Chuj (Mayan) Narratives

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His story was recorded in San Mateo Ixtatán February 5, 1965. It is told by Pascual Santizo Pérez, a relative of Francisco Santizo Andrés, with help from Domingo Gómez Antonio, another resident of San Mateo. At the time Francisco and I were collecting plants with Dennis Breedlove, and had just spent two days in the area of San Juan Ixcoy, farther south in the Cuchumatanes. Arriving in San Mateo, Dennis and I settled into our quarters in the municipal building and Francisco went home. In the evening he came back with a couple of friends and they told me this tale.

This story has a certain resemblance to Aesop’s story Androcles and the Lion, where a man befriends a wounded lion and is later rewarded for his goodness (theme ATU 156 in the revised Arne-Thompson classification system for folktales; Stith Thompson 1961). But this is not a tale borrowed from the European tradition. There are native Mayan elements that mark it as an independent story. The association between hawks and eyes occurs in the Popol Vuj (Christenson 2007:154–59), a Colonial Quiché document that is a treasure trove of Maya mythology. There the Hero Twins (another set of brothers) shoot a Laughing Falcon with their blowguns. They bring him down with a ball to the eye, and then discover he is bringing them a message from their Grandmother (carried by a louse in the mouth of a toad in the belly of a snake eaten by the falcon, a notorious predator of snakes). The Twins replace the eye with rubber from the ball they are carrying for their upcoming games with the Underworld gods. Since they have cured him, the falcon delivers the message. Reciprocity: harm is compensated, favors are repaid.

The Chuj story features two men, later revealed to be brothers, one good and the other bad. This theme also appears in a Chol folktale (Our Holy Mother; Hopkins and Josserand 2016:41–52), where the men are the sons of the Moon. The older brother is mean and mistreats his younger brother, who ultimately takes revenge: the older brother has climbed high in a tree to take honey from a wild beehive shown to him by his younger brother, but he refuses to share the
honey. The younger brother makes gophers out of the beeswax and the animals fell the tree; the older brother is killed in the fall, breaking up into pieces that become dozens of animals. The younger brother becomes the Sun. Thus, in accordance with a widespread Maya theme, evil is punished and good rewarded. In the Chuj story we are not told about the relative age of the brothers, and while the one who is presumably older is in fact mean, the younger brother merely survives. He survives with the aid of a number of animals he has befriended, repeating the theme of rewarding good deeds. Specifically, he has shared food with the animals, and while this leaves him without food for himself and his brother, the gifts establish an imbalance of reciprocity that must be repaid, another widespread Maya theme.

The good brother is described in terms of Spanish loans as muy wena jente (muy buena gente, a very good person) and te wen omre (very much a buen hombre, a good man). The mean brother is said to have an evil nature, chuk sk’ol (evil [are] his innards). The body part k’o’ol (= k’ol) includes the contents of the body cavity and is the Chuj equivalent of the heart in European cultures—the center of emotions (Hopkins 2012a:178). That is, he has an evil heart. But the term k’o’ol figures prominently in the realm of witchcraft or sorcery: the aj k’o’ol (master of the innards) is someone who works against you by attacking your companion spirit, your chiápah, essentially your soul. Like the aj b’aal, master of witchcraft, the aj k’o’ol is a kind of chuk winakil (Spanish brujo, witch or warlock, literally an evil person). The aj b’aal (like the Sorcerer in another tale told here) does physical harm rather than spiritual harm.

The older brother appears to have evil intentions with respect to the younger, as he asks himself, “Where can I take this man to?,” plotting to leave him somewhere else. The older brother supplies the food they will eat along the way, but the younger brother keeps giving it away! The recipients of this generosity are not randomly chosen animals, but represent three of the four categories of vertebrates in Maya belief. First, he gives maize to a dog, then to some fish, and he gives meat to a hawk. The four classes are defined by locomotion: walkers (mammals), swimmers (fish), flyers (birds), and crawlers (Hopkins 1980a); left out is the latter, the class of reptiles and amphibians. But the younger brother also feeds ants, representing the invertebrates. Eventually the maize gives out, and the older brother gets very angry. He demands retribution in the form of some edible body part. He settles on the eyes, which he eats one by one, and then leaves his brother blind in the woods. But now reciprocity sets in, and the dog appears to lead the blind man to shelter. The hawk arrives and brings eyes to replace those lost. The younger brother is saved.
The overall theme is, then, the repayment of debts, the maintenance of balance in relationships. The younger brother gives away food supplied by his elder, and when the elder needs to be repaid, the charitable brother has to repay the debt, even if it leaves him incapacitated. However, since he has been feeding the animals, they come to pay him back not with food, but with aid and restoration of his sight. Balance is restored on all accounts.

This principle of balanced reciprocity is basic to Maya belief. The leading folk deity is the Earth Lord, variously named as the Earth (Mundo, Witz-Ak’lik), Lord of the Mountain (Aj Witz), Earth Owner (Yahval Balamil), and so forth, and he is attested in the folklore of Mesoamerican groups from Central Mexico to Central America. He is the owner of the natural resources that humans need to exploit to survive. Consequently, a major concern is making petitions and advance payments for resources about to be used (land, animals, plants, and so forth), and making thank offerings after the fact. If reciprocity is not maintained, payment will have to be made in the form of sickness, death, soul loss, and other undesirable conditions. This principle applies to interhuman affairs as well. In the Chol folktale The Messengers (Hopkins and Josserand 2016:115–27), for instance, a messenger is forced by witches to consume human flesh, and he later dies because he took something that didn’t belong to him and he has to pay it back.

Balanced reciprocity was also the rule in social structure. In the patrilineal kinship system once practiced by the Maya (Hopkins 1969, 1988, 1991) neighboring families would exchange sons and daughters as marriage partners. Brother and sister of one family would marry sister and brother of the other. In turn, their children would also marry in their time. Since father’s sister’s and mother’s brother’s children (cross-cousins) were not of one’s own lineage, they were marriageable. Sibling exchange thus continuously tied the families together. Reciprocity again: our women for your men, your women for ours.
Friend of the Animals

Narrators: Francisco Santizo Andrés (FSA), Pascual Santizo Pérez (PSP), and Domingo Gómez Antonio (DGA), all of Chonhab’ (San Mateo Ixtatán, Huehuetenango, Guatemala)

Recorded in San Mateo Ixtatán on February 5, 1965

Chuj Text 19 [CAC 002 R020]

[Opening]

FSA: ... chajti’il, t’ay ajtil ...
PSP: Pero mantsak yak’laj grawar winh chi ne’ik.
FSA: Manto.
... t’a yik ay mam kicham pekataxo.

[PSP: Ay jun, ay jun,
ay jun toto wab’nak
Yojtak winh.

Yuj chi’, aj k’ol jun winh t’a junxo winh.
Yo, haxob’ (tik tik) ...
Haxo winh chi’ te ijan’och winh t’a winh.
A, taktob’ te muy wena jente jun winh chi’,

Haxob’ syalan winh jun to (tik tik) ...
A, (te wenaj) te wen omre winh chi’.
Haxob’ jun winh chi’ chuk sk’ol winh.

Entonse a yal nhej,
“B’aj olin kuchb’eb’at winh tik,” xab’ winh chi’.
Tonse yalan winh t’a winh jun,

[FSA: (Tell us) ... how it was, when ...]

PSP: But he’s not recording yet, is he?
FSA: Not yet ...
... about our ancestors, a long time ago.

[Evidentiality Statement]

PSP: /T_here is one, there is one.
ay jun toto wab’nak
there is one I just heard;
He (Domingo) knows it.

[Background]

Yuj chi’, aj k’ol jun winh t’a junxo winh.
Yo, haxob’ (tik tik) ...
Haxo winh chi’ te ijan’och winh t’a winh.
He was always demanding things of him.
Ah, they say that that one man was a very good man.

That’s what they said about the one man ...
Ah, such a good man that man was.
That other man was stingy.

[First Event: Dialogue]

So, he (the other man) just said,
“Where can I take this man to?” they say he said.
Then he spoke to the first man,
to sb’at winh yet’ winh yak’ pasyar. If he would go on a trip with him.
“Konh b’at kak’ junh ko pasyar, “Let’s go take a trip,
’ta te najat. very far away.
Tot jun semana wal tsongh b’ati. For a whole week we’ll go,
To skik’ ixim ko’och,” xab’ winh, we’ll take maize to eat,” they
say he said.
“A, weno.” “Ah, alright.”
Niwan hab’ aj ixim yoch heb’ They say [they took] a lot of
winh chi’, maize to eat,
sb’at heb’ winh. and they set out.

(DGA:B’at heb’ winh b’i’an. DGA They went, then.)
PSP: B’atab’ heb’ winh, PSP: They say they went.

[Closing]

Yo, haxob’ b’at heb’ winh chi jun. So, they say those men went out,
Niwan hab’ yoch winh chi’. they say they had a lot of maize to eat.

[Background]

Haxob’ winh chi jun, They say that that other man,
ayab’ (jun) jun nok’ chi’ they say/uni00A0./uni00A0./uni00A0. he saw an animal
yilelta winh.

(DGA:Yilelta heb’ winh. DGA: They saw it.)
PSP: Totonab’ wenas ketkon PSP: They say it was staggering along,
yek’ nok’, they say the dog was dying of hunger.
wana’ xcha’ jun nok’ ts’i’ chi’
yuj wejel.

(DGA: Hi’, wejel. DGA: Yes, hunger.)
Seguro to wejel ts’ik’an nok’,” xi. Surely he’s hungry,” he said.
Sk’ehab’kot ixim yoch winh,

They say out came their maize
provisions,
yak’anab’ yoch nok’ winh,
ixtob’ ta’ sb’ohix nok’ ts’i’ chi’.

(DGA: . . . nok’ b’ehal chi’.
PSP: Yak’anxi alkansar spat nok’. PSP: He was able to get home again.
K’och chi nok’ t’a spat chi’ jun.
The dog went back to his home.

[Closing]

Entonse, a, Then, ah,
tonhej wanab’ xchichon b’at,
just for that they say he got annoyed,
sk’ol winh chi t’a winh jun,
komo to te wen omre winh chi’.
Entonse . .
(DGA: Wen omre winh t’a winh.
PSP: Yo, b’atchi winh.

Haxob’ k’och chi winh jun,
“Kak’ armerso t’a tik,” xab’i.
“Kak’ armerso an,”
xab’ winh chi’ t’a winh.
(DGA: Yak’an almerso heb’ winh.
PSP: B’at heb’ winh sti jun ha’.
Halxob’ nok’ chay.
Halxob’ xepanab’ em ixim
winh yola’.

(DGA: Yola’.
PSP: (t’sacheb’ . . )
Tsis ja’al swa’an ixim nok’ chay chi’,

(DGA: Hi’, nok’ chay chi’.
PSP: “A, tob’an swa’ ixim
nok’,” xab’i.

Tsab’ xepan’em ixim winh.
Tsab’ yik’anb’at ixim nok’ chay chi’.
(DGA: Nok’ chay chi’.

PSP: Weno, cha’kotxi
heb’ winh jun,
haxob’ t’a b’aj wan swa winh chi’,
b’aj syak’ armerso heb’ winh chi’.
(DGA: Hi’.
PSP: Haxob’ nok’ sanich.
(DGA: Haxo nok’ sik’anb’at ixim.

PSP: Haxob’ ts’el ixim sk’ajil chi’,
syik’b’at nok’ sanich chi’.

the enemy of the man, then,
since that one was such a good man.
Then . .
DGA: The good man, to him.)
PSP: Yes, he went on.

[Third Event: Action, Dialogue]
They say when he got to the other man,
“Let’s make breakfast here,” he said.
“Let’s make breakfast, then,”
they say that man said to him.
DGA: They made breakfast.
PSP: They went to the bank of a creek.
They say there were fish.
They say he crumbled some maize for
them, into the water.
Into the water.)
(they wet . . )
So pretty were those fish, eating
the maize.
DGA: Yes, those fish.)
PSP: “Ah, it’s true that fish eat
maize,” he said.

[Closing]
He threw down more maize.
Those fish carried the maize away.
Those fish.)
[PSP: Well, they met again,
they say there where that man
was eating,
where they made breakfast.
DGA: Yes.)
PSP: They say there were ants.
DGA: They were picking up
the maize.)
PSP: They say when maize crumbs fell,
the ants carried them off.
Halxo yik’anb’at ixim. (DGA: Lo mismo.)

PSP: “Tob’an swa ixim nok’.”
Tsab’ xepanxi em ixim winh. (DGA: ... xi ixim winh.)
PSP: “Tato slajwel ixim hoch tik,
antonse manh hana’ to swak’ tsin jab’ok t’ach,” xab’ winh yuk’tak winh chi’ t’ay. (DGA: Te kot yowal winh chi’ t’a winh.)
PSP: Te kot yowal. Mas nhej te kot yowal winh t’a winh. (DGA: Hi’, te kot yowal winh t’a winh.)
PSP: “Weno, pero ob’iltak nok’, (tos) to swa ixim nok’ jun. K’inalokam yoch wejel t’a ko k’ol tik,” xab’i. (DGA: Hi’.)
PSP: Weno, lajwi hab’ yak’an almersoh heb’ winh jun. Sb’atchi heb’ winh.

Haxob’ k’ochchi winh jun, ayab’ jun . . . B’at hab’ xi heb’ jun, haxob’ jun ch’akb’a wal ek’ t’urhok yib’anh heb’ winh. (DGA: Yib’anh heb’ winh.)
PSP: Winh heb’ winh, yo. (DGA: Hi’.)

They carried off the maize.
DGA: The same thing.)

PSP: “It’s true they eat maize.”
They say he threw down maize again.
DGA: ... maize again.)

PSP: “If your maize provisions run out,
then don’t think I’m going to give you anything,”
they say his brother said to him.
DGA: He got very mad at him.)

PSP: He got very mad.
He just got madder at him.

DGA: Yes, he got very mad at him.)

PSP: “Okay, but the poor animals,
you eat maize, too.
Every day they get hungry like we do,”
they say he said.
DGA: Yes.)

PSP: Okay, they finished making breakfast,
the men.
They went on again.
[Background]

When they arrived again,
they say there was a . . .
They say when they went on again,
there was a hawk flying around above them.
DGA: Above them.)

PSP: The men, yes.
DGA: Yes.)

[Background]
PSP: “A, seguro to ay sk’an nok’ tik.”

Ts’och swejel nok’.”
Ayab’ schib’ej winh yet’i.
Hab’ xchon jun te’ yak’k’en winh.
Yo, yik’ yem hab’ Kot jenhnaj

nok’ ch’akb’a chi’,
yik’an hab’ b’at nok’.
(DGA: La ch’akb’a chi’
yem yik’an b’at nok’, b’ihan.
PSP: “A, tik swak’ tsin jab’ hiko’,
tik ol wak’ pax tsin jab’ hoko’,”
xab’ winh ichatik.
“T’a yik’an hab’ jab’xo,” xchi
winh chi’.

Weno.
Tonse ichnhejab’ ta jun
haxo winh chi’ jun
to te ayuch sk’ol winh t’a winh.
(DGA: Hi’, ayuch sk’ol
winh t’a winh.
PSP: Yol ay yo ch sk’ol winh.
Yol ay sayan mulan b’ah
winh t’a winh.
(DGA: T’a winh yuk’tak chi’.
PSP: Hi’, t’a winh uk’tak chi’.

Yos, b’atab’ xi winh.

Weno, sk’och winh
t’a b’at hab’ xi heb’ winh . . .
Yo, haxob’ sk’och winh t’a (t’a t’a) . . .

Haxob’ sb’at,
wo, b’at hab’ xi heb’ winh.
Hatik nek an,
k’och hab’ wal ijan chi jun.
Hatik ne’ik (tik tik) . . .

PSP: “Ah, surely this animal wants
something.
He’s hungry.”
They say he had some meat with him.
He held it up on a stick to give to him.
And they say that hawk came down
to get it,

and carried it away, they say.
DGA: That hawk
came down to take it away, then.)
PSP: “Ah, here’s something for you,
I’ll give you a bit more food, again,”
yhey that man said.
“Take a little bit more,” the man said.

Okay.
Then, just like that
that other man
became an enemy to him.
DGA: Yes, he became an
enemy to him.)
PSP: He became an enemy.
He was finding more bad things
that man, against the man.
DGA: Against his brother.)
PSP: Yes, against the brother.

[Closing]
So, they left again.

[Background]
Okay, they arrived
at where they say they . . .
Okay, they say they arrived at . . .
(at . . . at) . . .

They say they went,
okay, they say they went on again.
Now,
they say they arrived.
Now . . .
b’at hab’ xi heb’ winh jun.
Yak’anab’ xi chimk’uhal
heb’ winh jun
lajwi hab’ el ixim yoch winh chi’.
(DGA: Lajwel ixim yoch winh chi’.

PSP: Hatik nek an (tik tik) . . .
“Tom max hak’ tsin
jab’ok t’ayin jun,”
xab’ winh yuk’tak winh chi’ t’ay.
(DGA: Winh yuk’tak wính chi’ t’ay.
PSP: “A, inaton swala’.
Ikut nok’ nok’ chi nek,
tas suj manhtok tsach,
tas suj mantok . . .
(DGA: “Tas suj mantok
tsak’ ayuda nok’ t’ayach,”
xcham winh,
“T’ayach,” cham winh.
PSP: “Hi’, tas yuj mantok
syak’ ayudar nok’ t’ayach,” xab’.

“Weno.”
“A pero ob’iltak nok’
ix toton swa nok’.
Tom wojtak tato slajwel íxím,” xab’i.
“Hatik nek an,
tas jun tsak’ t’ayin?
Tom ha hok.
Mato ha junha k’ab’ tsak’ t’ayin.”
“A komo ke toh
ol wak’ jun wok t’ayach?
“Antonse mejor yixom an . . .
lo mejor ha junh yol ha sat
tsak’ t’ayin.
Yik ol hil t’a jun xo,”
xab’ winh.
Entonse
(DGA: “Tsak’ t’ayin,” keom!

they went again.
And they say the next
morning, that man,
they say his maize provisions ran out.
DGA: His maize provisions ran out.)

[Sixth Event: Dialogue]
Now then . . .
“Won’t you give a little
something to me?”

they say he said to his brother.
DGA: The man’s brother said to him.)
PSP: “Ah, I told you.
Bring those animals now,
why don’t you . . .

why don’t you . . .”
DGA: “Why don’t
those animals help you out,”
he probably said.
“For you,” he said.)
PSP: Yes, why don’t
the animals help you out?” they
say he said.
“Okay.”
“Ah, but the poor animals,
they eat, too.
Did I know the maize would run out?”
“Now, then,” [said the brother]
“What are you going to give me?
Maybe your foot.
Or maybe one of your hands.”
“Ah, just how
am I going to give you one of my feet?”
“Then, better you give me . . .

better one of your eyes
you give to me.
You can see out of the other one!”
they say he said.
Then,
DGA: “Give it to me!” Wow!)

Not all sentences perfectly alignable due to modification in DGA and English translation

“Hatik nek an,” [said the brother]
PSP: “Sta weno,” xi.
Yak’an hab’ b’at jun yol sat winh.

(DGA: Yol sat winh t’a . . .)
PSP: Yo, masanto yak’ b’at
jun yol sat winh.
Ixtota’ yak’an hab’ jun el.

Pero haxo t’a junel xo . . .
(DGA: Hi’.
PSP: Hatik ne’ik,
tas wal junh xo moo jun to (tik
tik) . . .
Yak’an hab’ xi chimk’ uhal
heb’ winh.

“Hatik nek an.
ak’ ts’in jab’ ok xo t’ayin,
olin chamok.”
“Tom ts’in hixtej pax wal jun si?”
Mejor ak’ jun xoh
yol ha sat chi t’ayin,” xi.
He, antonse yak’an hab’ xi
b’at winh,
yo, skan haman winh b’i’an.
(DGA: Kan haman winh b’i’an.
PSP: Pero mok wa winh!
Ketkon hab’ yek’ winh,
ketkon yek’ winh yonh . . .
(DGA: Ketkon yek’ winh,
och wejel sk’ol winh jun,
PSP: Och wejel sk’ol winh chi’,
kan haman winh.
A, tonse (tik tik) . . .
(DGA: Yak’an pensar winh.
PSP: “Ha chuman an,
ol hul hach wik’ xi.
To tsin b’ ati,” xab’ winh.
Sb’at winh chi’ b’ i’an.

PSP: “Okay,” he said.
They say the man gave him one
of his eyes.

DGA: One of his eyes to . . .
PSP: Yes, he even gave him
one of his eyes.
Thus they say he gave it to him the
first time.

But the next time . . .
DGA: Yes.)
PSP: Now,
what’s the other way . . .

They say they got up the next morning.

“Now.
Give me a little something more,
I’m dying.”

“Are you bothering me again?
“Better give another
of your eyes to me,” he said.
Alright, and then he gave it to
him again,
yes, and he was left blind, then.

DGA: He was left blind, then.)
PSP: But he ate it!
The man staggered around,
he staggered around, and . . .

DGA: He staggered around,
his enemy was hungry.)
PSP: His enemy got hungry,
and he was left blind.
Ah, and then . . .

DGA: He started to think.)
PSP: “This is the way it’ll be,
I’ll come get you again.
I’m going, now,” they say the man said.

[Closing]

And that man left, then.
Kan winh.
(DGA: B’at winh chi’ b’i’an,

The man stayed behind.
DGA: That man left, then.)

PSP: Tik ni hatob’ k’itaxob’ chi jun,
PSP: Not too much longer, k’ochchi nok’ ts’i’ chi’.
and that dog arrived.

Yo, (tik tik)...
Yes. ...

“Tas wal to an. Ha’açh tik, [Eighth (Peak) Event: Dialogue]
tas wala k’ulej,” xab’.
“What is this? You,

“Machach?”
what are you doing?,” they say he said.

“Ha’ín.
“Who are you?”
To an no ap
“It’s me.
haxonhej ha k’inál wilnak.”
I just saw your condition.”

(DGA: "Hak’nak pawor t’ayin,” xi.
DGA: “You’re who did me a

PSP: “Hak’nák ixim woch jun el.
maior,” he said.)

A, hu’uj k’ochnak hin xi b’aj ayin. PSP: “You’re the one who gave me
Malaj pena.
maize to eat.
Kotan t’a tik.”
Don’t be afraid.

Haxob’ nok’ tsí’ chi’
And that dog led the man by the arm.
b’uyanb’at winh

(DGA: B’uyanb’at winh.
PSP: “Kotan te ask’ak’,” xab’ winh.
(DGA: He.
PSP: “Kotan t’ay yich jun te taj te’.”
PSP: “Come over to the foot of this

PSP: Sk’ab’ te’. PSP: In a branch of the tree.
Haxob’ yok’emta nok’.
They say he was singing.
(DGA: “Rauw!” PSP: “Come over to the foot of this
PSP: “Rauw!”
pine tree.”

PSP: “Rauw!”
“I can’t see you anymore.

Ayab’ jun k’ub’taj b’aj koch winh.
They say there was a white pine where

Yo, ayab’ ek’ winh ta’ they went.
sikb’anel jun,
Okay, they say when the man was
sja hab’ nok’, nók’ ch’akb’a chi’.
in the shade, then,
(DGA: Nok’ ch’akb’a chi’.
PSP: Sk’ab’ te’.
PSP: “He led him by the arm.”

Haxob’ yok’emta nok’.
They say he was singing.
(DGA: “Rauw!” PSP: “I can’t see you anymore.

PSP: “Rauw!”
I wish I could still see you.”
Friend of the Animals

(DGA: “Tsach wila’.”)
PSP: “Tope yuj chi’, tsach wilk’e’i manhxalaj tas ayin.
Wan hin cham yuj wejel,” xi. “A, k’ehankot k’elant’a tik,” xab’ nok’ nok’.
(DGA: Ch’akb’a chi’.
PSP: Ch’akb’a chi’ t’a winh.
“A, tom manxa jun ayuda tsak’ t’a chi’,”
xab’ nok’ tz’i’ chi’ t’a winh t’a nok’ ch’akb’a chi’.
(DGA: T’a nok’ ch’akb’a chi’.
PSP: Tonse (tik tik) . . .
“May, k’ehankot k’elan t’a tik,” xab’ nok’ ch’akb’a chi’. “Yo.”
(DGA: K’e k’elan winh.
PSP: Haxo ham nok’ xejkut yol sat winh, haxob’ t’a yol sat winh em t’eb’naqok, yo.
(DGA: Yos . . .
PSP: Yilan!
Yila’!
Yelixta k’enan yol sat winh.
(DGA: Kanix sat winh chi’ junel xo.
PSP: “Ak’kut jun xo,” xab’i.
Yos, k’ex hab’ k’elan jun yol jun. B’at hab’ xi jun xo yol sat winh chi’.
Yem hab’ xi.
Yo, yochchi yol sat winh xchab’il.
(DGA: Yem junel xo.
PSP: Sb’oxi winh, b’i’an.
(DGA: Boxi winh, b’i’an.
PSP: Ichnehejab’ ta’.

Weno, na’an ku’uj!

(DGA: “I see you.”)
PSP: “Perhaps because I looked up to see you, I don’t have anything.
I’m going to die of hunger,” he said. “Ah, turn your head up here,”
they say the animal said.

DGA: The hawk.
PSP: The hawk, to the man.
“Ah, he won’t give you any help from up there,”
they say the dog said to the man, about that hawk.

DGA: About that hawk.
PSP: Then . . .
“No, look up here!,” they say the hawk said. “Right!”
DGA: The man looked up.)
PSP: And then the hawk vomited up the man’s eye, and into the man’s face, they say, it came falling, right!

DGA: And . . .
PSP: He could see!
He saw!
His sight came back again.
DGA: He had sight again!
PSP: “Give me another one!”

And, he looked up again. Another of his eyes came down again.
It fell also, they say.
So, the man’s sight came back again.

DGA: Another one fell.)
PSP: The man was well again, then.
DGA: The man was well again, then.)
PSP: Just like that, they say.

[Closing]
Okay, we remembered it!