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NEW YEAR'S EVE

in

**Mitla, Oaxaca
Mexico**

Elinor V. Briggs

October 6, 1950

New Year's Eve in Mitla, Oaxaca, Mexico

Late in the afternoon of the last day of the year there is a general exodus from Mitla. The Zapotecos may be seen hurrying along toward the west out of the village, many of the women and girls with baskets hidden under their ever-present rebosos. They are on their way to the Cross which stands half way between Mitla and the village of Matatlan. Why are they going out there? The purpose of their trip is to ask at the Cross for riches, or for whatever else it may be that they want at this particular time. Some may be going for the social aspect of the occasion, or to make a few centavos by selling breads, chocolate, oranges, or flowers. And Zapoteco Indians come from other villages than Mitla and Matatlan to the Cross on New Year's Eve—one can usually identify those who come from afar by their different dress.

The present Cross was erected in 1937. But the Indians say the old Cross is the one which is worshipped, the one which was built so long ago that they have forgotten when, but which was broken down in 1936. The Cross is located half way between Mitla and Matatlan so as to serve the Zapotecos of both villages.

When the last day of the year comes, two men from Mitla and two men from Matatlan go to the Cross to get things ready for the coming of the many Indians that evening. They divide the offerings and the candles, placing one half on the side of the Cross toward Mitla and the other half on the other side of the Cross toward Matatlan.

Many of the Indians of Mitla own little pieces of land on which they raise their corn. At one time the land owned by these people extended outside the village for some distance, some even as far away from Mitla as beyond the present village of Loma Larga which was at one time a ranch. Loma Larga is just the other side of the Pan-American Highway from Mitla, a bit to the west of the point where the Mitla road turns off from that highway.

The people of Loma Larga wanted more land. They wanted the land owned by the Mitleños which was near their village. Finally a fight developed between the land-hungry Loma Larga people and the land-owning Mitleños. During the fight one of the men from Loma Larga was killed and others were wounded. In order to "get even", they threw down the Cross where the Mitla Indians and those of Matatlan worshipped on New Year's Eve. It isn't known how it was broken; it couldn't have been easily done since it was a huge heavy thing made of stone. But it was broken off near the base and thrown down with the top pointing almost directly toward the church in Mitla. That was in 1936, and when the New Year came there was no Cross standing.

The pieces of the Cross, however, were still there. On New Year's Eve the Zapotecos lighted their candles, placed them on the ground close about the broken Cross, and knelt behind their candles. Through the night could be seen the outline of the Cross on the ground as the people knelt about it with their candles. Then they would take their flowers and rub them three times over the pieces of the Cross, three times over each of their children and over themselves. This went on until they had just time to walk to Mitla to the church where they relighted their candles and had Mass over and over again until about 5 o'clock in the morning. The next year a new Cross, a smaller one, was built on the site of the old one, and a shelter (hermita) was built around it.

Even now the Indians on New Year's Eve may be seen rubbing their flowers over the pieces of the old Cross and carrying these pieces inside the shelter where they burn their candles by them. Not very much attention is paid to the new Cross, it is the pieces of the old broken Cross which are worshipped and which the Zapotecos say are the more miracle-working.

The Indians still carry their candles from the Cross to the church and relight them. In 1947, before there were any electric lights in the church, it is said that the hundreds of burning candles gave a light which was brighter than their present electric lights, and even the three big domes of the church were brilliantly lighted.

It is the belief of the Zapoteco Indians that they can ask for riches

at the Cross on New Year's Eve, or for corn, for houses, for domestic animals, for a mate, or whatever it may be that they want, and they will be granted their desire. They make little images of whatever it is they wish. These little images are built in the fields immediately adjacent to the shrine. If an Indian wishes a new house, he builds a little house on the ground with stones. If he wishes some pigs or oxen, then he makes little mud images of them and ties them to the stick "trees" in the yard. If he wishes other smaller animals such as sheep, he places some tiny stones together in a little corral next to the house; if he wishes money, he places some tiny stones in a little bag and puts the bag inside the house. In 1950 a little stone house was found that had a tiny cradle hung from the roof and in the cradle was a tiny doll--the Indians who made that wanted a baby in their home. They may be asking for corn--they stick small maguey leaves, point down, in rows in a little "field"; if it is a field of maguey they want, they stick the maguey leaves point down into the ground, but not in rows. All these little "prayer images", made on the ground around the Cross and which cover a considerable area, are a sort of pantomime representing the desires and wishes of the Zapoteco Indian for the ensuing year.

They still go through this ceremony, but in many instances it is probably more of a custom than a real belief as it was a few years ago. There are people in Mitla now who will tell you about how so-and-so got rich because he asked things at the Cross on New Year's Eve. But no longer ago than 1947 the people resented pictures being taken of their little images. However, now they all seem to want pictures taken, and crowd around so closely that it is difficult to take pictures at all. For the most part, now, the religious part of the ceremony seems to be the going to the church afterwards for the Mass.

The Mitla church was originally built on the plaza in the center of the town as churches are in most villages in Mexico. However, the Indians

wouldn't worship there, and finally the church was moved to its present location which is on top of some of the old Zapotec ruins. It is thought probable that when the Indians worship in the church, they may be worshipping whatever may have been in the ruins on which the church now stands, and that this is what they are thinking of when they go there on New Year's Eve.

Many of the Zapotecos of Mitla take with them something to sell at the Cross, and there is considerable buying and selling and a generally social time—it almost reminds one of a carnival. Late in the evening, when the images have been made, the families gather about their little bonfires and have something to eat and drink before they begin the journey to the church in Mitla.

The Zapotecos of the Isthmus have a somewhat similar New Year's Eve ceremony. However, they make their "prayer images" inside a cave with mud instead of with sticks, stones and maguey leaves. This cave is located near Ixquintepet, a village in the territory occupied by the Mixe Indians. Zapotecos by the hundreds each year make this long journey from Juchitan, from Tehuantepec, from Ixtepec and from other Isthmus villages to the cave on New Year's Eve.

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Two informants were used in obtaining this material and in checking it. They are Asuncion Goopar de Lopez and Julian Quero, both of Mitla.

Photographs to accompany the article.

Fig. 1. A house with little stones on the roof (shelled corn); a patch of maguey at the right, a stone wall in the background.

Fig. 2. A general view of the "prayer images".

Fig. 3. A little stone house without a door, with a cross on top.

Fig. 4. At the door of the house is a yoke of oxen, and at the right if a plow.

Fig. 5. A general view.

Fig. 6. A big field of maguey is desired.

Fig. 7. At the left, the little bags represent corn and beansand wheat; at the right of the house are tied some oxen, cows and pigs,

Fig. 8. Pigs and oxen are tied; the little stonesrepresent sheep.

Fig. 9. A house.

Fig. 10. A general view of the area, showing the "shelter" around the Cross.

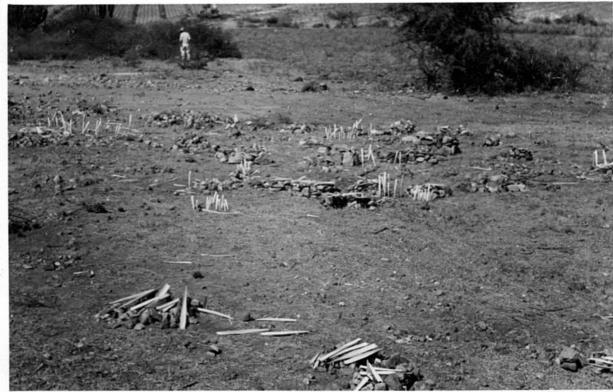
Fig. 11, 12 and 13. These show the crowds of Indians around the picture taker.

Fig. 14. It was in this house that the little cradle with the doll were seen, but they are not visible in the picture.

Fig. 1



Fig. 2



New years Eve in
Mitla, Oaxaca

Fig. 3

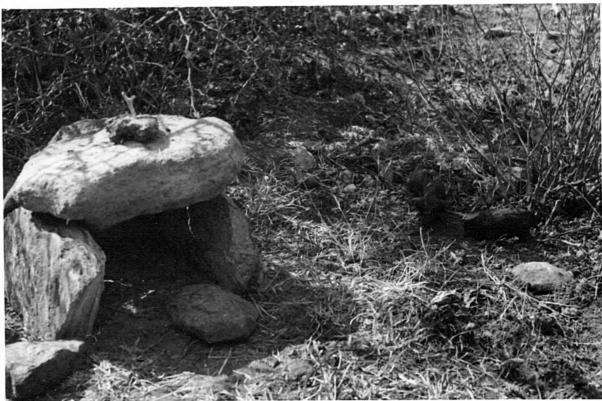


Fig. 4



Fig. 5



Fig. 6



Fig. 7



Fig. 8



New Year's Eve in
Mitla Oaxaca

Fig. 9



Fig. 10



Fig. 11



Fig. 12



Fig. 13



Fig. 14



New Year's Eve in Mitla
1-2-1950

\ref 0 sentence 1

\tx Per dee rchaloä guij batoob sojb
\to per dee rčaloä gih batoob sohB
\mo per dee r -čalo -ä gih batoob sohB
\gl but this Hab-think -I stone maguey.leaf sit
\sgl pero esta Hab-pensar-yo piedra pencas.de.maguey sentar
\gr ADVint PRONd Hab-Vb -lsg N N Vi

\tx reyejcni loj yuj lo guixha'za suga' te
\to reyehkni loh yuh lo giša'za suga' te
\mo re-yehk -ni loh yuh lo giša'-za suga' te
\gl pl-turn.around-it over ground on grass -also stand one
\sgl pl-voltcar -este otro.lado tierra sobre pasto -también parar una
\gr pl-Vi -3sg PREP N PREP N -Adv Vi ADJc

\tx bejn rdxeloj nacchee reyu'reyu' guij sobga'
\to behN rjeloh nakčee reyu'reyu' gih sobga'
\mo behN r -jeloh n -ak-čee re-yu' re-yu' gih sob -ga'
\gl person Hab-amaze is-be-made pl-house pl-house stone sit -just
\sgl persona Hab-asombrar es-es-hacer pl-casa pl-casa piedra sentar-que
\gr N Hab-Vi ST-Vi-Vt pl-N pl-N N Vi -suf

\tx reseryaar gajxh lo nez yuj careteer
\to reseryaar gahš lo nez yuh kareteer
\mo re-seryaar gahš lo nez yuh kareteer
\gl pl-cerial near to way ground road
\sgl pl-cerial cerca por así tierra camino
\gr pl-N ADV1 PREP PREP N N

\fet This I think stones, maguey sit on it on the ground on the grass. A person sits on the grass, amazed was made houses, stone houses sitting near the cerials near the dirt road.

\fst Pero esto creo piedras maguey sobre la tierra sobre la tierra. Un persona se paso y penso casas se hacen de piedras, cerials sobre su casas, cerca la carretera de tierra.

\ref 0 sentence 2

\tx Ree nachee te yuguij tre' dajn rebaar con tre'
\to ree načee te yugih tre' dahN rebaar kon tre'
\mo ree na-čee te yu -gih tre' dahN re-baar kon tre'
\gl here is-made one house-stone gather mountain pl-rod where gather
\sgl aquí es-hacer una casa -piedra recoger montón pl-vara adonde recoger
\gr ADV1 ST-Vt ADJc N -N Vi N pl-N ADV ADV1

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\tx guij, dxejcti ro' yuguijga, suga' te nejz gon con
\to guih, jehkti ro' yugihga suga' te nehZ gon kon
\mo guih, jehk-ti ro' yu -gih -ga suga' te nehZ gon kon
\gl stone then -just mouth house-stone -that stand one way ox with
\sgl piedra luego-que boca casa -piedra-este parar una así toro con
\gr N CONJ -suf PREP N -N -PRONrl Vi ADJc PREP N CONJ

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\tx garaad.
\to garaad
\mo garaad
\gl plough
\sgl arado
\gr N

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\fet Here they make a house of stone with poles that are scattered with
the stones and at the mouth of the stone houses is a yoke of oxen
with a plow.

\fst Se hace casa de piedra con palositas que estan sobre del tierra.
Entonces en la entrada de la casa, esta un buey con arado.

\ref 0 sentence 3

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\tx Ree sojb stee yuguij nen reyajg naga reguij sojb
\to ree sohB stee yugih nen reyahG naga regih sohB
\mo ree sohB stee yu -gih nen re-yahG na-ga re-gih sohB
\gl here sit another house-stone in pl-tree is-stand pl-stone sit
\sgl aquí sentar otro casa -piedra en pl-árbol es-parar pl-piedra sentar
\gr ADVl Vi ADJc N -N PREP pl-N ST-Vi pl-N Vt

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\tx te crujz yejcni.
\to te kruhZ yehkni
\mo te kruhZ yehk -ni
\gl one cross head -it
\sgl una cruz cabeza-este
\gr ADJc N N -3sg

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\fet Here is another stone house in the trees. There is a stone cross on
it's head.

\fst Aquí esta otra casa en los palos. Esta un cruz de peidras sobre al
techo.

\ref 0 sentence 4

```

\tx Pur riti'n reben reyu' guiraa dojb guiraa gon guiraa
\to pur riti'n reben reyu' giraah dohB giraah gon giraah
\mo pur ri -ti'n re-ben re-yu' giraah dohB giraah gon giraah
\gl all prt -ask pl-person pl-house all maguey all ox all
\sgl siempre MHAB-preguntar pl-persona pl-casa toda maguey todo toro todo
\gr ADJc MHAB-Vt pl-N pl-N ADJc N ADJc N ADJc

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\tx xiil guiraa bur, guiraa cuch, guiraa báz yu' nep xcuijxhni.
\to žiil giraas bur, giraas kuč giraas báz yu' nen škwihsni
\mo žiil giraas bur giraas kuč giraas báz yu' nen š-kwihs-ni
\gl sheep all donkey all hog all child is in of-bag -his
\sgl oveja todo burro todo marrano toda niño es en la-bolsa -su
\gr N ADJc N ADJc N ADJc N ST PREP POSS-N -3sg

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\fet The people are asking for houses, maguey, oven, sheep, burros, pigs, babies, are in his bag.

\fst Puro preguntando la gente por buey, maguey, borregos, burros, maranos, niños, todo en su maleta.

\ref 0 sentence 5

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\tx Guiraa ni rgui'n mac par rdijp guiraa ni rgui'n
\to giraas ni rgi'n mak par rdihp giraas ni rgi'n
\mo giraas ni r -gi'n mak par r -dihp giraas ni r -gi'n
\gl all that Hab-ask machine for Hab-sew all that Hab-ask
\sgl todo que Hab-preguntar aparato por Hab-tejer todo que Hab-preguntar
\gr ADJc CONJ Hab-Vt N PREP Hab-Vi ADJc CONJ Hab-Vt

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\tx meel, guiraa ni rgui'n bā'cw, guiraa ni rgui'n
\to meel, giraas ni rgi'n bā'kw, giraas ni rgi'n
\mo meel, giraas ni r -gi'n bā'kw, giraas ni r -gi'n
\gl money all that Hab-ask dog all that Hab-ask
\sgl pesos todo que Hab-preguntar perro todo que Hab-preguntar
\gr N ADJc CONJ Hab-Vt N ADJc CONJ Hab-Vt

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\tx chäälni, rca'ni te mon dxejcti loj stee bejn
\to čäälni, rka'ni te mon jehkti loh stee behN
\mo čäälni, r -ka' -ni te mon jehk-ti loh stee behN
\gl spouse -his Hab-take -he one sweet then -just to another person
\sgl esposa -su Hab-traer-él una dulce luego-que por otro persona
\gr N -3sg Hab-Vt -3sg ADJc ADJc CONJ -suf PREP ADJc N

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\tx rti'nni, dxejcti rujnreni lanij ruchñaani.
\to rti'nni jehkti ruhnreni lanih ručñaani
\mo r -ti'n -ni jehk-ti r -uhN -reni lanih ru -čnaa-ni
\gl Hab-ask -he then -just Hab-do -they fiesta prt-marry -he
\sgl Hab-preguntar-él luego-que Hab-hacer-los fiesta HAB-casar -él
\gr Hab-Vt -3sg CONJ -suf Hab-Vt -3pl N HAB-Vt -3sg

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\fet They ask for a sewing machine, they ask for money, they ask for sweets, then to another person asks that they make a fiesta to marry.

\fst Todo preguntan por un macquina que coser, todo preguntan por dinero, todo que preguntan una persona para haré un fiesta para casar.

\ref 0 sentence 6

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\tx Ree ahuii najc te yu' nacchee tio'p gurajl, yu' reguidxaa.

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\to ree awii nahk te yu' nakčee tyo'p gurahL, yu' regijaa
\mo ree a -wii nahk te yu' n -ak-čee tyo'p gurahL, yu' re-gijaa
\gl here already-see was one house is-be-made two corral is pl-animal
\sgl aquí ha -ver ir una casa es-es-hacer dos corral es pl-animal
\gr ADV1 PREF -Vt Vi ADJc N ST-Vi-Vt ADJc ADJc ST pl-N

\fet Look, here is a house with two corrals and there are animals.
\fst Mira, hay una casa con dos corrales con animales dentro.

\ref 0 sentence 7

\tx Dxejcti suga' con bols yu' xob, bisiaa, rgui'nreni triuu,
\to jehkti suga' kon bols yu' žob, bisiaa, rgi'nreni triuu,
\mo jehk-ti suga' kon bols yu' žob, bisiaa, r -gi'n -reni triuu,
\gl then -just stand with pocket is corn beans Hab-ask -they wheat
\sgl luego-que parar con bolsa es maíz frijol Hab-preguntar-ellos trigo
\gr CONJ -suf Vi CONJ N ST N N Hab-Vt -3pl N

\tx yu' nen ngodx.
\to yu' nen ngoj
\mo yu' nen ngoj
\gl is in bag
\sgl es en bolsa
\gr ST PREP N

\fet Then sitting in the bag is corn, beans, they are asking for wheat,
there in the bag.
\fst Entonces esta una bolsa que tiene maíz, frijoles, preguntan trigo
que esta en la bolsa.

\ref 0 sentence 8

\tx Dxejcti caduu regon, bag, cuch nen yajg ganaxhtis
\to jehkti kaduu regon bag kuč nen yahG ganaštis
\mo jehk-ti ka -duu re-gon bag kuč nen yahG ganaš-tis
\gl then -just prt-tie pl-ox cattle hog in tree only -only
\sgl luego-que CON-amarrar pl-toro ganado marrano en árbol solo -solo
\gr CONJ -suf CON-Vt pl-N N N PREP N ADJc -ADJc

\tx guij ree, yabiaa.
\to gih ree, yabiaa
\mo gih ree, yabiaa
\gl stone here cactus
\sgl piedra aquí pitahaya
\gr N ADV1 N

\fet Then they tie the oxen, cattle, hogs in the tree, only rocks and
cacti here.
\fst Entonces armaran los torros, bacas, moranas al árbol pero solo
piedra en cacto aquí.

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\ref 0 sentence 9

\tx Xhetiru      lo    lajtztis.
\to šetiru       lo    lahətis
\mo še-ti -ru   lo    lahə-tis
\gl not-just-more on   place-only
\sgl no -que -más sobre lugar-solo
\gr ADVneg-suf -ADVm PREP N   -ADJc
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\fet There is just a plain here.
\fst Solo el plano aquí.
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\ref 0 sentence 10
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\tx Caduu      cuch    aguro'ni.
\to kaduu     kuč     aguro'ni
\mo ka -duu   kuč     a      -gu -ro'     -ni
\gl prt-tie   hog     already-pst-fat   -he
\sgl CON-amarrar marrano ha      -psd-engordar-él
\gr CON-Vt     N       PREF   -COMP-Vi     -3sg
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\fet They tie the pig that is already fat.
\fst Amarran las maranas que esta engordan.
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\ref 0 sentence 11
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\tx Nacchee    te    yu'   con   te   gurajl.
\to nakčeē    te    yu'   kon   te   gurahL
\mo n -ak-čeē te    yu'   kon   te   gurahL
\gl is-be-made one  house with one  corral
\sgl es-es-hacer una casa con una corral
\gr ST-Vi-Vt   ADJc N   CONJ ADJc ADJc
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\fet They made one house with one corral.
\fst Hacen una casa con un corral.
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\ref 0 sentence 12
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\tx Yu' xiil reguije',      con   tio'p nejz gon  caduu.
\to yu' žiil regihe'        kon   tyo'p nehZ gon  kaduu
\mo yu' žiil re-gih -e'    kon   tyo'p nehZ gon  ka -duu
\gl is sheep pl-stone -little with two way ox  prt-tie
\sgl es oveja pl-piedra-chica con dos así toro CON-amarrar
\gr ST N   pl-N   -ADJq  CONJ ADJc PREP N   CON-Vt
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\fet The sheep are the little stones, with the two tied cattle.
\fst Las piedra chicas son ovejas con dos ganado que estan amarradan.
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\ref 0 sentence 13
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\tx Bastoor dee ca' te guijxh.  
\to bastoor dee ka' te gihš  
\mo bastoor dee k -a' te gihš  
\gl shepherd this pst-have one moral  
\sgl pastor éste psd-tener una moral  
\gr N PRONd COMP-Vi ADJc N
```

\fet This shepherd has a moral.
\fst Pastor allí tiene un moral.

\ref 0 sentence 14

```
\tx Sobga'ni naaz ro'ni.  
\to sobga'ni naaz ro'ni  
\mo sob -ga' -ni naaz ro' -ni  
\gl sit -sitting-he holding mouth-his  
\sgl sentar-sentar -él tener.mano boca -su  
\gr Vi -Vi -3sg ST PREP -3sg
```

\fet He is holding his mouth.
\fst Tiene in su mano su boca.

\ref 0 sentence 15

```
\tx Dxejcti suga' steeni cahuii loj tio'p yu'.  
\to jehkti suga' steeni kawii loh tyo'p yu'  
\mo jehk-ti suga' stee -ni ka -wii loh tyo'p yu'  
\gl then -just stand another-he prt-see to two house  
\sgl luego-que parar otro -él CON-ver por dos casa  
\gr CONJ -suf Vi ADJc -3sg CON-Vt PREP ADJc N
```

\fet Then there is another one looking at the two houses.
\fst Entonces hay otro vio las dos casas.

\ref 0 sentence 16

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\tx Ya,jg yejcni.  
\to yahG yehkni  
\mo yahG yehk -ni  
\gl wood head -it  
\sgl árbol cabeza-este  
\gr N N -3sg
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\fet Wood is on top of it.
\fst Madera esta arriba.

\ref 0 sentence 17

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\tx Dxejcti naccheeni latro naga' te pedas gääl
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\to jehkti nacčeeni latro naga' te pedas gääl
\mo jehk-ti nac-čee -ni latro na-ga' te pedas gääl
\gl then -just is -made -he where is-sitting one pieces field
\sgl luego-que es -hacer-él adonde es-sentar una pedacitos campo
\gr CONJ -suf ST -Vt -3sg ADV ST-Vi ADJc Vt N

\tx gudi'nreni con batoob basujreni yejcni loj
\to gudi'nreni kon batoob basuhreni yehkni loh
\mo gu -di'n -reni kon batoob ba -suh -reni yehk -ni loh
\gl pst-ask -they with maguey.leaf pst-set -they head -it to
\sgl psd-preguntar-los con pencas.de.maguey psd-pusar-los cabeza-este por
\gr COMP-Vt -3pl CONJ N COMP-Vt -3pl N -3sg PREP

\tx yuj con ni'c gudi'nreni xcälnasa'creni.
\to yuh kon ni'k gudi'nreni škälnasa'kreini
\mo yuh kon ni'k gu -di'n -reni š-käl-na-sa'k-reni
\gl ground with this pst-ask -they of-NOM -is-well-they
\sgl tierra con éste psd-preguntar-los el-NOM -es-bien-los
\gr N CONJ PRONd COMP-Vt -3pl POSS-NOM -ST-ADJc-3pl

\fet Then they make a place where are sitting some field, they are asking
      with cactus leaf in the ground that with this they will have riches.
\fst Entonces hahicieron una lugar con pedasos preguntaron con hojas de
      cacto pusieron en la tierra que tienen much ricos.

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\ref 0 sentence 18

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\tx Ree nacchee te yuro.
\to ree nakčee te yuro
\mo ree n -ak-čee te yu -ro
\gl here is-be-made one house-big
\sgl aquí es-es-hacer una casa -grande
\gr ADV1 ST-Vi-Vt ADJc N -ADJc

```

\fet Here is a big house.
\fst Aquí esta una casa larga.

\ref 0 sentence 19

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\tx Niäuu te puert.
\to niäuu te puert
\mo n-iäuu te puert
\gl U-shut one door
\sgl U-cerrar una puerto
\gr U-Vp ADJc N

```

\fet Is closed the one door.
\fst Cerado la puerto.

\ref 0 sentence 20

```

\tx Yu'ni    si'c dee   yejcni,      nijz rgui'nreni       con guij.
\to yu'ni    si'k dee   yehkni,      nihZ rgi'nreni       kon gih
\mo yu'-ni   si'k dee   yehk -ni,   nihZ r -gi'n     -reni kon gih
\gl is -it   like this head -it   corn Hab-ask       -they with stone
\sgl es -este como éste cabeza-este maíz Hab-preguntar-elllos con piedra
\gr ST -3sg  ADV PRONd N      -3sg N   Hab-Vt       -3pl CONJ N

```

\fet The one with a roof like this, they are asking for corn with rocks.
\fst La casa que tiene un techo así, ellos preguntaron por maíz con piedras.

\ref 0 sentence 21

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\tx Dxejcti   sojb   tio'p yajg.
\to jehkti    sohB   tyo'p yahG
\mo jehk-ti   sohB   tyo'p yahG
\gl then -just sit   two wood
\sgl luego-que sentar dos madera
\gr CONJ -suf Vt   ADJc N

```

\fet Then is sitting two woods.
\fst Allé esta dos maderas.

\ref 0 sentence 22

```

\tx Dxejcti   nacchee   te   gurale'.
\to jehkti    nakćeē   te   gurale'
\mo jehk-ti   n -ak-ćee  te   gural -e'
\gl then -just is-be-made one corral-little
\sgl luego-que es-es-hacer una corral-chico
\gr CONJ -suf ST-Vi-Vt   ADJc ADJc -ADJq

```

\fet Then they made a little corral.
\fst Entonces hicieron un campo chichito.

\ref 0 sentence 23

```

\tx Dxejcti   stelajd   nacchee   te   padeer guij   purtis   padeer.
\to jehkti    stelahD   nakćeē   te   padeer gih   purtis   padeer
\mo jehk-ti   ste -lahD  n -ak-ćee  te   padeer gih   pur -tis padeer
\gl then -just more-place is-be-made one wall   stone all -only wall
\sgl luego-que más-lugar es-es-hacer una pared piedra toda-solo pared
\gr CONJ -suf ADVm-N   ST-Vi-Vt   ADJc N      N   ADJc-ADJc N

```

\fet Then another place they made a wall of stone, only stones.
\fst Entonces en otro lugar, hicieron una pared con piedras, puro piedras.

\ref 0 sentence 24

\tx Lo yujtis con guij con reyajg naga' te garo'te'
\to lo yuhtis kon gih kon reyahG naga' te garo'te'
\mo lo yuh -tis kon gih kon re-yahG na-ga' te garo't -e'
\gl on ground-only with stone with pl-wood is-sitting one whip -little
\sgl al tierra-solo con piedra con pl-madera es-sentar una garrote-chico
\gr PREP N -ADJc CONJ N CONJ pl-N ST-Vi ADJc N -ADJq

\tx latro ra'n bejn te solajr nen ree.
\to latro ra'n behN te solajr nen ree
\mo latro r -a'n behN te solahR nen ree
\gl where Hab-cultivate person one field in here
\sgl adonde Hab-cultivar persona una campo en aquí
\gr ADV Hab-Vi N ADJc N PREP ADVl

\fet Then in another place, made a wall with stone and sticks lying there
a plow where plows a man a field in this.
\fst Entonces en otra lugar, hay una pared con piedras y paletas sobre la
tierra, un hombre cultivara un campo en aquí.

\ref 0 sentence 25

\tx Najc rolizni per gajdni gusojb yu' tre' guij
\to nahk rolihZni per gahDni gusohB yu' tre' gih
\mo nahk rolihZ-ni per gahD-ni gu -sohB yu' tre' gih
\gl was house -his but not -he fut-sit house gather stone
\sgl ir casa -su pero no -él f -sentar casa recoger piedra
\gr Vi N -3sg ADVint ADVneg-3sg FI -Vt N ADVl N

\tx nenga.
\to nenga
\mo nen-ga
\gl in -that
\sgl en -este
\gr PREP-PRONrl

\fet He has a house but he did not want to put a house there because there
are stones in it.
\fst Hay su casa pero él no quiere pone su casa allí, por que hay
piedras en este campo.

\ref 0 sentence 26

\tx Naga' reyajge'
\to naga' reyahGe'
\mo na-ga' re-yahG -e'
\gl is-sitting pl-wood -little
\sgl es-sentar pl-árbol-chico
\gr ST-Vi pl-N -ADJq

\fet There are little tree there.

\fst Hay árbols chicho allí.

\ref 0 sentence 27

```
\tx Dxejcti stee solajr ro'c cagusojb te yu'.
\to jehkti stee solahR ro'k kagusohB te yu'
\mo jehk-ti stee solahR ro'k kagu-sohB te yu'
\gl then -just another field there prt -sit one house
\sgl luego-que otro campo donde CON -sentar una casa
\gr CONJ -suf ADJc N ADVl CON -Vt ADJc N
```

\fet Then in another field, there was sitting a house.

\fst Entonces en otro campo, hay esta una casa.

\ref 0 sentence 28

```
\tx Dxejcti biristie steeni.
\to jehkti biristie steeni
\mo jehk-ti bi -ristie stee -ni
\gl then -just pst-form another-it
\sgl luego-que psd-forma otro -este
\gr CONJ -suf COMP-N ADJc -3sg
```

\fet Then was formed another one.

\fst Entonces se forma otra casa.

\ref 0 sentence 29

```
\tx Dxejcti na'ga reyajg ree najc te lajtz nacchee
\to jehkti na'ga reyahG ree nahk te lahə nakčee
\mo jehk-ti na' -ga re-yahG ree nahk te lahə n -ak-čee
\gl then -just heavy -lying pl-wood here was one place is-be-made
\sgl luego-que pesado-acostado pl-leña aquí ir una lugar es-es-hacer
\gr CONJ -suf ST -Vi pl-N ADVl Vi ADJc N ST-Vi-Vt
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\tx xhidajl reyu' con regurajl.
\to šidahL reyu' kon regurahL
\mo šidahL re-yu' kon re-gurahL
\gl many pl-house with pl-corral
\sgl muchos pl-casa con pl-corral
\gr ADVc pl-N CONJ pl-ADJc
```

\fet Then with the sticks lying on the ground thered, was made many houses
with their corals.

\fst Entonces hay muchos palitos sobre la tierra y se hacen muchos casas y
muchos corrals.

\ref 0 sentence 30

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\tx Dxejcti gajxh sobga' te yag guechchäjd
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\to jehkti gahš sobga' te yag geččähD
\mo jehk-ti gahš sob -ga' te yag geččähD
\gl then -just near sit -sitting one wood rompecapa
\sgl luego-que cerca sentar-sentar una árbol rompecapa
\gr CONJ -suf ADVl Vt -Vi ADJc N N

```

\fet Then sitting near was a rompecapa tree.
\fst Entonces se sente acerca es un árbol de rompecapa.

\ref 0 sentence 31

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\tx Dxejcti suga' te dade' gajxh sobga' te yabidzuxoob
\to jehkti suga' te dade' gahš sobga' te yabizušoob
\mo jehk-ti suga' te dad -e' gahš sob -ga' te yabizušoob
\gl then -just stand one father-little near sit -stand one organo.cactus
\sgl luego-que parar una señor -chico cerca sentar-parar una garambullo
\gr CONJ -suf Vi ADJc N -ADJq ADVl Vi -Vi ADJc N

```

```

\tx con te la' yuya'n con reyaguejch.
\to kon te la' yuya'n kon reyagehč
\mo kon te la' yuya'n kon re-yagehč
\gl with one part field with pl-thorn.bush
\sgl con una parte campo con pl-árbol.espino.
\gr CONJ ADJc N N CONJ pl-N

```

\fet Then was sitting a man near where the organo cactus in the field with
a piece of a thorn tree.
\fst Entonces esta un hombre cerca de un garambullo en el campo y hay
árbol espino.

\ref 0 sentence 32

```

\tx Yäjl cadee gudi'n rebejn gujcni con
\to yähL kadee gudi'n rebehN guhkni kon
\mo yähL ka -dee gu -di'n re-behN g -uhk-ni kon
\gl corn.field also -this pst-ask pl-person pst-was-it with
\sgl milpa también-este psd-preguntar pl-persona psd-ir -este con
\gr N Adv -PROND COMP-Vt pl-N COMP-Vi -3sg CONJ

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```

\tx batoob.
\to batoob
\mo batoob
\gl maguey.leaf
\sgl pencas.de.maguey
\gr N

```

\fet Also corn field the people ask, it was made with maguey leaves.
\fst También una milpa así preguntan la gente. Esta hace con pencas de
maguey.

\ref 0 sentence 33

\tx Dxejcti tre' gaii guij.
\to jehkti tre' gaii gih
\mo jehk-ti tre' gaii gih
\gl then -just gather five stone
\sgl luego-que recoger cinco piedra
\gr CONJ -suf ADVl ADJc N

\fet Then gathered some stones.

\fst Entonces recoje unas piedras.

\ref 0 sentence 34

\tx Dxejcti nacchee te yue'.
\to jehkti nakćeet te yue'
\mo jehk-ti n -ak-ćee te yu -e'
\gl then -just is-be-made one house-little
\sgl luego-que es-es-hacer una casa -chica
\gr CONJ -suf ST-Vi-Vt ADJc N -ADJq

\fet Then was made a little house.

\fst Entonces hizo una casitas.