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NOTICE

AVISO

COUNTING IN CHATINO

by

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1. The following paper[1] is a brief outline of the Chatino numeral system. The system divides into the three main sections units, fives, and tens. The Chatino numerals are an important part of the language as a whole, for the Chatinos, unlike some tribes of Mexico, have not switched to the spanish numerals, but constantly count in the idiom.

2. The basic numbers in the Chatino numeral system are one through ten, twenty, and one hundred: ska (1); tukwa (2); snạ (3); hakwa (4); ka?yu (5); skwa (6); katí (7); snụ? (8); ka (9); tí (10); kala (20); and ska sientù (100). Forty which, according to symmetry, would be tukwaila (two twenties) has been reduced to tu?wa. In practical usage the numbers from one to sixty are sufficient. Although most indians, including the women, can count from one to one hundred, they seldom use numbers from sixty on.

3. We have divided the formation of numbers into three sections dealing with the tens, fives, and units respectively.

From twenty on it is necessary to have an additionalizer between the tens and the units. This additionalizer can be one of two words; nduwá or ntsu?wí meaning 'upon' or 'over'. A free translation would be 'plus'. These two words are freely interchangeable even within one speech. For example, in counting consecutively one may say tu?wa nduwá ska (forty plus one); tu?wa nduwá tukwa (forty plus two); tu?wa ntsu?wí snạ (forty plus three); tu?wa nduwá hakwa (forty plus four).

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1. The Chatinos indians live in the area of Juquila, Oaxaca, Mexico. According to the 1940 census, there are some 12,000 in the Chatino tribe, 80% of which are monolingual.

3.1. The 'score' is basic for the tens plus the absence or presence of ten (tí) as the case may be. Twenty is kala, thirty kalatyí[2.] (twenty ten). Forty changes to tu?wa with fifty tu?watyí (forty ten). Three score or sixty is snąila (three twenties). Seventy could be formed in the same pattern as the others snąilatyí (three twenties ten), but since it is infrequently used, the indians reverse back to the longer form snąila ntsu?wí tí (three twenties plus ten). Thirty and fifty are also correct in this form kala ntsu?wí tí (twenty plus ten) and tu?wa ntsu?wí tí (forty plus ten), but the shorter form is preferred in normal speech. Hakwaila (four twenties) is eighty, and ninety follows the pattern of seventy, hakwaila ntsu?wí tí (four twenties plus ten).

3.2. In using the fives, the regular form (ten, additionalizer, five) may be used, or the preferable way is a shorter form. Ka?yu (five); tį?yu (fifteen); kalanga?yu (twenty five); kalandi?yu (twenty fifteen); tu?wanga?yu (forty five); tu?wandi?yu (forty fifteen); snąilanga?yu[3.] (three twenties five); snąilandi?yu (three twenties fifteen); hakwailanga?yu (four twenties five); hakwailandi?yu (four twenties fifteen). To use the regular pattern the fives would be as follows: kala nduwá ka?yu (twenty plus five); kalatyí nduwá ka?yu (twenty ten plus five); tu?wa nduwá ka?yu (forty plus five); tu?watyí nduwá ka?yu (forty ten plus five); snąila nduwá ka?yu (three twenties plus five); snąila nduwá tį?yu (three twenties plus fifteen); hakwaila nduwá ka?yu (four twenties plus five); hakwaila nduwá tį?yu[4.] (four twenties plus fifteen).

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2. The criteria for word divisions have not yet been fully determined. Therefore the author has chosen to write such numbers as one word.
3. This short form is usually not used with 65 through 95 because of the infrequency of usage.
4. Notice the change in the form of the less familiar numersla 75 and 95.

3.3. As in the other section of the Chatino numeral system, there are two alternatives of usage for the units. After reaching twenty, one has the choice of counting from one to five and starting over as: kala nduwa ska (twenty plus one); kala nduwa tukwa (twenty plus two); kala nduwá sna (twenty plus three); kala nduwa hakwa (twenty plus four); kalanga?yu (twenty five); kalanga?yu nduwá ska (twenty five plus one); kalanga?yu nduwa tukwa (twenty five plus two); kalanga?yu nduwá sna (twenty five plus three); kalanga?yu nduwa hakwa (twenty five plus four); The alternate system is to count from one to nine: kalatyí ntsu?wí ska (twenty ten plus one); kalatyi ntsu?wi tukwa (twenty ten plus two); kalatyí ntsu?wí sna (twenty ten plus three); kalatyí ntsu?wí hakwa (twenty ten plus four); kalandi?yu (twenty fifteen); kalatyí ntsu?wí skwa (twenty ten plus six); kalatyí ntsu?wí katí (twenty ten plus seven); kalatyí ntsu?wí snu? (twenty ten plus eight); kalatyí ntsu?wí ka (twenty ten plus nine).

There is a third system used only for the higher numbers and the numbers from eleven through nineteen: titška (ten one); titškwa (ten two); tišna (ten three); tihyakwa (ten four); ti?yu (ten five); ti?yu tška (ten five one); ti?yu tškwa (ten five two); ti?yu šna (ten five three); ti?yu hykwa (ten five four). In these a change has taken place in the pattern. Also, for seventy one: snaila ntsu?wí titška (three twenties plus ten one) and seventy eight snaila ntsu?wí ti?yu sna (three twenties plus ten five three. This holds true through the seventies, eighties, and nineties

4. When using money as the medium of exchange in buying and selling, the Chatino indians speak in terms of the old spanish 'real' which compares to our colloquial 'bit'. Eggs in the market town sell for 2 for

25 centavos, but the indians never say tukwa kala nduwá tukwa sèntàvù (2 for 25 centavos). It is instead tukwa tukwa tnyi (2 for 2 bits). 55 centavos would be hakwa tnyi ka?yu sèntàvù (four bits five centavos). The only variance from this is when they have even change in pesos. One peso would be ska pšu (one peso); two pesos would be tukwa pšu (two pesos). On the other hand two pesos and fifty centavos (₱2.50) is always figured according to 'reales' (bits) such as kala tnyi (twenty reales).