§ 217. The vain trogon and the industrious colibri

Dutch spelling

1. *Wakili-be-koba* (or *wakili-koba*), loko khona th-a-n-kha, thoman like being all
makowa-ron khotah ma-tho kodibijo, bokolawro ma-tho bimiti kha-koba.
animal and bird trogon and colibri were

2. *Da-marliti-ba|do d-a|la-nnijawa firo ba da- jakhoror, a-baleta-ti-rro*
I make, § 60 b) my-bench-own great also my-soul (?) sit-wish-only
da-ja-fa|do, n-ahla-n o-lokko, tah tha bokolawro adija-n, akanabokota-n
my-soul (?)-will their-bench in said trogon speaking hear-causing
tha bimiti da. 3. *Kasakabo-man thax, bokolawro da, amarli-amarlida-ka*
colibri day-whole trogon make-make
th-la-nnijawa.
its-bench-own

4. *Kidija th-a-n doma bokolawro adija-n|da, bimiti da, arleke-fa adija-
thus because trogon speak colibri move(stir) word*
he bokolawro adi|da. 5. *Bimiti baikija da akobantowa-ron mana, kija thada,*
trogon upon colibri field-make only being

1. Very long ago, when all animals and birds were like men, there were
a trogon 1) and a colibri. 2. I will make a bench 2) for myself; not only
am I great, but I will also sit on a bench, on the people’s benches, said the
trogon, so that the colibri heard it. 3. The whole day the trogon was
occupied in making its bench. 4. Because the trogon spoke so, the colibri
spoke in proverbs (a side-hit) to (“upon”) the trogon. 5. The colibri

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1) The trogon (*Trogon viridis*) is a sacred bird, a medicine-bird. The trogons sit
with their backs to each other, when eating, and after that example the Indians formerly
also sat with their backs to each other when eating; they might not look at each other
(comp. R. 19a, Sect. 223).

2) In several tales and customs an Indian bench appears as a sign of distinction.
D. 8, 264 “The *hahlah* was the divining stool used by Piai priest-doctors during their
incantations, ornamented with fanciful designs of animals, chiefly the tortoise and the
alligator. It is now one of the few ordinary articles of furniture in every Indian household.”
THE TORTOISE AND THE OPOSSUM

§ 218. The tortoise and the opossum

Dutch spelling

1. Hikorli ma-tho jawarle tha, a-kisidowa koba halika-n djaro tata-sabon-
tortoise and opossum tried which ever strongest
fa hammusia mn: 2. kijadoma tha hikorli, jawarle tha a-kkere-fa|da|n
hunger at therefore tortoise opossum tie it
hobo abon|da|no. 3. Ts-ikien ka-tokorlo-n bo-ren baikija tho hobo
plum under it moment blooming (just begin) this plum
t-ekkera|no jawarle tho hikorli da: haliman|thatha tho hikorli k-ebena-n
it-tied it opossum the tortoise so the tortoise long time
jomn hobo abon ma-khoto-nia, kijaron kakke kowa|th-a-n tha. 4. Tho
there plum under without-eating live yet being that
hobo da, ka-tokorlo-ja hibien, k-iwi-ka badijan, kijadoma thokololon
plum blooming already set-fruit also therefore fallen unripe fruit
abo tha tho-bojowa-ja. 5. Wadja wai tha|da th-dekhi-n-bija the tho
with it-feeds-self afterwards very it-look the
opossum it find it the tortoise live still
7. Kijaloko hebe-tho hobo iewi th-mn, tho th-ikie-n bija th-tata ansi-
next-time (?) ripe plum fruit it-at it-eat it-strengthen-self
wa|da, ma-odo-n th-a-n-bija.
not-die it-to be

1. The tortoise and the opossum once tried which of them could best
stand hunger. 2. To this purpose, the opossum tied the tortoise under a
plum-tree (Spondeas lutea). 3. At the time the tortoise was tied up by the
opossum, the plum-tree was only just coming in bloom; so the tortoise had
to stay a long time under the plum-tree without food, yet it remained alive.
4. So the plum-tree bloomed and bore fruit, and then the tortoise fed
upon the unripe fruit which had fallen off. 5. A long time afterwards,
the opossum came to look at the tortoise. 6. It found the tortoise still
alive. 7. Next time, the plum-tree had ripe plums, and through eating
them, the tortoise had regained its strength.
8. Ken baikija th-odokodo-n bija tho jawarle tho hikorli da; then it-loose that opossum that tortoise
th-jalokhota-n bija baikija be, hikorli tha a-kkere bija jawarle kidaba they-change tortoise tie opossum again
th-jalokhodo-wa karowa|da o-toro. 9. Th-ikhien ka-tokorlo-n ren bo|da its-stead agava foot moment blooming (just begin)
no, tho jawarle a-kkera-ka jaraha iebra-n. 10. Ken be|da, joho-ro it the opossum tie there remain thereafter many
kasakabo idiki|da, hikorli adekke-fa-teh tho jawarle|da. 11. Athenowa|tah day after tortoise see the opossum first
awnobo-wa khan kowa thatah tata-noma kha-toh tho hikorli a-sa-answer being yet strong-with (?) when the tortoise call
nnoma|da|n. 12. Kijaloko ki|tha kholen-bija th-dja-n khon|da. 13. Aba-it next time weak it-speak other
ka|tha tho hikorli adekhi-n kita-sa|ba no, th-sa-ka th-erie tho hikorli da time the tortoise see again it it-calls its-name the tortoise
mawadili sabo-ka|tha th-onabo-n-a tata-sabo|n. 14. Jowarija ki|tha mamari, impossible more it-answer hard-more it from thence
kasakabo-be balie-n bena, th-anda kikatha tho hikorli tho jawarle amn da, days really after it-came again the tortoise the opossum to
tho-oda-ja koba hibien; mabberie ron tah awnaba-n-bija. 15. Kijadoma it-died already flies only answer therefore
tho hikorli mienthokho tata ansi fenasia mn tora.
the tortoise very hard living-force hunger at that

8. Then the opossum untied the tortoise, and they changed places, and the tortoise tied the opossum to the foot of an agave. 9. At the time when it was just coming in bloom, the opossum was tied up to remain there. 10. Many days afterwards, the tortoise went to look at the opossum. 11. In the beginning, when the tortoise called it, it answered with a strong voice. 12. Next time, its voice was weak. 13. Another time when the tortoise went to see it, and called its name, it could no longer answer loudly. 14. Many days later, the tortoise came again to the opossum, it was already dead; the carrion-flies only answered. 15. And that is why the tortoise can stand hunger so well. [It may do three months without food].