



## Language and Culture Archives

### Bartholomew Collection of Unpublished Materials

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0. Introduction: The purpose of this paper is to describe some general anthropological features of the Pame Indians. Some translations of native texts are also included.

1. Location: On a government 'ejido' near the southeast corner of the state of San Luis Potosí and bordering the state of Queretaro, live most of the Pame Indians. The village which consists of five main buildings is called Santa María Acapulco.

1.1 The terrain is rough, rocky, and mountainous. From the village one can see several ranges, each appearing higher than the one before it. The village is approximately 4500 ft. above sea level. Some of the valleys are considerably lower and the Santa María River which is an hours walk from the village, is perhaps 3500 ft. a.s.l. The exceedingly rocky mountains allow only one means of transportation from Lagunillas, 25 miles from St. María, to points of greater distance to the south and east; that means is by burro or horse. Even horses make some of the descents with difficulty. The mountain foilage is usually low green bushes and cacti. Large trees suitable for building materials are scarce and the natives carefully guard them.

1.2 The climate is generally very dry. Temperature extremes range from 107 to 30 degrees F. The Indians do not know what snow is but have experienced sleet and ice storms. With the proper conditions, the temperature drop can be very uncomfortable - 40 degrees in a few hours.

2. Government: The Indians are governed by Mexican law. They have the privilege of voting for candidates and many of them exercise that privilege. The authoritative Mexican municipality is called Santa Catarina and is a long day's walk away from the Indian village. Complicated court cases are taken to the Mexican judge in Santa Catarina; also the Indian land commissioner is appointed by the Mexican officials, and he serves for 3 years. His job is to settle local problems involving lands and fields. He frequently has to carry on correspondence with the Mexican officials who advise him on important issues.

Locally, the tribe is governed by the 3 judges which are selected or appointed to serve for a total of one year. The chief judge of the year before selects those who follow him. Each judge rules or decides cases for a few months each year. Frequently the local judges are men of little stamina and little sense of justice. One requirement seems to be that they be able to read and write. That excludes many of the older men and those who have not been able to attend school in order to learn to read. However, the elder men of the tribe are frequently consulted and their wishes and decisions command great respect. In addition, the local judge has the right to call a 'junta' in which all the men gather and decide a case. These decisions of necessity are sometimes long in forthcoming and the will of the

majority influences the decision. Time and ~~and~~ another 'junta' are necessary to reverse the final word once it is decided.

3. History: Little is known of the long history of the Tame Indians. Once they were a large and fierce tribe. Following the Spanish conquest they were driven from the better land and water sources. The earliest written records seem to be those written by early monks who taught the Indians the dogmas of the Catholic Church. From these we learn that the existing church building was constructed in 1732. The other buildings are: priest's house, school house, town hall, and the school teacher's house. All of these stand inside an asymmetrical stone wall. They are made of materials which were gathered locally: sticks, poles, bamboo, rocks, mud, vines, and palm. The interior of the church reveals some hand-carved designs made of wood. The giant roof is made of palm which grows plentifully near at hand. Part of the town-hall serves as the local jail. In all of the buildings, as in the natives' homes, there is furniture of the plainest sort.

Tradition has it that many years ago there was a spring of water near the church. If it is true, it may be an explanation why they built the village so far from an adequate water supply.

4. People: The Indians live scattered throughout the mountains within a radius of 8 to 10 miles from the village. They are of average size for Indians in Mexico; men average perhaps 5' 2", the women a little less. A 1948 census revealed approximately 1200 over the age of 4 years.

4.1 Monogamy is the family type, but illicit relationships are very common. Furthur, many women without legal husbands are mothers of children. Twins are not considered a disgrace, but since the only food a child receives the first year is from its mother, frequently one of the twins is neglected or given to a women who is able to nurse it. Orphans are usually cared for by near relatives or someone who may want a child but has none of his own.

Young people marry about 16 years of age; they are allowed to choose for themselves who their partner will be. The writer knows of no special tribal ceremony at a marriage nor tribal rites performed by the elders of the tribe in order that youths become full-fledged adults. Those who can afford it go to the Catholic priest in the market town and he marrys them. The ceremony may be followed by a small fiesta at which food and drinks are served to the guests.

When a young man decides to marry, the girl usually comes to live in his paternal home and participates in the work for the entire family unit. Frequently a child may be born while she is there and if circumstances allow, they get married.

There is a reciprocal relationship between grandfather and grandson. They are called by the same relationship term. Teknon-omy is evident in a great many ways. One may live with a person

for years without knowing his real name. Women are especially hesitant about giving their names, and also many are reluctant in saying other names, especially if it is the head of the home or some elder whom they respect a great deal. Some of the relationship terms are

laí?	- big brother,	addressed by a younger man or woman.
túí?	- little bro.	" " an older woman or girl.
húts	- big sister,	" " a younger woman or girl.
ví	- little sis.	" " an older man or woman.
kúí	- big sister	" " a younger fellow

Other terms which were taken from Spanish include: 'tat' father, 'nan' mother, and 'tio' uncle.

The Pames are not a war-like people as is commonly believed. They possess neither guns nor bows and arrows. Murder is taboo.

4.2 Until very recently, most of the clothes that the Indians wore were hand-made. Many still make their clothing of inexpensive cloth which they buy in the market or from a traveling merchant. The men wear white slip-over shirts and white pajama-like pants. The clothing of women varies somewhat according to the financial means of the party concerned. Generally, it is a long ankle-length skirt. The skirt is full with most of the fullness in the center back. A flounce on the skirt or tiny pleats above the hem-line serve to break the long lines. The blouse may be stitched on to the skirt but is more often separate from the skirt. The sleeves are usually of elbow length with pleats and ruffles. Sometimes a collar is made of the same material or any other colored material and stitched to the blouse. The waist usually has a ruffled peplum which covers the top part of the skirt. The blouse may open at the front or back and is secured with but one fastener at the top. Every woman has a 'reboso' which serves for her hat, for carrying the baby, for a handkerchief, or for carrying anything else; i.e. eggs, wood, vegetables, fruit, etc. In the daytime it serves to keep her warm and at night it may be used as a blanket.

Some men and a few women wear bought clothing over their home-made undergarments. These are usually of some sturdy material such as over-all cloth or Indian-head. Especially during fiestas do the Indians love to dress in bright colored clothing, new hats, and new 'guaraches'. A few have worn shoes and stockings at fiestas during the last year or two.

4.3 Native houses are made of materials which can be gathered from nearby mountain sides. Poles are used as walls and as supports for the roof which is made of palm tied to cane poles by a vine or fiber plant. If poles are scarce, cornstalks may be substituted for the walls. Another plant used for roofs is called 'junco', a long reed-like grass.

Houses are usually oval shaped and have but one door. One house has been observed which has but 3 sides inclosed; the other allows for entrance of the warm sun and offers an open unobstructed view of the valley below. House furnishings may include:

chairs or stools, table, bed, grinding table with its 'metate', wooden bowl for 'masa', and some pottery. After harvest season a corn crib may be temporarily erected in one corner of the house or the corn may be placed in the 'tapanco' or attic. Usually water buckets, donkey-saddles, and donkey-blankets are kept inside or near the house. Somewhere in the house is an open fire which is kept burning all the time. Three large stones serve to hold the pots or clay griddle above the flame. Each day it becomes the chore of someone to gather enough firewood for that day. The natives do not burn the corn-cobs since while they burn strange noises are heard. These noises are associated with the spirits of dead babies, like they are crying. A man once said that after he had burned corn-cobs he saw a dream that night in which there was a child dressed in white clothing and wailing loudly. Therefore the man became very frightened and no longer burned cobs.

Cooking utensils consist of clay pots and dishes, most of which are locally made of red clay and soft, brilliant, rock. They have no designs and no special ceremony is performed while in the making. Some make their own stirring spoons of wood. Other spoons are purchased in the market along with some fancier dishes and cups. In addition, there are likely to be many hand-made baskets or 'chiquihuites'; they are used for 'tortillas', cactus fruit, eggs, corn, and other things.

4.4 Corn is the staple food of the natives. They make 'tortillas' and less frequently, 'tamales' from it. The only other home-grown crops are beans, squash, and chick-peas; however these are not a very dependable source for food since land is poor and rainfall is uncertain. More often than not the natives have nothing but corn. If the price is low, they sometimes buy beans to eat. Other foods which are imported are: brown sugar, coffee, salt, bread, meat, cookies, and some fruit.

There are a few citrus-fruits grown locally but not in sufficient quantities to be a part of a steady diet. The Indians gather edibles from the herb and cactus plants which grow everywhere. A few 'capuliná' trees grow in the area but constitute no great source of food. Although the natives have chickens and other domesticated animals, they eat few eggs or other animal products. Eggs are usually sold and the money used to buy brown sugar, coffee, or some other needed item.

Meat is considered a delicacy and if someone has the good fortune to have a pig, when he kills it the meat is quickly bought in small quantities. Goat stew is commonly served at night-wakes to musicians and guests.

When all food gives out, as it does nearly every year, the natives gather 'chamal' bulbs at great effort. These are prepared in a special way and eaten. Little can be said about this 'chamal' diet for it neither tastes good nor does it have much food value. After a prolonged diet of this food alone, the natives come down with many and terrible maladies.

4.5 The natives bathe in the river or in nearby water holes. They also wash clothes at these same spots or on a big stone near the house. The latter way is used when the water can be brought to the house.

4.6 The more frequent diseases which take their toll of lives are: malaria, anemia, tuberculosis, pneumonia, dysentery, and venereal diseases. Other minor maladies include: colds, bad eyes, bad teeth, and skin disorders. Contributing causes of these diseases are lack of proper diet, poor, unsanitary living conditions, poor homes, inadequate clothing, ignorance, and superstition. The natives are superstitious about what to eat when sick or when recovering from a sickness. They refer to the etiology of some ailments as, a wind, a fear, an evil spell cast by someone, or because of seeing something evil. Foods are considered as hot or cold. If a person has a fever he should eat no cold food - one of them is citrus fruit, another is any product of a chic en.

A woman who has given birth eats nothing for five days except 'tostados', nor does she bathe for the first five days after a child is born. They bury the cord and placenta near the fire in the house which is supposed to keep the spirit of the child warm during its lifetime.

4.7 No words accompany native music. They have about 30 tunes which are played upon 2 violins and one guitar. The tunes are highly pitched, syncopated, and have numerous and rapid grace-notes. They are used at fiestas, dances, marriage feasts, funerals, processions, and night-wakes played in honor of the dead or for the saints. The Indians travel great distances and stay up all night listening to this music. Other music which has been observed includes a simple tune played on one violin for the dancing which has some religious significance. see 6.2

4.8 Because of the general poverty of the people, there is little sustained drinking of intoxicants. At most fiestas and marriage dances drinks can be purchased and many men and women get drunk. Easter, the big fiesta of the year, some may remain drunk for two or three days at a time.

Fear of what people say and think, and the common knowledge of what each one possesses, keeps the practice of stealing and pilfering at a low rate. Personal property is carefully guarded and in one case observed by the writer, a kleptomaniac was driven from the village.

Adultery and unfaithfulness is talked about - and if dealt with at all by the local judge, it doesn't make for better relationships. The Pames are proud and quick-tempered; they hold grudges for long periods of time.

4.9 Some communal work is done. Certain days are designated for the clearing of the trails when every man turns out to help.

Repairing any village property or preparation for a fiesta calls for the efforts of everyone. Eighty men were seen working on the church roof at one time; at another time over 100 men participated in making a large rope for the village. The rope was used to span the river to aid in crossing.

When new homes are made or in the harvesting of crops, neighbors and friends of the party concerned may help him. At the completion of the work food is given out in return for the favor. These times are times of great rejoicing, sport, and frivolity.

Sports and games are unknown to the natives.

4.10 A good person is considered one who doesn't beat his wife or who gives out food to visitors. Hospitality is considered a greater virtue than morality!

## 5. Economics:

5.1 Land is an Indian's greatest asset, for that is what decides how much food he has. Land at best is poor and not fertile. One crop is raised after another on the same piece of land. They do not let it remain idle, nor do they use any type of fertilizer. Rainfall determines to a large degree the yield. No type of irrigation is used. Rains determine the time of planting.

5.2 Native industries which form a great part of the income consist of making and selling of 'petates' and brushes. A few men make candles to sell to the tribespeople; others make items such as chairs, tables, caskets, buckets, and doors to sell. A few men have sewing machines and charge a small fee for sewing clothes.

5.3 Domesticated animals include: oxen, burros, goats, chickens, turkeys, and in some cases horses, bees, and pigs. Goats and fowls are sold; oxen are used for plowing; burros are the burden-bearers. They carry water for long distances, and bring goods to and from market. A few men make a practice of selling soap, matches, sugar, and cookies.

5.4 During seasons when there is little to do in the fields, they frequently go out to a point where they can get work by-the-day on Mexican plantations. On these plantations they may work from a few days to many months. At the end of the job many have enough money to buy necessary clothes and other things.

5.5 The Pames are mostly illiterate. Perhaps 5% can read and write Spanish. Most of the women and children understand only the Indian language. Because of the severe living conditions, a capable school teacher is hard to keep. Some who have attempted to teach have stayed but a few days. For several seasons, recently, a local Indian has been appointed to teach the children.

These attempts have proven rather useless, and haven't been attended extensively.

5.6 Water is the great need. Some of the Indians have moved away to more inhabitable places.

5.7 Things which are made by the natives but not ordinarily sold include: ropes, baskets, pottery, hats, and other items of every day usage.

## 6. Religion:

6.1 The large Catholic church in the village forms the center of not only the religious life of the Indians, but his entire social life. The church has a mellow bell which announces all deaths, 'juntas', fiestas, processions, and holy days. Odd carvings of a large dragon and saints decorate the front exterior; the interior has wooden carvings and some painted designs. Inside, also are the saints, the life-size figure of Jesus and one of the Virgin, pictures of the patron saint of Mexico, Guadalupe; and some other ancient furnishings.

When a child is born it is usually given a name selected from the names of the saints for that particular day. Shortly after birth it is taken to the market town where lives the nearest priest, and he baptizes it. They believe that that cleanses the child's original sin. Should one die before baptism, the Indians are left to think that it is eternally lost.

The next time a child sees the priest is usually at his marriage - that is if he has enough money to pay for the service. The civil ceremony can be performed at the municipality but the natives themselves feel that the civil ceremony is not really sufficient to be properly married.

When a child dies the Indians hold their customary wake at night to beg God and the saints for the safety of the departed spirit. Music is usually played all night and up until the child is buried in the graveyard. When an adult dies the spirit is helped by the chanting of Spanish hymns. The dead are brought to the church where more music and chanting takes place and then interned amid the loud cracks of fire crackers. Thus, the dead are carried great distances over narrow rocky trails. If a casket can be afforded by the bereaved, one is usually sought for; if not, a petate and 'reboso' serve to cover the body.

The burial is within the 48 hours allowed by Mexican law. Because of the great number of people buried in the cemetery, it frequently becomes necessary to bury people one on top of the other. In such cases the bones of the former deceased are placed in or on top of the more recent dead.

Five days after a death another wake is held in honor of the dead when music is played all night followed by a procession of loved ones to the grave. There they erect a crude wooden cross which is decorated with bright colored paper flowers.

Again, firecrackers sound forth the departure of a spirit. It is



believed that the spirit of the deceased lingers near the home or near the graveyard. Some have maintained that they see likenesses of the dead or hear him make noises.

6.2 The times enjoyed by all natives are those of their 'fiestas'. Many of the native names of the months correspond to the fiesta which occurs during the month; for instance, December is called 'month the child is born'.

The greatest fiesta is that held at Easter time. It lasts from Thursday to Monday. There are processions in which the natives carry life-size images of Jesus and the Virgin Guadalupe. The betrayal in the garden of Gethsemane is enacted on Thursday. A man playing the part of Judas betrays him to the Pharisees. On Saturday noon the ones representing the Pharisees and the three Judases fight with canes and 'machetes'. The elder, chief Satan wears a pink crepe-paper plume in his hat; the Judases wear masks, carry a money bag and fox skin, and crack long rope whips. All the time the Judases are supposed to act like devils and they play pranks, drink excessively, and cry out frequently in a high pitched howl. By Saturday noon nearly everyone is drunk and they then place the Judas-masks on the back of a donkey and march down to a designated spot to burn them. The church bell is silent all the time when Jesus is considered to be dead. It rings again, loudly and long, Sunday to indicate his resurrection.

During the month of May a native dance is held in the church. Several men and one girl participate. The men dress in dark pants with red handkerchiefs hung in front from the belt. Each man wears a wooden crown which is brightly painted. Women's 'rebosos' are worn around the shoulders and down the back. Bright colored ribbons fall downward over the black rebosos. The one girl, who leads the dance, usually is about 14 years old. She wears a new, pretty skirt, a necklace, ribbons, and ear-rings. They dance to the music of one violin; rhythmically moving forward and backward to the 2-1 rhythm. At the same time the dancers shake a gourd-rattle and a stick with feathers fastened to it. No words are said or sung during the performance.

As in other parts of Mexico, the 'Days for the Dead' are observed. On the last night of October each family places a small table inside a booth made of green sticks or cornstalks, which has been erected near the house for that purpose. On the table is placed a lighted candle, corn pudding, and cookies. The spirits of all children who have died from that home are believed to return and partake of the food. The following night turkey 'tamales' are placed on the same table for the spirits of the departed adults. On these nights it is the custom for families to serve food to guests who stop by. Therefore it becomes like children at Halloween time going around looking for treats. Especially among friends and neighbors food of cookies and 'tamales' are exchanged. Needless to say much time is spent making all the food.

On the eves of Nov. 1 and 2, 8 and 9, 22 and 23, food is

again placed in the booths. Then at the last of Nov. a skull is washed in the church and words are spoken to it. They place 'tamales', squash, bananas, etc. before the skull as an offering. There is some mysterious connection between that and the departed dead. The music played at this time is called, 'the music of the tamales.'

At Christmas time the birth of Jesus is portrayed. Many processions are held in which they carry the Virgin around. Late Christmas eve odd, quick, clangs of the cathedral bell are sounded to represent the labor-pains of the Virgin. About 3:00 A.M. a small doll is placed in a crib - the Christ-child is born each year!

On St. Isidoro's day in May of each year, the natives hold a procession in which they march all the oxen around a big flat valley bottom. This is to assure the saint's protection for the coming year.

At all of these fiestas the people bring items to sell such as fruit, bread, drinks, and some other foods. Families come and spend up to four days at the village - at night sleeping out-of-doors. Much drinking goes on and men frequently fight with fists and knives. Many serious injuries result.

6.3 It is believed that the weather the first 12 days of October is indicative of the weather to follow during the year; each day representing a month. The next 12 days are indicative of the weather but in reverse order. The next 6 days represent the 12 months by pairs, the forenoon, one month; the afternoon the next. The hours of October 31 indicate the weather for the months to follow.

If it doesn't rain much someone takes it upon himself to sponser a night-wake in which they hire musicians to play music to the Virgin who is supposed to hear the songs and send rain. A small saint or picture is placed in a decorated booth and respectfully worshipped.

All days except Monday have native names. The most interesting are Saturday and Sunday which are called 'little spirit' and 'big spirit'.

Fox-cries, owls, and other things are considered omens of death and the natives quickly try to kill or drive away the bird or animal.

A common belief of the Indians is that the sun is God, and they call it by the name 'Diús' from the Spanish 'Dios'. The moon is sometimes referred to as 'the Virgin'. Native reaction to the total eclipse of the moon include ringing of the church bell as though a woman had died, shooting of firecrackers, and general expressions of fear as though many women and girls would die shortly.

Certain phases of the moon's appearance are appropriate for planting or the cutting of wood or palm.

6.4 There are many evidences that the beliefs and practices of

the Indians are other than Christian.

It is a common practice when a person is sick to have words written on a white piece of paper and throw it over a cliff to appease the gods on behalf of the sick one. All sorts of things are used as medicines for indurable diseases. Some include the rubbing of an egg over the breast and stomach of the sick; another has to do with waving a prickly plant over the patient and then placing it at the head of the bed.

Plasters of a slimy plant are made and smeared on the head or cheek of one who has a headache or toothache. Some babies have been set upon prickly burrs for diarrhea. White sugar and lard are believed to be very beneficial medicines.

Local witch-doctors attend the Indians upon request. Their fees vary according to the service rendered. In addition to their own quack remedies they use herbs and some cheap bought medicines.

Lemon juice is thought to be a baby killer for pregnant women. Another belief concerns the picking of a certain yellow flower; if a girl picks them she won't have any babies!

That which is mysterious is generally feared. That includes ways of life different than their own. Strangers are feared. New ideas and beliefs are doubted. The natives don't readily see the common relationship between all men. For instance, a good medicine which cures other people of a sickness is sceptically talked about as not working for them because other people are different. Such attitudes enter into all phases of life, from eating proper foods to giving a child a bath. They usually give a baby or child a bath in cold water and it cries and fusses; suggest then, that they use warm water and the baby would enjoy it. Their answer is, "We always use cold water; you may use warm water with your child but you are different." When told that a woman after giving birth should drink plenty of water or fruit juices and eat good foods, the native's reply was, "Well, you are different; we don't do it that way!"

A stranger who admires a baby is thought to desire it, or one for himself. When a child cries loudly for no other reason than the presence of a stranger, it is sometimes believed that that person is an immoral person and the child senses the spirit and is frightened. Some prolonged sicknesses are thought to be the result of bewitching. The only case of murder in the tribe in 10 years had to do with a young man who killed a neighbor woman because the young man believed the woman had bewitched his wife so that she had died of a disease which nothing could cure. A spell cast over a person by a bewitcher is considered to be broken only by the destruction of that person or by a witch doctor who performs some ceremony to break the spell; usually that involves a sum of money!

7. Language: The Teme language, a member of the Otomian family, has several dialects. The largest speech community is that of Santa María Acapulco. Other dialects include those spoken near

La Palma, S.L.P., Guayavas, S.L.P., and San Luis de la Paz, Guanajuato. The speakers other than in Santa María are fast becoming bilingual.

The Santa María dialect has 20 consonants and 6 vowels. Each vowel may or may not be nasalized. Most nouns occur in non-possessed and possessed forms. Verbs have 6 tense-aspects with 11 forms in each aspect. In addition, there are the singular, dual, and plural imperative forms of the verb. In both nouns and verbs there are the dual and plural, 1, 2, and 3 persons. Also a distinction between the 1 person including the one spoken to and the 1 person excluding the one spoken to, is made in the dual and plural forms. Words seldom occur with more than 3 syllables. There are clusters of 4 vowels and clusters of 4 consonants. The dialect of Santa María is tonal. Words occur with one phonemic tone-stress; either high tone-stress, low tone-stress, or -falling tone-stress. Linguistic forms without tone-stress may be called particles.

8. Texts: The following texts are illustrative of the type of native stories which are handed down from one generation to another.

## The Dead Siren

Long ago, you know, in the early ages, then a deceased siren walked about. When there was a fiesta that siren also walked about; she became a woman, a real person; but no, a siren was that woman. She laughed well like a woman and danced when they finished the song. Then two people talked together. They led away that woman who was a siren. Both of them had a big blanket of wool. Then they led away that woman and went away. Off to the woods they went. They two went there! Always there within two woolen blankets they put her inside. The two people lay down. Still there they keep her inside. Always they two stayed watching that woman, to see in what manner that woman would turn out.

And then first the moon arose. Now the moon went up high. Now it was nearly daylight. And then arose the big star. And that woman said, "Let me go; now big brother is coming." She called the big star 'big brother'. That dead siren called it 'big brother'. Always she said that. She commanded them to let her free. These two people always held her within the woolen blanket. Now it was almost daylight, and always that is what she said, "No, let me go." It was still a little bit dark. She was still a real woman, that person. They would not let her go now that it was daylight. And still always they two were there wanting to see that woman, how she would turn out. Now in a different way she was left. Now that it had become daylight she became nothing but an animal. She became a vampire, that when it was good daylight, then they two saw she was now a vampire, that which was inside the woolen blanket. Then they grabbed it and killed it, that vampire. It just flopped as a chicken does.

That base of the brain is all a hole; now it isn't visible, no. It just walks about in the night. Not any person sees it, no. It just walks about. It makes a noise shouting. It just bleats like a little kid; over and over again it cries out loudly. It follows around an adulterer while it is still day. Then at night it accompanies one an adulterer so that she will not fear.

- - - - -

## The Wild Pig

They were married. Always, always when they two went inside the church to marry, repeatedly the door of the church would open. Repeatedly the wind would fall and would carry off that woman. It would carry the woman. The man would be left. Then, that man punished himself. His heart was grieved; he went off to the mountain. Far up he went on the big mountain! And then he found a coyote. Then he asked it if it had not seen his wife. It told him where she was, but he would not be able to go get her where she was.

Then it began to wrestle; it taught him to wrestle. Then,

he met a tiger. Again it began to wrestle. That one, finishing wrestling, taught him all the ways it wrestled. Then again he went away. He met a lion. Again it began to wrestle, the lion. Then many, many wild animals, all wrestled with him. They made him to wrestle. All told him where his wife was but he would not be able to go get her. Then, that person went away. Then at the last he met a little child tending goats. He lassoed that goat and then killed it and then he went away. There where he arrived stood a house, and there inside, his wife. That devil was over there inside a house, and there inside with him were women and he was doing them evil. Nearby it was. The wife was in another one. He arrived carrying the liver of the goat to give his wife to put inside the base of the leg of that woman in order that he (the devil) would not reach to do her evil.

Up there he went on top of the house. That man was going to enter to see his wife. While he was up there entering, a rustling sounded. And that wife inside (the house) was afraid. And she called that devil. She wanted him to come see what was making a noise, because she did not know what that was walking around. She was afraid. Then that devil came. He was going to see what that woman wanted shouting. And then he looked for what was walking around above which she feared. Then that man became an ant. Already he, that man, became an ant. Then he (the devil) returned again. Over there he went to the other house where he was, where those women were inside. Then again it rustled; again that ant became a person. The woman again called for that devil. She commanded him to come. "Come see. Now again it is just rustling." Then he said, "What is it that you want, you big liar?" He scolded that woman. "It isn't walking around. I will give you wood." (beat you)

And that man who heard his wife was worried. "Don't be afraid of me, my wife. You know you went and married me inside the church." But softly, softly he spoke to her, whispering. Then that woman heard. She didn't say anything, no. He didn't get afraid at all. And he gave her the goat liver to make her a defense, you know, in order that she not be degraded, that he (the devil) could not reach the body of the woman. "This I give to you to put inside the base of your leg. If anything evil he does to you, here you will reply to him, 'Truly good I do; it seems I will not die. With my death, my spirit lives at a pond.'" Then that woman knew in what manner that devil would worry. Then she told him, her husband who again returned to see her; she told him why he (the devil) worried, that his spirit lived at a pond, the spirit of the wild pig. Then that man understood where the spirit of that animal was, and he went off to fight it. "I can't kill it, Ho!"

That wild pig got tired. He ran away inside the pond. Since that wild pig fought in such a manner with that person, now that devil was already about to die. He was just gravely ill, gravely ill. His spirit now fought that person. Then they two fought until he was able to kill it. Then he split it and took out that heart. Then he threw rocks at it; that made his heart like an egg, a chicken's egg. The devil died. Then he (the man) went to bring his wife. Now that he brought his wife, there is that which ended the old words. (story)