

FARIN FARÓN: A FAIRY TALE FROM ZICAPA

ARCH MCKINLAY

Farín Farón is a European folk tale which like so many others has been incorporated into the folklore of Mexico. It was written down by Preciliano Carranza Díaz, born in Zicapa on the Balsas river, Gro. The informant presented the text to Mr. McKinlay in Cuernavaca, Mor., a few years ago.

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TEXT

Ipan se pueblo nemiya se rey quiپیyaya se ichpoch cualtzin itoca Rosa. Cuacon oquijlej itataj: "Nejua ninonamictis iguan se telpochtli aquin quimate mic cuentos, adivinanzas, versos. Nechijles se adivinanza iguan tla xonicadivinaroj iguan ninonamictis. Iguan tla onicadivinaroj iadivinanza tejua notataj tictlalis molely para ma quimictican niman niman."

Bueno. Cuacon on rey quen oquijlej ichpoch, ijcon oquichiu; oquitlalej se rótulo: "Nonamictis Rosita." Amamej oquinxixinej ipan pueblos, ciudades. Cuacon

TRANSLATION

In a certain town lived a king who had a pretty daughter named Rosita. So she to her father: "I shall marry a young man who knows many tales, riddles and conundrums. He shall give me a riddle and if I cannot guess it, I shall marry him. And if I do guess it, you shall establish a law to have him put to death without delay."

Well, then, the king, as his daughter suggested, did exactly as she requested; he made a sign: "Rosita will marry." He scattered handbills in town and city.

miequej telpochtin onosentlaliqnej de ondequiera de nojnoca yajtiyayaj miyequej telpochtin. Cuacon ajsic tonajle señalado. Cuacon Rosita onotlalej ipan itrono. Opejquej por lista. Aquin oyejcoc primero opeu quitlalia iadivinzanza iguan Rosita neme lista. Primer tonajle opanoquej macuijle, iguan yejua oquinadivinarojuilej noche inadivinzanzas. Cuacon oquijtoj rey: "Nocumpliros on leyes tlin onotlajtoj iguan onotlajcuiloj; cuac onoxixiniqnej on amamej."

Bueno, on macuile telpochtin oquimanquej para oquintoponiliqnej. Noche omiquej. Guajmostla oc se macuijle telpochtin onopresentarojquej, se, ome, yeyi, nahue, macuijle. Opanoquej noche oc sejpa iguan Rosita, oc sejpa noche oquinadivinarojuilej. Oc sejpa oquinmictiqnej.

Ijcon ochicueyitic mojmostla mojmostla; san quin-

Then many lads gathered from all over. Gangs of young fellows kept going. Then Rosita took her place on her throne. They began by list. Whoever turned up first, was the first to pose his riddle and Rosa was there ready. The first day there passed by five, and she guessed all of their riddles for them. Then the king declared: "The laws which were published and promulgated shall be fulfilled; laws given out on hand-bills."

Well, the five they stood up to shoot. All paid the penalty of death. The next day five more young fellows came forward, one, two, three, four, five. They passed each one in Rosa's presence; again she guessed their answers. As before they were put to death.

So it went for a week, day after day; they just put them to death. With that it became known, and

mijmictijtoquej. Después omachiyac ondequiera onomojtijquej. Ya xacaj yaya. Cuacon Farín Farón conetl catca iguan icnotl. Solo inanaj quiapiaya. Chantiya huejca iguan pobrecito. Xtlaj quiapiayaya, nion itojmiu para notlapachos. Solo itanau (itanaj?) can ocuicac itlaxcal para tlacujtiyasia ipan ojtle.

Bueno, oquinahuatej inanaj. Ocajsic ojtle. Oyaj. Sólo ocuicac iflechas, iarco para ica tlamotlasia. Bueno, oquitac se tochtle. Oquimotlac. Oquitato. Xoquimailej. Oquimaijlej oc se. Yejua xoquitac tla ompa nemiya. Bueno, ocuicac on tochtle nejneme nejneme, oajsic tlacualispan.

Yejua iselte ipan ojtle; xtlaj oncatca de cojtle para quitlalisia tlitl para quicuasia itochtle quicxitisia. Bueno, cuac oquitac se libro de tiopixqui. Ompa oquitlajcal

people were afraid all over the place. Just nobody was going anymore. At that time Farín Farón an orphan boy went. He had just his mother. He lived far away and was extremely poor. He had nothing, not even a blanket he could call his own to cover himself with. He just had his palm bag where he carried his tortillas to go along eating on the way.

Well, he said goodbye to his mama. He took the road. He went. He just took his arrows and his bow to shoot with. Well, he saw a rabbit. He shot at it. He went to see it. He did not hit it. He hit another rabbit. He had not seen that it was there. Well, he took the rabbit along, keeping on his way, walking, walking. Came noon. Time for dinner. Here he is all alone on the road. There's no wood to make a fire with to eat his rabbit or cook it. Well, he saw a priest's prayer

ibiblia; ocajsic oquitzayan, oquitlalej tlitl; oquicxitej inacau. Oquitotonej itlaxcal. Otlacuj, pero atl xtlaj oncatca para atlisia.

Bueno, ocajsic ojtle oc sejpa. Oyaj ocajsic se tepetl tlacoyoj, puro cojtin tomajquej oncatca. Cuac oquitac ipan cojtle tlacpac atlitoquej tototzintin.

Cuacón Farín Farón otlejcoc ipan cojtle oatlito iguan otemoc. Bueno, oc sejpa oyaj ocochito huejca. Guaj-mostla otlanes. Oyaj oajsito itenco atl; ompa panoaya se atentle. Cuac oquitac ipan atl yaya se guacax, pero yomica. Ye molonque catca. Nahue tzojmamej ipan onotlaliqnej quicuahtiyayaj.

Bueno, ocajxilej iadivinanza, ocuajtlalej san yejua ijcon opeu: "Le tiré al que ví, y le pegué al que no ví.

book. He had dropped his Bible; discarded it. He grabbed it, tore it, and made a fire; he cooked his meat. He warmed his tortillas. He ate, but there was no water around to drink.

Well, he hit the road again. He went till he reached a mountain full of brush, nothing but big thick trees. When he looked into the trees up high, there are little birds drinking water.

Then Farín Farón climbed up in the tree and had a drink and came down. Well, he set off again, and slept far down the road. The day dawned the following day. Came the dawn and he reached a stream bank; there passed a river. When he looked at it, there was a cow, but it was long dead. It already smelled terrible. Four buzzards had perched on it, and were eating away on it.

Well, he had found his riddle; by the time he arrived he had it all ready, (and so he all alone began thusly:) "I shot at what I saw, and hit what I did not see.

Con palabras de santo lo asé y me lo comí. Bebí agua que ni en el cielo ni en la tierra estaba. Pasé por lo duro y lo blando y ví pasar un muerto con cuatro vivos cargando.”

Ijcon ocuajtlalej iverso. Bueno, oajsic ichan rey; niman opanoc yejua. Quinequiya quitas isuerte, pero como to hueyi Tajtzin Dios ijcon oquitlalej para yejua yesia isiguau.

Cuacon oquitlalej iadivinanza iguan on ichpochtli xocadivinaroj. Oquitejtemoj ipan ilibros. Xcanaj oquimamic. Cuacon oquijtej on ichpochtli se icriada: “Xquijlite Farín Farón yejua yes nohuehuentzin iguan ninonamictis. Ma nocualtlale, ma nopetzo porque ijcon xnicuelita.”

“Bueno,” oquijtoj Señor Rey: “Tlinon oquijtoj no-

With holy words I roasted it and ate it up. I drank water that was neither in the sky or in the earth. I passed along through the hard and the soft and I saw a corpse going by carrying four living.”

So it came that he naturally had his riddle ready by the time he got there. Well, he reached the house of the king, he passed in. He wanted to find out his luck, but it was to be just as Our Great Father had established that she should be his wife.

Then he sprang his conundrum and the girl did not guess it. She looked for the riddle and its answer in her books. She could not find it anywhere. Then the girl said to a servant girl of hers: “Go tell Farín Farón that he shall be my husband and I shall marry him. Let him spruce himself up and let him comb his hair. For I don’t like him the way he is.”

“OK,” said the king: “What she says will be.” So

chihuas." Pos cuacon onomamictijquej. Onochiu fiesta. Seque nijtotia. Seque tlacualo. Seque tlahuane hasta ocaxjiltej ome semana. Cuacon otlán paquilistle.

Señor Rey oquimacacac icuarto canpa chantisia imon iguan ichpoch Rosita, ne ipan reinado.

then they were married. There was a fiesta. Some were dancing. Some were eating. Some were drinking, till they ran two whole weeks. Then the frolic came to a halt.

The Lord King gave his son-in-law a room where he might live with his daughter, Rosita, there in his kingdom.