

(G) Feathers of the Roseate Spoonbill (1/4) [Solution]

G1.

- a. *ye nihualla*: /je niwa:llaʔ/
- b. *antocnihuan in*: /antokni:wa:n in/
- c. *quin icuac*: /kin iʔk^wa:k/

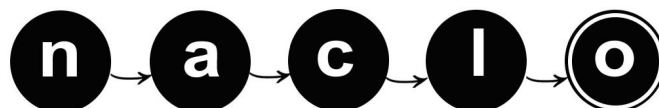
G2.

- a. /we:weʔ/: huēhuē
- b. /tʃokola:tʃ/: chocolātl
- c. /miktʃa:nte:k^wtʃi/: Mictlāntēuctli

G3. 20th-century and IPA

Correspondences between the three writing systems are as follows (continued on the next page):

<u>16th-century</u>	<u>20th-century</u>	<u>IPA</u>
a	a	a
a	ā	a:
e	e	e
e	ē	e:
i	i	i
i	ī	i:
o	o	o
o	ō	o:
m	m	m
n	n	n
p	p	p
t	t	t
tz	tz	ts
tl	tl	tʃ
ch	ch	tʃ



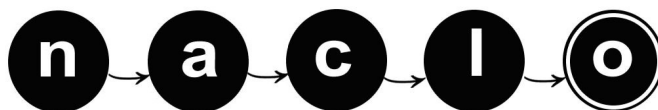
(G) Feathers of the Roseate Spoonbill (2/4) [Solution]

Writing system correspondences (continued). Note that C stands for any consonant, V stands for any vowel, and # stands for the end of a word.

<u>16th-century</u>	<u>20th-century</u>	<u>IPA</u>
c (before a, o, C, #)	c (before a, o, C, #)	k
qu (before i, e)	qu (before i, e)	k
cu (before V)	cu (before V)	k ^w
uc (before C, #)	uc (before C, #)	k ^w
[nothing]	' (diacritic) (before C, V)	ʔ
[nothing]	^ (diacritic) (before #)	ʔ
c (before i, e)	c (before i, e)	s
z (before a, o, C, #)	z (before a, o, C, #)	s
x	x	ʃ
l	l	l
y	y	j
hu (before V)	hu (before V)	w
uh (before C, #)	uh (before C, #)	w

Notes (Some of this information is not tested in the problem and has been included here solely for completeness):

- V indicates a vowel, C indicates a consonant, and # indicates a word break.
- Long vowels and glottal stops are not marked in the 16th-century orthography, which is why there is not a bijection between the 16th-century orthography and the 20th-century orthography or between the 16th-century orthography and IPA.
- The glottal stop /ʔ/ does not occur word-initially or after a long vowel.
- In both 16th-century and 20th-century orthographies, ll represents /ll/, not /l/ as in Spanish.
- The text does not include any instances of /s/ before a front vowel (i, e), written c in both manuscript and standard orthographies.



(G) Feathers of the Roseate Spoonbill (3/4) [Solution]

Here is a line-by-line gloss of the text:

Ye nihuāllā, antocnīhuān in:
ye ni-huāl-yā anto-(i)cnīuh-huān in
already 1s.SUBJ-here-go.PERF 1PL.POSS-friend-POSS.PL DEF
'I have already come, my friends'

noconcōzcazōya,
ni-c-on-cōzca-zō-ya
1s.SUBJ-3s.OBJ-there-necklace-gird-IMPF
'I have girded (it) with necklaces'

nictzinitzcamana,
ni-c-tzinitzca(n)-mana
1s.SUBJ-3s.OBJ-mountain.trogon-lay.out
'I lay (it) out on (feathers of) the mountain trogon'

nictlāuhquechōlihuimolohua,
ni-c-tlāuhquechōl-ihui-molohua
1s.SUBJ-3s.OBJ-roseate.spoonbill-thus-adorn
'I adorn (it) with (feathers of) the roseate spoonbill'

nicteōcuitlaicuiya,
ni-c-teō-cuitla-icuiya
1s.SUBJ-3s.OBJ-god-metal-coil
'I coil (it) with gold'

nicquetzalhuixtoilpīz
ni-c-quetzal-huixto-ilpīz
1s.SUBJ-3s.OBJ-quetzal-bind.PERF
'I have bound (it) with (feathers of) the quetzal'

in icnīuhyōtl.
in icnīuh-yō-tl
DEF friend-NZ-ABS
'(our) friendship'

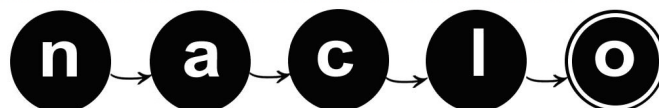
Niccuīcailacatzoa cōhuayōtl.
ni-c-cuīca-ilacatzoa cōhua-yō-tl
1s.SUBJ-3s.OBJ-song-entwine common-NZ-ABS
'I entwine (the) community with songs'

In tēucpan nicquixtīz,
in tēuc-pan ni-c-quix-tīz
DEF lord-LOC 1s.SUBJ-3s.OBJ-emerge-CAUS.PERF
'I will make (it) enter the palace'

an ya tonmochīn,
an ya ton-moch(i)-īn
there already 1PL-all-PL
'we will all be there'

quin ìcuāc tonmochīn in òtiyàquē ye Mictlān.
quin.ìcuāc ton-moch(i)-īn ò-ti-yàquē ye Mictlān
until 1PL-all-PL DEF PERF-1PL.SUBJ-go.PL.PERF already Mictlān
'until we will have all gone to Mictlan (the land of the dead)'

In iuh ca zan tictlānehuīcō.
in iuh ca zan ti-c-tlānehuī-cō
DEF thus indeed only 1PL.SUBJ-3s.OBJ-borrow-PERF.PL
'thus we will only have borrowed (it)'



(G) Feathers of the Roseate Spoonbill (4/4) [Solution]

Notes on the poem glossing:

- Verbs inflect primarily for aspect rather than tense: cf. nihuāllā ‘I have come,’ ōtiyàquê ‘we will have gone,’ both marked for perfective aspect.
- Names of birds (tzinitzcan ‘mountain trogon,’ tlāuhquechōlli ‘roseate spoonbill,’ quetzalli ‘quetzal’) often refer to their feathers, which are used for decoration. The word for ‘gold’ is teōcuitlatl, literally ‘god-metal’ or ‘metal of the gods.’

Sources:

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