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

G1.
   a. ye nihualla: /je niwa:lla/
   b. antocnihuain: /antokni:wa:n in/
   c. quin icua: /kin i?kwa:k/

G2.
   a. /we:we?:/ huëhuê
   b. /tʃokola:tʃ/: chocolâtl
   c. /miktʃa:nte:kʷtʃ/: Mictlântêuctli

G3. 20th-century and IPA

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

<table>
<thead>
<tr>
<th>16th-century</th>
<th>20th-century</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>a</td>
<td>ā</td>
<td>a:</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>e</td>
<td>ē</td>
<td>e:</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>i</td>
<td>ĩ</td>
<td>i:</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>o</td>
<td>ō</td>
<td>o:</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>tz</td>
<td>tz</td>
<td>ts</td>
</tr>
<tr>
<td>tl</td>
<td>tl</td>
<td>tɬ</td>
</tr>
<tr>
<td>ch</td>
<td>ch</td>
<td>tʃ</td>
</tr>
</tbody>
</table>

n a c l o
(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.

<table>
<thead>
<tr>
<th>16th-century</th>
<th>20th-century</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>c (before a, o, C, #)</td>
<td>c (before a, o, C, #)</td>
<td>k</td>
</tr>
<tr>
<td>qu (before i, e)</td>
<td>qu (before i, e)</td>
<td>k</td>
</tr>
<tr>
<td>cu (before V)</td>
<td>cu (before V)</td>
<td>k\w</td>
</tr>
<tr>
<td>uc (before C, #)</td>
<td>uc (before C, #)</td>
<td>k\w</td>
</tr>
<tr>
<td>[nothing]</td>
<td>‘ (diacritic) (before C, V)</td>
<td>?</td>
</tr>
<tr>
<td>[nothing]</td>
<td>^ (diacritic) (before #)</td>
<td>?</td>
</tr>
<tr>
<td>c (before i, e)</td>
<td>c (before i, e)</td>
<td>s</td>
</tr>
<tr>
<td>z (before a, o, C, #)</td>
<td>z (before a, o, C, #)</td>
<td>s</td>
</tr>
<tr>
<td>x</td>
<td>x</td>
<td>j</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
<td>j</td>
</tr>
<tr>
<td>hu (before V)</td>
<td>hu (before V)</td>
<td>w</td>
</tr>
<tr>
<td>uh (before C, #)</td>
<td>uh (before C, #)</td>
<td>w</td>
</tr>
</tbody>
</table>

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 /ʎ/ 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 nihuālā, antocnihuan in:
ye ni-huāl-yā anto-(i)niuh-huān in
already 1s.SUBJ-here-go.PERF 1pl.POSS-friend.POSS.PL DEF
‘I have already come, my friends’

noconöczcazőtía,
ni-c-öczca-ző-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’

nictlauhquechōlhuimolohua,
ni-c-tlauhquechōl-ihiu-molohua
1s.SUBJ-3s.OBJ-roseate.spoonbill-thus-adorn
‘I adorn (it) with (feathers of) the roseate spoonbill’

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

nicquetzalhuixtolipiž
ni-c-quetzal-huixto-ilpiž
1s.SUBJ-3s.OBJ-quetzal-bind.PERF
‘I have bound (it) with (feathers of) the quetzal’

in icniuhyōtl.
in icniuh-yō-tl
DEF friend-NZ-ABS
‘(our) friendship’

Niccuilcaicatzaocōhuayōtl.
ni-c-cuicca-lacatzaocōhua-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-quiix-tīz
DEF lord-LOC 1s.SUBJ-3s.OBJ-emerge-CAUS.PERF
‘I will make (it) enter the palace’

an ya tonmochin,
an ya ton-moch(ī)-in
there already 1pl-all-pl
‘we will all be there’

quin icuāc tonmochin in ṭiyāquē ye Mictlān.
quin.icuāc ton-moch(ī)-n ṭi-yāquē 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 tictlānehuhić.
in iuh ca zan ti-c-tlānehuhi-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. nihuallá ‘I have come,’ őtiyâquê ‘we will have gone,’ both marked for perfective aspect.
- Names of birds (tzinitzcan ‘mountain trogon,’ tláuhquechólli ‘roseate spoonbill,’ quetzalli ‘quetzal’) often refer to their feathers, which are used for decoration. The word for ‘gold’ is teócutlatl, literally ‘god-metal’ or ‘metal of the gods.’

Sources: