴ zo⁷¹ na⁷⁴ / tah³² sno⁵⁷⁰³²
will-arrive truly truly you inter / says man
 riāā³² ša³na¹ a³² //
face-of woman decl //
277. kučih¹ a³² //
will-arrive-I decl //
278. ze² nano⁴ ra⁴ zo⁷¹ ma⁷⁴ //
not will-tell inside you neg //
279. ya¹³ kučih¹ a³² / tah³² ša³na¹ riāā³² sno⁵⁷⁰³² a³² //
truly will-arrive-I decl / says woman face-of man
decl //
280. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
281. ze³² dah¹³ kuči⁷¹ zo⁷¹ / ne² gūū³ ya¹³ rah³
if thus will-arrive you / and became true inside-I
 kuči⁷¹ zo⁷¹ / ne² na⁷wih¹ ʔūh¹ kuči⁷¹ zo⁷¹
will-arrive you / and will-wait I will-arrive you
 a³² / tah³² sno⁵⁷⁰³² riāā³² ša³na¹ a³² //
decl / says man face-of woman decl //
282. ka⁷wee¹³ / tah³² ša³na¹ a³² //
will-be-possible-it / says woman decl //
283. kačō⁴ roh¹ zo⁷³ gwii³ kuči⁷¹ no⁷³ a³² //
placed the-dual he day will-arrive she decl //
284. šnu⁷² čee⁵ yawii³² ški⁷⁴ / ga² ne²
fifteen walks month boss-of-us-incl / when and
 kučih¹ a³² / tah³² ša³na¹ riāā³²
will-arrive-I decl / says woman face-of
 zo⁷³ a³² //
him decl //
285. šnu⁷² čee⁵ yawii³² ški⁷⁴ ki²⁷yaa⁵ zo⁷¹
fifteen walks month boss-of-us-incl will-do you
 se³ndo³² / ne² kačii² zo⁷¹ kwa⁷ah³² / ne²
favor / and will-tuck-in you steambath / and
 kučih¹ / ne² ze² nano⁴ ra⁴ zo⁷¹ ma⁷⁴ //
will-arrive-I / and not will-tell inside you neg //

286. šnu⁷² čee⁵ yawii³² ški⁷⁴ kučih¹ a³² /
fifteen walks month boss-of-us-incl will-arrive-I decl /
 tah³² ša³na¹ riāā³² zo⁷³ a³² //
says woman face-of him decl //
287. ka⁷wee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
288. wee⁴ dā³² kawii³² zo⁷³ ka⁷na⁷³ zo⁷³ a³² //
lo that went-out he came he decl //
289. ga² ne² dā³² me³ ze³² namā³² zo⁷³ tukwa⁴ zo⁷³ a³² //
*when and that is that returned-home he house-of him
 decl //*
290. zih⁵ namā⁴ zo⁷³ tukwa⁴ zo⁷³ a³² //
totals returned-home he house-of him decl //
291. na³⁷wih¹ zo⁷³ a³² //
waited he decl //
292. kizih⁵ šnu⁷² čee⁵ yawii³² ški⁷⁴ a³² //
totalled fifteen walks month boss-of-us-incl decl //
293. dā³² me³ ze³² ne³ zo⁷³ a³² //
that is that sits he decl //
294. na³⁷wih¹ zo⁷³ a³² //
waits he decl //
295. kačih⁵ zo⁷³ kwa⁷ah³² a³² //
tucked-in he steambath decl //
296. zih⁵ kačih⁵ zo⁷³ kwa⁷ah³² / ne² ne³ zo⁷³ na³⁷wih¹ zo⁷³
*totals tucked-in he steambath / and sits he waits he
 a³² //
 decl //*
297. dā³² me³ ze³² zih⁵ kina⁷ah⁵ kwa⁷ah³² yo⁷³ / ne²
*that is that totals became-weak steambath that / and
 ne³ zo⁷³ na³⁷wih¹ zo⁷³ a³² //
 sits he waits he decl //*
298. dā³² me³ ze³² ka⁷na⁷³ ndo⁷⁰o³² māā³¹ nāh¹ a⁴ //
that is that came much rain indeed pers //
299. do⁷¹ māā³¹ ka⁷na⁷³ nāh¹ a⁴ //
just rain came indeed pers //

300. nuwe³ šana¹ me³ yo^{ʔ3} ma^{ʔ4} //
not woman is that neg //
301. do^{ʔ1} māā³¹ me³ ka^{ʔna}^{ʔ3} nāh¹ a⁴ //
just rain is came indeed pers //
302. gūū³ yāā² na^{3na}¹ yuwaa¹ ndo^{ʔo}³² / ne² kanoko^{ʔ3} māā³¹
became first wind fierce very / and followed rain
ško¹ nāh¹ a⁴ //
behind indeed pers //
303. ga² ne² māā¹ riāā³² na^{3na}¹ ro^{ʔ3} / māā¹ dā³² ʔna^{ʔ3}
when and only face-of wind topic / only that come
ndo^{ʔo}³² nih³ ša^{3na}¹ nāh¹ a⁴ //
much the-pl woman indeed pers //
304. ɸah² ne² nuwe³ urūū³ ni^{3ka}² zo^{ʔ3} ka^{ʔna}^{ʔ3} ma^{ʔ4} //
but and not the-only spouse-of him came neg //
305. ka^{ʔna}^{ʔ3} ke^{ʔee}¹ ndo^{ʔo}³² ša^{3na}¹ nāh¹ a⁴ //
came many very woman indeed pers //
306. ʔna^{ʔ3} šu^{ʔwih}³² no^{ʔ3} ʔna^{ʔ3} / nii³ no^{ʔ3} ʔna^{ʔ3} / nu^{ʔ1}
comes sister-of her comes / mother-of her come / all
nih³ ša^{3na}¹ ʔna^{ʔ3} ga² no^{ʔ3} nāh¹ a⁴ //
the-pl woman come with her indeed pers //
307. ke^{ʔee}¹ ndo^{ʔo}³² nih³ no^{ʔ3} ʔna^{ʔ3} nāh¹ a⁴ //
many very the-pl she come indeed pers //
308. dā³² me³ ze³² ne³ kunuu¹³ yāā² zo^{ʔ3} ni^{3ka}² zo^{ʔ3}
that is that not became of-face he spouse-of him
ma^{ʔ4} //
neg //
309. māā¹ ināh² nih³ šee⁵ zo^{ʔ3} ro^{ʔ3} /
only just the-pl younger-relative-of-spouse-of him topic /
taa⁵ yāā² a³² //
are-on-top first decl //
310. ni^{3ka}² zo^{ʔ3} ro^{ʔ3} / noko^{ʔ3} ndaa¹³ ško¹ a³² //
spouse-of him topic / follows as-far-as behind decl //

311. dā³² me³ ze³² dah¹ ze³² waa³² ni³ka² zo⁷³
that is that how that is spouse-of him
 ro⁷³ / waa³² šee⁵ zo⁷³ a³² //
topic / is younger-relative-of-spouse-of him decl //
312. ʔna⁷³ nih³ no⁷³ nāh¹ a⁴ //
come the-pl she indeed pers //
313. dā³² me³ ze³² ni³ka² zo⁷³ ʔna⁷³ ra⁴ zo⁷³ a³² //
that is that spouse-of him comes thinks he decl //
314. kano⁴ zo⁷³ nanāh⁵ zo⁷³ mā³ yo⁷³ / ʔah² ne² do⁷¹
grabbed he hugged he to that / but and just
 šee⁵ zo⁷³ me³ yo⁷³ a³² //
younger-relative-of-spouse-of him is that decl //
315. dā³² me³ ze³² kano⁴ šee⁵ zo⁷³
that is that grabbed younger-relative-of-spouse-of him
 mā³ zo⁷³ nanāh⁵ šee⁵ zo⁷³ mā³
to him hugged younger-relative-of-spouse-of him to
 zo⁷³ ūū⁴ nāh¹ a⁴ //
him also indeed pers //
316. wee⁴ dā³² ne² kinaūū³ zo⁷³ ʔūū³ nāh¹ a⁴ //
lo that and turned-into he wood indeed pers //
317. do⁷¹ ʔūū³ kinaūū³ zo⁷³ nāh¹ a⁴ //
just wood turned-into he indeed pers //
318. ne² šee⁵ zo⁷³ ro⁷³ / kinaūū³
and younger-relative-of-spouse-of him topic / turned-into
 koh³² šnee⁴ nāh¹ a⁴ //
plant bean-plant indeed pers //
319. šee⁵ zo⁷³ ro⁷³ / naūū³ koh³²
younger-relative-of-spouse-of him topic / turns-into plant
 šnee⁴ / ne² ma³ʔā¹³ zo⁷³ ro⁷³ / naūū³
bean-plant / and self-of him topic / turns-into
 ʔūū³ a³² //
wood decl //
320. dah¹³ kirā⁷³ roh¹ zo⁷³ ga² naa⁴ nāh¹ a⁴ ///
thus fared the-dual he when long-ago indeed pers ///

321. dah¹ ze³² waa³² ša³na¹ šee⁵ zo⁷³
how that is woman younger-relative-of-spouse-of him
 ro⁷³ / dah¹³ waa³² koh³² šnee⁴ nakutah⁵ yo⁷³
topic / thus is plant bean-plant wraps-around that
 katūū³¹ čūū³ kwa³no² a³² //
waist-of wood now decl //
322. ne² dah¹ ze³² waa³² ya⁷āh³² tu⁷wii¹³ sno²o³²
and how that is god of-thunder male
 ro⁷³ / dah¹³ waa³² čūū³ kwa³no² a³² //
topic / thus is wood now decl //
323. nuwe³ ya⁷āh² tu⁷wii¹³ me³ roh¹ zo⁷³ kwa³no² ma⁷⁴ //
not god of-thunder are the-dual he now neg //
324. ša³na¹ ro⁷³ / gūū³ ze³² ča⁴ ta⁷nii⁵ tyo³se¹ a³² //
woman topic / became that-which eats child-of God
decl //
325. ne² sno⁵o³² gūū³ čūū³ akaa³² riāā³² ta⁷nii⁵ tyo³se¹
and man became wood burns face-of child-of God
 a³² //
decl //
326. ne² ta⁷nii⁵ tyo³se¹ me³ ni⁷⁴ a³² //
and child-of God are we-incl decl //
327. wee⁴ dah¹³ waa³² zo⁷³ do⁷¹ nu⁷¹ kwa³no² a³² //
lo thus is he just complete now decl //
328. ne² šnu⁷² čee⁵ yawii³² ški⁷⁴ me³ ayō⁴
and fifteen walks month boss-of-us-incl is appears
 yah³² raa³¹ koh³² šnee⁴ nio⁷² a³² //
flower head-of plant bean-plant black-bean decl //
329. reh³ čeh¹ zo⁷³ ro⁷³ / gūū³ ngaa³ a³² //
father-of in-law him topic / became cloud decl //
330. ma³ā¹³ zo⁷³ ro⁷³ / gūū³ čūū³ a³² //
self-of him topic / became wood decl //
331. ša³na¹ ro⁷³ / gūū³ koh³² šnee⁴ a³² //
woman topic / became plant bean-plant decl //

332. wa⁷nuh¹ ra³zūū² me³ nih³ zo⁷ a³² //
three thing are the-pl he decl //
333. dah¹³ waa³² kirā⁷ nih³ zo⁷ ga² naa⁴ tya³mbo⁴ a³² //
*thus is fared the-pl he when long-ago long-ago
 decl //*
334. dah¹³ waa³² ze³² kwe²ndo⁴ nih³ zo⁷ nu⁷ kawii³²
thus is possessed story the-pl his complete went-out
 nu⁷ ka⁷na⁷ / ɕah² ne² uno³ ni⁷ mā⁴
complete came / but and hear we-incl there-are
 ni⁷ niāh⁵ kwa³no² a³² //
we-incl here now decl //
335. kinawih³ kwe³ndo⁴ yo⁷ a³² //
finished story that decl //
336. gūū³ ni⁷yah¹³ ni⁷ a³² ///
became blessed we-incl decl ///

Free Translation

This happened very long ago. It happened that there were one woman and one man. There were two of them. It happened that their daughter was born. It happened that the woman, their child, grew up, and a man came who asked for their child. It happened that the one who came and asked for their child became their son-in-law.

It happened that they were working. But they were thunders. The woman was a thunder, and the man was a thunder. The other one who came and asked for the daughter of the husband and wife was the younger thunder. It happened that they were walking around and working. They were making a clearing. They were making a clearing, and they finished making it. And then the clearing finished drying, and the hour arrived when they thought they would set fire to it. It happened that his father-in-law said to him. "First we'll throw incense in the clearing, and then we'll set fire to it," his father-in-law said to him.¹ "Okay," he said. It happened that his father-in-law left and went into the clearing. His father-in-law counted the pieces of incense. His father-in-law scattered seven pieces of incense in the clearing. But there were a lot of thorns in the clearing, and he was moving along very slowly in the clearing. His father-in-law still hadn't left the middle of the clearing, when his son-in-law set fire to the downhill side of the clearing for sure. And then the fire caught for sure. The fire got strong for sure. The fire really caught in the clearing and went along for sure. His father-in-law didn't have time to run from the clearing. And that's how he made his father-in-law burn up as he was moving along in the clearing. His father-in-law burned up completely for sure.

It happened that that male thunder's wife heard about it. She became very angry for sure because her husband had died. The woman, that male thunder's child, heard about it. She became very angry for sure because her father had died. It happened that the woman, his child, was very sad for sure. "Why did you do that and make my father die?" the woman said to her husband. "I'm not the one who wanted it. The fire wanted it," he said to his wife. But he was the younger male thunder, and the woman who was blaming him concerning her father was the female thunder. That woman was the daughter of the male thunder. And that woman's husband was the younger male thunder. It happened that that woman became very angry. He had made his father-in-law burn up in the clearing.

It happened that his father-in-law turned into the clouds. His father-in-law turned into the clouds. He himself stayed on the earth. The other two of them, the husband and wife, stayed on the earth for sure.

It happened that the cornfield finished producing. And then it happened that the woman said, and, "I myself will go to harvest the cornfield," the woman said to her husband. "Why should you harvest the cornfield?" the man said to the woman. "I myself will harvest the cornfield, and as for you, you'll stay home," the woman said to the man. "Okay," he said. He stayed home. The woman went to harvest the cornfield.

It happened that the woman was going along and was delayed a long time in the cornfield. "Why is the woman delayed so long in the cornfield?" the man thought. The man went to look. Now, long ago, cornstalks bore ears of corn by sevens. The ears were produced from the foot of the cornstalk and kept going up to the top of it. Cornstalks bore seven ears long ago. But as for the thunder goddess herself, things grew very well for her. And it happened that the woman was harvesting the cornfield. She wasn't exactly harvesting the cornfield; she had only gone to lie down on the ground. She kicked and kicked the foot of those cornstalks. The ears fell by themselves, and those ears came together by themselves for sure. It happened that that man was going along. The woman didn't want the man to go, but the man arrived in the cornfield. It happened that those ears got weak. The man made the ears get weak when he saw that the woman was lying and kicking the foot of the cornstalks. Because that's what happened to the two of them long ago, therefore cornstalks bear just one ear now. "Why did you come?" the woman said to the man. "I wondered what you were doing that you were delayed so long, and I came," the man said to the woman. "I told you a little while ago to stay home and take care of the house!" that woman said to the man. And then it happened that he started back home. The woman stayed in the cornfield, and the man went away.

It happened that she finished harvesting the cornfield, and then she started for home. She arrived. "Where will we store the ears of corn?" the woman asked the man. "Let's store the ears in a corner of the house for sure," the man said to the woman. "No! Let's store the ears in the middle of the house," the woman said to the man. It happened that the man didn't pay attention to what the woman spoke. The man's words prevailed over the woman. The two of them stored the ears in a corner of the house.

It happened that the woman became very angry. It happened that the woman said to the man. "Why don't you hear what we speak?" the woman said to the man.² "There's just a very little bit of cornfield, and there's room for those ears of corn to lie in a little bit of the corner of this house for sure," the man said to the woman. If he had gone to harvest the cornfield, then he himself would have harvested just a very few ears. Things didn't grow well for him. Therefore he said that just a very few ears had been produced. The woman was the one who said a lot of ears had been produced. She said that the ears should lie in the middle of the house. "A lot of those ears were produced," the woman said to the man. She said that because things grew well for her, and she had made a lot of ears be produced when she harvested. Because things grew well for her, she made a lot of ears be produced. And the man—he couldn't believe that she had made a lot of ears be produced. It happened that the woman became very angry. The man became angry. The two of them became angry. The woman had already become angry at first about her father. And then the woman became angry again about the ears. She was seething a lot. The husband and wife fought over the ears. The husband and wife were one female thunder and one male thunder.

It happened that the man said to the woman. "You can run away for sure," the man said to the woman. "I don't care. There are seven corncribs full of my ears of corn," the man said to the woman. "Well, I have seven grindstones," the woman said to the man. That's what the two of them said to each other. But the man thought that the woman wasn't serious. He didn't realize.

It happened that that woman became very angry. It happened that the woman roughened up her grindstones. The woman roughened up her seven grindstones, and powder came off the surface of those grindstones. And then it happened that that woman scattered the powder from the grindstones on the ears of corn. She scattered it on the seven corncribs full of ears for sure. It happened that she went out, ran away, and went away for sure. The man didn't see her run away. The man was left. He thought that the corncribs full of those ears would last for him to eat. A few days passed. And then insects got in the ears for sure. Weevils got in. Weevils got in those ears. Moths hatched inside the kernels. And so the seven corncribs full of those ears were destroyed for sure because insects had gotten in them. What that male thunder was going to eat was all gone for sure. And that's what happens to those ears right up to the present time; insects get in those ears. Those insects are the insects called weevils and the insects called moths.

It happened that just he himself was left for sure. There wasn't anything for him to do to get something to eat. He was very hungry for sure. It happened that he thought. "What will we do so that we can get something to eat now?" he thought.³ His wife was the one who had run away and gone to the coast for sure. His wife, the female thunder, had gone to the coast. She had gone as far as the shore of the ocean and was living there. And just the male thunder was left in his house. It happened that he thought. He went out and went to dig tubers. He went out and went to the mountains. There were tubers. He dug and dug tubers. He ate tubers. The food that he ate was just tubers. He went to dig tubers, and he returned home. He put the tubers in a pot. The tubers cooked, and he ate them. He ate just tubers day in and day out. It happened that he was sad.

It happened that the thunder goddess said. "What's he doing now?" she said. "What's he doing all the time where he's living in his house now?" she said. It happened that she spoke with the raven. She spoke with the raven, and, "Do me a favor, and go look at what he's doing where he's living in the house," she said to the raven. "Okay," the raven said.

It happened that that raven came. And he was eating tubers. That raven looked at him eating tubers. It happened that that raven saw him eating tubers. The raven left again, and that raven went away. The raven explained to the woman again. "He was eating tubers for sure," the raven said to the woman. "As for the ears of corn, they're all gone for sure," the raven said to the woman. "Was he eating tubers?" the woman said to the raven. And, "Go another time," the woman said to the raven. And, "When you go another time, then take just one ear of corn, and drop it in that house, and then leave and go away, and as for near the house, a tree stands there, and you settle on it, and we'll look at what he'll do with the ear," the woman said to the raven. "Okay," that raven said.

The day arrived for the raven to come. It happened that the woman gave it an ear of corn. It brought it. That raven came out at the house where the thunder god was living. He wasn't home. He wouldn't return home for quite a while. It happened that that raven dropped the ear in the house. It left and went to the top of a tree near the house and was on it looking. It happened that that male thunder returned home. He brought tubers back. He entered the house, and he looked at the ear lying in the house. It happened that he said. "Where did you come from, and you're

lying like that now?" he said to the ear. He spoke with the ear for sure. But he didn't eat that ear. He put that ear away for sure. He wanted to plant the kernels in the ground, and he thought the ear would produce more. It happened that the raven heard as it was on the top of the tree. It left again and went away for sure. It went to tell the female thunder again. "This and this are what he said to the ear for sure. He spoke with the ear for sure," the raven said to the woman. "When you go another time, then I'll give you something else to take," the woman said to the raven. "Okay," it said.

The day arrived for it to come again. It happened that the woman took wax from her ears. The woman took wax from her ears, and she gave it to that raven. "Do me a favor, and take this, and when he's not home, and the pot of tubers is on the fireplace, then put this wax in the pot of tubers," the woman said to the raven. "Okay," it said. The woman just used the raven.

It happened that it came another time. It happened that it came out at the house, the home of the thunder god. He wasn't home. Only the pot of tubers was on the fireplace. It happened that it came and put the wax from that woman's ears in the pot of tubers. It happened that it finished putting the wax from that woman's ears in the pot, and it left and went to the top of a tree near the house and was on top of it looking. It was listening to what the man would say when he returned home. It happened that he came back again. He was carrying tubers as he came back. The pot of tubers was on the fireplace, and he was thinking about eating them as he came back. It happened that he entered the house. And then he lowered the carrying net of tubers and laid them down in the house. It happened that he lowered the pot of tubers from the fireplace. It happened that he took those tubers out. He ate them. And so he ate them for sure. Those tubers had become very bitter for sure. Long ago those tubers tasted good. And the female thunder gave the raven just the wax from her ears, and the raven put it in the pot of tubers, and that's why the tubers became bitter. That's why it is that the tubers became bitter way back then, and that's how they are up to the present here for sure. And it happened that that thunder god took the tubers out of the pot. He ate them. He said, "Aaj!"⁴ He said, "Aaj!" He said that the tubers tasted bitter. He said, "Aaj!" as he sat eating the tubers in the house.

It happened that the raven heard it as it was on the top of the tree. It finished hearing those words. It left and went back for

sure. It arrived back where the woman was. "What's he doing now?" the woman said to the raven. "He didn't do anything; he lowered the pot of tubers from the fireplace, and he ate them, and he said, 'Aaj!' for sure," the raven said to the woman. And that's how it has stayed right up to the present for sure. It says, "Aaj." The raven didn't use to say anything as it walked around long ago. But because it mimicked what the male thunder said, right up to the present it says just what the male thunder said when he ate the tubers.

It happened that the thunder goddess gave work to the raven again. "Go again on this day, and tell him a message, and he'll come," the woman said to the raven. "Okay," the raven said.

The day arrived for it to come again, and it came. It happened that the woman said to it. "Tell him a message, and he'll come, and I'll speak with him. I'll speak with him, if he'll come," the woman said to the raven. Her heart couldn't stand it. She gave work to the raven.

It happened that that raven came. The raven came out at the house. It came out and spoke with the man. It happened that it said to the man. "The woman is calling you," the raven said to the man. "Is the woman calling?" the man said to the raven. And, "I'll go and show you the trail, and you'll go," the raven said to the man. "Really?" the man said to the raven. "It happens that I'll go first, and I'll settle on the top of a tree over there, and I'll cry out and cry out as I'll be on the top of the tree, and you'll hear it, and you'll arrive," the raven said to the man. "Okay," he said. The raven flew away and went very far for sure. It came out on the top of a tree there, and it went to settle on it. It happened that it was crying out and crying out as it was on it. It happened that the man was going along. The man got near the place where the raven was on it. The man came out at the place where that raven was on it. It flew away again and went away again for sure. It arrived as far as the top of another tree, went to settle again, and cried out again for sure. The man saw again that it was on top again. He was following and following again as he went along. It happened that he came out again at the place where that raven was on it. Just like that the two of them kept on doing as they went for sure. That's how he was doing until he arrived at the place where that female thunder lived. He arrived at the place where his wife lived. "You came," the woman said to him. "I came," the man said to the woman. The two of them were very happy to find each other.

It happened that the man said to the woman. And, "I waited a long time for you, but you never arrived," the man said to the woman. "It doesn't matter. I'll arrive," the woman said to the man. "But I'll arrive after a long time for sure," the woman said to the man. "Will you really truly arrive?" the man said to the woman. "I'll arrive. Don't worry. I'll really arrive," the woman said to the man. "Okay," he said. "If that's how you'll arrive, then I'm convinced that you'll arrive, and I'll wait for you to arrive," the man said to the woman. "Okay," the woman said. The two of them set a day for her to arrive. "I'll arrive on August fifteenth," the woman said to him. "On August fifteenth, do me a favor, and heat up the steambath, and I'll arrive, and don't worry. I'll arrive on August fifteenth," the woman said to him. "Okay," he said.

And so he left and came back. And then it happened that he arrived back home. He finished arriving back home. He waited. August fifteenth came. It happened that he was sitting. He was waiting. He heated up the steambath. He finished heating up the steambath, and he was sitting and waiting. It happened that that steambath finished cooling off, and he was sitting and waiting.

It happened that a lot of rain came for sure. Just rain came for sure. It wasn't the woman. Just rain was what came for sure. The rain came first, and a very strong wind followed after for sure.⁵ And then, as for only after the wind, only then many women were coming for sure. But not just his wife came. Very many women came for sure. Her sisters were coming; her mother was coming; all the women were coming with her for sure. Very many of them were coming for sure. It happened that he didn't recognize his wife. As for just his wife's younger relatives, they were first. As for his wife, she was following behind. It happened that his wife's younger sister was just like his wife. They were coming for sure. It happened that he thought that his wife was coming. He grabbed and hugged her, but she was just his wife's younger sister.⁶ It happened that his wife's younger sister grabbed him and hugged him too for sure. And so he turned into wood for sure. Just wood he turned into for sure. And as for his wife's younger sister, she turned into the bean plants for sure. As for his wife's younger sister, she turned into the bean plants, and as for him himself, he turned into wood. That's what happened to the two of them long ago for sure.

Bean plants are like the woman, his wife's younger sister, in that they wrap themselves around the middle of the poles now.⁷

And the poles are like the thunder god now. The two of them aren't thunder gods any more. As for the woman, she became what God's children eat. And the man became wood for God's children to burn. And we are God's children. And that's how he is right up to the present. And August fifteenth is when the flowers open on the black-bean plants. As for his father-in-law, he became the clouds. As for him himself, he became wood. As for the woman, she became the bean plants. They are three things. That's what happened to them very long ago. That's their story ever since the beginning, but we hear it as we exist here now. That story is finished. Thank you.

Comments

This story explains several phenomena: the low productivity of corn, the weevils and moths that eat corn, the bitterness of certain wild tubers, the raven's croak, the twining of bean plants around their poles, and the date on which the bean plant flowers. The first three are of considerable economic importance in a society based on subsistence agriculture.

The conflict between the thunder god and the thunder goddess is the major theme of the story. The female thunder is considered more productive than the male thunder. She is associated with the lowlands, and he with the highlands. This explains the greater productivity of the lowlands versus the lesser productivity of the highlands, where the Copala Trique live. (Compare this with the first episode of the story, "When the Thunder God Walked Openly on the Earth.") The conflict between the husband and wife in the story also mirrors tensions found in Trique marriages today.

The unhappy ending, in which, instead of the joyously anticipated reunion between the husband and wife, the male thunder chooses the wrong woman and is turned into the trees, mirrors the basic pessimism of the Copala Trique outlook on life.

This story is clearly pre-Columbian. The only elements in it of Spanish origin are the date given according to the Spanish calendar and possibly the task of choosing the correct woman that the man had to undergo in order to receive his wife back.

Notes

¹José Albino states that before burning off a clearing, some Copala Triques toss incense into it and perform other rituals as an offering to the mountain god. The custom seems, however, to be dying out.

²The inclusive plural pronoun *ni*²⁴ replaces the first-person singular pronoun *'ūh*¹ in this context to remove the focus from the speaker; it is thus a kind of editorial *we*.

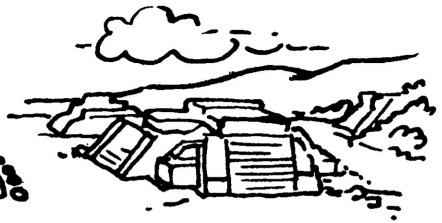
³The generalized inclusive plural clitic pronoun, which involves a final *ʔ*, is used in soliloquy to replace a first-person singular pronoun.

⁴This word is an approximation to a raven's croak and is outside the Copala Trique phonological system. It is a tense whisper, sometimes accompanied by creaky voicing.

⁵The Copala Trique conceptualize time with future *preceding* past, and past *following* future. I have therefore reversed the literal meaning in the free translation. (See Hollenbach 1977c for further information about this reversal.)

⁶All of ego's spouse's consanguines become relatives of ego at the time of marriage, and it therefore violated an incest taboo for the thunder god to hug his wife's younger sister. The narrator didn't mention this, probably because it is so obvious to participants in the culture. (See Hollenbach 1973 for further information about Copala Trique kinship.)

⁷A single Copala Trique word, *čūū*³, means 'wood', 'pole', and 'tree'.



OUR GRANDFATHER AND HIS CANNIBALISTIC BROTHER

Text and Literal Translation

1. ga² naa⁴ / ne² nāh¹³ waa³² kwe³ndo⁴ a³² //
when long-ago / and like-this is story decl //
2. ga² naa⁴ / ne² dah³² wah² ta⁷nga⁷³
when long-ago / and there-aren't move-along much
yuu³¹ mā⁴ ma⁷⁴ //
person there-are neg //
3. todo⁷¹ mā⁴ yuu³¹ ga² naa⁴ a³² //
very-few there-are person when long-ago decl //
4. dā³² me³ ze³² gaa³² ʔo² žii¹³ ni⁷⁴ / ne²
that is that there-was one grandfather-of us-incl / and
gaa³² ʔo² šu³kwa⁷āh¹³ ni⁷⁴ ni³ka² zo⁷³ a³² //
there-was one grandmother-of us-incl spouse-of him
decl //
5. gaa³² ʔo² tinuu⁵ ži⁷⁴ ūū⁴ a³² //
there-was one brother-of grandfather-of-us-incl also decl //
6. wih¹ roh¹ tinuh¹ roh¹ ži⁷⁴ a³² //
two the-dual having-brother the-dual
grandfather-of-us-incl decl //
7. gaa³² yo⁷o⁴ šu³kwa²ʔā⁷⁴ ni³ka²
there-was another grandmother-of-us-incl spouse-of
tinuu⁵ ži⁷⁴ ūū⁴ a³² //
brother-of grandfather-of-us-incl also decl //
8. ka⁷āh¹³ nih³ zo⁷³ a³² //
four the-pl he decl //
9. yo⁷o² tinuu⁵ ži⁷⁴ zii⁵ šawa⁷¹
one brother-of grandfather-of-us-incl person firstborn
ro⁷³ / me³ zii⁵ ča⁴ yuu³¹ a³² //
topic / is he-who eats person decl //
10. ne³ ča⁴ zo⁷³ čii³ ma⁷⁴ //
not eats he man neg //

11. ināh² neʔeh³ ča⁴ zo^{ʔ3} a³² //
just baby eats he decl //
12. ne² tinuu⁵ zo^{ʔ3} zii⁵ kunih¹³ doh³ ro^{ʔ3} / zo^{ʔ3} me³
and brother-of him person younger more topic / he is
zii⁵ ʔee¹ ra⁴ yuwii³¹ a³² //
person heavy inside person decl //
13. zo^{ʔ3} me³ zii⁵ ʔee¹ ra⁴ neʔeh³ a³² ///
he is person heavy inside baby decl ///
14. dā³² me³ ze³² nano⁴ ra⁴ ži^{ʔ4} a³² //
that is that told inside grandfather-of-us-incl decl //
15. kaʔāh³² zo^{ʔ3} reh³² runuu³² a³² //
went he place coast decl //
16. dā³² me³ ze³² wah² zo^{ʔ3} reh³² runuu³² a³² //
that is that moves-along he place coast decl //
17. wah² ži^{ʔ4} takoo⁵ kih³² šoh³ a³² //
moves-along grandfather-of-us-incl foot-of mountain ?
decl //
18. kih³² šoh³ kuʔnah¹ reh³² siuu² ngah³² a³² //
mountain ? is-called place bottom Putla decl //
19. ne² dā³² me³ ze³² kaʔna^{ʔ3} zii⁵ kaʔne^{ʔ3} zūū³² riāā³²
and that is that came he-who cut work face-of
zo^{ʔ3} a³² //
him decl //
20. ki²ʔyaa⁵ zo^{ʔ1} se³ndo³² / ne² kuta^{ʔ1} zo^{ʔ1} čeh³²
will-do you favor / and will-put-down you trail
niāh⁵ / tah³² zii⁵ kaʔne^{ʔ3} zūū³² riāā³² zo^{ʔ3} a³² //
here / says he-who cut work face-of him decl //
21. kaʔwee¹³ / tah³² zo^{ʔ3} a³² //
will-be-possible-it / says he decl //

22. riāā³² yaih³ ināh² me³ yo⁷³ / ɸah² ne² māā¹ ze³²
face-of stone just is that / but and only that
 kuru⁷māā³ še⁴ kuru⁷māā³ še⁴ ži⁷⁴
pressed base pressed base grandfather-of-us-incl
 ka⁷āh³² ži⁷⁴ / ne² gūū³ ɸeh³²
went grandfather-of-us-incl / and became trail
 ki⁷yah³ ma³⁷ā¹³ zo⁷³ a³² //
caused self-of him decl //
23. gūū³ yo⁷³ ɸeh³² ki⁷yah³ zo⁷³ a³² //
became that trail caused he decl //
24. ne³ ska⁷¹ yaih³ riāā³² ži⁷⁴ ma⁷⁴ ///
not hard stone face-of grandfather-of-us-incl neg ///
25. dā³² me³ ze³² zih⁵ ka⁷āh³² zo⁷³ reh³² runuu³² a³² //
that is that totals went he place coast decl //
26. a³nikah¹ zo⁷³ nazih⁵ ūū⁴ zo⁷³ a³² //
turns he arrived again he decl //
27. dā³² me³ ze³² nano⁴ ra⁴ roh¹ zo⁷³ ga²
that is that told inside the-dual he with
 šu³kwa²⁷ā⁷⁴ a³² //
grandmother-of-us-incl decl //
28. ne² dā³² me³ ze³² katah³² zo⁷³ a³² //
and that is that said he decl //
29. reh³² šīāā⁵ ni⁷⁴ ro⁷³ / kinah¹³ makaa⁵ /
place hometown-of us-incl topic / will-lie Mexico-City /
 tah³² zo⁷³ ga² naa⁴ a³² //
says he when long-ago decl //
30. takāā³ šaa⁵ ra³nčo⁴ me³ takāā³
hillside back-of Constanca-del-Rosario is hillside
 kučuh² ži⁷⁴ makaa⁵ / tah³² zo⁷³ a³² //
will-lay-down grandfather-of-us-incl Mexico-City /
says he decl //
31. dā³² me³ ze³² a³nikah¹ ži⁷⁴ yo⁷³ ki⁷yah³ zo⁷³
that is that turns grandfather-of-us-incl that made he
 šinga⁴ takāā³ makaa⁵ a³² //
corral hillside Mexico-City decl //

32. takāā³ šaa⁵ ra³nčo⁴ me³ takāā³
hillside back-of Constanacia-del-Rosario is hillside
 makaa⁵ yo⁷³ a³² //
Mexico-City that decl //
33. takāā³ šaa⁵ ngah³² me³ takāā³ makaa⁵ a³² //
hillside back-of Putla is hillside Mexico-City decl //
34. ne² dā³² me³ ze³² katah³² šu³kwa²ʔā⁷⁴ riāā³²
and that is that said grandmother-of-us-incl face-of
 ži⁷⁴ a³² //
grandfather-of-us-incl decl //
35. zo⁷¹ kučuh² makaa⁵ / ne² ʔūh¹ kučuh²
you will-lay-down Mexico-City / and I will-lay-down
 ya³kweh² a³² / tah³² šu³kwa²ʔā⁷⁴ riāā³²
Oaxaca decl / says grandmother-of-us-incl face-of
 ži⁷⁴ a³² //
grandfather-of-us-incl decl //
36. nāh² ša³na¹ meh³ / ʔah² ne² gā⁷¹ doh³ kučuh²
just woman am-I / but and far more will-lay-down-I
 šumā⁷³ a³² / tah³² šu³kwa²ʔā⁷⁴ riāā³²
town decl / says grandmother-of-us-incl face-of
 ži⁷⁴ a³² //
grandfather-of-us-incl decl //
37. dā³² me³ ze³² nano⁴ ra⁴ ži⁷⁴ a³² //
that is that told inside grandfather-of-us-incl decl //
38. dah³² wah² yo⁷⁰⁰ škāā¹ riāā³²
there-isn't moves-along earth long face-of
 ži⁷⁴ ma⁷⁴ //
grandfather-of-us-incl neg //
39. ʔi⁷³ yo⁷⁰⁰ riāā³² ži⁷⁴ nāh¹ a⁴ //
tiny earth face-of grandfather-of-us-incl indeed pers //
40. dah¹ ze³² waa³² škwaa³ waa³² ni⁷⁴ riāā³²
how that is ant are we-incl face-of
 ži⁷⁴ a³² //
grandfather-of-us-incl decl //

41. nakoo¹³ uša⁴ yo⁷oo⁵ riāā³² ni⁷⁴ a³² //
big very earth face-of us-incl decl //
42. dā³² me³ ze³² urū⁷⁵ takoo⁵ ži⁷⁴
that is that only-one foot-of grandfather-of-us-incl
ka⁷nee⁵ ži⁷⁴ / ne² wih¹ takoo⁵
put-in grandfather-of-us-incl / and two foot-of
ži⁷⁴ ka⁷nee⁵ ži⁷⁴ /
grandfather-of-us-incl put-in grandfather-of-us-incl /
ne² gūū³ gā⁷¹ ndo⁷⁰³² kučuh³²
and became far very laid-down
ži⁷⁴ šumā⁷³
grandfather-of-us-incl town
makaa⁵ nāh¹ a⁴ //
Mexico-City indeed pers //
43. ži⁷⁴ kučuh³² makaa⁵ a³² //
grandfather-of-us-incl laid-down Mexico-City decl //
44. šu³kwa²7ā⁷⁴ kučuh³² ya³kweh² a³² //
grandmother-of-us-incl laid-down Oaxaca decl //
45. ničū⁷¹ doh³ kučuh³² šu³kwa²7ā⁷⁴
near more laid-down grandmother-of-us-incl
ya³kweh² / ne² gā⁷¹ doh³ kučuh³²
Oaxaca / and far more laid-down
ži⁷⁴ makaa⁵ a³² ///
grandfather-of-us-incl Mexico-City decl ///
46. ne² zih⁵ kučuh³² roh¹ nika²
and totals laid-down the-dual having-spouse
roh¹ zo⁷³ wih¹ šumā⁷³ yo⁷³ a³² //
the-dual he two town that decl //
47. ga² ne² a³nikah¹ roh¹ zo⁷³ me³ ra⁴ roh¹
when and turn the-dual he are inside the-dual
zo⁷³ kučuh² roh¹ zo⁷³ šumā⁷³ kopa³la⁴
he will-lay-down the-dual he town Copala
šiāā⁵ ni⁷⁴ a³² //
hometown-of us-incl decl //

48. ne² ga² asno³ kučuh² zo⁷³ šumā⁷³ makaa⁵
and when first will-lay-down he town Mexico-City
 takāā³ šaa⁵ ra³nčo⁴ ra⁴ zo⁷³ /
hillside back-of Constancia-del-Rosario thinks he /
 ɕah² ne² tiri⁷³ zo⁷³ takāā³ makaa⁵ a³² //
but and spoiled he hillside Mexico-City decl //
49. ne² dā³² me³ ze³² nano⁴ ra⁴ zo⁷³ a³² //
and that is that told inside he decl //
50. ka⁷na⁷³ zo⁷³ ndaa¹³ ško⁴ kih³² sāā⁴ martī⁴ a³² //
came he as-far-as behind mountain San Martín
decl //
51. dā³² me³ ze³² ka³nakah² zo⁷³ yaih³ ka⁷na⁷³ zo⁷³
that is that went-to-get he stone came he
 ško⁴ kih³² sāā⁴ martī⁴ a³² //
behind mountain San Martín decl //
52. yaih³ ka³nakah² zo⁷³ me³ yaih³ nah¹³ reh³² takāā³
stone went-to-get he is stone lies place hillside
 na³² škwah³² a³² //
water fish decl //
53. ne² gūū¹³ šumā⁷³ šiaā⁵ zo⁷³ / tah³² zo⁷³ a³² //
and will-become town hometown-of him / says he
decl //
54. šta⁷¹ kitah¹ šumā⁷³ kane¹³ ži⁷⁴ /
above will-be-on-top town will-sit
grandfather-of-us-incl /
 tah³² ži⁷⁴ a³² //
says grandfather-of-us-incl decl //
55. ɕah² ne² dā³² me³ ze³² na³škah² ži⁷⁴
but and that is that raised grandfather-of-us-incl
 yaih³ nah¹³ ško⁴ kih³² sāā⁴ martī⁴ a³² //
stone lies behind mountain San Martín decl //
56. dā³² me³ ze³² ka⁷na⁷³ uša⁴ yaih³ ki⁷yah³ zo⁷³
that is that came much stone caused he
 a³² //
decl //

57. yaih³ ka^ʔna^{ʔ3} ki^ʔyah³ zo^{ʔ3} me³ yaih³ nah¹³ takāā³
stone came caused he is stone lies hillside
yo^ʔoo⁵ ka^ʔii¹ a³² //
earth white decl //
58. yaih³ ka^ʔna^{ʔ3} ki^ʔyah³ zo^{ʔ3} me³ yaih³ nah¹³ na³²
stone came caused he is stone lies water
škwah³² a³² //
fish decl //
59. wee⁴ nu^{ʔ1} yaih³ yo^{ʔ3} nah³ nu^{ʔ1} kih³² yo^{ʔ3}
lo all stone that lie complete mountain that
kwa³no² a³² //
now decl //
60. yaih³ gūū¹³ šumā^{ʔ3} kitah¹ kane¹³ zo^{ʔ3}
stone will-become town will-be-on-top will-sit he
me³ yaih³ yo^{ʔ3} / ɕah² ne² kinah⁵ yaih³ yo^{ʔ3}
is stone that / but and stayed stone that
ta^ʔah² kih³² a³² //
part-of mountain decl //
61. kina^ʔah⁵ zo^{ʔ3} a³² ///
became-weak he decl ///
62. dā³² me³ ze³² tinuu⁵ zo^{ʔ3} me³ ze³² ki^ʔyah³
that is that brother-of him is that-which caused
kina^ʔah⁵ zo^{ʔ3} a³² //
became-weak he decl //
63. tinuu⁵ zo^{ʔ3} me³ zii⁵ kunuu³² niāā⁵ a³² //
brother-of him is he-who was-in Tlaxiaco decl //
64. ma^{3ʔā}1³ zo^{ʔ3} ro^{ʔ3} / kunuu³² šumā^{ʔ3} kopa³la⁴ a³² //
self-of him topic / was-in town Copala decl //
65. dā³² me³ ze³² šumā^{ʔ3} ki^ʔyah¹³ zo^{ʔ3} me³ nu^{ʔ1}
that is that town will-make he is complete
kih³² yo^{ʔ3} ra⁴ zo^{ʔ3} / ɕah² ne² tinuu⁵
mountain that thinks he / but and brother-of
zo^{ʔ3} ki^ʔyah³ kina^ʔah⁵ zo^{ʔ3} a³² //
him caused became-weak he decl //

66. tinuu⁵ zo⁷³ me³ zii⁵ ča⁴ ināh² ne⁷eh³ a³² //
brother-of him is he-who eats just baby decl //
67. nawih³ ndo⁷⁰32 ne⁷eh³ ki⁷yah³ tinuu⁵ zo⁷³ a³² //
finished much baby caused brother-of him decl //
68. dā³² me³ ze³² nano⁴ ra⁴ nih³ zii⁵ ta⁷nih¹
that is that told inside the-pl person having-child
 ne⁷eh³ yo⁷³ a³² //
baby that decl //
69. dā³² me³ ze³² katah³² nih³ zii⁵ ta⁷nih¹ ne⁷eh³
that is that said the-pl person having-child baby
 yo⁷³ riāā³² ži⁷⁴ zii⁵ kunih¹³ doh³ a³² //
that face-of grandfather-of-us-incl person younger
more decl //
70. me³ še⁴ me³ ʔyah³ zo⁷³ dah¹³ ga² / tah³²
which base is does he thus inter / says
 zii⁵ kunih¹³ doh³ a³² //
person younger more decl //
71. dā³² me³ ze³² nano⁴ ra⁴ zo⁷³ a³² //
that is that told inside he decl //
72. waa³² uša⁴ zūū³² riāā³² zo⁷³ ki⁷yah¹³ zo⁷³
there-is much work face-of him will-make he
 šumā⁷³ kane¹³ zo⁷³ / čah² ne² kuno³ zo⁷³ ča⁴
town will-sit he / but and heard he eats
 tinuu⁵ zo⁷³ ne⁷eh³ a³² //
brother-of him baby decl //
73. dā³² me³ ze³² / me³ še⁴ ne² ʔyah³ zo⁷³ dah¹³
that is that / which base and does he thus
 ga² / tah³² zo⁷³ riāā³² nih³ zii⁵
inter / says he face-of the-pl him-who
 nata⁷³ riāā³² zo⁷³ a³² //
explained face-of him decl //
74. dā³² me³ ze³² ʔo² zii⁵ čih³² doh³ ro⁷³ / nuu³²
that is that one person older more topic / is-in
 niāā⁵ a³² //
Tlaxiaco decl //

75. *dā³² me³ ze³² ka^ʔna^{ʔ3} zii⁵ kunih¹³ doh³ a³² //*
that is that came person younger more decl //
76. *me³ še⁴ ʔyah³ tinuh⁵ dah¹³ ga² / tah³² zo^{ʔ3} a³² //*
which base does brother-of-me thus
inter / says he decl //
77. *ma³ʔāh³ ka^ʔāh² ka^ʔmii² ga² zo^{ʔ3} / ne² kuno¹³*
self-of-me will-go will-speak with him / and will-hear
zo^{ʔ3} a³² / tah³² ži^{ʔ4} riāā³²
he decl / says grandfather-of-us-incl face-of
nih³ zii⁵ ta^ʔnih¹ ne^ʔeh³ a³² ///
the-pl person having-child baby decl ///
78. *dā³² me³ ze³² / ka^ʔāh² ni^{ʔ4} / tah³² ži^{ʔ4}*
that is that / will-go we-incl / says
grandfather-of-us-incl
riāā³² nih³ zii⁵ ta^ʔnih¹ ne^ʔeh³ a³² //
face-of the-pl person having-child baby decl //
79. *kawii³² zo^{ʔ3} kwayo⁴ ka^ʔāh³² zo^{ʔ3} ku³riāh¹ zo^{ʔ3}*
went-up he horse went he came-out he
niāā⁵ a³² //
Tlaxiaco decl //
80. *ka^ʔna^{ʔ4} zo^{ʔ1} / ti³nuh¹ / tah³² tinuu⁵ ži^{ʔ4}*
came you / brother / says brother-of
grandfather-of-us-incl
riāā³² ži^{ʔ4} a³² //
face-of grandfather-of-us-incl decl //
81. *ka^ʔnah³ a⁴ / tah³² zo^{ʔ3} a³² //*
came-I pers / says he decl //
82. *kunah¹ uša⁴ ka^ʔna^{ʔ4} zo^{ʔ1} / ne² ča² ni^ʔyāh⁵*
good very came you / and will-eat at-noon
ni^{ʔ4} a³² / tah³² tinuu⁵ ži^{ʔ4}
we-incl decl / says brother-of grandfather-of-us-incl
riāā³² ži^{ʔ4} a³² //
face-of grandfather-of-us-incl decl //
83. *ka^ʔwee¹³ a³² / tah³² zo^{ʔ3} a³² //*
will-be-possible-it decl / says he decl //

84. dā³² me³ ze³² ka⁷ne⁷³ tinuu⁵ ži⁷⁴
that is that cut brother-of grandfather-of-us-incl
 zūū³² riāā³² ni³ka² zo⁷³ / ne² gūū³
work face-of spouse-of him / and became
 šuwii¹³ niaa³² a³² //
ready stew decl //
85. dā³² me³ ze³² ka⁷na⁷³ niaa³² a³² //
that is that came stew decl //
86. čah² ne² nuwe³ niaa² za⁷¹ me³ yo⁷³ ma⁷⁴ //
but and not stew good is that neg //
87. do⁷¹ niaa³² ne⁷eh³ me³ yo⁷³ a³² //
just stew baby is that decl //
88. dā³² me³ ze³² kene⁷e³ ži⁷⁴ nuu³² niaa³²
that is that saw grandfather-of-us-incl is-in stew
 ra⁴ ko⁷oo³ a³² //
inside-of bowl decl //
89. a¹ doh³ ze² čah³ niāh⁵ ma⁷⁴ //
not more not will-eat-I this neg //
90. ah¹ ča⁴ ndo⁷oh³² kawih³² ka⁷nah³
already ate much-I went-out-I came-I
 tukwah³ / ne² waa³² rāā³² gee¹ rikeh³
house-of-me / and is tight indeed stomach-of-me
 a³² / tah³² ži⁷⁴ yo⁷³ riāā³²
decl / says grandfather-of-us-incl that face-of
 tinuu⁵ zo⁷³ a³² //
brother-of him decl //
91. karaa¹³ za⁷¹ zo⁷¹ / ne² ndaa¹³ ko³ra⁴ ča²
will-put-in good you / and until later will-eat
 ni⁷⁴ a³² / tah³² zo⁷³ riāā³² tinuu⁵
we-incl decl / says he face-of brother-of
 zo⁷³ a³² //
him decl //
92. kušumā⁴ ra⁴ zii⁵ čih³² doh³ ki⁷yah³ zo⁷³ a³² ///
arrived inside person older more caused he decl ///

93. dā³² me³ ze³² nano⁴ ra⁴ ži⁷⁴ a³² //
that is that told inside grandfather-of-us-incl decl //
94. nano⁴ uša⁴ ra⁴ zo⁷³ ga² ki⁷yah³ tinuu⁵ zo⁷³
told much inside he when did brother-of him
 dah¹³ a³² //
thus decl //
95. dā³² me³ ze³² katah³² zo⁷³ riāā³² tinuu⁵ zo⁷³
that is that said he face-of brother-of him
 a³² //
decl //
96. ka⁷āh² ni⁷⁴ ndaa¹³ šumā⁷³ yo⁷³ / ne² ndaa¹³
will-go we-incl as-far-as town that / and as-far-as
 yo⁷³ ro⁷³ / mā¹ uša⁴ ze³² ča⁴
there topic / there-are much that-which is-eaten
 a³² / tah³² zii⁵ kunih¹³ doh³ riāā³²
decl / says person younger more face-of
 zii⁵ čih³² yo⁷³ a³² //
person older that decl //
97. ya¹³ na⁷⁴ / tah³² zii⁵ čih³² doh³
truly inter / says person older more
 riāā³² zii⁵ kunih¹³ a³² //
face-of person younger decl //
98. ya¹³ a³² / tah³² zo⁷³ a³² //
truly decl / says he decl //
99. ka⁷āh² ni⁷⁴ / ne² ka²nuu³² ši⁷yāh³² nakoo¹³
will-go we-incl / and will-take-place festival big
 ndo⁷⁰o³² / ne² yo⁷³ ro⁷³ / mā⁴ uša⁴
very / and there topic / there-are much
 ze³² ča⁴ doh³ a³² //
that-which is-eaten more decl //
100. niāh⁵ / ɸah² ne² do⁷¹ mā⁴ ze³²
here / but and insignificant there-are that-which
 ča⁴ niāh⁵ nāh¹ a⁴ //
is-eaten here indeed pers //

101. yo⁷³ ka⁷āh² ni⁷⁴ / ne² ča² uša⁴ ni⁷⁴
there will-go we-incl / and will-eat much we-incl
 doh³ a³² / tah³² ži⁷⁴ zii⁵
more decl / says grandfather-of-us-incl person
 kunih¹³ riāā³² zii⁵ čih³² a³² //
younger face-of person older decl //
102. kušumā⁴ ra⁴ zo⁷³ ka⁷mii³² tinuu⁵ zo⁷³ zii⁵
arrived inside he spoke brother-of him person
 kunih¹³ a³² ///
younger decl ///
103. dā³² me³ ze³² kawii³² roh¹ zo⁷³ kwayo⁴ a³² //
that is that went-up the-dual he horse decl //
104. ʔo² kwayo⁴ taa⁵ ʔo² zo⁷³ / ne² yo⁷o⁴ kwayo⁴
one horse is-on-top one he / and another horse
 taa⁵ yo⁷o⁴ zo⁷³ a³² //
is-on-top another he decl //
105. ka⁷āh³² roh¹ zo⁷³ a³² //
went the-dual he decl //
106. yo⁷o² zo⁷³ ro⁷³ / gūū³ yāā² uša⁴ a³² //
one he topic / became first much decl //
107. ne² yo⁷o⁴ zo⁷³ kinah⁵ ško¹ a³² //
and another he stayed behind decl //
108. ga² ne² ku³riāh¹ zii⁵ noko⁷¹ ško¹ yā³²
when and came-out he-who follows behind place
 nikū⁷¹ zii⁵ gūū³ yāā² / ga² ne²
stands he-who became first / when and
 yo⁷o⁴ zo⁷³ gūū³ yāā² ūū⁴ a³² //
another he became first also decl //
109. dah¹ ze³² ʔyah³ šnii³ ūū³ yāā² riāā³²
how that does boy becomes first face-of
 tuwi⁷³ ro⁷³ / dah¹³ ki⁷yah³ roh¹
companion-of topic / thus did the-dual
 zo⁷³ a³² //
he decl //

110. māā¹ dah¹³ ki⁷yah³ roh¹ zo⁷³ ka⁷āh³² roh¹ zo⁷³
only thus did the-dual he went the-dual he
a³² //
decl //
111. gūū³ gā⁷¹ ndo⁷⁰o³² roh¹ zo⁷³ nāh¹ a⁴ ///
became far very the-dual he indeed pers ///
112. dā³² me³ ze³² wah² nāh² zii⁵ kunih¹³ doh³
that is that moves-along behind person younger more
yo⁷³ a³² //
that decl //
113. dā³² me³ ze³² nano⁴ ra⁴ zo⁷³ a³² //
that is that told inside he decl //
114. dā³² me³ ze³² ka⁷mii³² zo⁷³ ga² na³² ya⁷āh² a³² //
that is that spoke he with water divine decl //
115. ah¹ nawih³ ka⁷mii³² zo⁷³ ga² na³² ya⁷āh² a³² //
already finished spoke he with water divine decl //
116. ga² ne² dā³² me³ ze³² ničū⁷³ roh¹ zo⁷³ riāā³²
when and that is that become-near the-dual he face-of
na³² ya⁷āh² nāh¹ a⁴ //
water divine indeed pers //
117. ničū⁷³ roh¹ zo⁷³ šumā⁷³ tah³² roh¹ zo⁷³ a³² //
become-near the-dual he town say the-dual he decl //
118. ga² ne² dā³² me³ ze³² ka³rī² ndo⁷⁰o³² šta⁷¹ nāh¹
when and that is that roared much above indeed
a⁴ //
pers //
119. me³ še⁴ me³ a³rī² šta⁷¹ ga² / tah³² zii⁵
which base is roars above inter / says person
čih³² riāā³² tinuu⁵ zo⁷³ a³² //
older face-of brother-of him decl //
120. a³rī² ruma⁷ā¹³ šta⁷¹ nāh¹ a⁴ //
roars for-no-reason above indeed pers //

121. šumii³¹ ūū³ nia⁷¹ ra⁴ ʔna⁷³ ni⁷⁴ a³² / tah³²
world becomes colorful inside come we-incl decl / says
 zii⁵ kunih¹³ riāā³² zii⁵ čih³² yo⁷³ a³² //
person younger face-of person older that decl //
122. kušumā⁴ ra⁴ ūū⁴ zo⁷³ a³² //
arrived inside again he decl //
123. ne³ ara⁵yaʔāh¹³ zo⁷³ ma⁷⁴ //
not cares he neg //
124. kaʔāh² ūū⁴ zo⁷¹ gūū¹³ yāā² gūū¹³ yāā²
will-go again you will-become first will-become first
 ūū⁴ zo⁷¹ kaʔāh² zo⁷¹ / ne² kanoko⁷¹³ ūh³
again you will-go you / and will-follow again-I
 ško¹ a³² / tah³² zii⁵ kunih¹³ riāā³²
behind decl / says person younger face-of
 zii⁵ čih³² a³² //
person older decl //
125. kaʔwee¹³ / tah³² zo⁷³ a³² //
will-be-possible-it / says he decl //
126. gūū³ yāā² ūū⁴ zo⁷³ kawii³² zo⁷³ kwayo⁴ uša⁴ kunāh⁵
became first again he went-up he horse much ran
 kwayo⁴ kaʔāh³² ndo⁷⁰32 ūū⁴ zo⁷³ a³² //
horse went much again he decl //
127. ga² ne² wee⁴ dah¹³ wah² zo⁷³ / ne² kačē⁴ na³²
when and lo thus moves-along he / and passed water
 yaʔāh² reh³² ško¹ zo⁷³ nāh¹ a⁴ //
divine place behind him indeed pers //
128. kinah⁵ zo⁷³ reh³² ško¹ na³² yaʔāh² nāh¹ a⁴ //
stayed he place behind water divine indeed pers //
129. kinah⁵ kinah⁵ ži⁷⁴ zii⁵ kunih¹³
stayed stayed grandfather-of-us-incl person younger
 reh³² nāh¹³ / ne² zii⁵ čih³² yo⁷³ ro⁷³ /
place here / and person older that topic /
 kinah⁵ reh³² ško¹ na³² yaʔāh² nāh¹ a⁴ ///
stayed place behind water divine indeed pers ///

130. dā³² me³ ze³² ka^ʔmii³² čee¹³ ndo^ʔo³² zii⁵ čih³² doh³
that is that spoke evil much person older more
 yo^{ʔ3} a³² //
that decl //
131. yah¹³ / ne² na²škah³² uša⁴ zūū³² reh³² šiaā⁵
now / and will-be-raised much work place hometown-of
 zo^{ʔ1} nu^{ʔ1} kawii³² nu^{ʔ1} ka^ʔāh³² yah¹³ a³² //
you complete went-out complete went now decl //
132. kiši^ʔnāh² uša⁴ ta^ʔnii⁵ zo^{ʔ1} nu^{ʔ1} kawii³²
will-abound much child-of you complete went-out
 nu^{ʔ1} ka^ʔāh³² a³² //
complete went decl //
133. we^{ʔe}⁴ uša⁴ gaa² ra³zūū² ča² ta^ʔnii⁵ zo^{ʔ1} nu^{ʔ1}
pretty very will-be thing will-eat child-of you complete
 kawii³² nu^{ʔ1} ka^ʔāh³² yah¹³ a³² / tah³²
went-out complete went now decl / says
 tinuu⁵ ži^{ʔ4} riāā³²
brother-of grandfather-of-us-incl face-of
 ži^{ʔ4} a³² //
grandfather-of-us-incl decl //
134. ka^ʔmii³² ra^ʔnga^{ʔ3} ndo^ʔo³² zo^{ʔ3} riāā³² tinuu⁵ zo^{ʔ3} a³² //
spoke snare much he face-of brother-of him decl //
135. dā³² me³ ze³² yo^ʔo² zo^{ʔ3} zii⁵ kinah⁵ reh³² nāh¹³
that is that one he he-who stayed place here
 ro^{ʔ3} / me³ žii¹³ ni^{ʔ4} a³² //
topic / is grandfather-of us-incl decl //
136. yo^ʔo⁴ zo^{ʔ3} zii⁵ kačē⁴ reh³² ško¹ na³² ya^ʔāh²
another he he-who passed place behind water divine
 ro^{ʔ3} / me³ šli³nge⁴ a³² ///
topic / is ? decl ///
137. ne² šli³nge⁴ ro^{ʔ3} / čah² ne² ne³ awi^{ʔ3} zo^{ʔ3} / tah³²
and ? topic / but and not dies he / says
 nii³ a³² //
somebody decl //

138. seze³² kačē² zo⁷³ reh³² mā¹ ni⁷⁴ makaa⁵
if will-pass he place there-are we-incl Mexico-City
 niāh⁵ / ne² kačē² zo⁷³ šumii³¹ riāā² mā¹
here / and will-pass he world faced there-are
 ni⁷⁴ niāh⁵ kwa³no² / ne² ča² ndo⁷⁰o³² zo⁷³
we-incl here now / and will-eat much he
 ne⁷eh³ do⁷¹ / nu⁷¹ yuwii³¹ nu⁷¹ ča² ndo⁷⁰o³²
baby and / all person all will-eat much
 zo⁷³ / tah³² nii³ a³² //
he / says somebody decl //
139. ɣah² ne² dā³² me³ ze³² mā¹ zii⁵ tume⁴ nu⁷¹
but and that is that there-are he-who guard complete
 a³nikah¹ tu⁷wa³ na³² ya⁷āh² / ga² ne² dō³
turns mouth-of water divine / when and therefore
 a⁷wee³ waa³² dīh⁵ mā⁴ ni⁷⁴ a³² //
is-possible-it is quiet there-are we-incl decl //
140. seze³² nuwi⁷³ zii⁵ tume⁴ kumā¹ / ga² ne²
if there-aren't he-who guard there-will-be / when and
 kačē² šli³nge⁴ ka⁷na⁷¹ zo⁷³ reh³² niāh⁵ / ne² seze³²
will-pass ? will-come he place here / and if
 natuu² zo⁷³ reh³² kiša⁷³ zo⁷³ / ga² ne²
will-enter-again he place hatched he / when and
 dah³² šiaa² mih⁵ ze² kawi⁷³ zo⁷³ /
how-many twenty thousand not will-die he /
 tah³² nii³ a³² //
says somebody decl //
141. ɛi⁷³ waa³² šli³nge⁴ nāh¹ a⁴ //
little is ? indeed pers //
142. ne³ ših¹ waa³² zo⁷³ ma⁷⁴ //
not big is he neg //
143. ɛi⁷³ / dah¹ ze³² waa³² / ta⁷nah³² dah¹ ze³² waa³² /
little / how that is / ghost how that is /
 šuwee³ dah¹ ze³² waa³² / šučee³² dah¹ ze³² waa³² /
dog how that is / chicken how that is /
 waa³² zo⁷³ nāh¹ a⁴ //
is he indeed pers //

144. ne³ ših¹ waa³² zo⁷³ ma⁷⁴ //
not big is he neg //
145. ga² ne² ka^{7na}⁷¹ zo⁷³ niāh⁵ / ga² ne² seze³² tikawi⁷¹³
when and will-come he here / when and if will-kill
 ni⁷⁴ mā³ zo⁷³ / ne² ze² kaw⁷³ zo⁷³ ma⁷⁴ //
we-incl to him / and not will-die he neg //
146. māā¹ tō³² mā³ zo⁷³ kayāh² ro⁷³ / māā¹ dā³²
only blood body-of him will-spill topic / only that
 gūū¹³ rii¹ ndo^{7o}³² nih³ šli³nge⁴ nāh¹ a⁴ //
will-become abundant very the-pl ? indeed pers //
147. māā¹ tō³² mā³ šli³nge⁴ ro⁷³ / māā¹ yo⁷³ kiši^{7nāh}²
only blood body-of ? topic / only that will-abound
 ndo^{7o}³² škuu³ / ne² gūū¹³ ke^{7ee}¹ ndo^{7o}³²
much animal / and will-become many very
 nih³ žo⁷³ nāh¹ a⁴ //
the-pl it-animal indeed pers //
148. urūū³ šli³nge⁴ me³ zo⁷³ / ɕah² ne² seze³² tikawi⁷¹³
the-only ? is he / but and if will-kill
 ni⁷⁴ mā³ zo⁷³ / ne² māā¹ tō³² mā³ zo⁷³ ro⁷³ /
we-incl to him / and only blood body-of him topic /
 māā¹ dā³² kayāh² riāā³² yo^{7oo}⁵ a³² //
only that will-spill face-of earth decl //
149. māā¹ dā³² kunuu¹³ i^{7na}⁷¹ ūū⁴ nāh¹ a⁴ //
only that will-become alive again indeed pers //
150. ga² ne² gūū¹³ ke^{7ee}¹ ndo^{7o}³² nih³ zo⁷³ nāh¹ a⁴ //
when and will-become many very the-pl he indeed
pers //
151. ga² ne² nawih¹³ yuwii³¹ ča² nih³ zo⁷³ nāh¹ a⁴ //
when and will-finish person will-eat the-pl he indeed
pers //
152. dah¹³ ki^{7yah}¹³ zo⁷³ / seze³² natuu² zo⁷³ makaa⁵
thus will-do he / if will-enter-again he Mexico-City
 niāh⁵ a³² //
here decl //

153. $\text{čah}^2 \text{ ne}^2 \text{ m\bar{a}}^1 \text{ u\check{s}a}^4 \text{ tanuu}^3 \text{ tume}^4 \text{ \text{š}umii}^{31} \text{ d\bar{o}}^3$
but and there-are much soldier guard world so-that
 $\text{a}^{\text{?}}\text{wee}^3 \text{ waa}^{32} \text{ d\bar{i}h}^5 / \text{tah}^{32} \text{ ni}^{\text{?}}{}^4 \text{ m\bar{a}}^4 \text{ ni}^{\text{?}}{}^4$
is-possible-it is quiet / say we-incl there-are we-incl
 $\text{a}^{32} //$
decl //
154. $\text{dah}^{13} \text{ ki}^{\text{?}}\text{yah}^3 \text{ \text{ž}i}^{\text{?}}{}^4 \text{ m\bar{a}}^3 \text{ tinuu}^5 \text{ zo}^{\text{?}}{}^3 \text{ \text{š}li}^3\text{nge}^4 \text{ a}^{32} //$
thus did grandfather-of-us-incl to brother-of him ? decl //
155. $\text{ga}^2 \text{ ne}^2 \text{ d\bar{a}}^{32} \text{ me}^3 \text{ ze}^{32} \text{ ka}^{\text{?}}\text{na}^{\text{?}}{}^3 \text{ \text{ž}i}^{\text{?}}{}^4 \text{ yo}^{\text{?}}{}^3 \text{ a}^{32} //$
when and that is that came grandfather-of-us-incl that
decl //
156. $\text{kinawih}^3 \text{ ka}^{\text{?}}\text{āh}^{32} \text{ ni}^3\text{kah}^2 \text{ \text{ž}i}^{\text{?}}{}^4 \text{ tinuu}^5 \text{ zo}^{\text{?}}{}^3$
finished went had grandfather-of-us-incl brother-of him
 $\text{reh}^{32} \text{ \text{š}ko}^1 \text{ na}^{32} \text{ ya}^{\text{?}}\text{āh}^2 / \text{tah}^{32} \text{ zo}^{\text{?}}{}^3 \text{ a}^{32} //$
place beyond water divine / says he decl //
157. $\text{a}^3\text{nikah}^1 \text{ zo}^{\text{?}}{}^3 \text{ \text{?}}\text{na}^{\text{?}}{}^3 \text{ zo}^{\text{?}}{}^3 \text{ a}^{32} //$
turns he comes he decl //
158. $\text{d\bar{a}}^{32} \text{ me}^3 \text{ ze}^{32} \text{ g\bar{u}}\bar{u}^3 \text{ nia}^{\text{?}}{}^1 \text{ ndo}^{\text{?}}\text{o}^{32} \text{ ra}^4 \text{ zo}^{\text{?}}{}^3 \text{ \text{?}}\text{na}^{\text{?}}{}^3 \text{ zo}^{\text{?}}{}^3$
that is that became colorful very inside he comes he
 $\text{a}^{32} //$
decl //
159. $\text{ka}^{\text{?}}\text{na}^{\text{?}}{}^3 \text{ \bar{u}\bar{u}}^4 \text{ zo}^{\text{?}}{}^3 / \text{ne}^2 \text{ ki}^{\text{?}}\text{yah}^{13} \text{ \bar{u}\bar{u}}^4 \text{ zo}^{\text{?}}{}^3 \text{ \text{š}um\bar{a}}^{\text{?}}{}^3 /$
came again he / and will-make again he town /
 $\text{tah}^{32} \text{ zo}^{\text{?}}{}^3 \text{ a}^{32} //$
says he decl //
160. $\text{naki}^{\text{?}}\text{yah}^{13} \text{ za}^{\text{?}}{}^1 \text{ \bar{u}\bar{u}}^4 \text{ zo}^{\text{?}}{}^3 \text{ \text{š}um\bar{a}}^{\text{?}}{}^3 \text{ \text{š}i\bar{a}\bar{a}}^5$
will-make-again good again he town hometown-of
 $\text{ni}^{\text{?}}{}^4 / \text{tah}^{32} \text{ zo}^{\text{?}}{}^3 \text{ a}^{32} //$
us-incl / says he decl //
161. $\text{ga}^2 \text{ ne}^2 \text{ d\bar{a}}^{32} \text{ me}^3 \text{ ze}^{32} \text{ \text{?}}\text{na}^{\text{?}}{}^3 \text{ zo}^{\text{?}}{}^3 \text{ g\bar{u}}\bar{u}^3 \text{ nia}^{\text{?}}{}^1 \text{ u\check{s}a}^4$
when and that is that comes he became colorful very
 $\text{ra}^4 \text{ zo}^{\text{?}}{}^3 \text{ \text{?}}\text{na}^{\text{?}}{}^3 \text{ zo}^{\text{?}}{}^3 \text{ a}^{32} //$
inside he comes he decl //
162. $\text{d\bar{a}}^{32} \text{ me}^3 \text{ ze}^{32} \text{ \text{?}}\text{na}^{\text{?}}{}^3 \text{ \text{š}u}^3\text{kwa}^2\text{\text{?}}\bar{a}^{\text{?}}{}^4 \text{ ka}^{\text{?}}\text{ah}^{32} \text{ \text{č}eh}^{32} \text{ a}^{32} //$
that is that comes grandmother-of-us-incl ? trail decl //

163. a³ta¹³ šu³kwa²ḡā^{ḡ4} ka^ḡah³² yo^{ḡ3} ya⁵nuh¹³ ḡna^{ḡ3}
carries grandmother-of-us-incl ? that drum comes
 šu³kwa²ḡā^{ḡ4} yo^{ḡ3} a³² //
grandmother-of-us-incl that decl //
164. dā³² me³ ze³² kano⁴ ži^{ḡ4} yo^{ḡ3} ya⁵nuh¹³
that is that grabbed grandfather-of-us-incl that drum
 ka^ḡneh⁵ ži^{ḡ4} yo^{ḡ3} ra^ḡa³
took-away grandfather-of-us-incl that hand-of
 šu³kwa²ḡā^{ḡ4} a³² //
grandmother-of-us-incl decl //
165. gūū³ nia^{ḡ1} ušā⁴ ra⁴ ži^{ḡ4} ḡna^{ḡ3}
became colorful very inside grandfather-of-us-incl comes
 nika³ ži^{ḡ4} čeh³² / ne² kano⁴
back grandfather-of-us-incl trail / and grabbed
 ži^{ḡ4} ya⁵nuh¹³ a³² //
grandfather-of-us-incl drum decl //
166. ta⁵nuh¹³ šu³kwa²ḡā^{ḡ4} ka^ḡneh⁵
drum-of grandmother-of-us-incl took-away
 ži^{ḡ4} nāh¹ a⁴ //
grandfather-of-us-incl indeed pers //
167. dā³² me³ ze³² ka^ḡmāā³ ndo^ḡo³² ra⁴ šu³kwa²ḡā^{ḡ4} a³² //
that is that heated-up much inside
grandmother-of-us-incl decl //
168. dā³² me³ ze³² katah³² šu³kwa²ḡā^{ḡ4} a³² //
that is that said grandmother-of-us-incl decl //
169. dah¹³ ki^ḡyaa⁵ zo^{ḡ1} ka^ḡneh⁵ zo^{ḡ1} ta⁵nuh⁵ yah¹³ / ne²
thus did you took-away you drum-of-me now / and
 kawii² za^{ḡ1} ndo^ḡo³² zo^{ḡ1} nu^{ḡ1} kawii³² nu^{ḡ1}
will-come-out good very you complete went-out complete
 ka^ḡāh³² yah¹³ a³² / tah³² šu³kwa²ḡā^{ḡ4}
went now decl / says grandmother-of-us-incl
 yo^{ḡ3} a³² //
that decl //

170. ndaa¹³ ska⁷¹ gaa² zo⁷¹ ndaa¹³ na²škah³² zūū³²
even hard will-be you even will-be-raised work
 šiaā⁵ zo⁷¹ a³² / tah³² šu³kwa²ʔā⁷⁴
hometown-of you decl / says grandmother-of-us-incl
 riāā³² ži⁷⁴ a³² ///
face-of grandfather-of-us-incl decl ///
171. dā³² me³ ze³² ka⁷māā³ ndo⁷o³² ra⁴ šu³kwa²ʔā⁷⁴ a³² //
that is that heated-up much inside
grandmother-of-us-incl decl //
172. dā³² me³ ze³² ka⁷mii³² šu³kwa²ʔā⁷⁴ ga² na³na¹
that is that spoke grandmother-of-us-incl with wind
 ya⁷ah¹³ a³² //
of-chili-pepper decl //
173. šta⁷¹ ro⁷³ / nuu³² na³na¹ ya⁷ah¹³ a³² //
above topic / is-in wind of-chili-pepper decl //
174. ndaa¹³ ničū⁷¹ riāā³² ruska⁷³ šta⁷¹ ro⁷³ / no⁴
as-far-as near face-of heartwood above topic / is-on
 na³na¹ ya⁷ah¹³ a³² //
wind of-chili-pepper decl //
175. ga² ne² dā³² me³ ze³² ka⁷mii³² šu³kwa²ʔā⁷⁴
when and that is that spoke grandmother-of-us-incl
 ga² na³na¹ ya⁷ah¹³ a³² //
with wind of-chili-pepper decl //
176. dā³² me³ ze³² ʔna⁷³ ži⁷⁴ yo⁷³ šaa⁵
that is that comes grandfather-of-us-incl that back-of
 makaa⁵ a³² //
Mexico-City decl //
177. dā³² me³ ze³² ta³nuu² taa³ ʔna⁷³ zo⁷³ a³² //
that is that middle-of plain comes he decl //
178. dā³² me³ ze³² kinih³² na³na¹ ya⁷ah¹³ a³² //
that is that descended wind of-chili-pepper decl //
179. kinih³² na³na¹ ya⁷ah¹³ / ne² kao⁷³ ndo⁷o³² na³na¹
descended wind of-chili-pepper / and hit much wind
 ya⁷ah¹³ nāh¹ a⁴ //
of-chili-pepper indeed pers //

180. wee⁴ dā³² ne² kano⁴ šaa⁵ zo^{ʔ3} ki^ʔyah³ na³na¹ / ne²
lo that and grabbed back he caused wind / and
 kawi^{ʔ3} zo^{ʔ3} nāh¹ a⁴ //
died he indeed pers //
181. dah³² wah² šiiā⁵ ni^{ʔ4} kizih⁵
there-isn't moves-along hometown-of us-incl totaled
 ki^ʔyah³ zo^{ʔ3} ma^{ʔ4} //
caused he neg //
182. wee⁴ dah¹³ waa³² ndaa¹³ ze³² kawi^{ʔ3} zo^{ʔ3} a³² //
lo thus is until that died he decl //
183. wee⁴ dah¹³ waa³² ni^{ʔ4} kwa³no² a³² //
lo thus are we-incl now decl //
184. do^{ʔ1} waa³² kih³² mā⁴ ni^{ʔ4} kwa³no² a³² //
insignificant is mountain there-are we-incl now decl //
185. kawi^{ʔ3} žii¹³ ni^{ʔ4} nāh¹ a⁴ ///
died grandfather-of us-incl indeed pers ///
186. dā³² me³ ze³² kawi^{ʔ3} žii¹³ ni^{ʔ4} / ɕah² ne² šli³nge⁴
that is that died grandfather-of us-incl / but and ?
 ro^{ʔ3} / ne³ zo^{ʔ3} kwa³no² nāh¹ a⁴ //
topic / sits he now indeed pers //
187. ne² žii¹³ ni^{ʔ4} / ɕah² ne² kawi^{ʔ3} zo^{ʔ3} nāh¹ a⁴ //
and grandfather-of us-incl / but and died he indeed
pers //
188. ɕah² ne² šaa⁵ makaa⁵ nah³ žii¹³ ni^{ʔ4}
but and back-of Mexico-City lies grandfather-of us-incl
 kwa³no² a³² //
now decl //
189. ne³ nawih¹³ kuu⁵ mā³ zo^{ʔ3} ma^{ʔ4} //
not finished bone body-of him neg //
190. kinaūū³ zo^{ʔ3} yaih³ nāh¹ a⁴ //
turned-into he stone indeed pers //

191. yaih³ kinaū³ žii¹³ ni⁷⁴ nah³ zo⁷³ šaa⁵
stone turned-into grandfather-of us-incl lies he back-of
 makaa⁵ a³² //
Mexico-City decl //
192. dah¹ ze³² waa³² yaih³ yo⁷³ waa³² zo⁷³ nāh¹ a⁴ //
how that is stone that is he indeed pers //
193. kinaū³ zo⁷³ yaih³ / ne² wee⁴ dah¹³ waa³² nah³ zo⁷³
turned-into he stone / and lo thus is lies he
 do⁷¹ kwā⁷³ nāh¹ a⁴ //
just today indeed pers //
194. dah¹³ waa³² ze³² kwe²ndo⁴ roh¹ tinuh¹ roh¹
thus is possessed story the-dual having-brother the-dual
 zo⁷³ a³² //
his decl //
195. nawih³ kwe³ndo⁴ nga¹³ yo⁷³ a³² ///
finishes story old that decl ///

Free Translation

Long ago a story like this happened. Long ago there weren't many people. There were a very few people long ago. It happened that there was one of our grandfathers, and there was one of our grandmothers, his wife. There was one of our grandfather's brothers too. There were two brothers who were grandfathers of ours. There was another of our grandmothers, the wife of our grandfather's brother, too. There were four of them. As for our grandfather's brother, the firstborn one, he was the one who ate people. He didn't eat men. He ate just babies. And as for his brother, the one a little bit younger, he was the one who took pity on people. He was the one who took pity on babies.

It happened that our grandfather thought. He went to the coast. It happened that he was going along at the coast. Our grandfather was going along at the foot of *Xoj* Mountain. The place below Putla is called *Xoj* Mountain. And it happened that a person came who gave work to him. "Do me a favor, and make a trail here," the person who gave work to him said. "Okay," he said. That place was characterized by just a stony surface, but our grandfather just stamped and stamped as he went, and he himself made a trail come to be. He made that place become a trail. The stones weren't hard to our grandfather.

It happened that he finished going to the coast. And then he arrived back. It happened that he and our grandmother thought. And it happened that he said. "As for the place of our hometown, Mexico City will be there," he said long ago. Our grandfather said that the hillside above Constancia del Rosario was the hillside where he was going to found Mexico City. And then it happened that that grandfather of ours made a corral on Mexico-City Hillside. That Mexico-City Hillside is the hillside above Constancia del Rosario. Mexico-City Hillside is the hillside above Putla. And it happened that our grandmother said to our grandfather. "You found Mexico City, and I'll found Oaxaca," our grandmother said to our grandfather. "I'm just a woman, but I'm going to found a town farther away," our grandmother said to our grandfather. It happened that our grandfather thought. No land seemed long to our grandfather. Land seemed tiny to our grandfather for sure. We seem like ants to our grandfather. Land seems very big to us. It happened that our grandfather took just one step, and our grandfather took two steps, and it came to be very far away that our grandfather founded the town of Mexico

City for sure. Our grandfather founded Mexico City. Our grandmother founded Oaxaca nearer, and our grandfather founded Mexico City farther away.

And the husband and his wife were done founding those two towns. And then the two of them wanted to found the town of Copala, our hometown. And at first, he thought he would found the town of Mexico City on the hillside above Constanca del Rosario, but he destroyed Mexico-City Hillside.¹ And it happened that he thought. He came as far as behind San Martín Mountain. It happened that he went to get stones and came back from behind San Martín Mountain. The stones he went to get are the stones that lie on Fish-Water Hillside. And he said that a town, his hometown, would come to be. Our grandfather said that the town where he would live would be high up on top.² But it happened that our grandfather picked up stones that lie behind San Martín Mountain. It happened that he brought a lot of stones. The stones that lie on Tierra-Blanca Hillside are the stones that he brought. The stones that lie on Fish-Water are the stones that he brought. All those stones are lying all over that mountain now. Those stones were the stones that were going to become the town which would be on top where he was going to live, but those stones stayed on part of the mountain. He got weak.

It happened that his brother was the one who made him get weak. His brother was the one who was in Tlaxiaco. As for him himself, he was in the town of Copala. It happened that he thought the town he would make would cover all that mountain, but his brother made him get weak. His brother was the one who just ate babies. His brother made a lot of babies come to an end. It happened that the parents of those babies were sad. It happened that the parents of those babies talked to our grandfather, the one a bit younger. "Why is it that he does that?" the one a bit younger said. It happened that he was sad. He was very busy; he was going to make the town where he was going to live, but he heard that his brother was eating babies. It happened that, "Why does he do that?" he said to the ones who explained to him. It happened that, as for the one a bit older, he was in Tlaxiaco. It happened that the one a bit younger came. "Why does my brother do that?" he said. "I myself will go to speak with him, and he'll obey," our grandfather said to the parents of the babies.

It happened that, "Let's go," our grandfather said to the parents of the babies.³ He got up on a horse and went and came out at Tlaxiaco. "You came, brother," our grandfather's brother said to our grandfather. "I came," he said. "It's very good that you came, and let's eat dinner," our grandfather's brother said to our grandfather. "Okay," he said. It happened that our grandfather's brother gave an order to his wife, and the stew got ready. It happened that the stew came. But it wasn't good stew. It was just baby stew. It happened that our grandfather saw that the stew was in the bowl. "I won't eat this at all. I had already eaten a lot when I left and came from home, and I'm really stuffed," that grandfather of ours said to his brother. "You fill up, and let's eat later," he said to his brother. He convinced the one a bit older.

It happened that our grandfather thought. He thought a lot when his brother did that. It happened that he said to his brother. "Let's go to that town, and as for over there, there's a lot of food there," the one a bit younger said to that older one. "Really?" the one a bit older said to the younger one. "Really," he said. "Let's go, and there's going to be a very big festival, and as for there, there's a lot more food there. There's hardly any food here for sure. Let's go there, and we'll eat a lot more," our grandfather, the younger one, said to the older one. He was convinced by what his brother; the younger one, spoke.

It happened that the two of them got up on horses. One of them was on one horse, and the other one was on another horse. The two of them went. As for one of them, he got way ahead. And the other one stayed behind. And then the one who followed behind came out where the one who got ahead stood, and then the other one got ahead too. They behaved just as boys do who race with their companions. They behaved just like that as they went along. They got very far away for sure.

It happened that that one a bit younger was going along behind. It happened that he thought. It happened that he spoke with the ocean. He had already finished speaking with the ocean. And then it happened that they got near the ocean for sure. They got near the town they had said. And then it happened that it roared a lot in the sky for sure. "Why is it roaring in the sky?" the older one said to his brother. "It's roaring in the sky for no particular reason for sure. The world is glad that we're coming," the younger one said to that older one. He was convinced again. He didn't take notice. "You go again and keep on getting ahead

again as you go, and I'll follow behind again," the younger one said to the older one. "Okay," he said. He got ahead again; he got up on a horse, and the horse ran fast, and he went far again. And then he was going along like that, and the ocean passed behind him for sure. He stayed on the other side of the ocean for sure. Our grandfather, the younger one, kept on staying over here, and as for that older one, he stayed on the other side of the ocean for sure.

It happened that that one a bit older cursed him a lot. "From now on, work won't be accomplished at all in your hometown forever and ever.⁴ You won't have a lot of children at all forever and ever. The things that your children will eat won't be nice at all forever and ever," our grandfather's brother said to our grandfather. He cursed his brother very much. It happened that, as for one of them, the one who stayed here, he is our grandfather. As for the other one, the one who passed to the other side of the ocean, he is the *Chilingue*.

And as for the *Chilingue*, they say that he doesn't die. If he should pass over to the place where we exist, Mexico City here, and he should pass over to the visible world where we exist here and now, then he'd eat a lot of babies and a lot of all the other people too, they say. But it happens that there are people who guard all around the shore of the ocean, and therefore it's possible that it's peaceful where we exist. If there weren't any people guarding, then the *Chilingue* would pass over and come here, and if he should reenter the place where he originated, then he'll never die, they say. The *Chilingue* is tiny for sure. He's not big. He's little like a ghost or a dog or a chicken for sure. He's not big. And then he'll come here, and then if we should kill him, then he wouldn't die. As for just his blood that would spill, just out of that the *Chilingue* would become very abundant for sure. As for just the blood of the *Chilingue*, just out of it many animals would come, and there would come to be very many of them for sure. He's just one *Chilingue*, but if we should kill him, then, as for just his blood, just that would spill on the ground. Just that would become alive again for sure. And then there would come to be very many of them for sure. And then people would come to an end for sure because they would eat the people. That's what he'll do if he should reenter Mexico City here. But there are a lot of soldiers guarding the world, so that it's possible that it's peaceful, we say as we exist. That's what our grandfather did to his brother, the *Chilingue*.

And then it happened that that grandfather of ours came back. Our grandfather said that he had finished taking his brother to the other side of the ocean. And then he was coming. It happened that he was very glad as he was coming. He came back, and he said that he was going to make the town again. He said that he was going to fix up the town, our hometown, again. And then it happened that he was coming, and he was very glad as he was coming. It happened that our grandmother *Ca'aj* was coming on the trail.⁵ That grandmother *Ca'aj* of ours was carrying a drum as she came. It happened that that grandfather of ours grabbed the drum and took it away from our grandmother. Our grandfather was very glad as he was coming back on the trail, and he grabbed the drum. Our grandfather took away our grandmother's drum for sure. It happened that our grandmother became very angry. It happened that our grandmother said. "You did that; you took away my drum just now, and from now on things won't go well for you at all forever and ever," that grandmother of ours said. "You won't be strong, and work won't be accomplished in your hometown," our grandmother said to our grandfather.

It happened that our grandmother became very angry. It happened that our grandmother spoke with the chili-pepper wind. As for the sky, the chili-pepper wind is in there. As for near the dome of the sky, the chili-pepper wind is on there. And then it happened that our grandmother spoke with the chili-pepper wind. It happened that that grandfather of ours was coming above Mexico City. It happened that he was coming in the middle of a plain. It happened that the chili-pepper wind descended. The chili-pepper wind descended and hit hard for sure. And so the wind made him choke, and he died for sure. He didn't make any hometown of ours get built. That's how it was until he died. That's how we are now. The mountains where we exist now are insignificant. Our grandfather died for sure.

It happened that our grandfather died, but as for the *Chilingue*, he's alive now for sure. But our grandfather died for sure. But our grandfather is lying above Mexico City now. His bones weren't destroyed. He turned into stones for sure. Our grandfather turned into stones and is lying above Mexico City. He is like those stones for sure. He turned into stones, and that's how it is that he is lying up to the present for sure. That's how the story of the two brothers is. That old story is finished.

Comments

This story explains three phenomena: the stones lying on the ground in one area, the traces of houses and walls in another location, and the low status of Copala. The last is by far the most significant. In the story, a basically strong culture hero, shown by the way he easily made a trail, is thwarted in several ways. First, he couldn't stand to let his wife outdo him by founding Oaxaca farther away than he founded Mexico City, and so he founded Mexico City far from Copala, instead of in the originally planned location in Copala territory. This explains why the capital city is so far from their area. Second, he had to suspend building his own town to take his cannibalistic brother across the ocean, and his brother cursed him. Third, he snatched a drum away from grandmother *Ca'aj*, and she cursed him and had the chili-pepper wind choke him to death. Therefore his town was never finished. This explains why the Copala Trique live in the mountains and have a very low social status.

Family conflicts are also mirrored in the story. The grandfather and his wife compete with each other, as mentioned above. Also, the grandfather, who is the younger brother, is in the delicate position of having to rebuke the older one for cannibalism. Instead of an open confrontation, he tricks his older brother into going on a trip with him, and then he has the ocean pass between them. His brother then curses him, and causes him to suffer.

The cannibalistic brother reflects a certain anxiety about a highly-tabooed form of behavior. The story of the grandfather sending his cannibalistic brother across the ocean provides a justification for mistrusting outsiders, whom the Copala Trique resent on other grounds.

The unhappy ending, in which the grandfather, instead of finishing his town, is killed by the chili-pepper wind, is in accord with the basic pessimism of the Copala Trique outlook on life.

This story is clearly pre-Columbian in origin. It does, however, contain elements of Spanish origin, such as the reference to horses, and perhaps two-story buildings.

Notes

¹Manuel Camilo Ramírez Santiago states that there is a hill about six kilometers north-northwest of Putla called Mexico-City Hillside, and that stone foundations of houses and fences are still visible there.

²José Albino states that this means he was going to build a platform for the town, so that it would be high like the upper story of a two-story building.

³The Copala Trique often say, "Let's go," when departing, even when both speaker and addressee know that the addressee is not planning to accompany the speaker on the trip. Such an utterance seems to serve as a polite indication that his presence would be welcome.

⁴In Copala Trique, cursing is expressed as a kind of sarcasm, in which the person who is cursing says the opposite of what he means. I have therefore inserted negatives in the free translation.

⁵Grandmother *Ca'aj* is not the same person as either the grandfather's wife or his brother's wife. She is, however, a prominent character in other Copala Trique stories. In the story of the twin boys who become the sun and moon, she is their foster mother (see Hollenbach 1977a and 1980 for further details).

BIBLIOGRAPHY

Folklore. Other Copala Trique texts of considerable folkloric interest have been published with literal and free translations in:

Hollenbach, Elena E. de. 1977a. "El Origen del Sol y de la Luna—Cuatro Versiones en el Trique de Copala," *Tlalocan* 7:123-70.

Hollenbach, Barbara E. 1982. "A Copala Trique Deluge Story," *Latin American Indian Literatures* 6:114-25.

Summaries (in Spanish) of various folktales concerning animals are found on pages 455-68 of:

Hollenbach, Elena E. de. 1980. "El Mundo Animal en el Folklore de los Triques de Copala," *Tlalocan* 8:437-90.

Phonology. Further information about the phonology of Trique can be found in the following sources:

Hollenbach, Barbara E. 1977b. "Phonetic Vs. Phonemic Correspondence in Two Trique Dialects," pp. 35-67 in William R. Merrifield, ed., *Studies in Otomanguean Phonology* (SILPIL, No. 54). Dallas: Summer Institute of Linguistics and University of Texas at Arlington.

Hollenbach, Barbara E. 1984. *The Phonology and Morphology of Tone and Laryngeals in Copala Trique*, unpublished doctoral dissertation, University of Arizona (available from University Microfilms International).

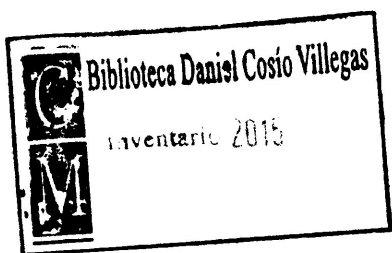
Hollenbach, Elena E. de. 1987. "La Duración Vocálica en el Trique de Copala: Un Análisis Abstracto," S.I.L.-Mexico Workpapers 8:15-29.

Other references. The following publications are cited in the notes that accompany these texts:

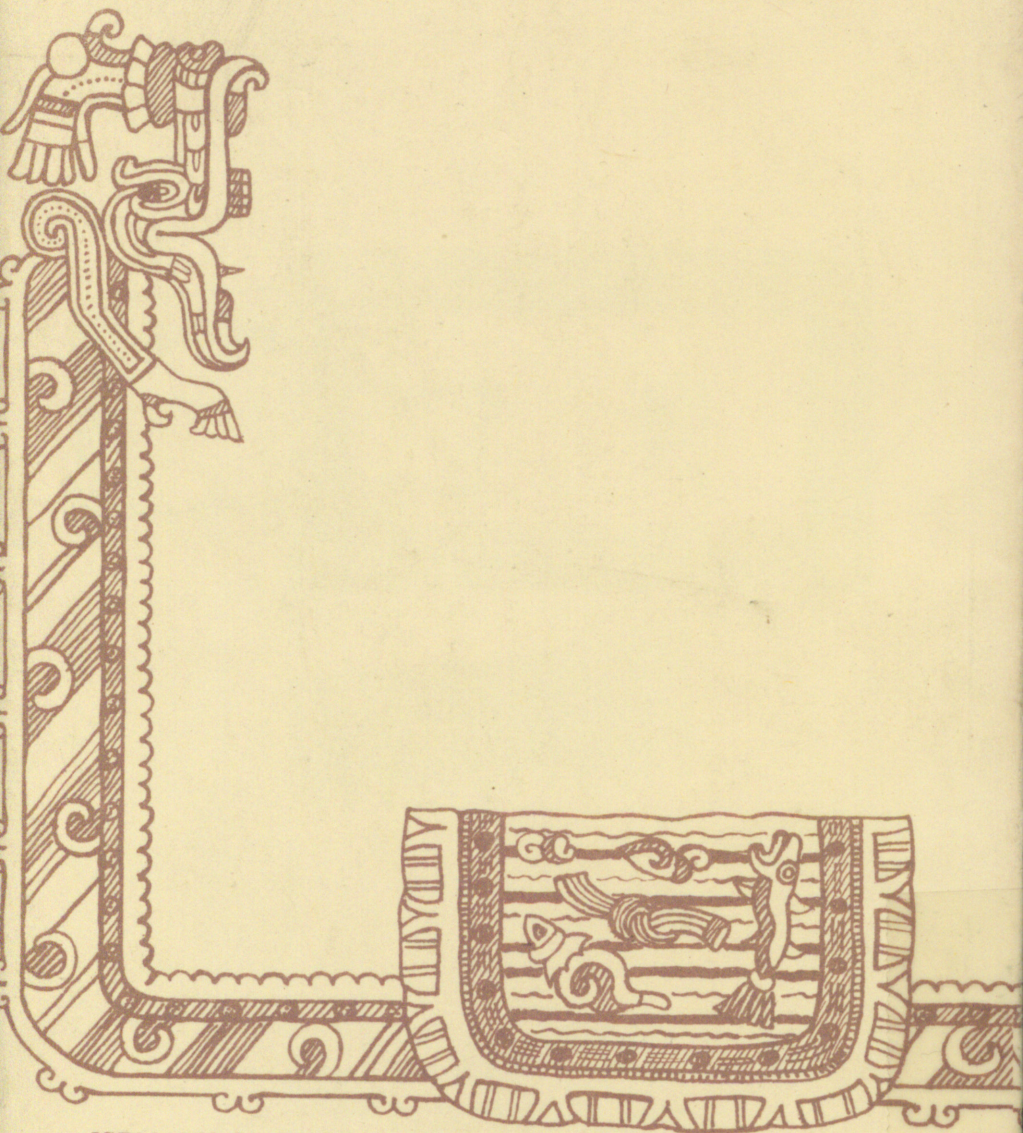
Hollenbach, Elena E. de. 1973. "El Parentesco Entre los Triques de Copala, Oaxaca," *América Indígena* 33:167-86.

Hollenbach, Barbara E. 1976. "Tense-Negation Interplay in Copala Trique," *International Journal of American Linguistics* 43:126-32.

Hollenbach, Barbara E. 1977c. "Reversal of Copala Trique Temporal Metaphors through Language Contact," *International Journal of American Linguistics* 43:150-54.



se terminó de imprimir este libro
el día 30 de marzo de 1988
en la
Casa de Publicaciones en Cien Lenguas
MAESTRO MOISES SAENZ
Hidalgo 166, 14080 México, D.F.



ISBN 968-31-0243-3