YATZACHI ZAPOTEC TEXTS

A collection of narratives by Zapotec speakers of

Yatzachi el Alto and Yatzachi el Bajo,

Oaxaca, Mexico

Volume I

Translated, Compiled and Edited by

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OTIS and MARY LEAL

To Mary and Otis Leal,

who laid the groundwork for my studies of Zapotec

and taught me

by the example of their service of love among the Zapotecs.

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VOLUME I

Part I. ZAPOTEC VIEWS OF HISTORY

   *This describes the sufferings of the indigenous people as they
were brought into subjection by the Spaniards and forced to adopt the
religion which is now followed throughout Mexico.*

   *This describes how, through witchcraft, the Zapotecs overcame the
Mixes who had joined with the Spaniards and were fighting against them.*

   *Accumulation of wealth for the building of the churches is
attributed to the devotion to the mountain spirits and to a snake which
laid money.*

   *Secularization came to Yatzachi through the introduction of
schools and the influence of outside culture brought by the first
missionaries.*

Other accounts of similar type are found in the book Can' chesə'əne' gwxe
yež: Cómo dicen que se fundó Yatzachi, *México, D.F., Instituto Lingüístico
de Verano, 1977.*

Part II. THE WORK CYCLE AND SOME CUSTOMS AND BELIEFS

   The making of mescal is also described in this text.

   *This briefly describes the planting, hoeing, harvest and
preparation of corn for food.*

Other accounts of similar type are found in the book **To ç̱hopə costombr
ç̱he x̱axta'ocho:** *Algunas costumbres de nuestros antepasados* by Herminio
López and Lucía López Llaguno, México, D.F., Instituto Lingüístico de
Verano, 1977.

VOLUME II

Part I. PRINCIPLES OF RIGHT CONDUCT

      *This appears to be a sort of catechism, which the speaker had
memorized. Some of the words in it are not known by most Zapotec speakers,
and may derive from teaching given by a catechist of some other Zapotec
town. One of the principles was apparently omitted inadvertently by the
narrator.*

Part II. THOUGHTS CONCERNING CONDITIONS OF LIFE

      The identity of "Madre Matías" is unknown.

      *The narrator comments on the effects of the drought and the
reasons for it.*

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Part II. STORIES WHICH APPEAR TO HAVE COME THROUGH THE CATHOLIC CHURCH

VOLUME IV

Part I. STORIES THE ZAPOTECS FIND HUMOROUS

The point of this story, which makes it very humorous for Zapotecs, is that the roadrunner had no concern for his parents but was emotionally devastated when he learned his lover (called "a friend of yours") was dying.

This and the following four stories are variations of a folktale type found in other Zapotecan, Mixtecan and Mixe languages, and probably other Otomangean languages, in which one clever animal outsmarts another.

Although the fox does not appear in this tale, it gives the episode of the rabbit being deceived by the tar man, which appeared as part of JV41 and ML2.

An unsolicited version of a Russian folktale.

Part II. Serious Folktales

This story refers to "the owner of the deer", (mentioned as an element of Zapotec belief in Julio de la Fuente's book, Yalalag) who reproves one of the brothers for injuring and killing his animals, and then supplies him with money and corn so he can support himself by farming instead of by hunting deer.

A few elements in this story are reminiscent of the Biblical flood account, but in most respects it is utterly different, with a dog swimming to a mountain top three days away to secure fire that was needed to save mankind. The story then gives that as the reason for the dog being given an enduring "outfit of clothes" and as the reason we must feed it when we eat.

The mouse is blessed with the ability to escape capture and the joy of eating the best of foods because it chewed through a wall and into a wooden chest to retrieve a set of earrings which had been taken from a female saint.

INTRODUCTION TO THE COLLECTION OF

YATZACHI ZAPOTEC TEXTS

Yatzachi Zapotec is a variety of Zapotec spoken by the inhabitants of the villages of Yatzachi el Bajo and Yatzachi el Alto in the Villa Alta district of north central Oaxaca, Mexico. There is a high degree of intelligibility between the Zapotec spoken in the two Yatzachis and that of several other Zapotec towns of the region. Throughout the region, however, each town has dialect variations involving phonological, grammatical and lexical differences which have great cultural significance, giving people a strong sense of local identity and loyalty.

Both Yatzachi el Bajo and Yatzachi el Alto are small villages, with a combined resident population of less than a thousand people. San Baltazar Yatzachi el Bajo has the administrative status of a municipio, whereas San Baltazar Yatzachi el Alto is one of three villages which are in a reporting relationship to it as "agencias". Yatzachi el Bajo is actually a newer village, having been formed by residents of Yatzachi el Alto who chose to cross over the hill top a couple of hundred years ago and form a new settlement in an area on the other side.

Both villages are situated in the mountains at altitudes which vary from 5,000 to 5,500 ft., about 40 air miles north of the more famous Zapotec town of Mitla (which is known for its ancient ruins). Only since about 1983 have road improvements made access to Yatzachi el Bajo and Yatzachi el Alto possible by automobile or passenger bus, although trucks often made the journey previously. By mountain road Yatzachi is about 80 miles from Oaxaca City, the capital of the state.

Although there is little level ground in either village. The town hall, church, an old cemetery, the school, the basketball court, a public auditorium, a couple of small stores and a few dwellings are located in a small flat area at one edge of Yatzachi el Bajo. Other homes are located on the hillsides relatively near to one another, with most farm lands on the downward slopes of the mountain all the way to the river three thousand feet below. The town hall, school, church and cemetery of Yatzachi el Alto are on top of a hill above Yatzachi el Bajo, with most of the dwellings of its citizens on the downward slope of the other side of the hill.

The hillsides were once forested with long needle pines, but most of
the timber has been cut for firewood or lumber for local use, with the
result that the area has become more arid than it used to be. The climate
is temperate. The coldest weather is usually in December and January, and
the hottest weather in April and May. The rainy season can be expected
from June through September.

A dramatic change in the landscape can be seen as the rainy season
transforms the dry, brown hillsides to green. The rainy season also makes
possible the cultivation of subsistence crops of corn (maize), and beans.
Every family cultivates chili peppers and squash as well, and some families
also cultivate small crops of tomatos, onions, avocados, mangos and oranges
for local consumption.

Until the 1960's the region was largely self-sufficient economically,
each village supplying certain commodities. Trade took place as people
gathered to buy and sell in large markets on Tuesdays in Yalalag,
Wednesdays in Solaga, and Thursdays in Zoogocho. People of Yalina supplied
lumber and did blacksmithing. People of the Yatzachis produced chili
peppers, eggs and mescal (the distilled liquor made from the maguey cactus)
for sale in local stores and markets and chickens for the sacrifices the
Mixes needed at harvest time. People of Zoogocho produced coffee and
fireworks which were essential to every fiesta and funeral. People of
Yalalag supplied sandals and the woven shawls all the women used. There
were butchers in Yalalag, Yalina and Zoogocho who supplied beef and pork.
People of Zoochina, Tabehua and Yohueche supplied pottery cooking utencils,
water jars and the earthenware comals on which tortillas were baked.
Ropes, harnesses and bags of ixtle fiber were supplied primarily by people
from the Cajonos area. During that era, most Yatzachi families made brown
sugar for their own use from locally grown sugar cane.

Most Yatzachi households have a few chickens and turkeys and a dog or
two. Many have one or more donkey, a pig or two, and a few sheep. A few
have oxen which they use for plowing their fields and hire out for the use
of others. A very few individuals own a horse or mule. These are used as
cargo animals but never for plowing. The chickens and turkeys are valued
both for their eggs and as a source of food for special occasions. Every
few weeks someone in the village kills a pig on a Wednesday and sells some
of the meat and lard to neighbors. If there is more than can be sold

locally it is taken to the Thursday market in Zoogocho, a neighboring
Zapotec town about three miles away where people from as many as twelve to
fifteen villages gather to buy and sell each week. Meat, vegetables,
fruits, dry goods, clothing, tools, cooking pots, buckets, water jars,
comals and even chairs and tables can be purchased in the market place.
Most families from both of the Yatzachis dispatch someone to the market
each week to purchase supplies.

Within the last twenty years the local economy has changed from that of
a subsistence economy to that of a consumer economy. Now only a few
Yatzachi families make brown sugar and mescal. The liquor produced is
still sold as a cash crop to local stores. Although a few individuals sell
their entire small crop of avocados to a non-local buyer, there are no
commercial crops of economic significance produced in the area. Most
families now depend on money sent from relatives with jobs in the United
States to purchase a large portion of their supplies of food, clothing and
medicines. Major expenses such as those of house building or sending
children out for education are likewise financed from non- local sources.

Houses used to be constructed of adobe bricks produced locally, with
wooden beams, doors and window shutters secured from Yalina, and roofing
tiles produced locally or in one of the neighboring pottery making
villages. Now new houses are constructed using cement and brick, with
roofs of asbestos tile or corrugated metal.

A rural electrification project brought electricity to the Yatzachis in
1970. Since the founding of these villages there has been significant
influence from outsiders resulting from the Spanish conquest and the spread
of Roman Catholicism which followed it.

There is a story of the founding of Yatzachi el Bajo tells of the
rivalry between the two villages occasioned by the building of the large
Catholic churches which now stand in each of them. However, there have
never been resident priests in either village. Instead, the priest of the
region has his headquarters in the village of Zoochila, not more than four
miles away.

Early in this century the people of Yatzachi el Bajo realized the
importance of education for their children and established some sort of
locally financed school which some of the children attended. Then in 1921
an American missionary entered the region looking for a place to found a

school and start his work. In 1923 he opened a school for children and
young people which by the next year was expanded to include night classes.
The school was carried on in Spanish with a staff which included some
Mexican teachers. It operated until mid 1929, when the missionary and his
team of teachers left the area as a result of a decision of the mission
under which he worked. The period of the mission school had tremendous
influence on Yatzachi el Bajo, for under the influence of the missionary a
sort of secularism was introduced which makes it different from any of the
other villages of the region. Education became the primary concern, along
with economic gain, and close ties between religion and civil government
were severed. Until that time local government was closely tied into the
religious life of the town through the appointment of individuals to
religious duties and the obligatory sponsoring of religious fiestas. Now
the two are kept strictly separate. A small evangelical church functions
under local Zapotec leadership, and the Catholic church has a modest number
of adherents who make processions to the church on religious holidays or
attend mass when the priest makes one of his occasional visits for a
baptism, a funeral, a wedding, or the major village fiesta.

Not long after the mission school disbanded, a secular elementary
school was established in Yatzachi el Bajo staffed by a teacher paid by the
Mexican department of education. It has operated continuously since its
establishment, often with the financing of additional teachers from local
resources. In the early 1970's, because of a shortage of teachers
throughout Mexico, the department of education required a larger number of
students per grade before a teacher would be supplied than the number of
Yatzachi students for grades five and six. Grades one through four
maintained a large number of students because many lacked sufficient
understanding of Spanish to progress into the upper grades. It was of deep
concern to the villagers that a full six year elementary program could not
be maintained, so an appeal was made to people of influence in government
which resulted in the establishment around 1978 of a boarding unit for the
school so children from the nearby villages could attend the upper grades
in Yatzachi el Bajo. Today a majority of the children of Yatzachi families
are being educated in secondary and technical schools outside the local
area after completing elementary schooling locally, and some even attend
universities. Over the past fifty years Yatzachi el Bajo has produced an

unusual number of people who have become school teachers and others who hold government jobs.

After acquiring an education Yatzachi young people may return to the village to marry, but few return to rear their families, for there are no opportunities for employment except as farm laborers or school teachers. During World War II a number of Yatzachi men went to the United States to work as farm laborers. Then during the next few years, as the standard of living advanced without an advance in local economic resources, women began to go to Mexico City and the United States as domestic workers. For the last twenty years there has been a growing trend for both men and women of Yatzachi el Bajo to seek employment in the United States. Whole families often move to the city of Oaxaca or to Mexico City to provide further education for their children when they have completed their elementary schooling locally. In some cases whole families have migrated to the United States. Because of these trends there are now few young people or young families residing in Yatzachi and there is a general shrinkage in the population of villages of the area.

The art of story telling, which doubtless served to preserve the culture in earlier years, has now been largely lost as education has become a function of the government rather than of the family. As contacts with the outside world through radio, television, travel, formal education and job opportunities have increased, the standard of living has also increased beyond that which can be supported by local means of production. Therefore adults who remain in the local area are burdened by the struggle for subsistence and the required civic duties, leaving them little leisure time. Furthermore, children and young people now spend little time with their parents and grandparents, with the result that the oral traditions of the culture are being lost.

A rather full treatment of the Zapotec beliefs and practices found in the neighboring town of Yalalag is given by Julio de la Fuente in his book **Yalalag, una villa zapoteca serrana**, México: Museo Nacional de Antropología, 1949. The chapter on religion (pp. 259 - 310) is especially informative. Although the animistic beliefs and practices and the witchraft referred to in his book and in these texts are no longer openly espoused by the Zapotecs of Yatzachi el Alto and Yatzachi el Bajo, traces of the old beliefs are still found. Especially in times of serious

illness, tragic occurrences, crop failure, lack of rain or other natural
disasters, traditional causes and cures may be sought.

The linguistic investigations on which this text collection is based
were carried on under the auspices of the Summer Institute of Linguistics.
Mary and Otis Leal carried on intermittent linguistic investigation in
Yatzachi el Bajo from 1937 until about 1965. I joined them in 1952, and in
1956 Ramona Millar came to work with me. We two women lived in Yatzachi el
Alto until 1961, and then in Yatzachi el Bajo until 1967. I continued
intermittent contacts with the Yatzachi people, spending short periods in
Yatzachi el Bajo most years until 1985. This compilation and analysis of
text materials is my work, although much credit is due to the Leals for
their initial analysis of the language, their establishment of friendly
relationships with the people, and their contribution of a few of the texts
in this collection. The assistance of Ramona Millar in collecting the
Yatzachi el Alto materials is also gratefully acknowledged. Rebecca Long
provided much assistance in the final preparation of these materials..

<div align="center">Inez M. Butler</div>

THE ZAPOTEC AUTHORS OF THE TEXTS IN THIS COLLECTION

Narratives by eleven different people of various ages and degrees of sophistication are included in this collection of texts. All except the ones given by Gregorio López were taken down in writing from oral dictation by the authors.

A brief description follows of each individual as I knew them at the time the texts were given.

Juan Vicente Hernández was an adult resident of Yatzachi el Alto. At the time the texts were given, he was probably in his early forties, an industrious and fairly prosperous man, active in Roman Catholic and civic affairs in his community. He supported his wife and two children by farming and making mezcal. While Ramona Millar and I lived in the home of this family, Juan frequently came to us saying, "I have something for you to write down." The texts were always offered spontaneously and with the subject matter of his own selection.

Agustina Vicente was the grown daughter of Juan Vicente, a young woman of about twenty years who still lived at home with her parents although she had a two-year-old child who was considered part of the family. She helped with food preparation, laundry and field work for the family.

Carmela Rodríguez was a shy young woman of Yatzachi el Alto in her late teens, away from home for the first time when her text was given. She was a member of a prominent and prosperous family with which we had extensive contact for a few years.

Crescencia Enríquez was a widow about fifty years of age of Yatzachi el Alto who supported herself, a teen-aged son and granddaughter of about twelve years by farming and hiring out to other families of the locality to do grinding or field work. A married daughter, who was the mother of the twelve-year-old, lived nearby with her husband (who was not the father of the older child) and two small children.

Hermila Pilar was a young married woman of Yatzachi El Bajo. She and her husband were in Mitla, Oaxaca, with their small child helping with preparation of literacy materials at the time her explanation of wedding customs was given. She had been through primary school and knew quite a lot of Spanish but had not learned to write Zapotec.

Herminio López was a prominent citizen of Yatzachi el Bajo, about sixty years of age. He supported his wife and daughter by farming and making

mezcal. Herminio had had some elementary education and had a fairly good command of Spanish in addition to his own language. He had served as mayor of his village for at least three years, as well as being a leader of the brass band of his barrio and having served as a local assistant to the Catholic priest when he came on rare visits. Because Herminio knew of my interest in the history of the town, he came with the suggestion that I write down the texts he dictated to me.

Amalia Martínez, of Yatzachi el Bajo, was a woman of about forty years who had a son about twenty years old, and a daughter of six. She had had sufficient education to be a primary teacher in village schools of the area, but was working in Mexico City at the time I knew her as assistant cook in a unit of the Summer Institute of Linguistics where the pay must have been better. Her son was away in boarding school and her daughter at home with the grandparents. She evidenced pride in her language and village culture.

Micaela López, of Yatzachi el Bajo, was the daughter of a very prominent family. She worked as a maid and language teacher for Mary and Otis Leal as a young unmarried woman. She had been through the local elementary school and had been exposed to outside culture because of literary and religious interests of her father before having contact with the Leals. The stories she gave no doubt found their source in her parents, for her father enjoyed telling a good story, and her mother, who was quite monolingual, was thoroughly versed in the customs and beliefs of the past.

Praxedes Guzmán, of Yatzachi el Bajo, is another young woman who served as a maid and language teacher for the Leals for a short period of time. She also had been educated in the local elementary school, and had been exposed to the the beliefs, customs, and stories of the locality through membership in a prominent Yatzachi family.

Librado Guzmán, of Yatzachi el Bajo, was a grown man involved in farming and the life and culture of his town. I do not know the circumstances which brought forth the text he gave.

Gregorio M. López, of Yatzachi el Bajo, was a man of about thirty-five or forty years of age with a wife and several children. He had been trained as a local school teacher, and served in Yatzachi in that capacity for a short period of time. Because of his knowledge of Spanish and his

skill in analytical thinking, he was a very capable language teacher for
the Leals and for me. We found him to have unusual talent for writing,
which is displayed in the texts of his which are included in this
collection. Although some of the stories he gave could have come from
things he read or heard outside the local Zapotec region, he certainly had
personal knowledge of, and experience with, the beliefs and customs of his
people and seemed to enjoy sharing that information with others who showed
interest in a non-threatening way.

                              Inez M. Butler
                              Costa Mesa, CA
                              August 11, 1989

THE PHONEMES AND ORTHOGRAPHY OF YATZACHI ZAPOTEC

A rather detailed popular presentation of the sound system and grammar
of Yatzachi Zapotec is found in the volume **GRAMATICA ZAPOTECA: Zapoteco de
Yatzachi el Bajo**, México, D.F., Instituto Lingüístico de Verano, 1980. The
practical orthography used for the Zapotec materials in that volume is also
used in the presentation of this collection of texts.

The most important distinction between Yatzachi Zapotec consonant
phonemes is that of fortis vs. lenis articulation rather than a distinction
between voiced vs. voiceless or stop vs. fricative. Many of the phonemes
occur in fortis and lenis pairs. The fortis consonants are /p/, /t/, /č/
(written as ch), /s/, /š/, /ṣ/ (written as x), /k/ (written as c except
before i, e, and ə, in which cases it is written as qu, although written as
k in a few words borrowed from Spanish), /kw/ (a labialized velar written
as cu before vowels and as cw before consonants and in word final
position), /l̬/ (written as l to distinguish it from its lenis counterpart),
and /n̬/ (written as n to distinguish it from its lenis counterpart).
Except for /n̬/ and /l̬/, fortis consonants are voiceless. Fortis stops are
aspirated in word final position.

The lenis consonants, which are often voiced, are /b/, /d/, /ǰ/
(written as ch), /z/, /ž/, /ẓ/ (written x), /g/, /gw/ (the labialized
velar, written as gu before back vowels and as gü before front vowels), /l̬/
(which is usually voiceless) and /n̬/. The /n̬/ assimilates before
consonants in labial and velar position whereas its fortis counterpart does
not.

Other consonants, which are non-contrastive in strength of
articulation, are: /m/, /x/ (alveopalatal fricative, written as y), /ř/,
/ʀ̥/ (uvular fricative, written as j, making it ambiguous with the velar
fricative written as j found in a few words of Spanish origin), /ʀ̥w/
(labialized uvular fricative, written as jw before consonants and in word
final position and as ju before vowels), and glottal (written as ʼ). In
Spanish borrowings /f/, /xw/ and /r̃/ also occur. In many Spanish loan
words /b/ is written as v, /ny/ as ñy and /y/ as ll.

Vowels are /a/, /e/, /i/, /o/ and a central vowel of indeterminate
quality written as ə. The vowel /u/ occurs in Spanish borrowings and where
labialized consonants precede vowels.

TABLE OF MODIFICATIONS

A table of modifications in **Gramática Zapoteca**, pp. 66-67, shows
changes produced when pronominal clitics are added to noun or verb stems
ending in vowels or vowel-glottal combinations.

EXPLANATION OF THE FORMAT USED IN THIS TEXT COLLECTION

With minor modifications the EZTEXT system of text processing was
employed in preparing these texts as described in **EZTEXT: Integrated Tools
for Text Analysis** by Bryan L. Harmelink, of the series **Occasional
Publications in Academic Computing, Number 4**, Dallas, Texas, Summer
Institute of Linguistics, 1985.

These texts are presented in a format with sets of four lines. Because
the morphemes of Yatzachi Zapotec undergo phonological changes when
combined with other morphemes, it seems helpful to present the normal form
of each Zapotec word in line one in contrast to the morpheme by morpheme
form shown in line two. Line three gives a literal gloss directly below
each morpheme. Line four gives a semi-free English translation of the text
with the beginning of each sentence lined up, and, in longer sentences,
with the beginning of each major clause lined up.

LIST OF ABBREVIATIONS USED IN GLOSSING TEXTS

Primary Aspects:
   Continuative-habitual, H
   Completive, C
   Potential, P
   Stative, S
   Dubitative, D
   (This is a form manifested by only a few verbs. It appears
     to be an alternate for the potential aspect when an
     element of doubt is present.)

Secondary aspects:
   Repetitive (of both first and second degree), REP
   Motion away, MA
   Motion toward, MT

Other verbal affixes and related items:
   Causative, CA
   Passive, PAS
   Nominalizer, NOM
   Pluralizer, PL
   Infinitive, INF
   Imperative, IMP (The plural imperative is marked IMPp.)
   Conjugation marker, CM

Person markers:
   1 singular, 1s
   1 plural inclusive, 1pi
   3 plural exclusive, 1pe
   2 singular, 2s
   2 plural, 2p
   3 human respect, 3r
   3 human familiar, 3f
   3 animal, 3a
   3 inanimate, 3i
   3 indefinite, 3ind

Other morphemes:
    Interrogative prefix, Q
    Free pronoun stem, X
    Deictic elements, DEM
    Intensifiers, INT
    De-emphasizer, DE
    Obligatory grammatical particle which does not translate, G
    Politeness, POL
    Transitional phoneme, TR
    Possessed item, POS
    Stylistic rhyming morpheme, STY

OTHER CONVENTIONS

The sign / is used between the glosses of two morphemes which cannot be clearly separated or to indicate the glosses of a portmanteau morpheme.

            beco'   xico'
            dog   POS/dog

            ch-ziye'   siye'
            H-deceive   P/deceive

Periods are used between words when more than one word is required for a gloss.

            cana'
            at.that.time

In the text, prefixes are followed by = and suffixes preceded by -. For example, when divided into morphemes the verb **chebeichgüeida'** appears as:

            ch= e=   bei   -chgua -ei -da'
            H= REP= be.happy -INT   -CM -1s

When two words in the text cannot be glossed separately they
are shown to have a joint meaning by using the sign ¦ between
them.

      bžin'¦yix̱ə'
      deer

      bžin'   yix̱ə'
      mule   wild

Sometimes elements appear as infixes and sometimes elements
combine with something intervening which must be translated
together. This is shown by use of arrow-like brackets.

      g= oc<-lizə>e   -ne'
      C= think<-cleverly> -3r

The English gloss of words borrowed from Spanish is marked
(S).
      burr
      donkey(S)

Given by Herminio López, in Yatzachi el Bajo, Oaxaca, in August,
1972.

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1.  Tmil gueyə' gueyoa tochoa iz,                       canan' bidə
1.  t=    mil           gueyə' gueyoa tochoa   iz  cana'
1.  one= thousand(S) five    hundred twenty-one year at.that.time
1.  In the year fifteen twenty-one,                   at that time


Hernán Cortés,                     bedənabi'e yež qui,        na'
-n' b= idə hernán      cortés      b= edə= nabia' -e' yež qui na'
-DEM C= come Hernán(S) Cortés(S)   C= MT=  rule   -3r town these and
Hernán Cortés came,                he came to rule these towns,  and


gwnabi'e doxen Syi'itə' ni.        2.  Cuich no nļa' ca ļe'.
gw= nabia' -e' doxen    syi'itə' ni 2.  cui -ch  no     n= ļa'
C= rule   -3r all.over Mexico    DEM 2.  NEG -more anyone S= be.seen
he ruled all over Mexico here.     2.  There is no longer anyone


             3.  Goque' to beņə' gwnabia' xen na' beņə' gwni'a,
ca  ļe -e' 3.  g= oc  -e' to beņə'  gw= nabia' xen na' beņə'
like X  -3r 3.  C= be  -3r one person INF= rule    big and person
like him.   3.  He was a powerful ruler and a rich man,


         na' naque' beņə' España.      4.  Beyož gwxenļaže'e ba
gwni'a  na' n= aquə -e' beņə'   españa  4.  b= eyož           gw=
rich    and S= be    -3r person Spain(S) 4.  C= be.finished C=
         and he was from Spain.        4.  After he was satisfied


gwyo'e Syi'itə' ni,                             na' gwleje' to to
xenļažə'      -e' ba       gw= yo'o -e' syi'itə' ni na' gw= lej
be.satisfied -3r already C=  be.in -3r Mexico   DEM and C=  pick.out
that he had entered Mexico here,               then he picked out


beņə',           beņə' naquə beņə' çhe',        beņə' gwyaš doxen ga
-e' to¡to beņə'  beņə' n= aquə beņə' çhe -e' beņə' gw= yaš
-3r each  person person S= be    person POS -3r person C= go.about
each person,     people who belonged to him,   people who went about


zelao mbane Syi'itə' ni.                    5.  Na' jəsə'ənabia' beņə'
doxen    ga    zelao m= bane syi'itə' ni 5.  na' jə=    sə'ə= nabia'
all.over where S/end S= rule Mexico    DEM 5.  and C/MA= PL=   rule
all over where he ruled here in Mexico.    5.  And those people ruled


ca' to to yež len xaxtao' beņə' qui,
beņə' ca' to¡to yež len xaxtao'       beņə' qui
person those each  town with POS/forefather person these
each village along with the ancestors of these people,


beņə' gwlas ca'.        6.  Na' jəsə'ənabi'e beņə' gwlas ca',
beņə' gwlas   ca'       6.  na' jə=   sə'ə= nabia' -e' beņə' gwlas
person long.ago those   6.  and C/MA= PL=   rule    -3r person long.ago
the people of long ago. 6.  And they went and ruled the people of long
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        aztec     ca'.   7. Na' boso'ogone' beṇə' ca' žin can' chse'enene',
ca'     aztec     ca'   7. na' b= oso'o= g=  on -e' beṇə'  ca'  žin ca
those Aztec(S) those 7. and C= PL=    CA= do -3r person those work like
ago,    the Aztecs.      7. And they forced those people to work like they


                        na' gosə'əbeje' beṇə' bgone' ḷe' žin con can'
-n'  ch= se'= ene'e -ne' na' g= osə'ə= bej      -e' beṇə' b= g=  on
-DEM H=  PL=  want  -3r  and C= PL=    pick.out -3r person C= CA= do
wanted them to,          and they chose people to make them work just


che' ẋanen' ḷe'.
-e' ḷe -e' žin con  ca  -n' ch= e'  ẋan     -e' -n' ḷe -e'
-3r X  -3r work just like -DEM H=  tell POS/boss -3r -DEM X  -3r
as their boss told them.


8. Na' gwso'one' con bi gwnazə ben' gwnabia'anə'.
8. na' gw= so'= on -e' con bi gw= na -zə ben'       gw= nabia'
8. and C=  PL=  do -3r just what C=  say -DE person/DEM INF= rule
8. And they did just whatever the ruler said.


        9.  Na' yeḷə' zi' de'en gwṇeze be'enə' gwnabia'anə',
-a -nə' 9. na' yeḷə' zi'    de'e -n gw= ṇeze be'enə'     gw=
-TR -DEM 9. and NOM    injured thing -DEM C= know person/DEM INF=
         9. And the injury that the rulers knew (to use),


        bçhišə'əga'aque'enə',              bzoe' ḷega'aque'
nabia' -a -nə' b= çhišə' -ə -ga'ac -e' -e -nə' b= zo -e' ḷe -ga'ac
rule  -TR -DEM C= press -TR -PL   -3r -TR -DEM C= put -3r X  -PL
         they pressed them,              they put on them a


señy len ya ḷa.          10. Chəsə'əbež beṇə' ca' de'en chone beṇə'
-e' señy   len ya  ḷa 10. ch= əsə'ə= bež beṇə' ca' de'e -n
-3r sign(S) with metal hot 10. H= PL=    cry  person those thing -DEM
brand with hot metal.     10. The people were crying at what was


ḷega'aque'.
ch= on -e beṇə' ḷe -ga'ac -e'
H=  do -CM person X  -PL    -3r
being done to them.


        11. Cana' gwso'one' yo'odao' de'e ža' to to yež šlac gosə'ənabi'e.
        11. cana'           gw= so'= on  -e' yo'odao' de'e ža' to¦to
        11. at.that.time C=  PL=  make -3r church    thing S/be each
        11. At that time while they ruled they built the churches that


                        12. Na' ẋaxta'oga'aque' ca'
yež šlac g= osə'ə= nabia' -e' 12. na' ẋaxta'o          -ga'ac -e' ca'
town while C= PL=    rule  -3r 12. and POS/forefather -PL      -3r those
are in each town.        12. And their forefathers worshipped


gwse'ejṇi'alaže'e sant çhega'aque' ben' ne' bedao' yej.
gw= se'= ejṇi'alažə' -e' sant    çhe -ga'ac -e' ben'       na   -e'
C=  PL=  worship      -3r saint(S) POS -PL    -3r person/DEM S/say -3r
their saints which are called rock gods.
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                          13. Beṇə' gwza'azlaže'e gwso'one' dios
bedao'   yej 13. beṇə' gw= za'azlažə' -e' gw= so'= on
object.of.worship rock 13. person C= like   -3r C= PL= make
                      13. *People who wanted made their gods that*

chega'aque' beṇə' gwse'ejṇi'alaže'e,   na'
-e' dios che -ga'ac -e' beṇə' gw= se'= ejṇi'alažə' -e' na' b=
-3r god(S) POS -PL   -3r person C= PL= worship   -3r and C=
they worshipped,   *and*

boso'osi'e la to to sant chega'aque'enə'.
oso'o= si'   -e' la   to¦to sant   che -ga'ac -e' -e -nə'
PL=   give.name -3r POS/name each saint(S) POS -PL   -3r -TR -DEM
they gave names to each of their deities.

14. Gwso'one' bedao' chega'aque' che yejw,   na'
14. gw= so'= on   -e' bedao'   che -ga'ac -e' che yejw na'
14. C= PL= make -3r object.of.worship POS -PL   -3r for rain and
14. They made their god of rain,   *and*

gwso'one' che yeḷə' mban chega'aque',   na' gwso'one'
gw= so'= on   -e' che yeḷə' m= ban che -ga'ac -e' na' gw= so'= on
C= PL= make -3r for NOM   S= live POS -PL   -3r and C= PL= make
and they made (one) for their life,   *and they made*

dios chega'aque' beṇə' gwso'oḷgüiže' catə' goc gwdiḷə.
-e' dios che -ga'ac -e' beṇə' gw= so'= oḷgüiž -e' catə' g= oc
-3r god(S) POS -PL   -3r person C= PL= call.to -3r when C= be
their god whom they called on when there was war.

          15. Zan lao zan cue' beṇə' gwso'one'.
gwdiḷə 15. zan lao   zan cue' beṇə' gw= so'= on   -e'
war   15. many POS/face many type person C= PL= make -3r
          15. *They made many different gods.*

16. Na' gwse'ejṇi'alaže'e bio' na' bgüiž.   17. Binḷo nitə'əcze'
16. na' gw= se'= ejṇi'alažə' -e' bio' na' bgüiž 17. binḷo nitə' -ə
16. and C= PL= worship   -3r moon and sun 17. well S/be -TR
16. And they worshipped the moon and sun.   *17. They were happy*

zjəno'e xṇeze catə'ən bla'ac spañol ca'.
-cz -e' zjə= n= oe' -e' x= ṇez -e catə' -ə -n' b= la'ac
-INT -3r S/PL= S= give -3r POS= road -3i when -TR -DEM C= arrive/PL
(and) well established in their system when the Spaniards arrived.

                18. Na' chse'en que chse'enene' gwso'one' ca naquə
spañol   ca' 18. na' ch= se'= e'en¦que¦ch=se'=ene'e -ne' gw=
Spaniards(S) those 18. and H= PL= want.to.or.not   -3r C=
                18. *And want to or not, they did as those people*

gož be'en ḻega'aque',
so'= on   -e' ca   n= aquə g= ož   be'en   ḻe -ga'ac -e' ch= e'
PL= make -3r like S= be   C= tell person/DEM X   -PL   -3r H= tell
told them,

che'ega'aque'enə':
-e' -ga'ac -e' -e -nə'
-3r -PL   -3r -TR -DEM
they told them:

--Caguə yej nga šejṇialažə'əle,   benga ḻe'e šejṇi'alažə'ətele.
caguə yej nga šejṇi'alažə' -ə -le benga   ḻe'e
NEG   rock DEM P/worship   -TR -2p person/DEM immediately
"Don't worship this rock,   *right away worship this person."*

šejṇi'alažə' -ə -te   -le
P/worship   -TR -immediately -2p

19. Na' gosə'əbejyiçhj sant çhega'aque' ca',   na'
19. na' g= osə'ə= bejyiçhj sant   çhe -ga'ac -e' ca'   na'
19. and C= PL=   forsake saint(S) POS -PL   -3r those and
19. And they forsook their deities,   *and*

gwso'ela'oche' sant çhe beṇə' español ca'.
gw= so'= o'elao' -ch   -e' sant   çhe beṇə' español   ca'
C= PL= serve   -more -3r saint(S) POS person Spaniards(S) those
and they worshipped instead the saints of the Spaniards.

20. Ḻen zda ža ṇeža.   21. Costumbr na' ṇechi' ṇa'a.
20. ḻe -n z= da ža ṇeža   21. costumbr na' ṇe=   chi'
20. X -3i S= go day today 21. custom(S) that still= S/sit
20. That is what continues today. 21 Those customs still exist

             22. Na' gwdixjue' yoguə'əḻoḻ de'en chse'ejṇi'alaže'enə'.
ṇa'a 22. na' gw= dixjw   -e' yoguə' -ə -ḻoḻ de'e -n   ch= se'=
now 22. and C= establish -3r every   -TR -INT thing -DEM H= PL=
22. And they established everything that people believe.

                  23. Ḻen ṇe'e chi' ṇa'a,   caguə chenitən.
ejṇi'alažə' -e' -nə' 23. ḻe -n ṇe'e chi' ṇa'a caguə ch= e=
worship   -3r -DEM 23. X -3i still S/sit now NEG   H= REP=
23. That still exists now,   it doesn't

             24. Na' nse'e de'en ne' chaḻə' Tsant,
nit   -ən 24. na' n= sa'   -e' de'e -n   na   -e' ch=
disappear -3i 24. and S= bring.along -3r thing -DEM S/say -3r H=
disappear.   24. And they brought what is called All Saints,

                  na' gwne' cheda'ac beṇə' golə catə' chaḻə'
aḻə'   tsant   na' gw= na -e' ch= e=   da'ac beṇə' golə
take.place All.Saints(S) and C= say -3r H= REP= come/PL person old
and they said the old people return when All

Tsantən'.
cata' ch= ala'   tsant   -ən'
when H= take.place All.Saints(S) -DEM
Saints takes place.

noviembr,   cana' naqua ža che bdao',
noviembr   cana'   n= aqua ža che bdao'
November(S) at.that.time S= be   day for baby
first,   then is the day of babies,

ža che bena' gola.
chop   ža n= aqua ža che bena' gola
be.second day S= be day for person old
the day of old people.

           chte' ya che bidao',
chopa ža ch= ta -e' ya che bidao'
two   day H= ring -3r bell for child
two days, they ring the bell for children,

bena' gola.
ch= ta -e' ya che bena' gola
H= ring -3r bell for person old
the bell for old people.

spañolan' lao yež qui.
lec bena' spañol   -ən' lao yež qui
put person Spaniards(S) -DEM in town these
and established in these villages.

neža lao yež Lbajon'.
neža lao yež lbajw -n'
today in town El.Bajo -DEM
today in the town of El Bajo.

chnabe' mis len bxoz.
ejni'alaža' -e' ch= nab -e' mis   len bxoz
worship   -3r H= ask -3r mass(S) with priest
they ask for masses by the priest.

yejw,   chone' che yela' mban,
nis   yejw ch= on -e' che yela' m= ban
water rain H= do -3r for NOM   S= live
for rain, he does them for life,

           na' chone' che bena' ba gwsa'at,
yez   xoa' na' ch= on -e' che bena' ba   gw= sa'= at
dry.ears.of.corn corn and H= do -3r for person already C= PL= die
harvest,   and he does them for people who have died,

25. ža nech, ža primer
25. ža nech ža primer
25. day first day first(S)
25. The first day, November

na' chechop ža naqua
na' ch= e=
and H= REP=
and the second day is

26. Na' chte' ya chopa ža,
26. na' ch= ta -e' ya
26. and H= ring -3r bell
26. And they ring the bell

na' chechop ža chte' ya che
na' ch= e= chop   ža
and H= REP= be.second day
and the second day they ring

27. Ca' naqua de'en bedalec bena'
27. ca' n= aqua de'e -n b= eda=
27. thus S= be   thing -DEM C= MT=
27. That is what the Spaniards came

28. Len nga'an ža
28. le -n n= ga'an ža
28. X -3i S= remain day
28. That is what remains

29. Na' bente' gwse'ejni'alaže'e
29. na' b= en -te -e' gw= se'=
29. and C= make -also -3r C= PL=
29. And they made them believe,

30. Chone' che nis
30. ch= on -e' che
30. H= do -3r for
30. He does them

chone' che yez xoa',
ch= on -e' che
H= do -3r for
he does them for corn

5

HL2. WHEN THE SPANIARDS CAME

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che  anm.         31.  Pero na'a ba zda ba chnit balən.
che  anm          31.  pero  na'a ba        z= da  ba        ch= nit
for  spirit(S)    31.  but(S) now  already S= go  already H= disappear
for the spirit.   31.  But now some of these are beginning to disappear.


                  32.  Ca' naquə de'e bga'an lao yež ni.
balə -n           32.  ca'  n= aquə de'e  b= ga'an  lao yež  ni
some -3i          32.  thus S= be    thing C= remain in  town DEM
                  32.  That is what remained here in the village.
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Given by Juan Vicente Hernández, in Yatzachi el Alto, Oaxaca,
August 21, 1976.

1. Xtiže' beṇə' golə,   chese'ene' catə' gwḻaguə' españolən'
1. x=   tiže' beṇə' golə ch= ese'e= na -e' catə' gw=
1. POS= word person old H= PL=   say -3r when C=
1. *In the words of the old people, they say when the Spaniards*

Veracruz,   na' beṇə' ḻe'e bente' ḻe' txen
ḻaguə' español   -ən' veracruz   na' beṇə' ḻe'e   b= en
cross Spaniards(S) -DEM Veracruz(S)   and person immediately C= do
crossed Veracruz,   *the people who right away sided*

goque' partido español ca'.
-te   -e' ḻe -e' txen   g= oc -e' partido   español
-immediately -3r X -3r together C= be -3r faction(S) Spaniards(S)
with them became the Spanish party.

2. Na' mix ca' byob gwso'one' españolən' txen,
ca' 2. na' mix   ca' b= yob   gw= so'= on -e' español
those 2. and Mixe(S) those C= be.quick C= PL= do -3r Spaniards(S)
    2. And the Mixes quickly sided with the Spaniards,

            na' zapotecos ca' cui byob əsa'aque' conform əsa'aque'
-ən' txen   na' zapotecos ca' cui b= yob   əsa'= ac -e'
-DEM together and Zapotecs(S) those NEG C= be.quick P/PL= be -3r
            but the Zapotecs were not quickly willing to side with

español ca' txen.   3. Nach español ca'
conform əsa'= ac -e' español   ca'   txen   3. nach español
willing P/PL= be -3r Spaniards(S) those together 3. then Spaniards(S)
the Spaniards.   *3. Then the Spaniards*

za'aque' šo'olažə',   na' zapotecos ca' gosə'ədiḻəlene'
ca' za'ac   -e' šo'olažə' na' zapotecos ca' g= osə'ə= diḻə
those S/come/PL -3r slowly   and Zapotecs(S) those C= PL=   fight
advanced slowly,   *and the Zapotecs fought against the*

partido çhe español ca',   beṇə' mix ca'anə'.
-len -e' partido   çhe español   ca'   beṇə' mix   ca' -a
-with -3r faction(S) POS Spaniards(S) those person Mixe(S) those -TR
party of the Spaniards,   *those Mixes.*

4. Ca' chaquən' besyə'əga'aṇ beṇə' Lao Ya'a ca' len beṇə' Lbajw
-nə' 4. ca' ch= ac   -ən' b= esyə'ə= ga'aṇ beṇə' lao ya'a
-DEM 4. thus H= happen -DEM C= PL/REP= remain person on mountain
    4. Thus it happened the people of El Alto and El Bajo remained

ca' gaḻə'əzə.   5. Na' to beṇə' mixən'
ca'   len beṇə' lbajw ca'   gaḻə'əzə 5. na' to beṇə' mix   -ən'
those with person El.Bajo those nearby 5. and one person Mixe(S) -DEM
nearby.   *5. And a Mixe could turn*

naljene' bež,   bež tigrən',
n= aljə   -e -ne' bež   bež   tigr   -ən'
S= be.born -CM -3r fierce.wild.animal fierce.wild.animal puma(S) -DEM
into a fierce wild animal,   *into a puma,*

na' bedəxoe' lao Yej Jsešən' de'en leczə nzi'in Ya'a Jsešən' o Yej
na' b= edə= xoa   -e' lao yej jseš   -ən' de'e -n
and C= MT= put.oneself -3r on rock Yatzachi -DEM thing -DEM
and he came and laid on Yatzachi Rock which is also called Mt.

Bechjən'.
leczə   n= zi'   -i -n ya'a   jseš   -ən' o   yej bechj
likewise S= be.called -TR -3i mountain Yatzachi -DEM or(S) rock crow
Yatzachi or Crow Rock.

        6. Na' benə' Lao Ya'a ca' len benə' Lbajw ca' besə'əžebe' bežən',
-ən' 6. na' benə' lao ya'a   ca' len benə' lbajw   ca' b=
DEM 6. and person on mountain those with person El.Bajo those C
        6. And the people of El Alto and El Bajo were afraid of the

                        la' tant xya chomb yoguə' ža.
esə'ə= žeb -e' bež -ən' la'   tant   xya   ch=
PL=   fear -3r puma -DEM because so.much(S) damage H=
puma   *because it did so much damage*

        7. Nach boso'oxia' šonə benə',   gosə'əne':
on -b yoguə' ža 7. nach b= oso'o= xia'   šonə benə' g= osə'ə=
do -3a every day 7. then C= PL=   decide three person C= PL=
every day.   *7. Then three people decided,*   *they said:*

na -e'
say -3r

        --Cheyalə' gotchob.
ch= e=   y= alə' g= ot   -cho -b
H= REP= TR= must P= kill -1pi -3a
"We must kill it."

8. Na' to benə' Lbajon' goque' bsia dao',   na' to
8. na' to benə' lbajw -n' g= oc -e' bsia dao' na' to
8. and one person El.Bajo -DEM C= be -3r eagle large and one
8. And an El Bajo person was a great eagle,   *and an*

benə' Lao Ya'an goque' yi' gwzio',   na' yeto benə'
benə' lao ya'a   -n g= oc -e' yi'¦gwzio' na' ye=   to
person on mountain -DEM C= be -3r lightning and another= one
El Alto person was lightning,   *and another Zoochina*

Sši'innə' goque' be' bdon'.   9. Nach gwso'one'
benə' sši'in   -nə' g= oc -e' be'¦bdon' 9. nach gw= so'= on
person Zoochina(S) -DEM C= be -3r hurricane 9. then C= PL= make
person was a hurricane.   *9. Then they made a*

yeḻə' goxian' to ža par gwso'ote' bežən'.
-e' yeḻə'   go= xia'   -n' to ža par   gw= so'= ot   -e'
-3r NOM   INF= decide -DEM one day in.order.to(S) P=   PL= kill -3r
decision one day to kill the puma.

                10. Na' ben' goque' bsian' gwdie' ḻo'o yejən',
bež -ən' 10.   na' ben'   g= oc -e' bsia -n' gw= de -e'
puma -DEM 10.   and person/DEM C= be -3r eagle -DEM C= pass -3r
        10.   *And the person who was the eagle passed through the*

                bela'ate' yešḻa'alən' par əgwšebe' bežən'.
ḻo'o yej -ən' b= e=   la'   -a -te -e' ye=   š=   ḻa'a -lə
into rock -DEM C= REP= arrive -TR -INT -3r another= one= side -DIR
rock   *he came out on the other side to frighten the puma.*

                                        11. Na' ben'
-n' par   əgw= šeb   -e' bež -ən' 11. na'
-DEM in.order.to(S) P=   frighten -3r puma -DEM 11. and
                                        11. *And the person*

goque' be' bdo'onṇə' bote'e bejw bza' par gwzolao yejw sio'onə'.
ben'   g= oc -e' be'¦bdon' -o -ṇə' b= o=   ta   -e' bejw¦bza'
person/DEM C= be -3r whirlwind -TR -DEM C= REP= stir -3r thundercap
who was the hurricane stirred up the thundercaps so a torrential rain

                                        12. Na' ben' goque'
par   gw= zolao yejw sio'   -o -nə' 12. na' ben'
in.order.to(S) C= begin rain torrential -TR -DEM 12. and person/DEM
began.   12. *Then the person*

yi' gwzio'onə',   ḻe'enə' bete' tigrən'.
g= oc -e' yi'¦gwzio' -o -nə' ḻe -e' -e -nə' b= et   -e' tigr
C= be -3r lightning -TR -DEM X -3r -TR -DEM C= kill -3r puma(S)
who was lightning,   *he killed the puma.*

-ən'
-DEM

        13. Nach gwso'one' yeto yeḻə' goxia' ҫhega'aque',
        13. nach gw= so'= on -e' ye=   to yeḻə'   go= xia'   ҫhe
        13. then C= PL= make -3r another= one NOM   INF= decide POS
        13. *Then they made another decision among themselves,*

                na' boso'ozoe' to San Anton gan' gwso'ote' tigrən'.
-ga'ac -e' na' b= oso'o= zo -e' to san   anton   ga -n' gw=
-PL   -3r and C= PL=   put -3r one St. Antonio(S) where -DEM C=
                and they put up (an image of) St. Antonio where they killed

                                14. Na' boso'ozolene'ene' to tesoro.
so'= ot -e' tigr   -ən' 14. na' b= oso'o= zo -len -e' -e -ne'
PL= kill -3r puma(S) -DEM 14. and C= PL=   put -with -3r -TR -3r
the puma.   14. *And they put a treasure with him.*

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                       15.  Cana'  gwža'achgua bena'  gwni'a Lao Ya'a ni na'
to   tesoro      15.   cana'        gw= ža'  -a  -chgua bena'  gwni'a
one  treasure(S) 15.   at.that.time C=  be   -TR -INT    person rich
                 15.   At that time there were many rich people here in
```

```
Lbajon'.                        16.  Gwsa'ape' bia yixa',
lao ya'a    ni na' lbajw  -n'   16.  gw= sa'= apa -e' bia¦yixa'
on  mountain DEM and El.Bajo -DEM 16. C=  PL=  have -3r animal
El Alto and El Bajo.            16.  They had animals,
```

```
gwsa'ape' mech,          na' gosa'anezene' bi tiemp žjasa'alane'e
gw= sa'= apa -e' mech     na' g= osa'a= neze -ne' bi tiemp   ž=
C=  PL=  have -3r money(S) and C= PL=   know -3r what time(S) P=
they had money,          and they knew what time to go visit their
```

```
sant chega'aque'ena'.                              17.  Cata' chžin
j=  asa'a= lana' -e' sant     che -ga'ac -e' -e  -na' 17.  cata' ch=
MA= PL=    visit -3r saint(S) POS -PL      -3r -TR -DEM 17. when  H=
saint.                                             17.  When the El
```

```
bena' Lbajon' chjalane'e sant chega'aque'ena',
žin  bena' lbajw  -n' ch= ja= lana' -e' sant     che -ga'ac -e'
arrive person El.Bajo -DEM H= MA= visit -3r saint(S) POS -PL      -3r
Bajo people would arrive to visit their saint,
```

```
         na' chgüiate' Lbajw na'ala,                  na' cata' chžin
-e -na' na' ch= güia -te -e' lbajw  na'  -a  -la na' cata' ch=
-TR -DEM and H= look -INT -3r El.Bajo there -TR -DIR and when  H=
         he would look over there toward El Bajo,     and when El Alto
```

```
bena' Lao Ya'a ni,            na' chgüiate' lbix ya'a nilala.
žin  bena' lao ya'a    ni na' ch= güia -te -e' lbix
arrive person on mountain DEM and H= look -INT -3r on.other.side
people here would arrive,     then he would look over on this side of
```

```
                    18.  Na' bena' Sši'inna',      ca naqua
ya'a    ni  -la -la 18.  na' bena' sši'in  -na' ca n=
mountain here -DIR -surprisingly 18. and person Zoochina -DEM as S=
the mountain.       18.  And the Zoochina people, since
```

```
gwso'one' txen gwso'ote' tigran',
aqua -n' gw= so'= on -e' txen   gw= so'= ot  -e' tigr   -an'
be   -DEM C= PL= do -3r together C= PL= kill -3r puma(S) -DEM
they had worked together killing the puma,
```

```
lecza gwža'achgua bena' gwni'a Sši'inna'.           19.  Pero
lecza      gw= ža'  -a  -chgua bena'  gwni'a sši'in  -na' 19.  pero
likewise C= be   -TR -INT    person rich   Zoochina -DEM 19.  but(S)
likewise there were many rich people in Zoochina.   19.  But
```

```
bena' Sši'inna',     cata' bich gwnite'e güen entr chopa yež,
bena' sši'in  -na' cata' bi -ch  gw= nita' -e' güen   entr
person Zoochina -DEM when NEG -more C= be    -3r good(S) between
the Zoochina people, when the two villages were not getting along,
```

```
                 bena' Lbajw len bena' Lao Ya'a ca',              cana' beta'
chopa yež bena' lbajw   len bena' lao  ya'a    ca'   cana'
two   town person El.Bajo with person on  mountain those at.that.time
           the people of El Bajo and El Alto,             at that time
```

```
bena' Sši'inna' San Antonna'                    gosa'azi' bena'
b= eta' bena' sši'in -na' san     anton     -na' g= osa'a= zi'
C= sell person Zoochina -DEM St.(S) Antonio(S) -DEM C= PL=    buy
the Zoochina people sold the image of St. Antonio,  the Yalalag people
```

```
Yelaljan'.          20.  Ca' naqua to historia de'e be' to bena' gola
bena' yelalja -n'   20.  ca' n= aqua to historia  de'e b= e'
person Yalalag -DEM 20.  thus S= be  one history(S) thing C= tell
bought it.          20.  That is the history that an old man told who
```

```
gwle José María Hernández,                           na' gwdape'
to bena' gola gw= le     josé    maría   hernández   na' gw=
one person old  C= be.named José(S) María(S) Hernández(S) and C=
was named José María Hernández,                      and he had
```

```
libr de'en gwlabe' cuent de'e be'e diža' can' goqua tiempan'.
dapa -e' libr   de'e -n  gw= lab -e' cuent de'e b= e'   -e'
have -3r book(S) thing -DEM C=  read -3r story  thing C= speak -3r
a book that he read in order to tell what happened at that time.
```

```
diža' ca -n' g= oqua   tiemp  -an'
word how -DEM C= happen time(S) -DEM
```

```
21. Campan de oran'.
21. campan de   or      -an'
21. bell(S) of(S) gold(S) -DEM
21. The golden bell.
```

```
  22.  Ya'a Yej Lexo' nzi' to latja ba benczeto' bat na' yel Noša'
  22.  ya'a    yej lexo'    n= zi'       to latja ba       b=
  22.  mountain rock earthquake S= be.called one place already C=
  22.  Mt. Earthquake Rock a place is called where we have heard
```

```
Güen chda campan chasa'ane' campan de oro.
en<cz>e   -to' bat┆na'  yel  noša'     güen   ch= da  campan
hear<INT> -1pe years.ago night Night(S) Good(S) H= move bell(S)
that long ago on Christmas Eve night a bell would ring which they
```

```
                                       23.  Na' beneto' fin juisy chol
ch= asa'a= na -e' campan de     oro 23.  na' b= ene  -to' fin
H= PL=     say -3r bell(S) of(S) gold 23.  and C= hear -1pe fine(S)
called the golden bell.                23.  And we heard that it had
```

```
campanna'.
juisy        ch= ol  campan -na'
extremely(S) H= sing bell(S) -DEM
an extremely beautiful sound.
```

Given by Juan Vicente Hernández, in Yatzachi el Alto, Oaxaca,
June, 1958.

```
1.  Catə' gwsa'aque' choplə yež,          benə' gwni'anə' to
1.  catə' gw= sa'= ac  -e' chop -lə yež   benə' gwni'a -nə' to
1.  when  C=  PL=  be  -3r two  -ADV town person rich    -DEM one
1.  When they became two villages,        the one rich man talked
```

```
gwnelene' ya'a yaonə'.                    2.  Na' gwdape' bel bia chyiš
gw= ne    -len -e' ya'a    yao  -nə'  2.  na' gw= dapə -e' bel
C=  speak -with -3r mountain river -DEM 2.  and C=  have -3r snake
with the mountain and river.              2.  And he had a snake which
```

```
mech.                         3.  Na' catə' ba de mech xen che',
bia    ch= yiš      mech      3.  na' catə' ba    de    mech    xen
animal H=  defecate money(S)  3.  and when already S/be money(S) big
laid money.                   3.  And when he had accumulated a lot of
```

```
        nach che'e benə' yežən':
che -e' nach ch= e'    -e' benə' yež -ən'
POS -3r then H=  tell -3r person town -DEM
money,  then he said to the townspeople:
```

```
--Na'a goncho to yo'odao' checho, to de'e güen
na'a g=  on   -cho to yo'odao' che -cho to de'e güen
now  C=  make -1pi one church   POS -1pi one thing good(S)
"Now we will build our church, a good one,"
```

```
--che'e benə' yež ca'.
ch= e'   -e' benə' yež ca'
H=  tell -3r person town those
he told the townspeople.
```

```
4.  Na' bene benə' yeto ba nite'e yelə' goxia' par so'one'
4.  na' b= ene benə' ye=      to ba    nitə' -e' yelə'
4.  and C= hear person another= one already S/be    -3r NOM
4.  And another person heard that they had come to a decision
```

```
yo'odao' chega'aque'enə'.
go= xia'    par           so'= on -e' yo'odao' che -ga'ac -e' -e
INF= decide in.order.to(S) P/PL= do -3r church  POS -PL     -3r -TR
to make their church.
```

```
5.  Nach ben' yeto gosdobe' benə' yež che'enə',
-n' 5.  nach ben'      ye=      to g= os= dobə   -e' benə' yež
-DEM 5. then person/DEM another= one C= CA= gather -3r person town
5.  Then the other person also gathered his townspeople,
```

```
        che'ene':
che -e' -e -nə' ch= e'   -e' -ne'
POS -3r -TR -DEM H= tell -3r -3r
            telling them:
```

--Ba ņezda' ņa'a so'on yo'odao' che beņə' ca', to de'e güen.
ba   ņeze -da' ņa'a so'= on yo'odao' che beņə' ca'
already know -1s now P/PL= make church POS person those
"I now know that those people are going to build their church,

           6. Na' ļez gon che chio'o ņa'a.
to de'e güen   6. na' ļez   g= on che chio'o ņa'a
one thing good(S) 6. and likewise P= make POS 1pi   now
a good one.   *6. So we will do likewise now."*

    7. Nach gosə'əzolaogüe' chopte beņə' gwni'a ca' gwso'one'
    7. nach g= osə'ə= zolao -gw -e' chopə -te beņə' gwni'a ca'
    7. then C= PL=   begin -TR -3r two   -INT person rich   those
    7. Then both of the rich men began to build their churches.

yo'odao' chega'aque'enə'.   8. Na' ben' gwdapə
gw= so'= on -e' yo'odao' che -ga'ac -e' -e -nə' 8. na' ben'
C= PL= make -3r church   POS -PL   -3r -TR -DEM 8. and person/DEM
                                         8. And the one who

beļ mechən' gwne':
gw= dapə beļ mech   -ən' gw= na -e'
C= have snake money(S) -DEM C= say -3r
had the money snake said:

    --To yo'odao' güench goncho   --che'e beņə' yež
    to yo'odao' güen -ch g= on -cho ch= e' -e' beņə'
    one church   good(S) -more P= make -1pi H= tell -3r person
    "We will build a better church,"   *he told the people*

che'enə'.   9.   --Bito cuidad gaple baļ iztezə goncho
yež che -e' -e -nə' 9. bito cuidad g= apə -le baļ
town POS -3r -TR -DEM 9. NEG care(S) P= have -2s how.many
of his town.   *9. "Don't worry about how many years it may*

yo'oda'onə'.   10. Nadə' gona' mantener
iz   -tezə g= on -cho yo'odao' -nə' 10. nadə' g= on -a'
year -ever C= make -1pi church   -DEM 10. 1s   P= do -1s
take us to build the church.   *10. I will support all of*

yoguə'əloļle,   yogua' family chele   --gože' beņə'
mantener   yoguə' -ə -loļ -le yoguə' family che -le g= ož -e'
maintain(S) all   -TR -INT -2p every family(S) POS -2p C= tell -3r
you,   *all of your families,"*   *he told his*

yež che'.
beņə' yež che -e'
person town POS -3r
townspeople.

11. Na' ļezə ca' gwna beṇə' yeto gože' beṇə' yež çhe'enə'.
11. na' ļezə   ca'   gw= na beṇə' ye=   to g= ož -e'
11. and likewise thus C= say person another= one C= tell -3r
11. And the other man told his townspeople the same thing.

beṇə' yež çhe -e' -e -nə'
person town POS -3r -TR -DEM

12. Na' entr çhopə beṇə' gwni'a ca':
12. na' entr   çhopə beṇə' gwni'a ca'
12. and between two   person rich   those
12. And the two rich men said to one another:

--Con nocho yob ša' yo'odao' çhecho na' gaquə lao na'acho campan
con no -cho yob   ša'   yo'odao' çhe -cho na'
just who -1pi P/be.quick P/be.completed church   POS -1pi and
"Just which ever one of us finishes our church first will have

de'en ze   cho'en dižə'
g= aquə lao na' -a -cho campan de'e -n' ze   ch= oe' -n
P= be in hand -TR -1pi bell(S) thing -DEM P/hang H= speak -3i
the bell which hangs   announcing when

notə'əzə beṇə' gat   --gosə'əne'.
dižə' notə'əzə beṇə' g= at g= osə'ə= na -e'
word whoever person P= die C= PL= say -3r
anyone dies,"   they said.

13. Na' besyə'əļaļchgüei to toga'aque'.
13. na' b= esyə'ə= ļaļ   -chgua -ei to;to -ga'ac -e'
13. and C= REP/PL= be.busy -INT -CM each -PL   -3r
13. And each of them were extremely busy.

14. Na' toe' gwya' yo'odao' çhe'enə'   len na'
14. nə' to -e' gw= ya'   yo'odao' çhe -e' -e -nə' len na' gw=
14. and one -3r C= be.finished church   POS -3r -TR -DEM with and C=
14. Then one of them finished his church   and he got

gwxi'e šoṇə sant.   15. Na' ben' yeto cui byob gaquə yo'odao'
xi' -e' šoṇə sant   15. na' ben'   ye=   to cui b= yob
get -3r three saint(S) 15. and person/DEM another= one NEG C= be.quick
three saints.   15. And the other person, his church was not

çhe'enə'.   16. Na' gwne':
g= aquə yo'odao' çhe -e' -e -nə' 16. na' gw= na -e'
P= be church POS -3r -TR -DEM 16. and C= say -3r
finished as quickly.   16. And he said:

--Caguə ben ben' yo'odao' çhe'enə' güen
caguə b= en   ben'   yo'odao' çhe -e' -e -nə' güen
NEG   C= make person/DEM church   POS -3r -TR -DEM good(S)
"That man didn't do a good job of building his church,"

```
--gwna ben' to.          --Bežda'agan' bene'en.        17. La'aczə
gw= na ben'       to    bežda'agan'  b= en -e' -e  -n  17. la'aczə
C=  say person/DEM one  poor.quality C= do -3r -TR -DEM 17. although
said the one man.        "He built it of poor quality.  17. Although
```

```
cui gwya'alao che chio'o       per naquəchən de'e güench.
cui gw= ya'alao    che chio'o per  n= aquə -ch  -ən de'e güen  -ch
NEG C=  be.finished POS 1pi    but(S) S= be  -more -3i thing good(S) -more
ours did not get finished (as soon), it is better."
```

```
18.  Pero na' gosə'ənite'e to yelə' goxia' šao',
18.  pero  na' g= osə'ə= nitə' -e' to yelə'  go= xia'
18.  but(S) and C= PL=    be   -3r one NOM    INF= decide
18.  But they made an excellent decision,
```

```
         gosə'əzi'e lebe campan ca'.
šao'     g= osə'ə= zi' -e' lebe    campan ca'
excellent C= PL=    get -3r equally bell(S) those
         they divided the bells equally.
```

```
19.  Na' catə' beyož gwya' yo'odao' che ben' yeto,
19.  na' catə' b= eyož       gw= y= a'           yo'odao' che
19.  and when  C= be.finished C= TR= be.finished church   POS
19.  And when the other man's church got finished,
```

```
              na' gwņelene' bxoz benle'eye'e liže'enə'.
ben'     ye=    to na' gw= ņe -len -e' bxoz  b= enle'eyə'
person/DEM another= one and C= speak -with -3r priest C= bless
              then he asked the priest to bless his building.
```

```
              20.  Na' catə' gwyej nague'enə' chel gwse'e
-e' liž     -e' -e -nə' 20. na' catə'  gw= yej nag -e' -e -nə'
-3r POS/house -3r -TR -DEM 20. and when C= go  ears -3r -TR -DEM
              20.  Then at midnight he overheard people
```

```
benə' ca' le':
chel      gw= se'= e' benə' ca' le -e'
midnight C= PL= tell person those X -3r
people saying to him: (probably in a dream or thought)
```

```
   --Nayežagchoei        --gwse' benə' ca' le'.
   nayežagcho        -ei gw= se'= e' benə' ca' le -e'
   we.will.meet.again -STY C= PL= tell person those X -3r
   "Goodbye,"             the people said to him.
```

```
21.  Catə' gwye'eni',    boxoņj bel bia nape'enə' bian' chyiš
21.  catə' gw= ye'eni'  b= o= xoņj bel bia  n= apə -e' -e
21.  when  C= dawn       C= REP= flee snake animal S= have -3r -TR
21.  When it got light, the snake he had which laid money ran
```

```
mechən'.                          22. Na' beteyo latjə
-nə' bia  -n' ch= yiš  mech  -ən' 22. na' b= eteyo
-DEM animal -DEM H= defecate money(S) -DEM 22. and C= be.next.day
away.                             22. And the next day
```

```
le'i bena' gote'ena',                       to beza'aze',
latja le'i bena'  g= ot  -e' -e  -na' to b= e=    za'  -a  -z  -e'
place P/see person C= die -3r -TR -DEM one C= REP= leave -TR -DE -3r
instead of people seeing him die,        he just left,
```
instead of people seeing him die,   he just left,

```
choso'ogüiate' zjada to plomxtilan' cha'ala.
ch= oso'o= güia -te  -e' z= ja=  da  to plomxtil    -an' cha'a -la
H=  PL=     look -INT -3r S= MA=  go  one white.dove(S) -DEM above -DIR
```
they saw a white dove go upward.

HL1. WHEN THE MISSIONARIES FIRST CAME

Given by Herminio López, in Yatzachi el Bajo, Oaxaca, August 1, 1972.

1. To mil ga gueyoa to iz gwnabia' yogua'əlol yel lni to to bar.
1. to mil   ga   gueyoa to iz   gw= nabia' yogua' -ə
1. one thousand(S) nine hundred one year C= rule   every -TR
1. *In the year 1901 the fiesta system dominated in each barrio.*

2. Boso'onite'e mardom benə'
-lol yel lni   to¦to bar   2. b= oso'o= nitə' -e' mardom
-INT night fiesta each barrio(S) 2. C= PL=   put -3r sponsor(S)
2. *They chose sponsors who would*

gwso'on gast de'e de chega'aque'.
benə' gw= so'= on   gast   de'e de che -ga'ac -e'
person C= PL= make expense(S) thing S/be POS -PL   -3r
spend what they had (for the fiestas).

3. Chəsə'əžag benə' bar to to lni.   4. To barən'
3. ch= əsə'ə= žag benə' bar   to¦to lni   4. to
3. H= PL=   meet person barrio(S) each fiesta 4. one
3. *The people of the barrio would meet for each fiesta.* 4. *One barrio*

nzi'in Bedao' Jeso'os,   na'
bar   -ən' n= zi'   -i -n bedao'   jeso'os na'
barrio(S) -DEM S= be.called -TR -3i object.of.worship Jesus(S) and
is named The God Jesus,   *and*

yeto barən' chso'one' lni che La Trinidad.
ye=   to bar   -ən' ch= so'= on -e' lni che la
another= one barrio(S) -DEM H= PL= make -3r fiesta for the(S)
the other barrio celebrates the fiesta of The Trinity.

5. Ca' gwso'one' yog iz chopə la'ate bar.
trinidad 5. ca' gw= so'= on -e' yog iz   chopə la'a -te bar
Trinity(S) 5. thus C= PL= do -3r every year two   side -INT barrio(S)
5. *That is what they did every year in both barrios.*

6. Per la fuersən' chso'one' lni,   to to benə'
6. per   la¦fuers -ən' ch= so'= on -e' lni   to¦to benə'
6. but(S) by.force -DEM H= PL= make -3r fiesta each person
6. *But they were celebrating the fiestas out of duty, each person*

cheyalə' gosə'əbeje' sant gwyeje' lao nez catə' chalə' xman sant yogua'
ch= e=   y= alə' g= osə'ə= bej -e' sant   gw= yej -e' lao nez
H= REP= TR= must C= PL=   remove -3r saint(S) C= go -3r on road
had to take the saint out going on the road each night when Holy Week

že'.   7. Na' ca naquə
catə' ch= alə'   xman   sant   yogua' že' 7. na' ca n= aquə
when H= take.place week(S) holy(S) every night 7. and as S= be
came.   7. *And as for their*

de'en de chega'aque'enə',   šə mardom ca' cui chso'one'
de'e -n de che -ga'ac -e' -e -nə' šə mardom ca' cui ch=
thing -DEM S/be POS -PL -3r -TR -DEM if sponsor(S) those NEG H=
obligation,   *if the sponsors didn't do*

ca de'enə' cheyalə' zjəmbague'enə' so'one' gastən',
so'= on -e' ca de'e -nə' ch= e= y= alə' zjə= m= baguə'
PL= do -3r like thing -DEM H= REP= TR= must S/PL= S= be.obligated
like they were obligated to do making the expense,

                              bito gac yesə'əlažə'
-e' -nə' so'= on -e' gast -ən' bito g= ac y= esə'ə=
-3r -DEM P/PL= make -3r expense(S) -DEM NEG P= be.able P= PL=
                          they could no longer have any

chega'aque' catə' bichlə yelə' goxia' de'e chso'on benə' golə benə'
lažə' che -ga'ac -e' catə' bi -ch -lə yelə' go= xia'
enter POS -PL -3r when any -more -ADV NOM INF= decide
say when (there was) any other decision that the old important people

xguan,   ca de'en nacho
de'e ch= so'= on benə' golə benə' xguan ca de'e -n
thing H= PL= make person old person influential like thing -DEM
were making,   *or we might say*

caguə naque' topə txen len barən'.
na -cho caguə n= aquə -e' topə txen len bar -ən'
P/say -1pi NEG S= be -3r gathered together with barrio(S) -DEM
they were not considered part of the barrio.

8. Lecz ca' justis goclene' yoguə'əlol benə' ca' chso'one' yel
8. lecz ca' justis g= oclen -e' yoguə' -ə -lol benə'
8. likewise thus official(S) C= help -3r every -TR -INT person
8. Likewise the town officials helped all the people who sponsored

lninə',   chedə' naquən ca to ley de'e
ca' ch= so'=on -e' yel lni -nə' chedə' n= aquə -n ca to
those H= PL= make -3r night fiesta -DEM because S= be -3i like one
the fiestas,   *because it was like a law*

chnabia'.
ley de'e ch= nabia'
law(S) thing H= rule
which ruled.

       9. Nechteque, catə' justisən' bene' junt,
       9. nech -teque catə' justis -ən' b= en -e' junt
       9. first -INT when official(S) -DEM C= make -3r meeting(S)
       9. At first,   when the officials called meetings,

pur benə' golə benə' xguan,   bito bgüialaogüe' benə' güego'
pur   benə' golə benə' xguan   bito b= güialao -gw -e' benə'
only(S) person old person influential   NEG C= admit   -TR -3r person
(it was) only old influential men,   *they didn't admit young men*

lao yelə' goxia' che'enə'.   10. Benə' gol
güego'   lao yelə' go= xia'   che -e' -e -nə' 10. benə' gol
young.person at NOM   INF= decide POS -3r -TR -DEM 10. person old
into their decision making.   10. *Those old*

ca'anə' choso'oxi'e bi de'en de,   bi de'en
ca'   -a -nə' ch= oso'o= xia'   -e' bi   de'e -n de   bi   de'e
those -TR -DEM H= PL=   decide -3r what thing -DEM S/be what thing
men would decide what there was,   *what effort*

chžaglao,   bi de'en chyažje catə'ən za' no lni.
-n   ch= žaglao bi de'e -n   ch= yažje catə' -ə -n   za'   no
-DEM H= suffer what thing -DEM H= need   when -TR -DEM S/come any
would be made, what would be needed when any fiesta would come.

        11.   Lega'aque' chəsyə'əyilje' ben' ne' xa'ag yo'odao',
lni   11.   le -ga'ac -e' ch= əsyə'ə= yilj   -e' ben'   na
fiesta 11.   X -PL   -3r H= PL=   look.for -3r person/DEM S/say
        11.   *They would hunt for the person called errand man of the*

                  ben' cheyalə' gon de'en chse'e le'enə',
-e' xa'ag   yo'odao' ben'   ch= e= y= alə' g= on de'e
-3r errand.men   church   person/DEM H= REP= TR= must P= do thing
church,   *the one who had to do what they told him,*

                  gone' tcho'a tšao',   žjəte'
-n   ch= se'= e'   -e' le -e' -e -nə' g= on -e' tcho'a¦tšao' ž=
-DEM H= PL= tell -3r X -3r -TR -DEM P= do -3r exactly   P=
                  doing it exactly,   going

ya šbalə oracion,   lecz ca' catə' galə'
jə= ta   -e' ya šbalə   oracion   lecz ca' catə' g=
MA= swing -3r bell at.3.or.4.a.m. prayer(S) likewise thus when P=
to ring the bell for early morning prayer, likewise when noon came,

gobiž,   leczə gwte' ya,   na' ca' še'elə əgwte'
alə'   gobiž leczə   gw= ta -e' ya na' ca' še'elə əgw=
take.place noon likewise P= swing -3r bell and thus at.night P=
                 likewise he would ring it, and also at night he

oracion par nich cue' ži yež.
ta   -e' oracion par   nich   cue'   ži   yež
swing -3r prayer(S) in.order.to(S) in.order.to P/sit quiet town
would ring prayer time so it would be quiet in the village.

12. Šə xa'ag yo'odao' cui gone' ca de'en beyale'enə',
12. Šə xa'ag   yo'odao' cui g= on -e' ca de'e -n b= e= y=
12. if errand.men church   NEG P= do -3r like thing -DEM C= REP= TR=
12. *If the church errand man would not do like he was supposed to,*

na' de ca cheyaḻə' gac c̱he',
aḻə' -e' -nə' na' de ca ch= e= y= aḻə' g= ac c̱he -e'
must -3r -DEM and S/be how H= REP= TR= must P= happen to -3r
then there was something that would happen to him,

co'o justisən' ḻe' liža.   13. Na' prisdent yo'odao',
co'o justis -ən' ḻe -e' liža 13. na' prisdent yo'odao'
P/put.in official(S) -DEM X -3r jail 13. and president(S) church
the officials would put him in jail.   13. And the church president,

ža,   zoe' gone' mendad na' chnabi'e len justisən'.
ža   zo -e' g= on -e' mendad na' ch= nabia' -e' len
you.see S/be -3r P= make -3r command(S) and H= rule -3r with
you see, he would be there commanding and exercising authority with

                14. Na' ḻe', mardom c̱he yo'odao',   ža,
justis   -ən' 14. na' ḻe -e' mardom c̱he yo'odao' ža
official(S) -DEM 14. and X -3r sponsor(S) POS church   you.see
the officials. 14. And he, the sponsor of the church, you see,

de de'e chone' ḻo'o yo'oda'onə',   əgwsi'ini'e gatə' ser de'e ba
de de'e ch= on -e' ḻo'o yo'odao' -nə' əgw= si'ini'a -e' g= atə'
S/be thing H= do -3r in church -DEM P= prepare -3r P= be
there are things he does in the church, he will prepare so there will

nazjə par gote'enə'
ser   de'e ba   n= azjə   par   g= otə' -e'
wax.candle(S) thing already S= be.dipped in.order.to(S) P= sell -3r
be candles already dipped for him to sell

na' par gaquən gast ḻo'o yo'oda'onə'
-nə' na' par   g= aquə -n gast   ḻo'o yo'odao' -o
-DEM and in.order.to(S) P= be -3i expense(S) in church -TR
and to be used in the church

nich ca' gatə' mech yež.   15. Na' xəgüez
-nə' nich ca' g= atə' mech yež 15. na' xəgüez
-DEM so.that thus P= be money(S) town 15. and steward
so there will be money for the town. 15. And the steward

yo'odao',   o ben' nacho xəgüez yix,   be'ena'
yo'odao'   o ben' na -cho xəgüez yix be'ena'
church   or(S) person/DEM S/say 1pi steward fodder person/DEM
of the church, or the one we call the steward of fodder, that man

cheyaḻə' cue' yic̱hje' soe' əgwsi'ini'e catə' za' to lṇi,
ch= e= y= aḻə' cue' yic̱hj -e' so -e' əgw= si'ini'a -e' catə'
H= REP= TR= must P/sit POS/head -3r P/be -3r P= prepare -3r when
had to be concerned to be there to make preparation when a fiesta was

20

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                         cue' yichje' de'e ye'ej gao bxoz bena' delo'o
za'       to  lni   cue'  yichj   -e' de'e y= e'ej gao   bxoz
S/come one fiesta P/sit POS/head -3r thing P= drink P/eat priest
coming,              he would be concerned for what the priest who
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```
lni,                             no žit, no bela', no
bena'  de=   lo'o lni             no  žit  no bela'  no
person P/MT= put  fiesta          any eggs any meat  any
consecrates the fiesta would drink and eat, any eggs, any meat, any
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jeid, no šcwlat, no yetxtil, no roz, no za,          yogua'alol
jeid  no  šcwlat     no yetxtil no roz    no  za  yogua'  -a
chicken any chocolate(S) any bread  any rice(S) any lard every -TR
chicken, any chocolate, any bread, any rice, any lard,    everything
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de'e chyažje,           na' ca' cue' yichje' no xoa', no yix yela' par
-lol de'e ch= yažje     na' ca'  cue'  yichj   -e' no xoa' no yix
-INT thing H= be.needed and thus P/sit POS/head -3r any corn any fodder
needed,                 and thus he would be concerned for any corn,
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gao cabey che bxozan'.                           16. De'e nga
yela'    par         gao   cabey  che bxoz  -an' 16. de'e  nga
corn.leaf in.order.to(S) P/eat horse(S) POS priest -DEM 16. thing DEM
any fodder the priest's horse would eat.         16. This was
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chbague'e naque' xagüez yo'oda'ona'.             17. Na' le'
ch= bagua'        -e' n= aqua -e' xagüez yo'odao' -na' 17. na' le -e'
H= be.obligated -3r S= be    -3r steward church  -DEM 17. and X  -3r
his obligation as steward of the church.          17. And he would
```

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agwse'e xa'ag yo'odao'.          18. De'e naquan chega'aque',
agw= sa'   -e' xa'ag       yo'odao' 18. de'e  n= aqua -n che -ga'ac
P=   direct -3r errand.men church   18. thing S= be    -3i POS -PL
direct the church's errand men.     18. Their responsibility was that
```

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   žjasa'axi'e bxoz gata'ateza yež soe',            na'
-e' ž= ja= sa'a= xi' -e' bxoz  ga   -ta'ateza yež so  -e' na'
-3r P= MA= PL=   get -3r priest where -ever    town P/be -3r and
   they would go get the priest at whatever town he was in,   and
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so'e šinlaz bxozan',              no yoa' che',     yesa'ache'e
soa'   -e' šinlaz       bxoz  -an'  no yoa'  che -e' y= esa'a=
P/carry -3r POS/equipment priest -DEM any load POS -3r P= PL=
they would carry the priest's equipment, any load of his, they would
```

```
cozner.     19. De'e na' de'e chso'on xa'ag yo'odao' ca'.
che'    -e' cozner 19. de'e na'  de'e ch= so'= on xa'ag
take.along -3r cook(S) 19. thing there thing H= PL= do errand.men
bring along his cook. 19. That is what the church's errand men would
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yo'odao' ca'
church   those
do.
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        20.  Na' mardom yo'oda'onə',  ža,          yo'o mech lao ne'e.
        20.  na' mardom     yo'odao' -nə' ža        yo'o  mech      lao
        20.  and sponsor(S) church    -DEM you.see  S/have money(S) in
        20.  And the church sponsor,  you know,     the money is in his
```

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            21.  Le' nezene' šə chga'an mechən' de'e chyixjue' bitə'ətezə
na'  -e'  21.  le -e' neze  -ne' šə ch= ga'an mech       -ən' de'e
hand -3r  21.  X  -3r S/know -3r if H=  remain money(S) -DEM thing
hands.    21.  He knows if money remains to pay for whatever expenses
```

```
gast de'e chyixjue',                                          no
ch= yixjw -e' bi   -tə'ətezə gast       de'e ch= yixjw -e' no
H=  pay   -3r what -ever      expense(S) thing H=  pay   -3r any
he pays,                                                      for the
```

```
bxoz, no,            catə' chedəlo'e lni.              22.  Na'
bxoz   no            catə' ch= edə= lo'o -e' lni       22.  na'
priest any           when  H=  MT=  put  -3r fiesta    22.  and
priest or anything,  when he comes to consecrate the fiesta. 22.  And
```

```
šə cui de mechən',           ža,       na' šə cui gaquen,
šə cui de     mech      -ən' ža        na' šə cui g= aque         -n
if NEG S/be money(S) -DEM you.see  and if NEG P= be.sufficient -3i
if there isn't the money, you see, and if it isn't enough,
```

```
nach te' yež əgwtobe'en                  nich əza'a šə
nach te     -e' yež əgw= tobə -e' -e -n  nich  əza'a
then P/pass -3r town P=  gather -3r -TR -3i  so.that P/be.complete
then he will go through the village gathering it so the amount will be
```

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ja'aquə'ətə' chbague'e laxjw benə' ca',
šə ja'aquə'ətə' ch= baguə'       -e' laxjw     benə' ca'
if however.much H=  be.obligated -3r POS/wages person those
complete, however much he owes for those people's wages and
```

```
laxjw bxozən'.      23.  Na' šə ga əchoj benə' əbi'e znia ye'e
laxjw     bxoz -ən' 23.  na' šə ga   əchoj      benə' əbi'i
POS/wages priest -DEM 23. and if where P/show.up person P/reply
the priest's wages.   23. And if anyone would come out replying
```

```
cui əgwnežjue' ca de'en chtobe'enə',
-e' znia y= e'  -e' cui əgw= nežjw -e' ca   de'e -n  ch= tobə   -e'
-3r mean P= say -3r NEG P=  give   -3r like thing -DEM H=  gather -3r
harshly saying he wouldn't give what he was gathering,
```

```
            mardom na'  žjətaogüe' xya lao justis
-e  -nə' mardom     na'  ž= jə= tao -gw -e' xya    lao justis
-TR -DEM sponsor(S) there P= MA= claim  -TR -3r damage before official(S)
            the sponsor would go make accusation before the town officials
```

niçh na' gaxe' ḷe' biçhen' cui chnežjue' de'en chdobə mardomən',
niçh¡na' g= ax   -e' ḷe -e' biçhe -n' cui ch= nežjw -e' de'e
so.that P= call -3r X -3r Q/why -DEM NEG H= give -3r thing
so they would call him (to give account) why he wasn't giving what the

                              na' cue'e ḷe' ližya niçh çhixjue'en.
-n   ch= dobə   mardom   -ən' na' cue' -e' ḷe -e' ližya niçh
-DEM H= gather sponsor(S) -DEM and P/put -3r X -3r jail so.that
sponsor was gathering,   and they would put him in jail so he

çhixjw -e' -e -n
P/pay   -3r -TR -3i
would pay it.

   24. Ca' naquə costumbr de'e gotə',   goquən yeḷə' chnabia'
   24. ca' n= aquə costumbr de'e g= otə' g= oc -ən yeḷə' ch=
   24. thus S= be   custom(S) thing C= be C= be -3i NOM H=
   24. That is the custom which there was, it was a crucial

xen iz ca' de'en ba gwde don'.
nabia' xen iz ca' de'e -n ba   gw= de don'
rule   big year those thing -DEM already C= pass around.here
concept in years past around here.

25. Naquən ca to ley,   pero syempr dezd cana'ate za'aque'
25. n= aquə -n ca to ley   pero syempr dezd   cana'   -a
25. S= be   -3i like one law(S) but(S) always(S) since(S) long.ago -TR
25. It was like a law,   but always since long ago they have

gwse'enene' scuel,   la'aczə šə noxə'
-te za'ac   -e' gw= se'= e'ene -ne' scuel   la'   -a -czə šə
-INT S/come/PL -3r C= PL= want -3r school(S) although -TR -INT if
come along wanting a school,   even if it was mixed

nçhixən len no ḷe'ey,   par choso'osede' ḷetrən'.
n= oxə' n= çhixə   -n len no ḷe'ey par   ch=
S= hold S= be.mixed -3i with some doctrine in.order.to(S) H=
with some doctrine,   so they would study

oso'o= sed   -e' ḷetr   -ən'
PL=   study -3r letters(S) -DEM
reading and writing.

   26. Ca naquə lao ba zdacho na'a,   naquən ca
   26. ca n= aquə lao ba   z= da -cho na'a ba   n= aquə
   26. as S= be   while already S= go -1pi now already S= be
   26. As for the way we are living now,   it is like

to de'e cobə,   ca nacho yogua'əḷol benə' ba za'aque'
-n ca to de'e cobə ca na   -cho yogua' -ə -ḷol benə'
-3i like one thing new like P/say -1pi every -TR -INT person
something new,   like we might say everyone is going along

                                                               23

chsa'anḻaže'e latə' güejə ca naquən' goquə cani' lao iz nga ba gwdecho
ba   za'ac   -e' ch= sa'= anḻažə' -e' latə' güejə ca n= aquə
already S/come/PL -3r H= PL= forget -3r some each how S= be
forgetting a little of how it was long ago in the years that have

ṇa'a.
-n' g= oquə cani'   lao   iz   nga ba   gw= de -cho ṇa'a
-DEM C= happen long.ago during year DEM already C= pass -1pi now
now passed.

> 27. To mil ga gueyoa ši'inchopə todavia ṇe'e za'agacze' len
> 27. to mil   ga   gueyoa ši'inchopə todavia ṇe'e
> 27. one thousand(S) nine hundred seventeen still(S) still
> *27. In 1917 they were still going along somewhat with their system*

yeḻə' chejṇi'alažə'ənə',   len ca'
za'   -a -ga -cz -e' len yeḻə' ch= ejṇi'alažə' -ə -nə' len
S/come -TR -DE -INT -3r with NOM H= worship   -TR -DEM with
of worship,   *and also*

ba za'aque' chso'one' byen šejni'i bi'i xcuidə',
ca' ba   za'ac   -e' ch= so'= on -e' byen   šejni'i
thus already S/come/PL -3r H= PL= make -3r necessary P/understand
they were going along making an effort for their children to

               chəsə'əbeccze' scuelən',   besyə'əzoine'
bi'i xcuidə' ch= əsə'ə= bec -cz -e' scuel   -ən' b= esyə'ə= zoi
child young H= PL=   put -INT -3r school(S) -DEM C= PL/REP= bear
understand, they were establishing the school,   they bore the

gosə'əyixjue' maestr scuel che yež latə' güejə
-ne' g= osə'ə= yixjw -e' maestr   scuel   che yež latə' güejə
-3r C= PL=   pay   -3r teacher(S) school(S) POS town some each
load of paying the school teacher of the town a little each

nich gwxi' laxjw beṇə' ca' to to iz.   28. Zan izczə
nich   gw= xi' laxjw   beṇə' ca'   to¦to iz 28. zan iz
in.order.to C= get POS/salary person those each year 28. many year
so those people received wages each year.   *28. The people of*

besə'əžaglao beṇə' yež Lbajw nga par nich gwse'ejni'ine' latə' güejə.
-czə b= esə'ə= žaglao beṇə' yež lbajw   nga par
-INT C= PL=   suffer person town El.Bajo(S) DEM in.order.to(S)
the town of El Bajo here suffered many years so they understood a

nich   gw= se'= ejni'i   -ne' latə' güejə
so.that C= PL= understand -3r some each
little.

> 29. Ca' chac can' iz mil ga gueyoa tochoa,
> 29. ca' ch= ac ca -n' iz mil   ga   gueyoa
> 29. thus H= be when -DEM year thousand(S) where hundred
> *29. That is how it was in 1921,*

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                  catə' chaclə,                    sin cui no ɲeze,
tochoa            catə' ch= ac      -lə            sin       cui no
twenty-one when   H=    happen -surprisingly without(S) NEG anyone
            when it suddenly happened,            without anyone knowing,


          bla' to misionero lao yež ni,           sin cui no chon xbab.
ɲeze      b= la'   to misionero    lao yež ni sin         cui no
S/know    C= arrive one missionary(S) in  town DEM without(S) NEG anyone
          a missionary arrived here in town,      without anyone


                30.  Beɲə' lao' yež nga gwsa'aquene' tolə,
ch= on  xbab    30.  beɲə'  lao'  yež nga gw= sa'= aque -ne' tolə
H=  make thought 30. person in    town DEM C=  PL=  feel -3r  upset
expecting it.   30.  The people here in town were upset,


cui rson chso'one' noxa be'enə',                       ga ze'enə'.
cui rson     ch= so'= on -e' no    -xa be'enə'   ga za'    -e'
NEG news(S)  H=  PL=  do -3r Q/who -INT person/DEM where S/come -3r
they had no idea who the man was,               (or) where he came from.


          31.  To yetoe' chəsə'aɲabe ljuežje',                    pero
-nə' 31.  to ye=     to -e' ch= əsə'ə= ɲab -e  ljuežj    -e' pero
-DEM 31.  one another= one -3r H=  PL=    ask -CM POS/fellow -3r but(S)
     31.  Each one asked the others,                            but


ni toe' que ɲeze.          32.  Balə beɲə' gosə'əne':
ni          to -e' que ɲeze 32. balə beɲə'  g= osə'ə= na -e'
not.even(S) one -3r NEG S/know 32. some person C= PL=    say -3r
no one knew.               32. Some people said,


"Šəquə beɲə' za' lo'o ya'a".
šəquə       beɲə' za'  lo'o ya'a
probably person S/come in   mountain
"He is probably a person who came from inside the mountain".


33.  Ca che to dižə' cani',        beɲə' ya'a beɲə' xan ya'a yao.
33.  ca  che  to dižə' cani'       beɲə' ya'a  beɲə' xan
33.  like about one word  long.ago person mountain person POS/owner
33.  Like a saying of long ago,    the mountain person was owner of the


                34. Ba chəsə'əžeb beɲə' lao' yež qui,
ya'a      yao   34. ba      ch= əsə'ə= žeb beɲə'  lao' yež
mountain river  34. already H=  PL=     fear person in    town
mountains and rivers. 34. The people here in the village were afraid,


          pero na' le' goczə gwyo'olaogüe' ble'ine' beɲə' lao' yež qui.
qui       pero|na' le -e' g= oc    -zə gw= yo'olao          -gw -e' b=
these but(S)     X -3r C= happen -DE C=  become.accustomed -TR -3r C=
          but he got used to seeing these people in the village.
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                                  35. Choxcwlen to bene' ba got,
le'i -ne' bene' lao' yež qui     35. choxcwlen to bene' ba        g=
see -3r person in   town these   35. thanks     one person already C=
                                  35. The thanks belongs to a man now dead


gwle' Marselino López.                    36. Be'ena'
ot  gw= le        -e' marselino  lópez    36. be'ena'
die C= be.named -3r Marcelino(S) López(S) 36. person/DEM
named Marcelino López.                    36. That man honored the


be'ela'ogüe' misioneron',         be'ene' de'e güe'ej de'e
b= e'elao' -gw -e' misionero  -n' b= e'   -e' -ne' de'e gw= e'ej
C= honor   -TR -3r missionary(S) -DEM C= give -3r -3r  thing C= drink
missionary,                       he gave him his drink and food,


gwdaogüe',            be'ene' ga gwtase' šlac bale ža gwzoe' lao' yež
de'e gw= dao -gw -e' b= e'   -e' -ne' ga    gw= tas  -e' šlac bale
thing C= eat -TR -3r C= give -3r -3r  where C= sleep -3r while some
                     he gave him a place to sleep as many days as he


nga                          cate' bide' de'e nechen'.
ža gw= zo -e' lao' yež nga cate' b= ide -e' de'e nech -en'
day C= be -3r in   town DEM when   C= come -3r thing first -DEM
stayed here in the village   when he came the first time.


37. Na' šlac gwzoe' nga, ža,      le'e gwzolaote' chlo'ine'
37. na' šlac gw= zo -e' nga ža    le'e       gw= zolao
37. and while C= be -3r DEM you.see immediately C= begin
37. And while he was here, you see, he immediately began teaching


bene' ca' late' güeje diže' de'e yo'o le'e Biblia na' lao to chope
-te          -e' ch= lo'i -ne' bene' ca'    late' güeje diže' de'e
-immediately -3r H= show -3r person those some  each  word thing
a few people a little at a time the words there in the Bible,


bene' ca',                                          na'
yo'o      le'e biblia na'  lao   to¦chope bene' ca' na' g=
S/be.inside in Bible(S) there before a.few    person those and C=
                                                    and it


goccze gwso'ombi'e le'elja.
oc    -cze gw= so'= ombia' -e' le -e' -e -lja
happen -INT C= PL= know   -3r X  -3r -TR -perhaps
happened that they got acquainted with him perhaps.


38. Ca' naquen cate' beze'e,            pero bach gocbe'ine',
38. ca' n= aque -n cate' b= e=  za'  -e' pero bach    g=
38. thus S= be    -3i when  C= REP= leave -3r but(S) already C=
38. That is how it was when he left,    but he already


      len ba nezene',              de que guac soe' lao' yež nga,
ocbe'i -ne' len ba   neze -ne' de¦que gw= ac   so   -e'
realize -3r with already S/know -3r that(S) D= be.able P/be -3r
realized,    and he already knew,  that he could live here in the
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                 na' gwyo'olaža'əchgüe' soe'.              39.  Goczə
lao' yež nga na' gw= yo'olaža' -ə  -chgua -e' so    -e' 39.  g=
in   town DEM and C=  like        -TR -INT   -3r P/be -3r 39.  C=
village,        and he wanted very much to live here.     39.  It just
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gwda'alaže'e beņə' gwlaž qui.                    40.  Na' yeto
oc      -zə gw= da'alažə' -e' beņə'  gwlaž   qui 40.  na' ye=
happen -DE C=  like        -3r person homeland these 40.  and another=
happened that he liked these villagers.          40.  And the other
```

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šļa'a, ža, beņə' lao' yež qui,           abiczə gwse'enene'
to  š=   ļa'a ža    beņə'  lao' yež qui  abi -czə gw= se'= e'ene
one one= side you.see person in   town these NEG -INT C=  PL= want
side, you see, these people in the village,  they in no way wanted to
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```
yesə'əle'ine' ļe' nga,            chedə' cui chejņi'alaže'e sant
-ne' y= esə'ə= le'i -ne' ļe -e' nga chedə'  cui ch= ejņi'alažə' -e'
-3r P= PL=    see  -3r  X  -3r DEM because NEG H=  worship       -3r
see him here,                    because he did not worship the
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xnax.                41.  Boso'ožia boso'onite'e beņə' gwlaž qui
sant        xnax     41.  b= oso'o= žia       b= oso'o= nitə'  -e'
saint(S) female.deity 41.  C= PL=     slander C= PL=     defame -3r
saints and virgins.  41.  These villagers slandered and cursed the
```

```
beņə' ca' boso'ogüialaogüe' misioneron',
beņə' gwlaž    qui beņə'  ca'  b= oso'o= güialao -gw -e'
person homeland these person those C= PL=     admit    -TR -3r
people who welcomed the missionary,
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                 per na' aguə zjəņezene' šə bichlə yeļə' chejni'i
misionero     -n'  per¦na' aguə zjə= ņeze   -ne' šə bi  -ch  -lə
missionary(S) -DEM but(S) NEG S/PL= S/know -3r  if what -more -ADV
                 but then they didn't know there was other wisdom
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de'e nsa' misioneron' be'en bla' lao' yežən'.
yeļə' ch= ejni'i   de'e n= sa'        misionero    -n'
NOM   H=  understand thing S= bring.along missionary(S) -DEM
the missionary brought, the person who arrived in the village.
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be'en       b= la'    lao' yež -ən'
person/DEM C= arrive in   town -DEM
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42.  Na' to mil ga gueyoa chopechoa iz bla' misioneron' de'e
42.  na' to mil     ga gueyoa chopechoa iz b= la'
42.  and one thousand(S) nine hundred twenty-two year C= arrive
42.  In 1922 the missionary arrived here in the village again.
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yoblə lao' yež nga.                      43.  Cana'ach beņə'
misionero     -n'  de'e yoblə lao' yež nga 43.  cana'
missionary(S) -DEM thing other in   town DEM 43.  at.that.time
                                         43.  At that time
```

gwlaž qui beṇə' ca' btopəlene' catə'ən beze'e,
-a -ch beṇə' gwlaž qui beṇə' ca' b= topə -len -e'
-TR -more person homeland these person those C= gather -with -3r
these villagers who had gathered with him when he left,

                cana'ach boso'ogüia boso'oye'e ḷe' ca
catə' -ən' b= e= za' -e' cana'   -a -ch b= oso'o= güia b=
when -DEM C= REP= leave -3r at.that.time -TR -more C= PL=   look C=
                at that time they cared for him as should

cheyaḷə'.   44. Lene cana'
oso'o= ye   -e' ḷe -e' ca ch= e= y= aḷə' 44. lene
PL=   care.for -3r X -3r like H= REP= TR= must 44. with
be done.   *44. Also at that*

gwzoe' to chop bio' ni   na' gwzolaogüe' btobe'
cana'   gw= zo -e' to¦chop bio' ni na' gw= zolao -gw -e' b=
at.that.time C= be -3r a.few months DEM and C= begin -TR -3r C=
time he stayed here a few months   *and he began to gather*

beṇə' gonḷene' txen che de'en chejṇi'alaže'enə',
tobə -e' beṇə' g= on -len -e' txen che de'e -n ch=
gather -3r person P= do -with -3r together about thing -DEM H=
people who would join him in the way he worshipped,

                na' gwzolao bene' cult to to yo'o che beṇə' ca'
ejṇi'alažə' -e' -nə' na' gw= zolao b= en -e' cult   to¦to
worship   -3r -DEM and C= begin C= make -3r services(S) each
                and he began to hold services at the house of

ba zjəda' le'enə',   to to
yo'o che beṇə' ca' ba zjə= da' ḷe -e' -e -nə' to¦to
house POS person those already S/PL= stick.to X -3r -TR -DEM each
each of the people who were joined with him,   *in each*

ližga'aque'.   45. Nga zoe' catə' goḷə' Nošə' Güen,
liž   -ga'ac -e' 45. nga zo -e' catə' g= oḷə'
POS/house -PL -3r 45. DEM S/be -3r when C= be.time
of their homes.   45. *He was here when Christmas Eve came,*

                na' bene' lṇi Nošə' Güen de'e nechən'.
nošə'¦güen   na' b= en -e' lṇi nošə'¦güen de'e nech -ən'
Christmas.Eve(S) and C= make -3r fiesta Christmas.Eve(S) thing first -DEM
           and he put on the first Christmas Eve fiesta.

46. Cana' beṇə' zan beṇə' bdopə,   pero na' yeto
46. cana'   beṇə' zan beṇə' b= dopə pero¦na' ye=
46. at.that.time person many person C= gather but(S) another=
46. At that time there were many people who gathered, but on the

šḷa'a chəsə'əzi'ichiže'e ḷe',   chedə' la' chnabia'
to š= ḷa'a ch= əsə'ə= zi'ichižə' -e' ḷe -e' chedə' la' ch=
one one= side H= PL= slander -3r X -3r because because H=
other side they slandered him,   *because the worship of*

28

yeḻǝ' chejṇi'alaža' che sant xnax lao' yež ni.
nabia' yeḻǝ' ch= ejṇi'alaža' che sant xnax lao' yež
rule NOM H= worship of saint(S) female.deity in town
the saints and virgins dominated the village here.

    47. Gwde lṇi Noša' Güen, ža,   beze'e de'e yoblǝ,
ni 47. gw= de lṇi noša'¦güen ža b= e= za' -e'
DEM 47. C= pass fiesta Christmas.Eve(S) you.see C= REP= leave -3r
    47. After the fiesta Christmas Eve, you see, he left again,

          zjǝde' Ḻa' güen lgens che'.
de'e yoblǝ zjǝ= da -e' ḻa' gw= en lgens che -e'
thing other S/PL= go -3r Oaxaca INF= do business(S) POS -3r
    he had gone to Oaxaca to get his supplies.

    48. To ṃil ga gueyoa šoṇechoa iz catǝ' ble'e de'e yoblǝ.
48. to mil   ga gueyoa šoṇechoa   iz catǝ'
48. one thousand(S) nine hundred twenty-three year when
    48. (It was) 1923 when he arrived again.

              49. Cana'ach ba nche'e no'ol che' na'
b= la'   -e' de'e yoblǝ 49. cana'   -a -ch ba   n=
C= arrive -3r thing other 49. at.that.time -TR -more already S=
    49. At that time he brought his wife and

yeziquǝ'ǝchlǝ beṇǝ' naque' txen,
che'   -e' no'ol che -e' na' yeziquǝ'ǝchlǝ beṇǝ' n= aquǝ -e'
take.along -3r woman POS -3r and other   person S= be -3r
other people that were with him,

      cozner che',   na' güib lachǝ',   na' nche'e maestro beṇǝ'
txen   cozner che -e' na' gw= ib lachǝ' na' n= che'   -e'
together cook(S) POS -3r and INF= wash cloth and S= take.along -3r
    his cook,   his laundress,   and he brought a teacher

gon scuel.   **50. Na' gwzolao btobe' bidao',**
maestro beṇǝ' g= on scuel   50. na' gw= zolao b= tobǝ -e'
teacher(S) person P= make school(S) 50. and C= begin C= gather -3r
who would teach school.   *50. And he began to gather*

      btobe' bi'i güego' nach no'olǝ,   chene'ene'
bidao'   b= tobǝ -e' bi'i güego'   nach no'olǝ ch= ene'e -ne' y=
child   C= gather -3r child young.person then woman H= want -3r P=
children, he gathered young people and women,   he wanted those

yoso'osed beṇǝ' ca' ḻetr.   **51. Nach gwzolaogüe' žin che**
oso'o= sed beṇǝ' ca' ḻetr   51. nach gw= zolao -gw -e'
PL= study person those letters(S) 51. then C= begin -TR -3r
people to study reading and writing. 51. Then he began the work of

scuelən',   na' gocze besyə'əbei bi'i scuel ca'
žin che scuel   -ən' na' g= oc   -ze b= esyə'ə= bei   bi'i
work for school(S) -DEM and C= happen -DE C= PL/REP= be.pleased child
the school,   *and it happened that the school children were*

besyə'əžagbo',   bi'i güego' ca',   na'
scuel   ca' b= esyə'ə= žag -bo' bi'i güego'   ca' na'
school(S) those C= PL/REP= meet -3f child young.person those and
pleased to gather,   *the young people,*   *and*

leczə ca' ba chəsyə'əbei yeziquə'əchlə benə' lao' yež chesyə'ədope'
leczə   ca' ba   ch= əsyə'ə= bei   yeziquə'əchlə benə'
likewise those already H= PL/REP= be.pleased other   person
likewise other people in the village who gathered where they sang

gan' chso'one' güil.
lao' yež ch= esyə'ə= dopə -e' ga   -n' ch= so'= on   -e' gw=
in   town H= PL/REP= gather -3r where -DEM H= PL= make -3r INF=
were pleased.

      52. Pero na' ža'aczə benə' chəsə'əzi'ichižə' lega'aque',
il   52. pero na' ža' -a -czə benə' ch= əsə'ə= zi'ichižə' le
sing 52. but(S) and S/be -TR -INT person H= PL=   slander   X
      52. But there were people who slandered them,

      cui chsa'azlaže'e ja'aque' cultən' gan' ba chja'ac benə'
-ga'ac -e' cui ch= sa'= azlažə' -e' ja'ac -e' cult   -ən' ga
-PL   -3r NEG H= PL= like   -3r C/go/PL -3r service(S) -DEM where
      they didn't like that they went to the services where those

ca'.   53. Ba chəsə'əne':
-n' ba   ch= ja'ac benə' ca' 53. ba   ch= əsə'ə= na -e'
-DEM already H= go/PL person those 53. already H= PL=   say -3r
people went.   53. *They were saying,*

"Che gwxiye',   aguə che Diozən'",   chəsə'əne'.
che gwxiye'   aguə che dioz -ən' ch= əsə'ə= na -e'
from devil   NEG POS God(S) -DEM H= PL=   say -3r
"It is of the devil, it is not of God",   they were saying.

      54. Ca' naquə bene' lao to iz,   izən' ble'enə'.
      54. ca' n= aquə b= en -e' lao to iz iz -ən' b= la'   -e'
      54. thus S= be   C= do -3r in one year year -DEM C= arrive -3r
      54. That is what he did in one year,   the year he arrived.

      55. Na' leczə iz to mil ga gueyoa tapechoa,
-nə' 55. na' leczə   iz to mil   ga gueyoa tapechoa
-DEM 55. and likewise year one thousand(S) nine hundred twenty-four
      55. And likewise in 1924,

cana' bidə organo che',   jəxi' benə' gwlaž qui len
cana'   b= idə organo che -e' jə= xi' benə' gwlaž
at.that.time C= come organ(S) POS -3r C/MA= get person homeland
at that time his organ came,   *these villagers went to Oaxaca*

La'ate.   56. Na' ca do xda'obiž ja'aque'
qui le -n la'   -a -te 56. na' ca do   xda'obiž ja'ac
these X -DEM Oaxaca -TR -INT 56. and like about two.weeks C/go/PL
to get it.   56. They went for about two weeks to

güia'an,   na' besə'əchoj bguaz,   bena' jsoa'
-e' gw= ia'   -a -n na' b= esə'ə= choj bguaz   bena' j=
-3r INF= carry -TR -3i and C= PL=   leave food.bearers person C/MA=
carry it,   and food bearers went,   people who

yet con ga besyə'əžague' lega'aque' don',
so'= oa' yet   con ga b= esyə'ə= žag -e' le -ga'ac -e'
PL= carry tortilla just where C= PL/REP= meet -3r X -PL   -3r
took tortillas to wherever they met them out there,

        yet de'e əsa'o bena' ca'.   57. Chacchgua yela'
don'   yet   de'e əsa'= ao bena' ca' 57. ch= ac -chgua
around.here tortilla thing P/PL= eat person those 57. H= be -INT
        tortillas for those people to eat. 57. There was great

goban za' de'enə' de'e cuina' yesə'əle'ine'.
yela' g= oban   za'   de'e -nə' de'e cui -na' y= esə'ə=
NOM   INF= be.amazed S/come thing -DEM thing NEG -yet P= PL=
amazement that something was coming which they had never seen.

        58. Bena' zan bžag catə' ža bela'alenga'aque'en lao' yež
le'i -ne' 58. bena' zan b= žag catə' ža b= e= la'   -a -len
see -3r 58. person many C= meet when day C= REP= arrive -TR -with
        58. Many people gathered on the day when they arrived here

ni.
-ga'ac -e' -e -n lao' yež ni
-PL   -3r -TR -3i in   town DEM
in the village with it.

        59. Nach beža' iz to mil ga gueyoa tapechoa catə'əczə bsaljue'
        59. nach b= e= ža' iz to mil   ga gueyoa
        59. then C= REP= change year one thousand(S) nine hundred
        59. Then the year of 1924 was completed when he opened the

scuel xen,   na' bla'ac
tapechoa   catə' -ə -czə b= saljw -e' scuel   xen na' b=
twenty-four when -TR -INT C= open   -3r school(S) big and C=
big school,   and well trained

maestras bena' zjənsed ca cheyala' che primer año, segundo año.
la'ac   maestras   bena' zjə= n= sed ca ch= e= y=
arrive/PL female.teachers(S) person S/PL= S= study like H= REP= TR=
teachers arrived for the first and second grades.

                                              60. Cana'ach gwzolao
ala' che primer año   segundo año   60. cana'   -a
must for first(S) year(S) second(S) year(S) 60. at.that.time -TR
                                              60. At that time he began

bene' scuelan' teža,   na' lecza ca'
-ch gw= zolao b= en -e' scuel -an' teža   na' lecza   ca'
-more C= begin C= make -3r school(S) -DEM daytime and likewise thus
to have school in the day time,   and he also had it

benteze'en še'ela.   61. Bena' güego' na' no'ola
b= en -teza   -e' -n še'ela 61. bena' güego'   na'
C= make -unhesitatingly -3r -3i at.night 61. person young.person and
at night.   61. He gathered young people

bena' btobe'.   62. Na' iz na' gwzolaogüe' gwsi'ini'e gon
no'ola bena' b= toba -e' 62. na' iz na' gw= zolao -gw -e' gw=
woman person C= gather -3r 62. and year there C= begin -TR -3r C=
and women.   62. In that year he began to prepare to

liže'ena'.   63. Na' bgüie' de que
si'ini'a -e' g= on liž -e' -e -na' 63. na' b= güia -e'
prepare -3r P= make POS/house -3r -TR -DEM 63. and C= look -3r
build his house.   63. And he saw that

ba chasa'ažaguach bi'i scuel,   bi'i zan,
de¦que ba   ch= asa'a= žag -ach bi'i scuel   bi'i zan
that(S) already H= PL= meet -more child school(S) child many
more school children were gathering,   many children,

cana' bzanche' maestr scuel ca'.
cana'   b= zan   -ch -e' maestr   scuel   ca'
at.that.time C= cause.to.be.many -more -3r teacher(S) school(S) those
at that time he secured more school teachers.

64. Na' bša'ayichje' gast che scuelan',
64. na' b= ša'ayichj   -e' gast   che scuel   -an'
64. and C= take.responsibility.for -3r expense(S) POS school(S) -DEM
64. And he took responsibility for the expenses of the school,

bnežjue' libr,   bnežjue' pizarr,   na' bnežjue' yiš,
b= nežjw -e' libr   b= nežjw -e' pizarr   na' b= nežjw -e' yiš
C= give -3r books(S)   C= give -3r slates(S)   and C= give -3r paper
he gave books,   he gave slates,   and he gave paper,

na' bnežjue' tint.   65. Na' beyož bže'e scuel xen che'ena',
na' b= nežjw -e' tint   65. na' b= eyož   b= ža' -e'
and C= give -3r ink(S)   65. and C= be.finished C= put -3r
and he gave ink.   65. And after he established his big school,

                        na' bsi'e la scuel Escuela Mixta
scuel   xen che -e' -e -na' na' b= si' -e' la   scuel
school(S) big POS -3r -TR -DEM and C= get -3r POS/name school(S)
                        then he named the school The Benito

Benito Juarez.				66.	Cana'ach gotə'əbia' ba
escuela	mixta	benito	juarez	66.	cana' -a -ch g=
School(S)	Mixed(S)	Benito(S)	Juarez(S)	66.	at.that.time -TR -more C=
Juarez Mixed School.				*66.*	*At that time it was*

gwdelə gašjə be**n**ə' lao yež nga ba chso'one' **l**e' txen
otə'əbia' ba   gw= de -lə gašjə be**n**ə' lao yež nga
be.apparent already C= pass -ADV half person in town DEM
apparent more than half the people here in the village were working

					na' ba chso'onte' **l**e' txen
ba	ch= so'= on -e' **l**e -e' txen				na' ba ch= so'= on -te
already	H= PL= do -3r X -3r together				and already H= PL= do -also
with him					*and were also together with*

lente evangelion'.
-e' **l**e -e' txen   len -te   evangelio -n'
-3r X -3r together with -also gospel(S) -DEM
him in the gospel.

67.	Ca'azə goc zda ye**l**ə' chejni'inə',					
67.	ca' -a -zə g= oc	z= da	ye**l**ə'	ch= ejni'i	-nə'	
67.	thus -TR -DE C= happen	S= go	NOM	H= understand	-DEM	
67.	*Just like that it happened that understanding was growing,*					

de'e na' goquə lao iz 1925, 1926, 1927, 1928.
de'e na' g= oquə   lao iz   1925 1926 1927 1928
thing and C= happen in year 1925 1926 1927 1928
that happened during 1925, 1926, 1927 and 1928.

68.	Misionero Laurenzo P. Van Slyke, nacbi'ate za' ca de'enə'
68.	misionero laurenzo p van slyke n= acbia' -a -te
68.	missionary(S) Lawrence(S) P. Van Slyke S= be.apparent -TR -INT
68.	*It was apparent that the work of the missionary Lawrence P. Van*

chone'enə'.						69.	Ba chejni'i be**n**ə**ch**ən'
za'	ca	de'e	-nə' ch= on -e'	-e	-nə'	69.	ba ch= ejni'i
S/come	like	thing	-DEM H= do -3r	-TR	-DEM	69.	already H= understand
Slyke was prospering.						*69.*	*People were already*

latə' güejə.					70.	Ba chzolao chža' be**n**a**ch**ən'.
be**n**a**ch**	-ən'	latə'	güejə		70.	ba ch= zolao ch= ža'
human.being	-DEM	some	each		70.	already H= begin H= change
understanding a little.					*70.*	*People were already beginning to*

		71.	Bitoch chso'onteque' cas de'en chac lao yež nga.
be**n**a**ch**	-ən'	71.	bito -ch ch= so'= on -tec -e' cas
human.being	-DEM	71.	NEG -more H= PL= do -INT -3r attention(S)
change.		*71.*	*They were no longer paying a lot of attention*

```
                                        72.  Xte len justis ba bže'e can'
de'e -n   ch= ac       lao yež nga 72.  xte   len justis        ba
thing -DEM H=  happen in  town DEM 72.  until with official(S) already
to what went on here in town.      72.  Even the town officials were

chone'.
b= ža'    -e' ca  -n'  ch= on -e'
C= change -3r how -DEM H=  do -3r
changing their way of doing.

        73.  Ca naquə de'e de iz che'elte,
        73.  ca n= aquə de'e de  iz   che'elə -te
        73.  as S= be    thing S/be year below  -INT
        73.  As for the things of the past,

ca naquə de'e gwso'on benə' golə catə' ša' iz,
ca n= aquə de'e gw= so'= on benə'  golə catə'
as S= be    thing C= PL=   do person old  when
what the old people did when the year would change,

                chža'  justis,              na' juntən' chso'one'
ša'        iz   ch= ža'          justis     na' junt      -ən' ch=
P/be.changed year H=  be.changed official(S) and meeting(S) -DEM H=
                the officials would change, and they would hold a

choso'oša' ljuežje' chel.
so'= on    -e' ch= oso'o= ša'    ljuežj     -e' chel
PL= make -3r H=  PL=     change POS/fellow -3r midnight
meeting to change one another's place at midnight.

74. Catə' še'eni' na' ba že' benə' cobə.            75. De'e
74. catə' še'eni'    na' ba    ža' -e' benə'  cobə 75. de'e
74. when P/get.light and already S/be -3r person new 75. thing
74. When dawn came the new people were there.       75. This he

nga bnite',         lene de'e nga gwlo'e nez güen
nga b= nit    -e' lene de'e nga gw= loe' -e' nez  güen
DEM C= destroy -3r with thing DEM C=  show -3r path good(S)
destroyed,          and in this he taught a good course of action in

ca naquə yelə' ba    chejni'inə' che misioneron'.
ca  n= aquə yelə' ba     ch= ejni'i   -nə' che misionero   -n'
like S= be   NOM   already H=  understand -DEM POS missionary(S) -DEM
the wisdom of the missionary.

76. Na' lezə be'ela'ochgüe' lni che gobiern che Syi'itə' nga.
76. na' lezə      b= e'elao' -chgua -e' lni    che gobiern         che
76. and likewise C= honor    -INT    -3r fiesta POS government(S) POS
76. And likewise he honored the national holidays of Mexico here very

        77. Lecze' be'echgüe' xneze par nich goc lni xen che
syi'itə' nga 77. le -czə -e' b= e'      -e -chgua -e' x=   nez
Mexico   DEM 77. X  -INT -3r C= give -TR -INT    -3r POS= road
much.        77. It was he who led the way so that there were big
```

```
gobiern.
-e      par            nich          g= oc           lni     xen che
-3ind in.order.to(S) in.order.to   C= happen&pass fiesta big POS
government fiestas.
```

```
              78.  že' šino'o setiembr na' ža ši'into,
gobiern       78.  že'  šino'o setiembr    na' ža ši'into
government(S) 78.  night fifteen September(S) and day sixteen
              78.  The night of September 15th and the day of the 16th,
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```
gwyo'o lao na' bi'i scuel ca' lene maestr chega'acbo'
gw= yo'o lao na' bi'i scuel   ca'  lene maestr    che -ga'ac -bo'
C= be.in in  hand child school(S) those with teacher(S) POS -PL    -3f
it was in the hands of the school children and their teachers
```

```
gwso'ombo' no comedy na' recitacion che no benə' gwnabia' gol ca'.
gw= so'= on -bo' no   comedy           na'
C= PL= do -3f  some dramatization(S) and
to put on dramas and recitations about the rulers of times past.
```

```
                                               79.  Ca'ateczə
recitacion   che   no   benə'  gw= nabia' gol ca'  79.  ca'  -a
recitation(S) about some person INF= rule   old those 79.  thus -TR
                                               79.  That is
```

```
za'an ža neža,                      chac lni xen che gobiern lao
-te   -czə za'   -a -n ža neža      ch= ac   lni     xen che
-also -INT S/come -TR -3i day today  H= happen fiesta big POS
exactly how it continues at present, there are big government fiestas
```

```
yež nga.                 80.  Na' leczə le' bene' ga zelao
gobiern       lao yež nga 80.  na' leczə    le -e' b= en -e' ga
government(S) in  town DEM 80.  and likewise X   -3r C= do -3r where
here in town.             80.  And he also did all he could with the
```

```
gwxaque'ene' len scuel nga,        len len za' na'a.
zelao gw= xaque' -e -ne' len scuel     nga len le -n   za'
last  C= be.able -TR -3r with school(S) DEM with X  -DEM S/come
school here,                       and that continues now.
```

```
      81.  Bach besyə'əchojtec maestros na' maestras,
na'a 81.  bach    b= esyə'ə= choj    -tec maestros    na'
now  81.  already C= PL/REP= show.up -INT teachers(S) and
      81.  Already many teachers have gone out (from here),
```

```
              bach chse'ejni'ine' ca naquə de'en bedəxe
maestras      bach    ch= se'= ejni'i   -ne' ca  n= aquə
female.teachers(S) already H= PL= understand -3r like S= be
              already they understand what the missionary came
```

misioneron' lene no'ol che', Mabela de Van Slyke.
de'e   -n   b= edə= xe   misionero   -n' lene no'ol che -e'
thing -DEM C= MT= found missionary(S) -DEM with woman POS -3r
to establish along with his wife, Mabel Van Slyke.

                              82.   Len na'a caguə no chanḷažə' benə' ca'.
mabela de   van slyke 82.   len na'a caguə no   ch= anḷažə'
Mabel(S) of(S) Van Slyke 82. with now NEG   anyone H= forget
                              82.   *Even now no one forgets those people.*

benə' ca'
person those

        83. Ca naquə be'eni' de'e bedəsə'ədixjue' lao yež Lbajw nga,
        83. ca   n= aquə be'eni' de'e b= edə= sə'ə= dixjw   -e' lao
        83. like S= be   light   thing C= MT= PL= lay.down -3r in
        83. *As for the light which they came and brought here to the town*

                    ba goquən to de'e cha'o, to de'e xen, de'e cuat te,
yež lbajw   nga ba   g= oc -ən to de'e cha'o to de'e xen
town El.Bajo(S) DEM already C= be -3i one thing big   one thing big
of El Bajo,   *it was a big thing, a great thing, which will never*

                    de'e cuat yeyož par bi'i xcuidə',
de'e cuat te   de'e cuat y= eyož   par   bi'i
thing never P/pass thing never P= be.finished for(S) child
pass away,   *which will never be extinguished for the children,*

        par benə' nitə',   na' par benə' ze'e za'ac.
xcuidə' par   benə' nitə'   na' par   benə' ze'e   za'ac
young   for(S) person S/be   and for(S) person about.to S/come/PL
        for the people living, and for the people yet to come.

84. Chso'elaogüe'e ḷe'.   85. Zjənaque' ca to xaxna' che
84. ch= s= o'elao' -gw -e' ḷe -e' 85. zjə= n= aquə -e' ca   to
84. H= PL= honor   -TR -3r X -3r 85. S/PL= S= be   -3r like one
84. *They honor him.*   85. *They are like parents of this*

yež nga che yeḷə' ba chejni'i.   86. Len
xaxna'   che yež nga che yeḷə' ba   ch= ejni'i 86. len
POS/parents POS town DEM POS NOM already H= understand 86. with
village regarding understanding.   86. *And*

ca' naquə to dižə' de'e gwdixjw Criston',   gwne':
ca' n= aquə to dižə' de'e gw= dixjw   crist   -on' gw= na
thus S= be one word thing C= lay.down Christ(S) -DEM C= say
it is like a saying which Christ gave,   *he said:*

    "Choxcwlen benə' šejḷe' benə' cui ble'i clelə ca be'en ble'i
-e' choxcwlen benə' šejḷe' benə' cui b= le'i clelə¦ca
-3r thanks   person P/believe person NEG C= see rather.than
    "Thanks to the one who will believe without seeing rather than to

na' chejḻe'e".
be'en   b= le'i na' ch= ejḻe'   -e'
person/DEM C= see and H= believe -3r
one who sees and then believes".

87. Ca' bi'i ze'e za'ac
87. ca' bi'i ze'e
87. thus child about.to
87. Thus the children yet to

se'ejḻe'ebo' de'en bedəyen misionero Laurenzo P. Van Slyke lene
za'ac   se'= ejḻe'   -e -bo' de'e -n   b= edə= y= en
S/come/PL P/PL= believe -TR -3f thing -DEM C= MT= TR= do
come will believe what the missionary Lawrence P. Van Slyke came to

no'ol çhe', Mabela de Van Slyke.
misionero   laurenzo   p van slyke lene no'ol çhe -e' mabela
missionary(S) Lawrence(S) P. Van Slyke with woman POS 3r Mabel(S)
do along with his wife, Mabel Van Slyke.

de   van slyke
of(S) Van Slyke

88. Ca' naquə bga'aṉ yoguə'əḻoḻ de'en əbša'ayiçhje' bene' lao'
88. ca' n= aquə b= ga'aṉ yoguə' -ə -ḻoḻ de'e -n   əb=
88. thus S= be   C= remain every -TR -INT thing -DEM C=
88. That is how everything remained that he took responsibility

yež nga,
ša'ayiçhj   -e' b= en -e' lao' yež nga
take.responsibility -3r C= do -3r in   town DEM
to do here in the village,

lao ga iz bedəso
lao ga iz   b= edə=
in nine year C= MT=
during the nine years

misionero Laurenzo P. Van Slyke lao' yež ni.
so misionero   laurenzo   p van slyke lao' yež ni
live missionary(S) Lawrence(S) P. Van Slyke in   town DEM
the missionary Lawrence P. Van Slyke came and lived here in the village.

89. Gwzelažə'əche' əgwsi'ini'e,
89. gw= zelažə' -ə -ch   -e' əgw= si'ini'a -e'
89. C   desire -TR -more -3r P= prepare -3r
89. He wanted to make more preparations,

per na' bžin ža
per¡na' b= žin
but(S) C= arrive
but the day came

catə' chaclə beṉe' ḻe'.
ža catə' ch= ac   -lə   b= e= ṉe -e' ḻe -e'
day when H= happen -surprisingly C= REP= call -3r X -3r
when they suddenly called him.

90. Bich bi de bene'.
90. bi -ch bi de b= en -e'
90. NEG -more any S/be C= do -3r
90. There was nothing he could do.

91. Caguə que gwzelaže'e soche',
91. caguə que gw= zelažə' -e' so
91. NEG NEG C= desire -3r P/be
91. He didn't stop wanting to live

        pero cuich gwxi' xṉeze.
-ch   -e' pero cui -ch   gw= xi' x= ṉez -e
-more -3r but(S) NEG -more C= get POS= road -3i
here,   but there wasn't a way.

92. Nach gwdixjui'e
92. nach gw=
92. then C=
92. Then he

37

ne': "Yeya'a".
dixjue'e -e' na   -e' y=e=   yej -a'
announce -3r S/say -3r P=REP= go   -1s
announced, saying, "I'm going home".

93. Pero ¿bixa de so'on benə'
93. pero   bi   -xa de
93. but(S) Q/what -INT S/be
93. But what could the people

lao' yež qui?
so'= on benə' lao' yež qui
P/PL= do person in   town these
here in the village do?

chedə' la' xane'en bene' le'.
chedə' la' xan   -e' -e -n
because because POS/boss -3r -TR -DEM
for his boss had called him back.

b= e=   ne   -e' le -e'
C= REP= speak -3r X -3r
94. Tant de'e goquene' ža'alə' cui yeyeje'.
94. tant   de'e g= oque -ne' ža'alə'
94. so.much(S) thing C= feel -3r if.only
94. He wished so very much he didn't have

cui y= e=   yej -e'
NEG P= REP= go   -3r
to return home.

95. Nach btobe' benə' lao' yež qui gwdixjue'ine'
95. nach b= tobə   -e' benə' lao' yež qui gw=
95. then C= gather -3r person in   town these C=
95. Then he gathered these people of the village

lega'aque'
dixjue'i -ne' le -ga'ac -e'
announce -3r X -PL   -3r
and told them

šə no benə' zoe' latjə
šə no benə' zo   -e' latjə
if any person S/be -3r place
if anyone was so disposed,

yesyə'əzi'e
y= esyə'ə=
P= PL/REP=
they could

šinlaze' de'e de,
zi' -e'   šinlaz   -e' de'e de
buy -3r   POS/belongings -3r thing S/be
buy his belongings which were there,

de'e yega'an de'e cui
de'e y= e=   ga'an
thing P= REP= remain
things which would

žjəya'aquən.
de'e cui ž= jə=   ya'ac   -ən
thing NEG P= C/MA= return/PL -3i
remain that would not go with him.

96. Na' bžag benə' besyə'əzi'e
96. na' b= žag benə' b= esyə'ə=
96. and C= meet person C= PL/REP=
96. And people gathered and bought

šinlaze' ca',
zi' -e' šinlaz   -e' ca'
buy -3r POS/belongings -3r those
his belongings,

benə' gwxaque'e.
benə' gw= xaquə' -e'
person C= be.able -3r
people who were able to.

97. Beyote'e siy,
97. b= e=   y= otə' -e' siy
97. C= REP= TR= sell -3r chair(S)
97. He sold chairs,

beyote'e mes,
b= e=   y= otə' -e' mes
C= REP= TR= sell -3r table(S)
he sold tables,

beyote'e
b= e=
C= REP=
he sold

victrola,
y= otə' -e' victrola
TR= sell -3r victrola(S)
a victrola,

na' beyote'e no tas plat,
na' b= e=   y= otə' -e' no   tas
and C= REP= TR= sell -3r some cups(S)
and he sold cups and dishes,

beyote'e zan de'e chon žin lo'o cwsin.
plat   b= e=   y= otə' -e' zan de'e ch= on žin lo'o cwsin
dishes(S) C= REP= TR= sell -3r many thing H= do work in   kitchen(S)
he sold many things which are used in the kitchen.

98. Na' de'e bega'an de'e cuich beda'o,   nach
98. na' de'e b= e=   ga'an de'e cui -ch b= e=   da'o   nach
98. and thing C= REP= remain thing NEG -more C= REP= be.sold then
98. *And what remained which did not sell,*   *then*

bene'en,   gwlo'en gon yo'olao' par justis.
b= en -e' -e -n gw= lo'o -e' -n gon   yo'olao' par
C= give -3r -TR -3i C= put -3r -3i donation townhall for(S)
he gave them,   *he made them a donation to the town hall for the*

             99. Bnežjue' to escritorio de'e chchin tesorero municipal.
justis   99. b= nežjw -e' to escritorio de'e ch= chin tesorero
official(S) 99. C= give -3r one desk(S)   thing H= use treasurer(S)
officials. *99. He gave a desk which the town treasurer uses.*

             100. Na' yegaljə libr de'e lsaque'e,   bene'en
municipal   100. na' ye=   galjə libr   de'e lsaque'e b= en
municipal(S) 100. and another twenty books(S) thing valuable C= give
             100. And twenty valuable books,   *he gave*

lao na' justis par nich na' yoso'ogüia bi'i xcuidə' bi'i ze'e
-e' -e -n lao na' justis   par   nich   na' y=
-3r -TR -3i in hand oficial(S) in.order(S) so.that there P=
them into the hands of the officials so the children of the

za'ac.   101. Libr ca'
oso'o= güia bi'i xcuidə' bi'i ze'e   za'ac   101. libr
PL=   look child young   child about.to S/come/PL 101. books(S)
future could look at them.   *101. Those*

zjənzi'in Tesoro de la Juventud,   galj
ca' zjə= n= zi'   -i -n tesoro   de   la   juventud
those S/PL= S= be.called -TR -3i Treasure(S) of(S) the(S) Youth(S)
books are called The Treasury of Youth,   *twenty*

cue'enə'.   102. Na' yeto manual,   libr
galj cue' -e -nə' 102. na' ye=   to   manual   libr
20   parts -TR -DEM 102. and another= one manual(S) book(S)
volumes.   *102. And another manual,*   *a book*

de'en nzi' dicionario,   leczə bcua'ane'en par gonən žin
de'e -n n= zi'   dicionario   leczə   b= cua'an -e' -e -n
thing -DEM S= be.called dictionary(S) likewise C= leave -3r -TR -3i
called a dictionary,   *he likewise left it to be used*

yo'olao'.   103. Nyašə'əlazlə goquə che
par   g= on -ən žin yo'olao' 103. nyašə'əlaz -lə g=
in.order.to(S) P= do -3i work townhall 103. very.sad   -ADV C=
in the town hall.   *103. It was very sad what*

HL1. WHEN THE MISSIONARIES FIRST CAME

Šinḷaze'enə' catə' beze'e.
oquə che šinḷaz   -e' -e -nə' catə' b= e=   za'   -e'
happen to POS/belongings -3r -TR -DEM when C= REP= leave -3r
happened to his things when he left.

104. Goc ca do ga got benə',   gwlejyichje' benə' ža'
104. g= oc   ca   do   ga   g= ot benə' gw= lejyichj -e' benə'
104. C= happen like around where C= die person C= forsake -3r person
104. It happened like where a person died,   he left these people

lao' yež qui.   105. Izən' beze'e nga,   do bio'
ža' lao' yež qui   105. iz -ən' b= e=   za'   -e' nga do
S/be in   town these 105. year -DEM C= REP= leave -3r DEM around
who were in town.   105. The year he left here,   it was

juny to mil ga gueyoa gachoa iz.   106. Ca'
bio' juny to mil   ga gueyoa gachoa   iz 106. ca'
month June(S) one thousand(S) nine hundred twenty-nine year 106. thus
around June of 1929.   106. That

naquə beyož bedo che misioneron',
n= aquə b= eyož   b= edo   che misionero   -n'
S= be   C= be.finished C= be.finished about missionary(S) -DEM
is how the story of the missionary Lawrence P. Van Slyke ended.

Laurenzo P. Van Slyke.
laurenzo   p van slyke
Lawrence(S) P Van Slyke

Given by Juan Vicente Hernández, in Yatzachi el Alto, Oaxaca,
July, 1955.

1. Tiempo checho ni.
1. tiempo   che -cho ni
1. season(S) POS -1pi DEM
1. *This season of ours.*

2. Na'a chac go'on yel dao' cheto'ona'.
2. na'a ch= ac g= o'on   yel   dao' che -to' -o
2. now H= be INF= cultivate corn.plant little POS -1pe -TR
2. *Now there is cultivation of our little corn plants.*

3. Na' cata' bach goquan chopa bio'   cana' ba zon
-na' 3. na' cata' bach   g= oc   -n chopa bio' cana'
-DEM 3. and when already C= pass -3i two months at.that.time
3. *And when they are two months old,   then they have*

yela' dao'.   4. Gaquan šona bio' bach naquan
ba   zo -n yela'   dao' 4. g= aqua -n šona bio'
already S/be -3i unripe.corn little 4. P= pass -3i three months
already formed little ears.   4. *After three months they are*

za'a.   5. Gaquan tap bio' ba naquan
bach   n= aqua -n za'a   5. g= aqua -n tap bio'
already S= be -3i fresh.ears.of.corn 5. P= pass -3i four months
already ears of fresh corn.   5. *After four months they*

yez.   6. Nach šejto' gwlap.
ba   n= aqua -n yez   6. nach šej -to' gw= lap
already S= be -3i dry.ears.of.corn 6. then P/go -1pe INF= harvest
are already dried ears of corn. 6. *Then we will go harvesting.*

7. Na' žjaya'ato'on.   8. Nach yela'an ližto'.
7. na' ž= ja= ya' -a -to' -o -n 8. nach y= e= la'   -a
7. and P= MA= carry -TR -1pe -TR -3i 8. then P= REP= arrive -TR
7. *And we will go bring it in.* 8. *Then it will arrive here*

9. Nach achoxa'ato'onna',   nach
-n liž   -to' 9. nach achoxa' -a -to' -o -n -na' nach
-3i POS/house -1pe 9. then P/husk -TR -1pe -TR -3i -DEM then
at our house.   9. *Then we will husk it,*   *then*

xoba'ato'onna'.   10. Nachan' ba naquan güen.
xoba'   -a -to' -o -n -na' 10. nach -an' ba   n= aqua -n
P/shell -TR -1pe -TR -3i -DEM 10. then -DEM already S= be -3i
we will shell it.   10. *Then finally it is good.*

        11. Ca'ana' gaquan,   nachan' ba naquan güen par
güen   11. ca' -a -na' g= aqua -n nach -an' ba   n= aqua -n
good(S) 11. thus -TR -DEM P= be -3i then -DEM already S= be -3i
        11. *Thus it will be,*   *then it is in good condition*

gaoto'onnə'.
güen   par   gao -to' -o -n -nə'
good(S) in.order.to(S) P/eat -1pe -TR -3i -DEM
for us to eat it.

na' de'e de yixə' cheto' ni de'e che'ej chaoto'.
na' de'e de yixə' che -to' ni de'e ch= e'ej ch= ao -to'
that thing S/be wilds POS -1pe DEM thing H= drink H= eat -1pe
thing there is here in our fields which we drink and eat.

13.	**Na' tiemp na'a de mancw,**	**na' chla' yixo.**
13.	na' tiemp na'a de mancw	na' ch= la' yixo
13.	and time(S) now S/be mangos(S)	and H= arrive avocados
13.	*Now at this season there are mangos and avocados come in.*	

14. Chopə cuen naquə yixonə'.
14. chopə cuen n= aquə yixo   -nə'
14. two   kinds S= be avocados -DEM
14. There are two kinds of avocados.

ne'en yix do'ožə'.
yelə na' na   -e' -e -n yix   do'ožə'
large and S/say -3r -TR -3i avocado rotten
rotten avocado.

yix mix,
-ən na' na   -e' -e -n yix   mix
-3i and S/say -3r -TR -3i avocado Mixe(S)
called Mixe avocado,

	17.	**Na' yeto frutən' de'e ne' tlas.**
-e' yix lao'	17.	na' ye= to frut -ən' de'e na
-3r avocado small	17.	and another= one fruit(S) -DEM thing S/say
tiny avocado.	*17.*	*And another fruit is called peaches.*

	18.	**Na' tiemp na'a na' chla' yin' ya'a.**
-e' tlas	18.	na' tiemp na'a na' ch= la' yin' ya'a
-3r peaches(S)	18.	and time(S) now and H= arrive chile fresh
	18.	*And this season now fresh green chiles come in.*

19. De'e na'an chsa'ogüe' gan' chja'aque' go'onnə' na'a.
19. de'e na' -a -n ch= sa'= ao -gw -e' ga   -n' ch= ja'ac -e'
19. thing that -TR -DEM H= PL= eat -TR -3r where -DEM H= go/PL -3r
19. That is what they eat where they go hoeing now.

	20.	**Na' beyožən,**	**na' beyož**
g= o'on -nə' na'a	20.	na' b= eyož -ən	na' b=
INF= cultivate -DEM now	20.	and C= be.finished -3i	and C=
	20.	*And it is finished,*	*the season*

12. Le'ezelaozə de'e
12. le'ezelaozə de'e
12. principally thing
12. That is the major

15.	**Ton naquən de'e yelə na'**	
15.	to -n n= aquə -n de'e	
15.	one -3i S= be -3i thing	
15.	*One is large and is called*	

16.	**Yetcuenən na' ne'en**	
16.	ye= t= cuen	
16.	another= one= kind	
16.	*Another kind is*	

na' yeton ne' yix lao'.
na' ye=   to -n na
and another= one -3i S/say
and another is called

JV49. THE WORK OF EACH SEASON

tiemp n̲a'a.
eyož   tiemp   n̲a'a
be.finished   time(S) now
is finished now.

Given by Juan Vicente Hernández, in Yatzachi el Alto, Oaxaca, in
1955.

1. Na' te go'on cheto' ni na' yesyə'əzolaogüe' yoso'oloe' par
1. na' te   g= o'on   che -to' ni na' y= esyə'ə= zolao
1. and P/pass INF= cultivate POS -1pe DEM and P= PL/REP= begin
1. *After our hoeing has passed here then they begin again to*

so'one' na' go'ožə'
-gw -e' y= oso'o= loa   -e' par   so'= on -e'
-TR -3r P= PL=   clear -3r in.order.to(S) P/PL= make -3r
clear the brush in order to cultivate the damp fields

            par əsa'aze' yetgüiz.
na'   go'ožə' par   əsa'= az -e' ye=   t=
plowed.field damp   in.order.to(S) P/PL= plant -3r another= one=
            to plant the next year.

      2. Na' yosyo'ozoe' no yag yin' na' no yag bex.
gw= iz 2. na' y= osyo'o= zo -e' no yag yin' na' no yag
TR= year 2. and P= REP/PL= put -3r some plant chili and some plant
      2. *And they put out chili plants and tomato plants.*

      3. Do abril, mey,   cana' ba de yin' ya'a,
bex 3. do   abril   mey cana'   ba de
tomato 3. around April(S) May(S) at.that.time already S/be
      3. *About April or May,   at that time there are fresh*

            cana' ba de bex.   4. Na' cheyož
yin'   ya'a cana'   ba de bex 4. na' ch=
chili.pepper fresh at.that.time already S/be tomato 4. and H=
chili peppers   (and) then there are tomatoes. 4. And at the

abril na' sa'aze' xoa'.   5. Ca'azən' naquə
eyož   abril   na' sa'= az -e' xoa' 5. ca' -a -zə
be.finished April(S) and P/PL= plant -3r corn 5. thus -TR -DE
end of April they will plant corn.   5. The simple work

žin dao' de'e chso'one'.   6. Na' chəsə'əbeje'
-n' n= aquə žin dao'   de'e ch= so'= on -e' 6. na' ch= əsə'ə=
-DEM S= be   work little thing H= PL= do -3r 6. and H= PL=
they do is just like that.   6. And they extract

yež,   na' chəsə'əbeje' mescal.   7. žin
bej   -e' yež   na' ch= əsə'ə= bej   -e' mescal 7. žin
remove -3r cactus.fibre and H= PL=   remove -3r mescal(S) 7. work
cactus fiber,   and they distill liquor.   7. Those

dao' nan' chso'one' cuent chsa'aque' mantener.
dao'   na' -n' ch= so'= on -e' cuent   ch= sa'= ac -e' mantener
little that -DEM H= PL= do -3r in.order.to H= PL= be -3r maintain(S)
are the simple tasks they do to support themselves.

8. Na' tgüeja cata' chso'one' no yo'o scuel,
8. na' tgüeja   cata' ch= so'= on -e' no   yo'o scuel
8. and sometimes when H= PL= make -3r some house school(S)
8. And there are times when they build a school building,

na' leza chsa'aze' yel par chso'one' mantener scuel.
na' leza   ch= sa'= az -e' yel   par   ch= so'= on
and likewise H= PL= plant -3r corn.plant in.order.to(S) H= PL= do
and likewise they plant corn to support the school.

			9.	Chso'ote'e xoa'ana' par chac mantener
-e' mantener	scuel	9.	ch= so'= ota' -e' xoa' -a -na'
-3r maintain(S)	school(S)	9.	H= PL= sell -3r corn -TR -DEM

9. They sell the corn to support the

scuel.   10. Na' zjanyixjue'
par   ch= ac mantener   scuel   10. na' zja= n= yixjw
in.order.to(S) H= be   maintain(S) school(S) 10. and S/PL= S= pay
school.   *10. And they have paid*

ayudante che scuel,   na' partla bena' chyixjw gobiern.
-e' ayudante che scuel   na' partla   bena' ch= yixjw
-3r helper(S) POS school(S) and separately(S) person H= pay
for the school helper,   and apart from him is the person the

	11.	Na' chja'ac bi'i scuel dao' ca',
gobiern	11.	na' ch= ja'ac bi'i scuel dao' ca'
government(S)	11.	and H= go/PL child school(S) little those

government pays. 11. And the little school children go,

xaxna'aczba' chgüe'ej chguaogüe'eba'.
xaxna'   -a -cz -ba' ch= gw= e'ej ch= gw= ao -gw -e' -e
POS/parents -TR -INT -3f H= CA= drink H= CA= eat -TR -3r -TR
(and) their parents are the ones who give them food and drink.

	12.	Na' lecza le' chzi'e xala'amba'		na' chzi'e
-ba'	12.	na' lecza le -e' ch= zi' -e' xala'an	-ba'	na' ch=
-3f	12.	and likewise X -3r H= buy -3r POS/clothes	-3f	and H=

12. And likewise they buy their clothes,   and they

libr cheba',   na' chzi'e lapiz cheba',   na'
zi' -e' libr   che -ba' na' ch= zi' -e' lapiz   che -ba' na'
buy -3r books(S) POS -3f and H= buy -3r pencils(S) POS -3f and
buy their books,   and they buy their pencils,   and

chzi'e cuadern cheba',   con yogua'alolte gast cheba'
ch= zi' -e' cuadern   che -ba' con yogua' -a -lol -te
H= buy -3r notebooks(S) POS -3f just every -TR -INT -INT
they buy their notebooks,   just all of their many expenses

de'e chejba' scuel.   13. Cata'ach
gast   che -ba' de'e   ch= ej -ba' scuel 13. cata' -a
expense(S) POS -3f because H= go -3f school(S) 13. when -TR
for going to school.   *13. After they*

```
yeyožbə' xop libr,                      cana'ach əgwsedbə' žin
-ch   y= eyož        -bə' xop libr      cana'         -a  -ch
-more P= be.finished -3f  six books(S)  at.that.time  -TR -more
finish six books,                       at that time they will
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yixə'.                     14. De'e na'achozəczə,          porque
əgw= sed  -bə' žin yixə' 14. de'e na'  -a  -chozə -czə porque
P=   study -3f work wilds 14. thing that -TR -only  -INT because(S)
learn farm work.          14. Sadly that's all there is, because
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cui bich scuel xen de par šejəchbə' par gacbə' no licenciado.
cui bi  -ch   scuel     xen de  par        šej -əch -bə'
NEG any -more school(S)  big S/be in.order.to(S) P/go -more -3f
there is no higher school for them to keep going to in order to
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                                        15. Na' cui naquə
par              g=  ac      -bə' no    licenciado 15. na' cui n= aquə
in.order.to(S)   P=  become  -3f  some  lawyer      15. and NEG S= be
become lawyers.                                     15. And their parents
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xaxna'abə' capaz par gacbə' no maestr scuel.
xaxna'       -a -bə' capaz       par            g= ac      -bə' no
POS/parents -TR -3f capable(S) in.order.to(S) P= become  -3f  some
aren't able to (send them) to become school teachers.
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maestr      scuel
teacher(S)  school(S)
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C7. FIELD WORK

Given by Crescencia Enríquez in Yatzachi el Alto, Oaxaca, in
March, 1954.

1. **Na' pur güen žin yoba naquen chso'one' yež,**
1. na' pur   gw= en žin yoba   n= aque -n   ch= so'= on -e'
1. and only(S) INF= do work fields S= be   -3i H=   PL= do -3r
1. *It is pure field work that they do here in the village,*

      na' chso'one' mescal.   2. **Na' bene' cui chone'en,**
yež na' ch= so'= on -e' mescal   2. na' bene'   cui ch= on -e'
town and H=   PL= make -3r mescal(S) 2. and person NEG H=   do -3r
     and they distill liquor.   2. *And a person who doesn't make*

        chone' güen žin che bene'.
-e -n ch= on   -e' gw= en žin che bene'
-TR -3i H=   make -3r INF= do work POS person
that,   *he does day labor for other people.*

3. **Cate' chone' žin che mescalen',**   **na' gone' do ҳop**
3. cate' ch= on -e' žin che   mescal   -en' na' g= on   -e'
3. when H= do -3r work of   mescal(S) -DEM and P= make -3r
3. *When one distills liquor,*   *he makes about six*

garafon.   4. **Šе bene' do ҳop,**   **na' le'ine' šone**
do   ҳop garafon 4. šе b= en   -e' do   ҳop na' le'i -ne' šone
around six jugs(S) 4. if C= make -3r around six and P/see -3r   three
jugs.   4. *If he made about six,*   *then he will get three*

gueyoa. 5. **De'e na'aga žin de'e yo'o mech de'e le'ine',**
gueyoa   5. de'e na' -a -ga žin de'e yo'o   mech   de'e le'i
hundred   5. thing that -TR -DE work thing S/have money(S) thing P/see
hundred. 5. *That is the only work that brings money that he will get,*

      mech cha'o.
-ne' mech   cha'o
-3r   money(S) big
     a lot of money.

6. **Doa' na' choeye'e lo'o horn,**   **chbeque' yi' lo'o horn.**
6. doa'   na'   ch= oeye' -e' lo'o horn   ch= bec -e' yi' lo'o
6. maguey that H=   cook   -3r in   oven(S) H=   put -3r fire in
6. *He cooks the maguey in an oven,*   *he makes a fire in the*

       7. **Chche'ene' lo'o yole na' chguaque'en,**
horn   7. ch= che'en -e' lo'o yo   -le na' ch= gw= ac   -e' -e -n
oven(S) 7. H=   dig   -3r in   ground -DIR and H=   CA= cover -3r -TR -3i
oven.   7. *He digs in the ground and covers it,*

nach cate' cheche'ene'en,   **nach ba naquen güen.**
nach cate' ch= e=   che'en -e' -e -n nach ba   n= aque -n güen
then when H= REP= dig   -3r -TR -3i then already S= be   -3i good(S)
then when he digs it up again,   *then it is already good.*

8. Zix ba naquən catə' ba goye'en.
8. zix ba n= aquə -n catə' ba g= oyə' -e' -n
8. sweet already S= be -3i when already C= cook -3r -3i
8. *It is sweet after he has cooked it.*

9. Nach
9. nach ch=
9. then H=
9. *Then he*

chcheche'en lo'o pil mortera.
chech -e' -e -n lo'o pil mortera
pound -3r -TR -3i in tank(S) mortar(S)
pounds it in a tank of water.

10. Nach chcheche'en len maz.
10. nach ch= chech -e' -e -n
10. then H= pound -3r -TR -3i
10. *Then he pounds it with a*

11. Na' nitə' yeso' mix
len maz 11. na' nitə' yeso' mix
mallet(S) 11. and S/be pot Mixe(S)
mallet. 11. *And there are big Mixe pots*

na' chgüe'en lo'in.
na' ch= go'o -e' -n lo'o
and H= put.in -3r -3i in
and he puts it in them.

12. Nach catə' bach goquən par gaquən mescal,
-in 12. nach catə' bach g= oc -ən par g= aquə -n
-3i 12. then when already C= be -3i in.order.to(S) P= be -3i
12. *Then when it has already finished so it will become mescal,*

leczə lo'o yeso' mix chgüe'en.
mescal leczə lo'o yeso' mix ch= go'o -e' -n
mescal(S) likewise in pot Mixe(S) H= put.in -3r -3i
likewise he puts it into the Mixe pots.

13. Nach
13. nach
13. then
13. *Then*

goye'en de'e yoblə.
g= oeyə' -e -n de'e yoblə
P= cook -TR -3i thing other
he will cook it again.

14. Cana' bach beyož xšineinə'.
14. cana' bach b= eyož
14. at.that.time already C= be.finished
14. *Then its work is already finished.*

15. Bach naquən par ye'eje'en,
x= šin -ei -nə' 15. bach n= aquə -n par
POS= work -3ind -DEM 15. already S= be -DEM in.order.to(S)
15. *It is ready for him to drink,*

nach chzožene'.
y= e'ej -e' -n nach ch= zože -ne'
P= drink -3r -3i then H= be.drunk -3r
then he gets drunk.

16. Tiemp na'a benə' mix ba chzeye' beb de'e chtope' lao yo,
16. tiemp na'a benə' mix ba ch= z= ey -e' beb
16. time(S) now person Mixe(S) already H= CA= burn -3r trash
16. *At this time now the Mixes are burning brush that they*

na' lažga'aque'enə' naquə ya'adao'
de'e ch= topə -e' lao yo na' laž -ga'ac -e' -e -nə' n=
thing H= gather -3r on ground and POS/town -PL -3r -TR -DEM S=
gather on the ground, *and their homeland is a great forest,*

xen, nach cheyən, cheyən.
aquə ya'adao' xen nach ch= ey -ən ch= ey -ən
be forest big then H= burn -3i H= burn -3i
so it burns and burns.

17. Na' zda yi',
17. na' z= da yi'
17. and S= go fire
17. *And the fire*

zda yi',   cheyən.   18. Catə' yela' yejw,   .
z= da yi'   ch= ey   -ən   18. catə' y= e=   la'   yejw
S= go fire   H= burn -3i   18. when P= REP= arrive   rain
spreads and spreads, burning.   18. *When the rain arrives,*

cana'ach nḻa'.   19. Ṉa'a nyeš mbižən,
cana'   -a -ch   n= ḻa'   19. ṉa'a n= yeš   m= biž -ən
at.that.time -TR -more   S= be.seen   19. now S= be.toasted S= dry -3i
then there will be visibility.   19. *Now it is dry and toasted,*

nachən' cheyən.   20. Neto' chzeyto' latə' dao' güejə.
nach -ən' ch= ey   -ən 20. neto' ch= z=   ey   -to' latə' dao'   güejə
then -DEM H= burn   -3i 20. 1pe   H= CA= burn -1pe some little each
so it burns.   20. *We each burn just a little.*

21. Cui naquə ç̣he neto' ya'adao'. 22. Marz ṉa'a chsa'az beṉə' o do
21. cui n=aquə ç̣he neto' ya'adao' 22. marz   ṉa'a ch= sa'= az
21. NEG S=be POS 1pe forest   22. March(S) now H= PL= plant
21. *Ours (land) isn't a forest.*   22. *People plant now in March or*

primer abril,   beṉə' gaze' primer.
beṉə' o   do   primer abril   beṉə' g= az   -e' primer
person or(S) around first(S) April(S) person P   plant -3r first(S)
at the beginning of April,   *people who plant first.*

23. Nach gaze' do gašjo bio' abril,   nach chsa'aze'
23. nach g= az   -e' do   gašjo bio' abril nach ch= sa'= az
23. then P= plant -3r around half month April(S) then H= PL= plant
23. *Then they plant around mid April,*   *then they plant*

žinte mey,   nach chsa'aze' žinte juny.
-e' žin   -te   mey   nach ch= sa'= az   -e' žin   -te
-3r P/arrive -also May(S) then H= PL= plant -3r P/arrive -also
when May comes,   *then they plant when June comes.*

        24. Bio' july,   cana' zelao gaze'.
juny   24. bio' july   cana'   zelao g= az   -e'
June(S) 24. month July(S) at.that.time last P= plant -3r
        24. *In July,*   *then they do the last planting.*

C3. OUR CORN

Given by Crescencia Enríquez in Yatzachi el Alto, Oaxaca, in February, 1954.

1. **Chyiljto' yag goz cheto' na' chejto' goz xoa'.**
1. ch= yilj   -to' yag¦goz   che -to' na' ch= ej -to'
1. H= look.for -1pe planting.stick POS -1pe and H= go -1pe
1. *We look for our planting stick and we go to plant corn.*

2. **Nach catə' ne':   "Yo'o go'on",**
g= oz   xoa' 2. nach catə' na   -e' yo'o   g= o'on
INF= plant corn 2. then when P/say -3r IMP/come INF= cultivate
2. *Then when he will say, "Come to hoe",*

nach əne':   "¿Ecabi sa'o go'on chia'?"
nach əna -e'   ə= cabi sa'   -o' g= o'on   che -a'
then P/say -3r   Q= NEG P/accompany -2s INF= cultivate POS -1s
then he will say, "Won't you come along to hoe for me?"

əne',   "Nach gona' laxjo',"   ne'.
əna -e'   nach g= on -a' laxjw   -o' na   -e'
P/say -3r   then P= give -1s POS/wages -2s P/say -3r
he will say, "Then I will give your wages," he will say.

3. **Nach šejto' go'on.**   4. **Benə' zan naquəto' chejto'**
3. nach šej -to' g= o'on   4. benə' zan n= aquə -to' ch=
3. then P/go -1pe INF= cultivate   4. person many S= be   -1pe H=
3. *Then we will go hoeing.*   4. *We are many (when) we go hoeing.*

go'on.   5. **Nach catə' bach go'onto' yelən',**
ej -to' g= o'on   5. nach catə' bach   g= o'on   -to'
go -1pe INF= cultivate   5. then when already C= cultivate -1pe
                                    5. *Then when we have already hoed the corn,*

bach chbižən', chaquən yez.
yel   -ən' bach   ch= biž -ən -n' ch= ac -ən yez
corn.plant -DEM already C= dry -3i -DEM P= be -3i dry.ears.of.corn
it dries, it becomes dry corn.

6. **Nach catə' bach naquən yez,**   **nach yelapto'.**
6. nach catə' bach   n= ac -ən yez   nach y= e=   lap
6. then when already S= be -3i dry.ears.of.corn then P= REP= harvest
6. *Then when it is already dry ears of corn,*   *then we will harvest.*

7. **Nach choxə'əto'on,**   **xobə'əto'on,**   **gaquən**
-to' 7. nach choxə' -ə -to' -o -n xobə' -ə -to' -o -n g= ac
-1pe 7. then P/husk -TR -1pe -TR -3i P/shell -TR -1pe -TR -3i P= be
7. *Then we will husk it,*   *we will shell it,*   *it will*

xoa'.   8. **Nach chzoto' nilə.**   9. **Nach catə' bach**
-ən xoa'   8. nach ch= zo -to' nilə   9. nach catə' bach
-3i corn   8. then H= put -1pe nixtamal   9. then when already
be grain. 8. *Then we put on nixtamal (to cook).* 9. *Then when it is*

naquən niḻə,   chotton'.   10. Nach chxoato' yet
n= aquə -n niḻə   ch= ot   -to' -n 10. nach ch= xoa   -to'
S= be   -3i nixtamal   H= grind -1pe -3i 10. then H= spread.out -1pe
already nixtamal,   we grind it.   *10. Then we pat out tortillas*

gaoto'on.   11. Nach gonto' žin yoblə.
yet   nach gao -to' -o -n 11. nach g= on -to' žin yoblə
tortilla then P/eat -1pe -TR -3i 11. then P= do -1pe work other
(and) we will eat them.   *11. Then we will do other work.*

    12. Na' catə' chzoto' niḻə,   xoa' na' šo'on yo'o,
    12. na' catə' ch= zo -to' niḻə   xoa' na' šo'o
    12. and when H= put -1pe nixtamal corn and P/be.put.into
    12. And when we put on nixtamal, the corn will have lime mixed

        nach əgwzochon lao yi'.   13. Nach yeyə'ən.
-n yo'o nach əgw= zo -cho -n lao yi'   13. nach y= eyə' -ə -n
-3i lime then P= put -1pi -3i on fire 13. then P= cook -TR -3i
into it, then we will put in on the fire. *13. Then it will cook.*

14. Nach catə' bach naquən niḻə,   na' gotchon.
14. nach catə' bach   n= aquə -n niḻə na' g= ot   -cho -n
14. then when already S= be   -3i nixtamal and P= grind -1pi -3i
14. Then when it is already nixtamal, then we will grind it.

15. Nach catə' yeyož gwšošjchon,   nach əgwši'icho
15. nach catə' y= eyož   gw= šošj -cho -n nach əgw=
15. then when P= be.finished P= crush -1pi -3i then P=
15. Then when we will finish crushing it, then we will

cua.   16. Nach cueccho yi' xan žil,
ši'i   -cho cua   16. nach cuec -cho yi' xan žil
grind.fine -1pi corn.dough 16. then P/put -1pi fire under griddle
grind the dough fine. *16. Then we will build a fire under the*

        nach əxoacho yet len ḻaguə' yeḻə'.   17. Nach
        nach əxoa   -cho yet   len ḻaguə' yeḻə' 17. nach
        then P/spread.out -1pi tortilla with leaf banana 17. then
griddle, then we will spread out tortillas on a banana leaf. 17. Then

catə' yeyož yedotcho,   nach gwḻoacho
catə' y= eyož   y= e= d=   ot   -cho nach gw= ḻoa
when P= be.finished P= REP= be.done= grind -1pi then P=   sweep
when we will finish grinding again,   then we will

cwsin.   18. Nach šə ba bedotcho,
-cho cwsin   18. nach šə ba   b= e= d=   ot   -cho
-1pi kitchen(S) 18. then if already C= REP= be.done= grind -1pi
sweep the kitchen. 18. Then if we are already done grinding,

nach šejcho bej,   nach chibcho lachə'.   19. Nach
nach šej -cho bej   nach chib -cho lachə'   19. nach
then P/go -1pi spring   then P/wash -1pi cloth   19. then
then we will go to the spring, then we will wash clothes. 19. Then

C3. OUR CORN

```
catə' yežincho bej,                 nach gaocho xgüe.          20. Nach
catə' y= e=    žin      -cho bej     nach gao   -cho xgüe      20. nach
when  P= REP= arrive -1pi spring     then P/eat -1pi lunch     20. then
when we arrive back from the spring, then we will eat lunch.  20. Then
```

```
goncho mendad checho catə' te yedaocho xgüe.
g=   on -cho mendad    che -cho catə' te     y= e=    d=        ao -cho
P=   do -1pi chores(S) POS -1pi when  P/pass P= REP= be.done= eat -1pi
we will do our errands after we finish eating lunch.
```

```
      21.  Nach gal,             nach yezaocho xše'.
xgüe  21.  nach g=   al           nach y= ez=  ao  -cho xše'
lunch 21.  then P=   get.dark     then P= REP= eat -1pi supper
      21.  Then it will get dark, then we will eat supper again.
```

```
22.  Nach tascho,         nach zjəyeda ža yoblə.
22.  nach tas      -cho    nach z= jə=  ye=  da ža yoblə
22.  then P/sleep -1pi     then S= MA=  REP= go day other
22.  Then we will sleep, then another day has gone by.
```

AV1. BEAN TAMALES

Given by Agostina Vicente, in Yatzachi el Alto, Oaxaca, in 1955.

```
1.  Na' chšošjto' niḻənə' cuent ni c̣he gonto' yetgo' za.
1.  na' ch= šošj -to' niḻə        -nə' cuent          ni¦c̣he
1.  and H=  mash -1pe nixtamal -DEM in.order.to for.the.sake.of
1.  We mash up the nixtamal in order to make bean tamales.
```

```
                              2.  Te yeyož əgwšošjto'onṇə',
g=  on  -to' yetgo' za   2.  te     y= eyož       əgw= šošj
P=  make -1pe tamales beans 2.  P/pass P= be.finished P=   mash
                              2.  After we finish mashing it up,
```

```
              nach əgwži'ito' cuanə'.                    3.  Yeyož
-to' -o -n -ṇə' nach əgw= ži'i        -to' cua      -nə' 3.  y=
-1pe -TR -3i -DEM then P=   grind.fine -1pe corn.dough -DEM 3.  P=
              then we will grind the corn dough fine.    3.  When
```

```
əgwži'ito' cuanə',                              nach solao
eyož        əgw= ži'i    -to' cua      -nə' nach solao
be.finished P=   grind.fine -1pe corn.dough -DEM then P/begin
we finish grinding the dough fine,             then we will
```

```
capə'əto'on.            4.  Nach yeyož capə'əto'on,
capə'      -ə -to' -o -n 4.  nach y= eyož       capə'      -ə
P/pat.out -TR -1pe -TR -3i 4.  then P= be.finished P/pat.out -TR
begin to pat it out.    4.  Then when we finish patting it out,
```

```
              nach c̣hebto' cua zanə' laogüen'.
-to' -o -n nach c̣heb      -to' cua¦za    -nə' lao -gw -en -n'
-1pe -TR -3i then P/spread -1pe bean.paste -DEM on  -TR -3i -DEM
              then we will spread bean paste on its surface.
```

```
5.  Yeyož c̣hebto' cua zanə' laogüenṇə',
5.  y= eyož       c̣heb      -to' cua¦za    -nə' lao -gw -en -ṇə'
5.  P= be.finished P/spread -1pe bean.paste -DEM on  -TR -3i -DEM
5.  After we spread bean paste on its surface,
```

```
nach əgwtobəto'on,          nach gwda'ato'on ḻaguə' yix̱lao'.
nach əgw= tobə    -to' -o -n nach gw= da'      -a -to' -o -n
then P=   roll.up -1pe -TR -3i then P=   stick.to -TR -1pe -TR -3i
then we will roll it up,     then we will stick leaves of the tiny
```

```
                              6.  Yeyož əgwda'ato'on ḻaguə' yix̱onə',
ḻaguə' yix̱lao'           6.  y= eyož       əgw= da'      -a -to' -o -n
leaf    tiny.avocado 6.  P= be.finished P=   stick.on -TR -1pe -TR -3i
avocado on it.       6.  After we finish sticking on the avocado leaves,
```

```
                              nach gwlažə'əton' yixən'.
ḻaguə' yix̱o    -nə' nach gw= lažə'    -ə -to' -n yix       -ən'
leaf    avocado -DEM then P=   wrap     -TR -1pe -3i corn.leaves -DEM
                              then we will wrap it in corn leaves.
```

7. Nach yebejto' lao cua yobla.   8. Yeyož yebejto'
7. nach y= e=   bej   -to' lao cua   yobla 8. y= eyož
7. then P= REP= remove -1pe from corn.dough other 8. P= be.finished
7. *Then we will take another chunk of dough.*   8. *After we take*

lao cua yobla,   na' yegapa'ato' de'e
y= e=   bej   -to' lao cua   yobla na' y= e=   gapa'
P= REP= remove -1pe from corn.dough other and P= REP= pat.out
another chunk of dough,   *then we will pat it*

yobla.   9. Yeyož yezgapa'aton',
-a -to' de'e yobla 9. y= eyož   y= ez= gapa'   -a -to'
-TR -1pe thing other 9. P= be.finished P= REP= pat.out -TR -1pe
out again.   9. *After we again pat it out,*

    nach yezyebto' cua za laogüenna'.   10. Nach
-n nach y= ez= y= eb   -to' cua¦za   lao -gw -en -na' 10. nach
-3i then P= REP= TR= spread -1pe bean.paste on -TR -3i -DEM 10. then
    then we will again spread bean paste on its surface. 10. *Then*

yeyož na',   nach yeztobaton' na' yosda'aton' lagua'
y= eyož   na' nach y= ez= toba   -to' -n na' y= os=
P= be.finished that then P= REP= roll.up -1pe -3i and P= REP=
after that,   *then again we will roll it up and again will*

yixona',   na' yoslaža'aton' yixan'
da'   -a -to' -n lagua' yixo   -na' na' y= os= laža'   -a -to'
stick.to -TR -1pe -3i leaf avocado -DEM and P= REP= wrap.up -TR -1pe
stick avocado leaves on it,   *and again we will wrap it in*

de'e yobla.   11. Yeyož na',   nach
-n yix   -an' de'e yobla 11. y= eyož   na' nach
-3i corn.leaves -DEM thing other 11. P= be.finished that then
corn leaves.   11. *After that,*   *then*

agwzoto' yeso' cheina' lao yi'ina',   ca'ato'on lata'
agw= zo -to' yeso' che -ei -na' lao yi' -i -na' ca'a   -to' -o
P=   put -1pe pot POS -3ind -DEM on fire -TR -DEM P/put.in -1pe -TR
we will put its pot on the fire,   *and we will put in*

nis.   12. Cata' ba chžia nisan',   nach chyixjwto'
-n lata' nis 12. cata' ba   ch= žia nis -an' nach ch= yixjw
-3i some water 12. when already H= boil water -DEM then H= put
some water.   12. *When the water is already boiling, then we lay in*

šxonj yan.   13. Nach co'oto' yetgo',
-to' š= xonj yan   13. nach co'o   -to'
-1pe one= group corn.cobs 13. then P/put.in -1pe
a few corn cobs (under the tamales). 13. *Then we will put in the*

        nach chža'ato' yetgo'ona' lo'o yeso'ona'.
yetgo'   nach ch= ža' -a -to' yetgo' -o -na' lo'o yeso' -o -na'
tamales   then H= fill -TR -1pe tamales -TR -DEM in pot   -TR -DEM
tamales, then we fill the pot with the tamales.

```
14. Yeyož əgwža'ato'on,                          nach əgwseyjwto'
14. y= eyož        əgw= ža'  -a  -to'  -o  -n  nach əgw= seyjw
14. P= be.finished P=   fill -TR -1pe -TR -3i then P=   close
14. After we finish filling it,                  then we will cover
```

```
cho'a yeso'onə'.          15. Nach əgwxento' xaneinə' cuent yeyə'ən.
-to' cho'a yeso' -o -nə' 15. nach əgw= xen   -to' xan   -ei  -nə'
-1pe mouth pot   -TR -DEM 15. then P=   light -1pe under -3ind -DEM
the top of the pot.       15. Then we will light (a fire) under it so
```

```
                         16. Yeyož əgwxento' xaneinə',
cuent      y= eyə' -ə -n 16. y= eyož        əgw= xen   -to'
in.order.to P= cook -TR -3i 16. P= be.finished P=   light -1pe
it will cook.             16. After we light (the fire) under it,
```

```
            nach gonto' bichlə mendad šlac yeyə'ənnə'.
xan   -ei  -nə' nach g=  on -to' bi  -ch  -lə mendad    šlac y=
under -3ind -DEM then P=  do -1pe any -more -ADV chores(S) while P=
            then we will do any other chores while it cooks.
```

```
            17. Yeyož yeyə'ən na',              nach
eyə' -ə -n -nə' 17. y= eyož        y= eyə' -ə -n na'    nach
cook -TR -3i -DEM 17. P= be.finished P= cook -TR -3i there then
            17. After it cooks there,           then
```

```
yebejto' yetgo'onə' par gaochonnə'.
y= e= bej    -to' yetgo' -o -nə' par         gao   -cho -n -nə'
P= REP= remove -1pe tamales -TR -DEM in.order.to(S) P/eat -1pi -3i -DEM
we will take out the tamales in order to eat them.
```

C4. BIRTHS AND DEATHS

Given by Crescencia Enríquez in Yatzachi el Alto, Oaxaca, in
February, 1954.

1. Ca naquə bi'i ba goljə,   chaquebə' do šonə ža
1. ca   n= aquə bi'i ba   g= oljə   ch= aque -bə' do
1. like S= be   child already C= be.born H= be.old -3f about
1. *Regarding a child who has been born,   at about three days old*

         na' chguazje'ebə' cuent gacbə' güen cuent cha'obə'.
šonə ža na' ch= gw= azj -e' -e -bə' cuent g= ac -bə'
three day and H= CA= bathe -3r -TR -3f so.that P= be -3f
         she bathes it so it will be in good condition to grow.

                          2. Nach zo xna'abə',
güen   cuent cha'o -bə' 2. nach zo   xna'   -a -bə'
good(S) so.that P/grow -3f 2. then S/be POS/mother -TR -3f
                          2. *Then its mother is,*

do chop bio' zo xna'abə' descans,   nach solaogüe'
do   chop bio' zo xna'   -a -bə' descans nach solao -gw
about two month S/be POS/mother -TR -3f rest(S) then P/begin -TR
about two months its mother is resting,   *then she will begin*

cheyone' mendad.   3. Na' syempr chguaže'ebə'
-e' ch= e= y= on -e' mendad   3. na' syempr   ch= gw= ažə'
-3r H= REP= TR= do -3r chores(S) 3. and always(S) H= CA= nurse
again to do her chores.   3. *And she always breast feeds it.*

xižə'.   4. Gueyiz bguaža'a bi'i chia',
-e' -e -bə' xižə'   4. guey= iz b= gw= ažə' -a' bi'i che
-3r -TR -3f breast.milk 4. five= year C= CA= nurse -1s child POS
                       4. *I nursed my child five years,*

     na' bi'i cha'o ba nacbə'.   5. Na' bida'onə' chcho'ebə'
-a' na' bi'i cha'o ba   n= ac -bə' 5. na' bidao' -o -nə' ch=
-1s and child big   already S= be -3f 5. and child -TR -DEM H=
    and he is now a big boy.   5. *And she baptizes the*

nis.   6. Na' chyilje' xna'anisbə'.   7. Nach
choa<-e'-bə'>¦nis 6. na' ch= yilj   -e' xna'anis -bə' 7. nach
baptize<-3r-3f> 6. and H= look.for -3r godmother -3f 7. then
child.   6. *And she looks for its godmother.* 7. *Then*

catə' bach gwcha'obə' nach chac chza'abə'.
catə' bach   gw= cha'o -bə' nach ch= ac   ch= za' -a -bə'
when already C= grow -3f then H= be.able H= walk -TR -3f
when it has already grown then it can walk.

8. Chop iz bach goquebə' chac chza'abə'.
8. chop iz bach   g= oque -bə' ch= ac   ch= za' -a -bə'
8. two year already C= be.old -3f H= be.able H= walk -TR -3f
8. *It can walk (when) it is two years old.*

9. **Nach catə' zobə' xop iz na' chejbə' scuel.**
9. nach catə' zo   -bə' xop iz   na' ch= ej -bə' scuel
9. then when S/be -3f six year and H= go -3f school(S)
9. Then when it is six years old it goes to school.

10. **Cana'ach bach bchojbə' lao na' xna'abə'.**
10. cana'   -a -ch bach   b= choj -bə' lao na'
10. at.that.time -TR -more already C= leave -3f from POS/hand
10. At that time it has left the hands of its mother.

			11.	**Bitoch bi zed chombə' chejbə' scuelən'.**
xna'	-a	-bə'	11.	bito -ch bi zed ch= on -bə' ch= ej
POS/mother	-TR	-3f	11.	NEG -more any nuisance H= make -3f H= go
			11.	*It is no longer making any nuisance when it*

-bə' scuel   -ən'
-3f school(S) -DEM
goes to school.

		12.	**Na' catə' chat benə' na' choso'ocuaše'ene' lo'o ba.**
		12.	na' catə' ch= at benə' na' ch= oso'o= cuašə' -e' -ne'
		12.	and when H= die person and H= PL= bury -3r -3r
		12.	*And when a person dies they bury him in a grave.*

		13.	**Chche'ene' lo'o ba chcuaše'e le'.**
lo'o ba	13.	ch= che'en -e' lo'o ba ch= cuašə' -e' le -e'
in grave	13.	H= dig -3r in grave H= bury -3r X -3r
	13.	*They dig a grave and bury him.*

14. **Nach benə' zan chcuaše'e le' capsant.**   15. **Chone'**
14. nach benə'   zan ch= cuašə' -e' le -e' capsant   15. ch= on
14. then person many H= bury   -3r X -3r cemetery(S) 15. H= make
14. Then many people bury him in the cemetery.   *15. They make*

yelə' guao chao benə' chjəcuaše'e le'.
-e' yelə'   gw= ao ch= ao benə'   ch= jə= cuašə' -e' le -e'
-3r NOM   INF= eat H= eat person H= MA= bury -3r X -3r
food for people to eat who go bury him.

16. **Chzoe' za len roz chguaogüe' benə' chjəcuaše'e le'.**
16. ch= zo -e' za   len roz   ch= gw= ao -gw -e' benə'   ch=
16. H= put -3r beans with rice(S) H= CA= eat -TR -3r person H=
16. They put on beans and rice (to cook) to feed the people who go to

				17.	**Nach chde' na' zo family che' trist**
jə=	cuašə'	-e'	le -e'	17.	nach ch= da -e' na' zo family che
MA=	bury	-3r	X -3r	17.	then H= go -3r and S/be family(S) POS
bury him.				17.	*Then he goes and his family is sad going*

chjəcuaše'e le'.   18. **Per nac gone',**
-e' trist ch= jə= cuašə' -e le -e' 18. per   nac g= on -e'
-3r sad(S) H= MA= bury -TR X -3r 18. but(S) Q/how P= do -3r
to bury him.   *18. But what can they do,*

C4. BIRTHS AND DEATHS

la' yel̲ə' got de'e gwlec Dios.   19. Dios gwleque' yel̲ə'
la'   yel̲ə'   g=   ot de'e gw= lec dios 19. dios   gw= lec -e'
because NOM   INF= die thing C= put God(S) 19. God(S) C= put -3r
because it is death that God ordained.   19. *God ordained death*

got chate'.   20. La'ašazə chža'ayich̲j famil̲y che',
yel̲ə' g=   ot ch= at -e' 20. la'   -a -šazə   ch=
NOM   INF= die H= die -3r 20. although -TR -unhappily H=
and he dies.   20. *Even though his family is sad,*

                           de'e gwna Dios goquə.
ža'ayich̲j famil̲y   che -e' de'e gw= na dios   g= oquə
be.sad   family(S) POS -3r thing C= say God(S) C= happen
                           what God said happened.

21. Chcuaše'e l̲e' len gocuež.   22. Chja'aque' yo'odao' len
21. ch= cuašə' -e' l̲e -e' len   go= cuež 22. ch= ja'ac   -e' yo'odao'
21. H= bury   -3r X -3r with INF= play 22. H= go/PL   -3r church
21. *They bury him with band (music).*   22. *They go to the church*

benə' guat,   len benə' gocuež,   len yoguə' benə' ca'
len benə' gw= at   len benə' go= cuež len yoguə' benə' ca'
with person INF= die with person INF= play with all   person those
with the dead person, *with the band,*   *with all the people who are*

chjəcuaše'e l̲e'.
ch= jə= cuašə' -e' l̲e -e'
H= MA= bury   -3r X -3r
going to bury him.

Given by Amalia Martínez of Yatzachi el Bajo, Oaxaca, in Mexico
City, in October, 1953.

1. Ca naquə costumbr çhe beṇə' gwlaž çhia' ca',
1. ca n= aquə costumbr çhe beṇə' gwlaž çhe -a' ca'
1. like S= be   custom(S) POS person homeland POS -1s those
1. *As for the customs of my fellow villagers,*

catə' žaclə chat to beṇə'	na' chəsə'əgošə' chəsə'əguazje'ene',
catə'¦žaclə ch= at to beṇə'	na' ch= əsə'ə= g= ošə' ch=
when H= die one person	and H= PL= CA= shampoo H=
when it happens that a person dies	*then they shampoo and bathe him,*

	na' choso'oguacue'ene' lachə' cobə,
əsə'ə= gw= azj -e' -e -ne'	na' ch= oso'o= gw= acw -e' -e -ne'
PL= CA= bathe -3r -TR -3r	and H= PL= CA= dress -3r -TR -3r
	and they dress him in new clothes,

	na' chəsə'əyixjue'ene' lao yo o to lao mes.
lachə' cobə	na' ch= əsə'ə= yixjw -e' -e -ne' lao yo o to
cloth new	and H= PL= lay.down -3r -TR -3r on ground or(S) one
	and they lay him out on the ground or on a table.

	2. Na' chdobə beṇə' chjəlaṇe'e beṇə' guatən',
lao mes	2. na' ch= dobə beṇə' ch= jə= laṇə' -e' beṇə' gw=
on table(S)	2. and H= gather person H= MA= visit -3r person INF=
	2. *And people gather to visit the dead person,*

	na' šə nape' gust na' choxe'e latə' biga de'e chone' regalar,
at -ən' na' šə n= apə -e' gust   na' ch= oxə' -e' latə' bi
die -DEM and if S= have -3r pleasure(S) and H= hold -3r some what
and if they want to they bring a little something to give as

	no panel, no xoa', no.
-ga de'e ch= on -e' regalar no panel   no xoa' no
-DE thing H= make -3r give(S) any brown.sugar(S) any corn any
a gift,	*some brown sugar, some corn, etc.*

3. Na' šə cui bi de goxe'e,	na' con cheje' chjəlaṇe'e
3. na' šə cui bi de g= oxə' -e'	na' con ch= ej -e' ch= jə= laṇə'
3. and if NEG any S/be P= hold -3r	and just H= go -3r H= MA= visit
3. *And if there is nothing to bring,*	*then they just go and visit*

o chjene' mendad çhe beṇə' ca'	par nich chso'one'
-e' o ch= j= en -e' mendad çhe beṇə' ca'	par
-3r or(S) H= MA= do -3r chores(S) POS person those	in.order.to(S)
or they do chores for those people	*in order for them*

yelə' guao de'e chsa'o beṇə' ca' chəsə'əžag par nich
nich   ch= so'= on -e' yelə' gw= ao de'e ch= sa'= ao
in.order.to H= PL= make -3r NOM   INF= eat thing H= PL= eat
to make food for the people to eat who gather to bury him.

chjəsə'əcuaše'ene'.

benə'	ca'	ch=	əsə'ə=	žag	par	nich	ch=	j=
person	those	H=	PL=	meet	in.order.to(S)	in.order.to	H=	MA=

				4. Na' ca' naquən,		chja'aque'	
əsə'ə=	cuašə'	-e'	-ne'	4. na' ca' n= aquə -n		ch= ja'ac -e'	
PL=	bury	-3r	-3r	4. and thus S= be -3i		H= go/PL -3r	

4. And this having happened, they go and

chjəsə'ədaogüe' xya yo'olao' de que bach got ben',

ch=	j=	əsə'ə=	dao	-gw -e'¦xya yo'olao' de¦que	bach	g= ot
H=	MA=	PL=	give.notice	-TR -3r townhall that(S)	already	C= die

they give notice at the town hall that the person has died,

		na' chja'ac polosia chəsə'əche'ene' ba che'					
ben'		na' ch= ja'ac polosia	ch= əsə'ə=	che'en	-e' ba	che	
person/DEM		and H= go/PL police(S)	H= PL=	dig	-3r grave	POS	

and the police go and dig his grave

par nich ca' chəsə'əcuaše'ene'.

-e'	par	nich	ca'	ch=	əsə'ə=	cuašə'	-e'	-ne'
-3r	in.order.to(S)	in.order.to	thus	H=	PL=	bury	-3r	-3r

so that they bury him.

5. Na' chja'ac gocuežən' liže'enə' chjəsə'əcueže'.

5.	na'	ch=	ja'ac	go=	cuež -ən'	liž	-e' -e -nə'	ch=	j=
5.	and	H=	go/PL	INF=	play -DEM	POS/house	-3r -TR -DEM	H=	MA=

5. And the brass band goes to his house and they play.

		6. Do yel chnite'e chəsə'əcueže'.						7. Na'	
əsə'ə=	cuež -e'	6. do yel	ch= nita'	-e'	ch=	əsə'ə=	cuež -e'	7. na'	
PL=	play -3r	6. all night	H= be	-3r	H=	PL=	play -3r	7. and	

6. They are there all night playing.   *7. And*

catə' che'eni' cheteyon',				cana'ach chəsə'əche'ene' ba		
catə' ch= e'eni'	ch= eteyo	-n'		cana'	-a -ch	ch=
when H= dawn	H= be.next.day	-DEM		at.that.time	-TR -more	H=

when it dawns the next day,   *then they dig his grave,*

chen',				na' chəsə'əcuaše'ene' do chde		
əsə'ə=	che'en -e'	ba	che -e' -n'	na' ch= əsə'ə=	cuašə'	-e' -ne'
PL=	dig -3r	grave	POS -3r -DEM	and H= PL=	bury	-3r -3r

     and they bury him some time after

xgüe				catə' žaclə ba besyə'ədaogüe' de'e ca'		
do	ch= de	xgüe	catə'¦žaclə ba	b= esyə'ə= dao	-gw -e'	
around	H= pass	lunchtime	when	already C= PL/REP= eat	-TR -3r	

lunch time   *when people have already eaten the things*

gwso'one' liž benə' guatən' par nich chsa'ogüe'.

de'e	ca'	gw= so'=	on	-e' liž	benə'	gw= at	-ən'
thing	those	C= PL=	make	-3r POS/house	person	INF= die	-DEM

they made at the dead man's house to eat.

AM4. FUNERALS


```
par              nich          ch= sa'= ao   -gw -e'
in.order.to(S)   in.order.to   H=  PL=  eat  -TR -3r
```

C1. WHEN PEOPLE MARRY

Given by Crescencia Enríquez in Yatzachi el Alto, Oaxaca, February 17, 1954.

A. MARRIAGES

```
1.  Benə' byon'  cheje'  chjaŋabe' no'olən'  par si'e le',
1.  benə'  byo -n'  ch= ej -e'  ch= j=  ņab -e'  no'olə -n'
1.  person male -DEM H=  go -3r  H=  MA= ask -3r  woman  -DEM
1.  The man goes and asks for the woman in order to take (marry)
```

```
                                    nach chja'aque' gošagna'.    2. Nach
par             si'  -e' le -e'  nach ch= ej -e'  go=  šagna'  2. nach
in.order.to(S) P/get -3r  X  -3r then H=  go -3r INF= marry    2. then
her,                             then they go to the wedding. 2. Then
```

```
no'olən' cheje'  liž benə' byon'.                    3.  Nach benə' chone'
no'olə -n'  ch= ej -e'  liž       benə'  byo -n'  3.  nach benə'  ch=
woman  -DEM H=  go -3r POS/house person male -DEM 3.  then person H=
the woman goes to the home of the man.               3.  Then a person who
```

```
fandangw,                             len gocuež chzi'e le'.
on   -e' fandangw                     len go=  cuež ch= zi' -e' le -e'
make -3r wedding.celebration(S)  with INF= play H=  get -3r  X  -3r
makes a wedding celebration,          he takes her accompanied by the band.
```

```
4. Nach gote' bechjw gao xaxna' no'olə na' len family che',
4. nach g= ot  -e' bechjw gao  xaxna'      no'olə na' len family
4. then P= kill -3r turkey P/eat POS/parents woman  and with family(S)
4. Then he will kill turkeys for the woman's parents and family to eat,
```

```
        benə' diaža che'.       5.  Gwtobe' le' gaogüe' bechjw,
che -e' benə'  diaža    che -e' 5.  gw=  tobə  -e' le -e' gao   -gw
POS -3r person relatives POS -3r 5.  P=   gather -3r  X  -3r P/eat -TR
        relatives of hers.      5.  He gathers them to eat turkey,
```

```
        nach chone' yetxtil,        chone' šcwlat che'ej chaogüe'.
-e' bechjw nach ch= on   -e' yetxtil ch= on   -e' šcwlat            ch=
-3r turkey then H=  make -3r bread   H=  make -3r chocolate.drink H=
        then he makes bread,        he makes chocolate for them to
```

```
                6.  Nach cho'elaogüe'e xaxna' no'olə.
e'ej ch= ao  -gw -e' 6.  nach ch= o'elao' -gw -e' xaxna'         no'olə
drink H=  eat -TR -3r 6.  then H=  honor    -TR -3r POS/parents woman
drink and eat.       6.  Then he honors the woman's parents.
```

```
7.  Nach catə'əczə chal hor ba zoe' liž benə' byonə',
7.  nach catə' -ə -czə ch= al  hor  ba  zo -e' liž
7.  then when -TR -INT H=  arrive hour(S) already S/be -3r POS/house
7.  Then when the time comes she lives at the man's house,
```

C1. WHEN PEOPLE MARRY

```
                    nach family zan che',       bi'i zan bi'i che', chac.
beṇə' byo -nə' nach family    zan che -e' bi'i zan bi'i che -e'
person male -DEM then family(S) many POS -3r child many child POS -3r
             then she has a big family,  she has many children.
```

```
        8.  Nach chso'one' žin che'ej chao xi'ine' ca' cuent
ch= ac  8.  nach ch= so'= on -e' žin ch= e'ej ch= ao xi'in    -e'
H= be   8.  then H= PL= do -e' work H= drink H= eat POS/child -3r
        8.  Then they work for their children to drink and eat so they
```

```
chəsə'əcha'obə'.
ca'  cuent  ch= əsə'ə= cha'o -bə'
those so.that H= PL=     grow -3f
grow.
```

B. MORE ABOUT MARRIAGES

```
     9.  Beṇə' cui de liže' na' šeje' na' che'e:
     9.  beṇə'  cui de liž    -e' na' šej -e' na' ch= e' -e'
     9.  person NEG S/be POS/house -3r and P/go -3r and H= say -3r
     9.  A person who doesn't have a house will go and say:
```

```
     --Che'enda' si'a le'        --che'e.
     ch= e'ene -da' si'  -a' le' ch= e' -e'
     H= want  -1s P/get -1s 2s   H= say -3r
     "I want to take (marry) you," he says.
```

```
     10.  No'olə šə zo xe', šə zo xne'e,                      nach
     10.  no'olə šə zo  xa      -e' šə zo xna'     -e' nach
     10.  woman  if S/be POS/father -3r if S/be POS/mother -3r then
     10.  A woman, if she has a father, if she has a mother,    then
```

```
ne':
na   -e'
S/say -3r
she says:
```

```
     --¿Bi na xaxna'a?          --che'e.  11.  --Na' yido' deyo'
     bi  na  xaxna'     -a' ch= e' -e' 11.  na' y= idə -o'
     what P/say POS/parents -1s H= say -3r 11.  and P= come -2s
     "What will my parents say?" she says.  11.  "You come ask my
```

```
xaxna'a                       --che'e.
de=  ye'       -o' xaxna'     -a' ch= e' -e'
P/MT= speak.to -2s POS/parents -1s H= say -3r
parents,"                      she says.
```

```
     12.  Nach šej xaxna' beṇə' byonə'.        13.  Na' beṇə' naquə
     12.  nach šej xaxna'     beṇə' byo -nə' 13.  na' beṇə' n=
     12.  then P/go POS/parents person male -DEM 13.  and person S=
     12.  Then the man's parents will go.      13.  And a person who
```

C1. WHEN PEOPLE MARRY

capri<u>c</u>h na' ye'e:
aquə capri<u>c</u>h   na' y= e' -e'
be   willful(S) and P= say -3r
is willful will say:

    --Yo'o len nadə' liža'   --ye'e.
    yo'o   len nadə' liž   -a' y= e' -e'
    IMP/come with 1s   POS/house -1s P= say -3r
    "Come along with me to my house," he will say.

    14. Na' no'olə che'e: "Ya'o",   catə' che'ene': "Yo'o",
    14. na' no'olə ch= e' -e' ya'o   catə' ch= e' -e' -ne'
    14. and woman H= say -3r okay   when H= tell -3r -3r
    14. And the woman who says, "Yes", when he says, "Come",

           na' cui <u>n</u>eze <u>x</u>axne'e,   con chchoje' zde'.
yo'o   na' cui <u>n</u>eze <u>x</u>axna'   -e' con ch= choj -e' z= da
IMP/come and NEG S/know POS/parents -3r just H= leave -3r S= go
           her parents don't know,   she just slips out and goes.

    15. Be<u>n</u>ə' zoe' sujet <u>x</u>axne'e na' ye'e:
-e' 15. be<u>n</u>ə' zo -e' sujet   <u>x</u>axna'   -e' na' y= e' -e'
-3r 15. person S/be -3r subject.to(S) POS/parents -3r and P= say -3r
    15. A person who is submissive to her parents will say:

    --Deyo'o <u>x</u>axna'a   --che'e.
    de= ye'   -o' <u>x</u>axna'   -a' ch= e' -e'
    P/MT= speak.to -2s POS/parents -1s H= say -3r
    "Come ask my parents,"   she says.

    16. Nach šeje' žjəye'e.   17. Nach əgwnežjue'
    16. nach šej -e' ž= jə= ya   -e' 17. nach əgw= nežjw -e'
    16. then P/go -3r P= MA= speak.to -3r 17. then P= give -3r
    16. Then he will go ask.   17. Then they will give

no'olə,   nach si' be<u>n</u>ə' byon' no'olə. 18. Nachən' šej
no'olə   nach si' be<u>n</u>ə' byo -n' no'olə 18. nach -ən' šej
woman   then P/get person male -DEM woman 18. then -DEM P/go
the woman, then the man will take the woman. 18. Then the man's

<u>x</u>axna' be<u>n</u>ə' byonə',   nach žjue'e bechjw,   na' gone'
<u>x</u>axna'   be<u>n</u>ə' byo -nə' nach ž= j= oa' -e' bechjw   na' g= on
POS/parents person male -DEM then P= MA= take -3r turkey   and P= make
parents will go,   then they will deliver turkeys, and they

yelə' guao <u>c</u>he no'olə.   19. Nach əgwtobe' be<u>n</u>ə' diaža <u>c</u>he'.
-e' yelə' gw= ao <u>c</u>he no'olə 19. nach əgw= tobə -e' be<u>n</u>ə'
-3r NOM   INF= eat for woman 19. then P= gather -3r person
will make food for the woman. 19. Then they will gather her

            20. Nach gone' güi<u>l</u> goya'a,   na' gone'
diaža   <u>c</u>he -e' 20. nach g= on -e' gw= i<u>l</u>   go= ya'a na' g=
relatives POS -3r 20. then P= do -3r INF= sing INF= dance and P=
relatives.   20. Then they will do singing and dancing and will

```
fandangw.                    21.  Nach goc güen šə ba gwyeje'
on   -e' fandangw           21.  nach g= oc    güen    šə
make -3r wedding.dance(S)    21.  then C= happen good(S) if
put on the wedding dance.    21.  Then it turned out well if
```

```
fandangw.                           22.  Nach žjəya'aque'
ba        gw= yej -e' fandangw       22.  nach ž= jə=  y=
already C= go    -3r wedding.dance(S) 22. then P= MA=  TR=
they put on a wedding dance.         22.  Then they will go
```

```
yo'olao',            nach əgwšagne'e de'e yoblə.      23.  Nach
a'ac -e' yo'olao'    nach əgw= šagna' -e' de'e yoblə 23.  nach ch=
go/PL -3r town hall  then P=  marry  -3r thing other 23.  then H=
back to the town hall, then they will marry again.   23.  Then they
```

```
chone' yiš,    nach cheyejən lao gobiern.             24. Nachən'
on   -e' yiš  nach ch= e=   yej -ən lao    gobiern    24. nach
make -3r paper then H= REP= go  -3i before government(S) 24. then
write a paper, then it goes back to the government.   24. Then
```

```
ba naquən güennə',                 bach bene' de'e güen,
-ən' ba    n= aquə -n güen  -nə' bach    b= en -e' de'e  güen
-DEM already S= be  -3i good(S) -DEM already C= do -3r thing good(S)
it is really good,                 he did well,
```

```
ne'.
na   -e'
Sšay -3r
they say.
```

```
        25.  Nach catə' chela'a benə',        nach gon gobiern yelə'
        25.  nach catə' ch= e=   la'a benə' nach g=  on gobiern
        25.  then when H= REP= split person then P=  do government(S)
        25.  Then when people separate,        then the government will
```

```
justis šə benə' chene'ene'.         26.  Šə no'olən' cheze'e
yelə' justis šə benə' ch= ene'e -ne' 26. šə no'olə -n'  ch= e=
NOM    judgment if person H= want -3r 26. if woman -DEM H= REP=
make a judgment if people want.      26. If a woman leaves
```

```
na' bi chejle'e che gobiern,              che justis,
za' -e' na' bi ch= ejle' -e' che gobiern  che
leave -3r and NEG H= believe -3r G  government(S) G
and doesn't heed the government,          the local
```

```
        nach šə benə' justis gone'en reclamar,
justis      nach šə benə' justis      g=  on -e' -e -n reclamar
official(S) then if person official(S) P= do -3r -TR -3i demand(s)
officials,  then if the officials will demand it,
```

C1. WHEN PEOPLE MARRY

nach chixjue' le' ližya.
nach chixjo   -e' le -e' ližya
then P/incarcerate   -3r X -3r jail
then they will put her in jail.

27. Nach gone' le' castigw
27. nach g=   on   -e' le -e'
27. then P=   make -3r X -3r
27. *Then they will punish her*

ližya,
castigw   ližya
punishment(S)   jail
in jail,

la' gwchebe' gwxi'e bena' byona'.
la'   gw= cheb -e' gw= xi' -e' bena' byo
because C= agree -3r C= get -3r person male
because she agreed to take (marry) the man.

28. De'ena' gone' le' castigw.
-na' 28. de'ena'   g=   on   -e' le -e' castigw
-DEM 28. therefore P=   make -3r X -3r punishment(S)
28. *Therefore they will punish her.*

66

Given by Hermila Pilar of Yatzachi el Bajo, Oaxaca, in Mitla,
Oaxaca, March 10, 1971.

   1. Catə'ən chəsə'ənabe' no'olən',   le'e
   1. catə' -ə -n ch= əsə'ə= nab -e' no'olə -n' le'e
   1. when -TR -DEM H= PL=   ask -3r woman -DEM immediately
   1. When they go ask for the girl,   they take

chso'oxe'e mescal,   pero šə zjənezene' bito chse'eje' mescal,
ch= so'= oxə' -e' mescal   pero šə zjə= neze -ne' bito ch= s=
H= PL= hold -3r mescal(S) but(S) if S/PL= know -3r NEG H= PL=
along mescal right away,   but if they know they don't drink mescal,

              na' chso'oxe'e refresc.   2. Catə'ən
e'ej -e' mescal   na' ch= so'= oxə' -e' refresc   2. catə' -ə
drink -3r mescal(S) and H= PL= hold -3r soft.drink(S) 2. when -TR
              then they take along soft drinks. 2. When they

gosə'ənabe' nada',   primer bla'abo' len xabo'onə',
-n g= osə'ə= nab -e' nada' primer b= la'   -a -bo' len
-DEM C= PL=   ask -3r 1s first(S) C= arrive -TR -3f with
asked for me,   first he came with his father,

              na' zjənoxe'e refresc len gallet.
xa   -bo' -o -nə' na' zjə= n= oxə' -e' refresc   len
POS/father -3f -TR -DEM and S/PL= S= hold -3r soft.drink(S) with
              and he brought soft drinks and cookies.

    3. Nach gwse'e xaxna'a šə gwse'ene'ene' par nich gaca'
gallet   3. nach gw= s= e' -e' xaxna'   -a' šə gw= se'=
cookies(S) 3. then C= PL= tell -3r POS/parents -1s if D= PL=
    3. Then they asked my parents if they would like for me

no'ol chebo'.
ene'e -ne' par   nich   g= ac -a' no'ol che -bo'
want -3r in.order.to(S) in.order.to P= be -1s woman POS -3f
to be his wife.

4. Na' gwse'ene' so'oncze' to lni.   5. Na'
4. na' gw= s= e' -e' -ne' so'= on -cz -e' to lni 5. na'
4. and C= PL= tell -3r -3r P/PL= make -INT -3r one fiesta 5. and
4. And they said they would put on a fiesta.   5. And

catə' bla'aque' yeto   na' zjənoxe'e bel.
catə' b= la'ac   -e' ye=   to na' zjə= n= oxə' -e' bel
when C= arrive/PL -3r another= one and S/PL= S= hold -3r fish
when they came again   they brought fish.

6. Catə' beyož gotə'əbia' de que ca'aczə ljuežjto',
6. catə' b= eyož   g= otə'əbia' de¦que ca'a -czə ljuežj
6. when C= be.finished C= be.apparent that(S) P/take -INT POS/fellow
6. When it was definite that we would take one another (in marriage),

```
        nach bedəsə'əgüe'e bechjw.              7.  Na' catə'ən
-to' nach b= edə= sə'ə= gua'  -e' bechjw  7.  na' catə' -ə
-1pe then C= MT=  PL=   bring -3r turkey  7.  and when  -TR
     then they brought turkeys.           7.  And when the
```

```
goc lni par gwcua'a ljuežjto',
-n  g= oc  lni    par          gw= cua'a  ljuežj    -to'
-DEM C= happen fiesta in.order.to(S) C= take   POS/fellow -1pe
fiesta was put on for us to take one another,
```

```
xaxna' benə' byo nan' ben lnin'.                    8.  Lega'aquen'
xaxna'      benə' byo na'  -n' b= en  lni  -n' 8.  le -ga'ac
POS/parents person male there -DEM C= make fiesta -DEM 8.  X  -PL
the man's parents put on the fiesta.               8.  They killed
```

```
gwso'ote' coš ca' na' boso'otobe' gocuež.
-e' -n'  gw= so'= ot  -e' coš   ca'  na' b= oso'o= tobə   -e'
-3r -DEM C=  PL=  kill -3r pig(S) those and C= PL=    gather -3r
pigs and they gathered the band members.
```

```
          9.  Leczə btobe' benə' ben mendad che'.
go= cuež 9.  leczə    b= tobə  -e' benə'  b= en mendad  che -e'
INF= play 9.  likewise C= gather -3r person C= do chores(S) POS -3r
          9.  Likewise they gathered the people who did their work.
```

```
10.  Nach bechop ža chso'otcze' bechjw šə catə' cui goque belə' coš
10.  nach b= e=  chop    ža ch= so'= ot  -cz -e' bechjw šə
10.  then C= REP= be.second day H= PL= kill -INT -3r turkey if
10.  Then the second day they kill turkeys if their pork was not
```

```
chega'aque',                             na' chyise' latə'
catə' cui g= oque    belə' coš   che -ga'ac -e' na' ch= yis
when  NEG C= be.enough meat  pig(S) POS -PL    -3r and H=  distribute
sufficient,                             and they distribute
```

```
güejə che benə' family che no'olən',        na' leczə
-e' latə' güejə che  benə'  family     che no'olə -n'  na' leczə
-3r some  each  to   person family(S) POS woman  -DEM and likewise
a little to each of the relatives of the girl,    and likewise
```

```
chnežjue' che benə' güen mendad ca'.         11.  Catə'ən chao
ch= nežjw -e' che benə'  gw= en mendad  ca'  11.  catə' -ə  -n'
H=  give  -3r to  person INF= do chores(S) those 11.  when  -TR -DEM
they give to the people who do the work.     11.  When the girl's
```

```
xna' no'olən' bechjon',               nach chsele'e to benə'
ch= ao xna'      no'olə -n'  bechjw -n'  nach ch= selə' -e' to
H=  eat POS/mother woman  -DEM turkey -DEM then H=  send  -3r one
mother eats the turkey,               then they send an old
```

```
golə par nich chjəzenene' family che no'olən'
benə' golə par          nich      ch= jə= z= ene  -ne'
person old in.order.to(S) in.order.to H= MA= CA= hear -3r
person to notify the girl's family
```

```
                              par əžja'aque'  žjəsə'əsi'ini'e bechjw par
family     che no'olə -n'  par      əž= ja'ac  -e' ž= jə=  sə'ə=
family(S) POS woman   -DEM so.that(S) P= go/PL  -3r P= MA=  PL=
                              so they will go and prepare the turkeys to
```

```
nich əsa'ogüe'eb.
si'ini'a -e' bechjw par       nich    əsa'= ao  -gw -e' -e
prepare  -3r turkey so.that(S) so.that P/PL= eat -TR -3r -TR
eat.
```

```
     12.  Na' lega'acze' chsa'ogüe'eb,                cague
-b  12.  na' le -ga'ac -z  -e' ch= sa'= ao  -gw -e' -e  -b cague
-3a 12.  and X  -PL     -DE -3r H=  PL=  eat -TR -3r -TR -3a NEG
     12.  And they alone eat it,                    not the
```

```
len family che benə' byon'.        13.  Do yegošyi yesə'əšagne'e
len family    che benə' byo -n'  13.  do  ye=     gošyi y=
with family(S) POS person male -DEM 13.  about another= week  P=
family of the man.                 13.  They eat the turkey about
```

```
chsa'ogüe' bechjon'.                        14.  Na' catə'
esə'ə= šagna' -e' ch= sa'= ao  -gw -e' bechjw -n' 14.  na' catə'
PL=     marry  -3r H=  PL=  eat -TR -3r turkey -DEM 14.  and when
a week before they get married.            14.  And when
```

```
ba zon chjəyesane' no'olə liž be'en che',
ba zon             ch= jə= ye= san    -e' no'olə liž
already S/be.about.time H= MA= REP= deliver -3r woman  POS/house
they are about to take the girl to her husband's house,
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```
              na' leczə benə' golə che'ene' par nich
be'en        che -e' na' leczə     benə' golə ch= e'  -e' -ne'
person/DEM POS -3r and likewise person old  H=  tell -3r -3r
              then also they tell an old person to go notify
```

```
chjətixjue'ine' benə' ca' chja'aclen no'olən' liž be'en che'.
par             nich       ch= jə= tixjue'i -ne' benə' ca'  ch=
in.order.to(S) in.order.to H= MA= announce -3r person those H=
the people who go with the girl to her husband's house.
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```
ja'ac  -len no'olə -n'  liž       be'en     che -e'
go/PL  -with woman  -DEM POS/house person/DEM POS -3r
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15.  Chəsyə'ədaogüe' xsil,                cana'achən' chjəsoe'
15.  ch= əsyə'ə= d=        ao  -gw -e' xsil  cana'        -a  -ch
15.  H=  PL/REP= be.done= eat -TR -3r breakfast at.that.time -TR -more
15.  After they have eaten breakfast,        at that time they go
```

```
no'olən' len be'en che'
-ən' ch= jə= s= zo  -e' no'ol -ən' len be'en     che -e'
-DEM H=  MA= PL= put -3r woman -DEM with person/DEM POS -3r
take the girl and her husband
```

par ni<u>c</u>h ca' gwnežjue' ye<u>l</u>ə' gošagna' <u>c</u>hega'aque'enə' yo'olao'.
par   nich   ca' gw= nežjw -e' ye<u>l</u>ə' go= šagna' <u>c</u>he
so.that(S) so.that thus P= give -3r NOM   INF= marry POS
so the authorities will perform their marriage at the town hall.

                            16. Chežaše' yo'ola'onə',
-ga'ac -e' -e -nə' yo'olao' 16. ch= e= žaš -e' yo'olao' -nə'
-PL   -3r -TR -DEM townhall 16. H= REP= leave -3r townhall -DEM
                             16. When they leave the town hall,

nach ch<u>j</u>əya'aque' liž no'olən'.   **17. <u>x</u>axna' no'olən'**
nach ch= jə= ya'ac   -e' liž   no'olə -n' 17. <u>x</u>axna'
then H= MA= return/PL -3r POS/house woman -DEM 17. POS/parents
then they go the the girl's home.   *17. The girl's*

chone' cua zgüia' par chse'eje'.
no'olə -n' ch= on -e' cua<u>¦</u>zgüia'   par   ch= s= e'ej
woman -DEM H= make -3r chocolate.drink so.that(S) H= PL= drink
parents make raw chocolate drink for them to drink.

   18. Chde cheyož chse'eje'en,   na'
-e' 18. ch= de   ch= eyož   ch= s= e'ej -e' -e -n na'
-3r 18. H= pass H= be.finished H= PL= drink -3r -TR -3i and
    18. After they finish drinking it,   *then*

chesa'aque' ch<u>j</u>əya'aque' liž be<u>n</u>ə' byon'.
ch= e=   sa'ac   -e' ch= jə= ya'ac   -e' liž   be<u>n</u>ə' byo -n'
H= REP= leave/PL -3r H= MA= return/PL -3r POS/house person male -DEM
they leave (and) they go back to the man's home.

19. Na' chsa'ogüe' xgüen'.   **20. Chesyə'ədaogüe',**
19. na' ch= sa'= ao -gw -e' xgüe -n' 20. ch= esyə'ə= d=   ao
19. and H= PL= eat -TR -3r lunch -DEM 20. H= PL/REP= be.done= eat
19. And they eat dinner.   *20. After they finish eating,*

chəsə'əya'a family <u>c</u>he no'olən'.   **21. Catə' ba**
-gw -e' ch= əsə'ə= ya'a family   <u>c</u>he no'olə -n' 21. catə' ba
-TR -3r H= PL=   dance family(S) POS woman -DEM 21. when already
the girl's family dances.   *21. When all of*

beya family <u>c</u>he no'olən' chəsə'əya'a,   nach chəsə'əde
b= eya   family   <u>c</u>he no'olə -n' ch= əsə'ə= ya'a nach ch= əsə'ə=
C= be.finished family(S) POS woman DEM H= PL=   dance then H= PL=
the girl's family has finished dancing,   *then the*

<u>x</u>axna' be<u>n</u>ə' ca' boso'ošagna'.   **22. Chdetech,**
de <u>x</u>axna'   be<u>n</u>ə' ca' b= oso'o= šagna' 22. ch= de -te   -ch
pass POS/parents person those C= PL=   marry 22. H= pass -also -more
parents of the people getting married come dance. 22. After all of that,

na' choso'oya'a be<u>n</u>ə' ca' chəsə'əšagna'.
na' ch= oso'o= ya'a be<u>n</u>ə' ca'   ch= əsə'ə= šagna'
and H= PL=   dance person those H= PL=   marry
then the people getting married dance.

CR1. WHEN PEOPLE GET MARRIED

Given by Carmela Rodríguez of Yatzachi el Alto, Oaxaca, in Mexico
City, in January, 1953.

1. Primer žjeṇabe' no'olə.   2. Cheje' liž xe'.
1. primer ž= jə= ṇab -e' no'olə 2. ch= ej -e' liž
1. first(S) P= MA= ask -3r woman 2. H= go -3r POS/house
1. *First he will go ask for a girl.* 2. *He goes to her father's*

             3. Mescal noxe'e.   4. Še'elə cheje'.
xa   -e' 3. mescal   n= oxə' -e' 4. še'elə ch= ej -e'
POS/father -3r 3. mescal(S) S= hold -3r 4. at.night H= go -3r
house.   3. *He takes mescal.*   4. *He goes at night.*

5. Cheje' len xe',   len xne'e.   6. Catə' chṇabe'
5. ch= ej -e' len xa   -e' len xna'   -e' 6. catə' ch= ṇab
5. H= go -3r with POS/father -3r with POS/mother -3r 6. when H= ask
5. *He goes with his father, (and) with his mother.*   6. *When he asks*

le',   len xe', len xne'e, len le' chṇabe' no'olə.
-e' le -e' len xa   -e' len xna'   -e' len le -e' ch=
-3r X -3r with POS/father -3r with POS/mother -3r with X -3r H=
for her, *he goes with his father and his mother to ask for the*

             7. Noxe'e mescal len yez.   8. Cho'elene'
ṇab -e' no'olə 7. n= oxə' -e' mescal   len yez   8. ch=
ask -3r woman   7. S= hold -3r mescal(S) with cigarettes 8. H=
girl.   7. *He takes mescal and cigarettes.*   8. *He talks*

dižə' xaxna' no'olə šə chene'ebə' gwšagna'abə',
oe'   -len -e' dižə' xaxna'   no'olə šə ch= ene'e -bə' gw=
speak -with -3r word POS/parents woman if H= want -3f P=
to the parents of the girl (asking) if she wants to get married,

             šə cui chene'ebə'.   9. Bito chso'one' byen
šagna' -a -bə' šə cui ch= ene'e -bə' 9. bito ch= so'= on   -e'
marry -TR -3f if NEG H= want -3f 9. NEG H= PL= make -3r
or if she doesn't want to.   9. *They don't insist that*

gwšagna'abə'.   10. Bitobi bi chəsə'əna
byen   gw= šagna' -a -bə' 10. bito -bi bi ch= əsə'ə= na
necessary P= marry -TR -3f 10. NEG -any NEG H= PL= say
she marry.   10. *Their parents say nothing if she*

xaxna'aga'acbə' šə cui chene'ebə' gwšagna'abə'.
xaxna'   -a -ga'ac -bə' šə cui ch= ene'e -bə' gw= šagna' -a
POS/parents -TR -PL   -3f if NEG H= want -3f P= marry -TR
doesn't want to get married.

11. Šə chene'ebə',   na' bach chnežjue'ebə'.
-bə' 11. šə ch= ene'e -bə' na' bach   ch= nežjw -e' -e -bə'
-3f 11. if H= want -3f and already H= give -3r -TR -3f
     11. *If she wants to,* *then they give her.*

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12. Chəsya'aque',   nach chden chso'one' lni.
12. ch= əs= ya'ac   -e' nach ch= de   -n ch= so'= on -e' lni
12. H= REP= return/PL -3r then H= pass -3i H= PL= make -3r fiesta
12. They return home,   then later they make a fiesta.

13.   Chac do tbio' chso'on xaxna' benə' byo lni.
13.   ch= ac do   t= bio' ch= so'= on xaxna'   benə'
13.   H= pass about one= month H= PL= make POS/parents person
13.   When about a month has passed, the man's parents put on a

            14.   Primer chja'aque' yo'odao' chəsə'əšagne'e lao bxoz.
byo lni   14.   primer   ch= ja'ac -e' yo'odao' ch= əsə'ə= šagna'
male fiesta 14.   first(S) H= go/PL -3r church   H= PL=   marry
fiesta.   14.   First they go to the church and they are married

                15.   Na' chəsya'aque',   nach chse'eje'
-e' lao bxoz 15.   na' ch= əs= ya'ac   -e' nach ch= s= e'ej
-3r before priest 15. and H= REP= return/PL -3r then H= PL= drink
before the priest. 15. And they return home,   then they drink

niseyə'.   16.   Nach chsa'ogüe' bel.   17.   Nach chso'one'
-e' niseyə' 16.   nach ch= sa'= ao -gw -e' bel   17.   nach ch= so'=
-3r atole   16.   then H= PL= eat -TR -3r fish   17.   then H= PL=
atole.   16.   *Then they eat fish.*   17.   *Then they put*

fandangw.   18.   Nach chsa'ogüe' bechjw, šə coš.
on -e' fandangw   18.   nach ch= sa'= ao -gw -e' bechjw
make -3r wedding.dance(S) 18. then H= PL= eat -TR -3r turkey
on the wedding dance. 18.   *Then they eat turkey or pork.*

            19.   Niseyə' chse'eje' silən'.
šə coš   19.   niseyə' ch= s= e'ej -e' sil   -ən'
if pig(S)   19.   atole   H= PL= drink -3r breakfast.time -DEM
            19.   *They drink atole at breakfast time.*

20. Mescal chse'eje' do žaczə.   21.   Chse'eje' nis cua
20. mescal   ch= s= e'ej -e' do ža -czə 21.   ch= s= e'ej -e'
20. mescal(S) H= PL= drink -3r all day -INT 21.   H= PL= drink -3r
20. They drink mescal all day long.   21.   *They drink raw*

zgüi'a gobiž.   22.   Na' chosə'əye'e len gocuež.
nis cua¦zgüi'a   gobiž 22.   na' ch= osə'ə= ya'a -e' len
water chocolate.drink noon 22.   and H= PL=   dance -3r with
chocolate drink at noon.   22.   *And they dance to band music.*

go= cuež
INF= play

*Atole is a cooked cornstarch drink.

Given by Amalia Martínez of Yatzachi el Bajo, Oaxaca, in Mexico
City, in October, 1953.

1. Catə' chso'one' Tsant,		beṇə' zan chja'ac ḷo'o
1. catə' ch= so'= on -e' tsant		beṇə' zan ch= ja'ac
1. when H= PL= make -3r All.Saints(S)		person many H= go/PL
1. When they celebrate All Saints,		*many people go into the*

capsant ca',	chjsoe' yej lao ba çhe beṇə' guat ca'.
ḷo'o capsant ca'	ch= j= s= zo -e' yej lao ba çhe
in cemetery(S) those	H= MA= PL= put -3r flower on grave POS
cemeteries,	*they go put flowers on the graves of the*

	2. Chej bxozən' chjenḷe'eye' beṇə' guat ca'
beṇə' gw= at ca'	2. ch= ej bxoz -ən' ch= j= enḷe'ey -e'
person INF= die those	2. H= go priest -DEM H= MA= bless -3r
dead people.	*2. The priest goes and blesses the dead people,*

	na' chzi' laxjue'. 3. Chjsoe' candelən'
beṇə' gw= at ca'	na' ch= zi' POS/laxjw -e' 3. ch= j= s= zo
person INF= die those	and H= get wages -3r 3. H= MA= PL= put
	and he gets wages. 3. They go put

capsantən' lao ba çhe beṇə' guat ca',
-e' candel -ən' capsant -ən' lao ba çhe beṇə' gw= at ca'
-3r candle(S) -DEM cemetery(S) -DEM on grave POS person INF= die those
candles in the cemetery on the graves of the dead people,

na' chsoe'en chaḷə'aṇṇə' xte ca yedonṇə'.
na' ch= s= zo -e' -e -n ch= aḷə' -ə -n -ṇə' xte ca y=
and H= PL= put -3r -TR -3i H= burn -TR -3i -DEM until when P=
and they put them there burning until they are gone.i

	4. Na' ḷeczə chja'ac gocuež ca' ža çhopə
edo -n -ṇə'	4. na' ḷeczə ch= ja'ac go= cuež ca' ža
be.finished -3i -DEM	4. and likewise H= go/PL INF= play those day
	4. And likewise the brass band goes on November

noviembrən' chjəsə'əcueže' marçh çhe beṇə' guatən'.
çhopə noviembr -ən' ch= j= əsə'ə= cuež -e' marçh çhe beṇə' gw=
two November(S) -DEM H= MA= PL= play -3r march(S) POS person INF=
second playing marches for the dead people.

	5. Chəsə'əžeb family çhe beṇə' guat, na'
at -ən'	5. ch= əsə'ə= žeb family çhe beṇə' gw= at na' ch= s=
die -DEM	5. H= PL= fear family(S) POS person INF= die and H= PL=
	5. The family of the dead people are frightened and they

chsejḷe'e de que beṇə' guatən' chone' zešni'.
ejḷe' -e' de¡que beṇə' gw= at -ən' ch= on -e' zešni'
believe -3r that(S) person INF= die -DEM H= make -3r unexplained.noises
believe that the dead people cause unexplained noises.

GL10. THE ALL SAINTS CELEBRATION IN YATZACHI

Written by Gregorio M. López of Yatzachi el Bajo, Oaxaca, in 1950.

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1.  Tgüiz tgüiz chalə' lni de'en ne' Tsant,
1.  t=   gw=  iz¦t=   gw=  iz  ch= alə'        lni   de'e  -n
1.  one= TR=  year¦one= TR=  year H=  take.place fiesta thing -DEM
1.  Each year the fiesta called All Saints takes place,
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                     na' chəsə'əne' cana' chela'ac yoguə'əlol benə'
na   -e' tsant       na' ch= əsə'ə= na  -e' cana'        ch= e=
Sšay -3r All.Saints(S) and H=  PL=    say -3r at.that.time H=  REP=
                     and they say at that time all the dead people
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guat.                              2.  Na' to to family
la'ac     yoguə' -ə  -lol benə'  gw= at 2.  na' to¦to family     ch=
arrive/PL all      -TR -INT person INF= die 2.  and each  family(S) H=
arrive back.                       2.  And each family
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chosə'əsi'ini'e de'e sa'ogüe'.        3.  Chso'one' no šcwlat
osə'ə= si'ini'a -e' de'e sa'= ao -gw -e' 3.  ch= so'= on  -e' no
PL=     prepare -3r thing P/PL= eat -TR -3r 3.  H=  PL=  make -3r some
prepares things to eat.               3.  They make things like
```

```
na' yetxtil               na' chso'ote' bechjw.     4.  Chso'one'
šcwlat         na' yetxtil na' ch= so'= ot  -e' bechjw 4.  ch= so'=
chocolate.drink and bread  and H=  PL=  kill -3r turkey 4.  H=  PL=
chocolate atole and bread  and they kill turkeys.      4.  They make
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yetgo' belə', yetgo' za.          5.  Na' chəsə'əzi'e no güi, no
on   -e' yetgo'  belə' yetgo' za  5.  na' ch= əsə'ə= zi' -e' no
make -3r tamales meat  tamales beans 5.  and H=  PL=    buy -3r some
meat tamales (and) bean tamales.  5.  And they buy some oranges,
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yelə'.            6.  Yoguə'əlol de'e quinga choso'oži'en do lao
güi     no  yelə' 6.  yoguə' -ə  -lol de'e quinga ch= oso'o= žia
oranges some banana 6.  every  -TR -INT thing these H=  PL=    put
some bananas, etc. 6.  They set all these things on a plank that
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yagla' de'e chosə'əze' lgua'a mes.
-e' -n do    lao yagla' de'e  ch= osə'ə= ze   -e' lgua'a
-3r -i about on  plank  thing H=  PL=    hang -3r instead.of
they hang in place of a table.
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         7.  Na' zjənone' de que na' əsa'o benə' guat ca' catə'
mes      7.  na' zjə= n= on   -e' de¦que na'     əsa'= ao benə'
table(S) 7.  and S/PL= S= make -3r that(S) there P/PL= eat person
         7.  And they claim that the dead people will eat there
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yesyə'əžine'enə'.
gw= at ca' catə' y= esyə'ə= žin   -e' -e -nə'
INF= die those when P= PL/REP= arrive -3r -TR -DEM
when they return.

8. Na' de'e
8. na' de'e
8. and thing
8. *And it is*

žialaotec choso'ozoe' to lmet mescal na' to chop caj yez par əse'eje'
žialao   -tec ch= oso'o= zo -e' to lmet   mescal   na' to¦chop
important -INT H= PL=   put -3r one bottle(S) mescal(S) and a.few
of utmost importance that they put a bottle of mescal and a few

na' yesə'əgüe' yezən'.
caj   yez   par   əs= e'ej -e' na' y= esə'ə= gua
box(S) cigarettes in.order.to(S) P/PL= drink -3r and P= PL=   smoke
packs of cigarettes for them to drink and smoke.

                       9. Na' leczə choso'ode'e to chopə šonə yetj.
-e' yez   -ən' 9. na' leczə   ch= oso'o= da'   -e'
-3r cigarette -DEM 9. and likewise H= PL=   stick.up -3r
                    9. *And likewise they prop up a few stalks of*

                       10. Chəsə'əne' par catə' yeza'ac benə'
to¦chopə¦šonə yetj   10. ch= əsə'ə= na -e' par
one¦two¦three sugar.canes 10. H= PL=   say -3r in.order.to(S)
sugar cane.   10. *They say (they do it) so when the dead*

guat ca' na' yosyə'əchiše'en lgua'a garot.
catə' y= e=   za'ac benə' gw= at ca'   na' y= osyə'ə= chišə' -e'
when P= REP= come/PL person INF= die those and P= REP/PL= press -3r
people come back they will lean on them in place of walking sticks.

                       11. Per na' chso'one' to,
-n lgua'a   garot   11. per¦na' ch= so'= on -e' to
-3i instead.of walking.stick(S) 11. but(S) H= PL=   do -3r one
                            11. *But they do one thing,*

bitobi no siy, no bancw chəsə'ənite'e ga yesə'ədie'.
bito -bi no siy   no bancw   ch= əsə'ə= nitə' -e' ga   y=
NEG -any any chair(S) any bench(S) H= PL=   put   -3r where P=
they don't put any chairs or benches where they will pass.

                       12. Na' chəsə'ənalje' caguə guaquə sa'ogüe' ža lninə'
esə'ə= de   -e' 12. na' ch= əsə'ə= na -lja   -e' caguə gw= aquə
PL=   pass -3r 12. and H= PL=   say -perhaps -3r NEG   D= be.able
                 12. *And they perhaps say they will not be able to eat*

de'en yosə'əžie' par benə' guat ca'.
sa'= ao -gw -e' ža lni -nə' de'e -n y= osə'ə= žia -e'
P/PL= eat -TR -3r dav fiesta -DEM thing -DEM P= PL=   put -3r
on the fiesta day what they will put out for the dead people.

```
                                13.  Šə sa'ogüe'en
par    benə'  gw=  at   ca'    13.  šə sa'=  ao  -gw -e'  -e  -n
for(S) person INF= die  those  13.  if P/PL= eat -TR -3r -TR -3i
                                13.  If they eat it
```

```
na' yesə'əche'e lega'aque'.               14.  Na' šə benə' cui
na' y= esə'ə= che'      -e' le -ga'ac -e' 14.  na' šə benə'  cui
and P= PL=    take.along -3r X  -PL    -3r 14.  and if person NEG
then they will take them along.           14.  And if a person
```

```
bibi güe'eni'e par Tsantən',                    na' so'on benə'
bi -bi gw= e'eni'a -e' par   tsant     -ən'  na' so'=  on
any -any P=  prepare -3r for(S) All.Saints(S) -DEM and P/PL= do
doesn't prepare anything for All Saints,         then the dead
```

```
guat ca' par nich gate' lgüegwzə.
benə'  gw=  at ca'   par   nich       g=  at  -e'
person INF= die those in.order.to(S) in.order.to P=  die -3r
people will cause him to die right away.
```

```
          15.  Na' leczə con zjənsi'e benə' guat ca' benə' golə.
lgüegwzə  15.  na' leczə    con zjə= n= si'      -e' benə'
right.away(S) 15.  and likewise just S/PL= S= give.name -3r person
          15.  And likewise they just call the dead people old
```

```
gw=  at   ca'    benə'  golə
INF= die  those  person old
people.
```

```
          16.  Na' yel Tsantən' chaš benə' byo na' len bi'i xcuidə' to to
          16.  na' yel tsant       -ən' ch= aš        benə' byo na'
          16.  and night All.Saints(S) -DEM H= come.out person male and
          16.  And the nights of All Saints the men and boys of each house
```

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yo'o,                          na' catə' chəsə'əžine' to to liž benə'
len bi'i xcuidə' to¦to yo'o    na' catə' ch= əsə'ə= žin   -e' to¦to
with child young each  house   and when  H=  PL=   arrive -3r each
go about,                      and when they arrive at the house of
```

```
ca'                      chəsə'əne' zižjo chəsə'əguape' benə' diox,
liž       benə'  ca'     ch= əsə'ə= ne   -e' zižjo ch= əsə'ə= guap
POS/house person those   H=  PL=    speak -3r loudly H=  PL=    greet
each person              they speak loudly greeting people,
```

```
          na' chse'ene':
-e' benə' diox     na' ch= s= e'      -e' -ne'
-3r person greeting and H=  PL= tell -3r -3r
          and they say:
```

```
     --Si'ixenšga, bach bela'ac benə' gol quinga.
     si'ixen  -šga bach   b= e=  la'ac      benə'  gol quinga
     P/forgive -POL already C= REP= arrive/PL person old these
     "Forgive, please, (that) these old people have come back."
```

17. Na' baḻe' chosə'əža' xe'enə'   na'
17. na' baḻə -e' ch= osə'ə= ža'   xa   -e' -e -nə' na'
17. and some -3r H= PL=   change POS/clothes -3r -TR -DEM and
17. And some of them change their clothing   and

chse'e be'enə' gan' yesə'əžine'enə',
ch= s= e'   -e' be'enə'   ga -n' y= esə'ə= žin   -e' -e -nə'
H= PL= tell -3r person/DEM where -DEM P= PL=   arrive -3r -TR -DEM
tell the people where they will arrive,

əse'ene':
əs= e'   -e' -ne'
P/PL= tell -3r -3r
they will tell them:

--¿Eжo' nan' xi'iṉ?   18. Ba bela' ẕao' nga,
ə= zo -o' na' -n' xi'iṉ   18. ba   b= e=   la'
Q= S/be -2s there -DEM POS/child 18. already C= REP= arrive
"Are you there my child?   18. Your father here has

          --o   --Ba bela' ẕagolo' nga.
ẕa   -o' nga o   ba   b= e=   la' ẕagolə
POS/father -2s DEM or(S) already C= REP= arrive POS/grandfather
already come back," or   "Your grandfather here has already come

     19. Gwyasšazə,   ben to yez dao' xoa don' cue',
-o' nga 19. gw= yas   -šazə   b= eṉ to yez   dao'
-2s DEM 19. IMP= get.up -reluctantly IMP= give one cigarette little
back. 19. Get up, though reluctantly, (and) give a little

                                        o ben latə' mescal dao'
xoa   do   -n' cua   -e'   o   b= eṉ latə'
S/be.laid around -DEM P/smoke -3r   or(S) IMP give some
cigarette lying over there for him to smoke, or give some of the

yožə don' ye'eje'.
mescal   dao' yožə   do -n' y= e'ej -e'
mescal(S) little P/contain.liquid around DEM P= drink -3r
little mescal over there for him to drink."

20. Nach be'en ꞔhase' ꞔhise' tgüejə xeж benə' ca'.
20. nach be'en   ꞔhas   -e' ꞔhis   -e' t= güejə
20. then person/DEM P/get.up -3r P/distribute -3r one= each
20. Then the person will get up and distribute a cigarette to

                    21. Na' šə de mescal ꞔhe' na' güe'e latə'
xez   benə' ca' 21. na' šə de   mescal   ꞔhe -e' na' gw=
cigarette person those 21. and if S/be mescal(S) POS -3r and C=
each of those people. 21. And if he has mescal then he will give

güejə se'eje'.   22. Na' yosə'aye'e to ꞔhopə son
oe' -e' latə' güejə s=   e'ej -e' 22. na' y= osə'ə= ya'a -e'
give -3r some each P/PL= drink -3r 22. and P= PL=   dance -3r
a little each for them to drink. 22. And they will dance a few

len flaut,   nach yeza'aque' əžja'aque' yo'o yoblə.
to¦chopə son   len   flaut   nach y= e=   za'ac   -e' əž= ja'ac
a.few   tune(S) with flute(S) then P= REP= leave/PL -3r P= go/PL
tunes with the flute,   *then they will leave and go to another*

                        23. Ca' chəsə'əlaže'e chop že'ete.
-e' yo'o yoblə 23. ca' ch= əsə'ə= lažə' -e' chop že'   -e -te
-3r house other 23. thus H= PL=   roam -3r two night -TR -INT
house.   *23. They roam about like that both nights.*

24. Na' chəsə'əžinle' ga cui chase'.
24. na' ch= əsə'ə= žin   -l   -e' ga   cui ch= as   -e'
24. and H= PL=   arrive -surprisingly -3r where NEG H= get.up -3r
24. And, surprisingly, they arrive where people don't get up.

25. Nach chesa'aque', chəsə'əne' che be'enə':
25. nach ch= e=   sa'ac   -e' ch= əsə'ə= na -e' che   be'enə'
25. then H= REP= leave/PL -3r H= PL=   say -3r about person/DEM
25. Then they leave, saying about the person:

        --Yeza'alensǎze' chio'o o gatsǎze'.
        y= e=   za' -a -len -šazə   -e' chio'o o   g= at
        P= REP= leave -TR -with -unhappily -3r 1pi   or(S) P die
        "He will, unhappily, come along with us or he will, unhappily, die."

-šazə   -e'
-unhappily -3r

ML3. WHEN THEY ASK FOR RAIN

Given by Micaela López of Yatzachi el Bajo, Oaxaca, to Otis M.
Leal and Mary Carter Leal, sometime during the 1940's.


```
1.  Catə' cabi bi yejw chac nach chja'ac benə' gol ca' len chopə
1.  catə' cabi bi yejw ch= ac   nach ch= ja'ac benə' gol ca'
1.  when NEG any rain H= be    then H= go/PL person old those
1.  When it doesn't rain then the old people go with two well
```

```
                                                  bi'i šao' dao' par chjəsə'ạnabe' yejw lao Ya'a Xinadjo.
len chopə bi'i šao'     dao'    par         ch= j= əsə'ə= nab
with two  child excellent little in.order.to(S) H= MA= PL=    ask
behaved little children to ask for rain on Pierced Nose Mountain.
```

```
                                        2.  Na' chjso'e to csad bechjw na'
-e' yejw lao ya'a     xinadjo    2.  na' ch= j=  so'= oa'  -e' to
-3r rain on  mountain pierced.nose 2.  and H= MA= PL=  take -3r one
                                        2.  And they take along a pair of
```

```
len yetgo' za,                      len yej sosen, ser candel,
csad      bechjw na' len yetgo'  za  len yej¦sosen ser
pair(S) turkey and with tamales beans with lilies(S) wax.candle(S)
turkeys and bean tamales,           and lilies, candles, five egg
```

```
gueyə' bescwžit, cua zgüia', to csad lecw dao'.
candel             gueyə' bescwžit  cua¦zgüia'     to csad
parafin.candles(S) five    egg.breads chocolate.drink one pair(S)
breads, raw chocolate drink, (and) a pair of little roosters.
```

```
            3.  Nach chjəsə'əsi'ini'a chja'aque' na',
lecw    dao'    3.  nach ch= j= əsə'ə= si'ini'a ch= ja'ac  -e' na'
rooster little  3.  then H= MA= PL=     prepare H= go/PL -3r there
                3.  Then they go prepare and go there,
```

```
nach chosə'əzal̦e'e nisən',            gueyə' catə'ətə' chse'ene'ene'
nach ch= osə'ə= zal̦ə' -e' nis   -ən' gueyə' catə'ətə'      ch= se'=
then H= PL=     throw -3r water -DEM five    however.much H= PL=
then they throw the water,             they want there to be five times
```

```
žiannə'.               4.  Nach chso'one'en gašjlə,       gašjlən
ene'e -ne' žia   -n -nə' 4.  nach ch= so'= on   -e' -e  -n gašjə
want -3r P/sit -3i -DEM 4.  then H= PL=  make -3r -TR -3i half
that much.               4.  Then they divide it in half,   half of
```

```
chso'e bi'i byo da'onə'                              na' gašjlən
-lə gašjə -lə  -n ch= so'= oe'  -e' bi'i byo dao'   -nə' na' gašjə
-ADV half -ADV -3i H= PL= give -3r child male little -DEM and half
it they give to the little boy,                     and half of
```

```
chso'e bi'i no'ol da'onə'.                  5.  Nach chso'olbo'
-lə  -n ch= so'= oe'  -e' bi'i no'ol dao'   -nə' 5.  nach ch= so'=
-ADV -3i H= PL= give -3r child woman little -DEM 5.  then H= PL=
it they give to the little girl.            5.  Then they sing
```

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ML3. WHEN THEY ASK FOR RAIN

```
yejon',                 nach chosə'əzalə'əbo' nisən',            nach
ol  -bo' yejw -n'  nach ch= osə'ə= zalə' -ə  -bo' nis  -ən' nach
sing -3f rain -DEM then H=  PL=    throw -TR -3f water -DEM then
for the rain,           then they throw the water,              then
```

```
chəsə'ənabo':
ch= əsə'ə= na  -bo'
H=  PL=    say -3f
they say:
```

```
      --Yejw, yejw chonto' na'a,       chaclento' Diozən'
      yejw yejw ch= on   -to' na'a  ch= aclen -to' dioz    -ən'
      rain rain H=  make -1pe now   H=  help  -1pe God(S) -DEM
      "Rain, we are making rain now, we are helping God,"
```

```
--chəsə'ənabo'.
ch= əsə'ə= na  -bo'
H=  PL=    say -3f
they say.
```

Written by Gregorio M. López of Yatzachi el Bajo, Oaxaca, in 1949.

```
1.  Chəsə'əne', dižə' golə,       šə beņə' chene'ene' əņezene'
1.  ch= əsə'ə= na  -e' dižə' golə šə beņə'  ch= ene'e -ne'
1.  H=  PL=    say -3r word  old  if person H=  want   -3r
1.  They say, in old sayings,      if a person wants to know
```

```
no nalje bi'i che'enə' dezd catə' galjbo',
əņeze -ne' no   n= aljə  -e bi'i che -e' -nə' dezd    catə'
P/know -3r Q/who S= be.born -CM child POS -3r -DEM since(S) when
what his child is born to be from the time he is born,
```

```
              na' gone' xtobo' ga šo'obo'.
g=  aljə   -bo' na' g=  on  -e' x=  to    -bo' ga  šo'    -o
P=  be.born -3f and P=  make -3r POS= hammock -3f where P/enter -TR
              then he will make his (the child's) hammock where it
```

```
          2. Na' gose' de xaneinə',                    na'
-bo'      2. na' g=  os   -e' de  xan  e-ei  -nə' na'
-3f       2. and P=  scatter -3r ashes under -3ind -DEM and
will enter. 2. And he will scatter ashes under it,           and
```

```
gaquə šlož əggüie' šə no ņi'a bia yixə' nyišə' lao denə'.
g=  aquə šlož       əg= güia -e' šə no   ņi'a         bia¦yixə' n=
P=  be   little.while P=  look -3r if which POS/footprint animal    S=
after a while he will look to see what animal footprint is pressed
```

```
          3. Na' ba gwņezene'enə' no bia naljebo',
yišə' lao de   -nə' 3. na' ba      gw= ņeze -ne' -e -nə' no
press in ashes -DEM 3. and already C= know -3r -TR -DEM which
into the  ashes.   3. When he has come to know what animal the child
```

```
          nach solao gwche'elaže'e chebo'.
bia   n= aljə   -e -bo' nach solao  gw= che'elažə'  -e' che
animal S= be.born -CM -3f then P/begin P=  be.concerned -3r about
has been born as,       then he will begin to be concerned about
```

```
     4. Na' ņabəchcze' rson len beņə' yoblə,          beņə'
-bo' 4. na' ņab  -əch -cz -e' rson  len beņə' yoblə beņə'
-3f  4. and P/ask -more -INT -3r news(S) with person other person
him. 4. And he will inquire of another person,         a person
```

```
ņezeche.        5. Be'ena' ye'ene' šə bin' cheyalə' gone'
ņeze -ch  -e 5. be'ena'   y= e' -e' -ne' šə bi   -n' ch=
S/know -more -CM 5. person/DEM P= tell -3r -3r if Q/what -DEM H=
who knows more.  5. That person will tell him what he must do
```

```
          par nich gacxe gaquəsil bi'i che'enə',
e=  y= alə' g= on -e' par     nich     g= acxe      g=
REP= TR= must P= do -3r in.order.to(S) in.order.to P= originate P=
          in order for his child to get started,
```

```
                                    əbambo' na' gacbo' bia
aquəsil         bi'i  che -e' -nə' əban   -bo' na' g=  ac      -bo'
come.into.being child POS -3r -DEM P/live -3f  and P=  become -3f
                                    he will live and will become the


naljebo'onə'.                       6.  Ca naquə de'en güe'elaže'enə',
bia     n= aljə   -e -bo' -o -nə' 6. ca n= aquə de'e  -n   gw=
animal S= be.born -CM -3f -TR -DEM 6. as S= be   thing -DEM P=
animal he has been born as.         6.  As for the things he will be


                         naquən šeje' balbezə yo'odao' ye' ben' le'
e'elažə'       -e' -nə' n= aquə -n  šej -e' bal     -tezə
be.dedicated.to -3r -DEM S= be   -3i P/go -3r how.many -ever
concerned to do,       it is that he will go to as many churches


                                    na' baltezə capsant lao coroz na'
yo'odao' y= e'   ben'     le -e' na' bal      -tezə capsant
church   P= tell person/DEM X -3r and how.many -ever cemetery(S)
as the person will tell him,       and as many cemeteries in front of the


ya'alašə' de'e ye'ene' šeje'.
lao coroz     na' ya'alašə'       de'e y= e'    -e' -ne' šej -e'
at  cross(S) and enchanted.place thing P= tell -3r -3r  P/go -3r
crosses and to the enchanted places where he will tell him to go.


7. De'e ca' de'e gone' par nich na' so xi'ine'enə'
7. de'e ca'   de'e g= on -e' par          nich¦na'    so
7. thing those thing P= do -3r in.order.to(S) in.order.to P/be
7. Those are things he will do so his child will live


                         na' gac gacbo' bian' naljebo'onə'.
xi'in    -e' -e -nə' na' g= ac     g= ac      -bo' bia   -n' n=
POS/child -3r -TR -DEM and P= be.able P= become -3f  animal -DEM S=
                         and will be able to be the animal he has been


aljə   -e -bo' -o -nə'
be.born -CM -3f -TR -DEM
born as.
```

Given by Juan Vicente Hernández, in Yatzachi el Alto, Oaxaca,
June, 1958.

1. De to diže' che benə' golə,   chəsə'əne' chəsə'ənelene' ya'a
1. de   to diže' che benə' golə ch= əsə'ə= na -e' ch= əsə'ə=
1. S/be one word POS person old H= PL=   say -3r H= PL=
1. *The old people report that people used to talk to the*

yao,   benə' ba gwnitə' cani'ite,
ne   -len -e' ya'a   yao benə' ba   gw= nitə' cani'   -i
speak -with -3r mountain river person already C= be   long.ago -TR
mountains and rivers,   *people who lived long ago,*

    na' ja'aque' to ya'a jəsə'ənelene'en yoguə' las catə' cui
-te na' ja'ac -e' to ya'a j= əsə'ə= ne   -len -e'
-INT and C/go/PL -3r one mountain C/MA= PL=   speak -with -3r
    and they went to a mountain and talked to it every time

chac yejw.   2. Na' chəsə'əne' na'
-e -n yoguə' las catə' cui ch= ac yejw 2. na' ch= əsə'ə= na -e'
-TR -3i every time when NEG H= be rain 2. and H= PL=   say -3r
when it didn't rain.   2. *And they say they would*

chja'aque' chjəsə'ənelene' ya'a yaonə' par nich gaquə yejon'.
na'   ch= ja'ac -e' ch= j= əsə'ə= ne   -len -e' ya'a   yao
there H= go/PL -3r H= MA= PL=   speak -with -3r mountain river
go there and talk to the mountain and river so it would rain.

                                     3. Na' chso'ote'
-nə' par   nich   g= aquə yejw -n' 3. na' ch= so'=
-DEM in.order.to(S) in.order.to P= be   rain -DEM 3. and H= PL=
                                     3. *And they would*

bechjw na' chso'one' yetgo'.   4. Na' naquə to paraj
ot   -e' bechjw na' ch= so'= on   -e' yetgo' 4. na' n= aquə to
kill -3r turkey and H= PL= make -3r tamales 4. and S= be   one
kill turkeys and make tamales.   4. *And there is a little*

dao' chega'aque' gan' chja'aque'enə'.
paraj dao'   che -ga'ac -e' ga   -n' ch= ja'ac -e' -e -nə'
spot(S) little POS -PL   -3r where -DEM H= go/PL -3r -TR -DEM
spot where they would go.

5. Na' gwnitə' benə' gwni'a gual,   gwsa'ape' burr bžin'
5. na' gw= nitə' benə' gwni'a gual gw= sa'= apə -e'
5. and C= be   person rich strong C= PL= have -3r
5. *And there were very rich people,* *they had donkeys and*

na' gwsa'ape' mech.   6. Cajon gwso'one'
burr   bžin' na' gw= sa'= apə -e' mech 6. cajon gw= so'=
donkey(S) mule and C= PL= have -3r money(S) 6. box(S) C= PL=
mules and they had money.   6. *They made boxes*

gosə'əgüe'e mechən'.   7. Na' catə' əžin
on   -e' g= osə'ə= go'o -e' mech   -ən' 7. na' catə' əzin
make -3r C= PL=   put.in -3r money(S) -DEM 7. and when P/arrive
to put the money in.   *7. And when people*

benə' leyo'o liž benə' gwni'a ca' ben' gwnelen ya'a yaonə',
benə' leyo'o liž   benə' gwni'a ca' ben'   gw= ne
person inside POS/house person rich   those person/DEM C= speak
would arrive inside the houses of the rich people who talked to the

                        na' nabene' le' mech   na'
-len ya'a   yao -nə' na' nab -e -ne' le -e' mech   na' gw=
-with mountain river -DEM and ask -CM -3r X -3r money(S) and P=
mountain and river   and they would ask them for money, then

gwnežjue'en ben' chyažjen   na' gwchixene'en yagarm.
nežjw -e' -e -n ben'   ch= yažje -n na' gw= chixə   -e -ne'
give -3r -TR -3i person/DEM H= need -3i and C= measure -CM -3r
they would give it to the people in need   and they would measure it

-e -n yagarm
-TR -3i wooden.measure
with a wooden measure.

        8. Na' yoguə' yel Nošə Güen chja'aque' chjso'e to de'e
        8. na' yoguə' yel nošə¦güen   ch= ja'ac -e' ch= j=
        8. and every night Christmas.eve H= go/PL -3r H= MA=
        8. And every Christmas Eve they would go and take fine

naquə mejor para ya'a yaonə',
so'= oe' -e' to de'e n= aquə mejor   para ya'a   yao
PL= give -3r one thing S= be   excellent(S) for(S) mountain river
gifts for the mountain and river,

        len Yel Zcobə.   9. Na' lez ca' gašjo marz,
-nə' len yel¦zcobə   9. na' lez   ca' gašjo marz
-DEM with New.Year's.eve   9. and likewise thus half March(S)
and also on New Year's eve. 9. And likewise the middle of March,

cana'ach chjso'e de'e šao' de'e güen che ya'a yaonə'
cana'   -a -ch ch= j= so'= oe' -e' de'e šao'   de'e
at.that.time -TR -more H= MA= PL= give -3r thing excellent thing
at that time also they would go take good things to the mountain and

                        par nich chnežjon ca de'en
güen   che ya'a   yao -nə' par   nich   ch= nežjo
good(S) for mountain river -DEM in.order.to(S) in.order.to H= give
river   so it would give what they asked.

chəsə'anabe'enə'.
-n ca de'e -n' ch= əsə'ə= nab -e' -e -nə'
-3i as thing -DEM H= PL=   ask -3r -TR -DEM

10. Na' de to diže',   latjə de'e gate' na' əžin to ža
10. na' de   to diže'   latjə¦de'e g= at -e' na' əžin   to
10. and S/be one word   instead.of P= die -3r and P/arrive one
10. *And there is a saying, instead of dying a day would come (when)*

con yeze'e ḻeyo'o liže'enə'   cuejyichje'
ža con y= e=   za' -e' ḻeyo'o liž   -e' -e -nə' cuejyichj
day just P= REP= leave -3r inside POS/house -3r -TR -DEM P/forsake
    he (the rich person) would just leave his house,   he would

family che'enə'   na' yeyeje' ya'a yaonə' gan' zo de'en
-e' family   che -e' -e -nə' na' y= e=   yej -e' ya'a   yao
-3r family(S) POS -3r -TR -DEM and P= REP= go -3r mountain river
forsake his family   and he would return to the mountain and

gwṉelene' par goque' beṉə' gwni'anə'.
-nə' ga   -n' zo de'e -n' gw= ṉe   -len -e' par   g=
-DEM where -DEM S/be thing -DEM C= speak -with -3r in.order.to(S) C=
river where the thing (spirit) lives that he talked to in order to be

                        11. Yežlyo ni gwxi'e banez   na'
oc -e' beṉə' gwni'a -nə' 11. yežlyo ni gw= xi' -e' banez na'
be -3r person rich   -DEM 11. world DEM C= get -3r benefit and
wealthy.   11. They got benefit here on earth and

chesyə'əžine' gan' zo ya'anə',   ya'a yaon' de'en
ch= esyə'ə= žin -e' ga -n' zo ya'a   -nə' ya'a   yao
H= REP/PL= arrive -3r where -DEM S/be mountain -DEM mountain river
they arrive back where the mountain is,   the mountain and

chəsə'aṉelene'enə'.   12. Nachən'
-n' de'e -n' ch= əsə'ə= ṉe   -len -e' -e -nə' 12. nach -ən'
-DEM thing -DEM H= PL=   speak -with -3r -TR -DEM 12. then -DEM
river which they talked to.   12. Then they

gaque' castigon',   la' bachczə non Diozən' beṉə'
g= ac   -e' castigw   -n' la'   bach   -czə n= on   dioz
P= happen -3r punishment(S) -DEM because already -INT S= make God(S)
will have punishment,   for God has already ordained which

əgwnežjue'ene' to banez de'en si'e yežlyo ni.
-ən' beṉə' əgw= nežjw -e' -e -ne' to banez   de'e -n' si'   -e'
-DEM person P=   give -3r -TR -3r one benefit thing -DEM P/get -3r
people to give a benefit that they will receive here on earth.

        13. Na' nitə'əczə beṉə' cui bi banez əgwnežjue' ḻe' par
yežlyo ni 13. na' nitə' -ə -czə beṉə' cui bi banez   əgw=
world DEM 13. and S/be   -TR -INT person NEG any benefit P=
        13. *And there are people he will not give benefit to here*

yežlyo ni   pero na' gwnežjue'ene'
nežjw -e' ḻe -e' par yežlyo ni pero¦na' gw= nežjw -e'
give -3r X -3r for(S) world DEM but(S) P= give -3r
on earth   *but he will give them as*

to banez de'e si'e zejlicaṇə catə' gate'.

-e -ne' to banez de'e si' -e' zejlicaṇə catə' g= at -e'
-TR -3r one benefit thing P/get -3r forever   when P= die -3r

benefit that they will receive forever when they die.

Given by Librado Guzmán of Yatzachi el Bajo, Oaxaca, to Otis M.
Leal and Mary Carter Leal, sometime during the 1940's.

1. Zo to benə' chejni'alaže'e ya'a yao,   nach
1. zo to benə' ch= ejni'alažə' -e' ya'a   yao   nach ch=
1. S/be one person H= worship   -3r mountain river   then H=
1. There was a man who worshipped the mountains and rivers and

chjue'e regalo chei.   2. Nach chžine' ga chi' to rey.
j= oa' -e' regalo che -i   2. nach ch= žin -e' ga   chi'
MA= take -3r gift(S) for -3ind   2. then H= arrive -3r where S/sit
he would go take gifts to them.   2. Then he would arrive where a king

            3. Chopə ser nitə' cuite'enə'.
to rey   3. chopə ser   nitə' cuit -e' -e -nə'
one king(S) 3. two wax.candle(S) S/be POS/side -3r -TR -DEM
sat.   3. There were two wax candles beside him.

4. Na' cho'e jeid bia chjene' regalar lao ya'a yao.
4. na' ch= oa' -e' jeid   bia   ch= j= en -e' regalar lao ya'a
4. and H= carry -3r chicken animal H= MA= do -3r give(S) to mountain
4. And he would carry a chicken he would go give to the mountain and

            5. Catə' cui de jeid na' chone' to yech ya,
yao   5. catə' cui de jeid   na' ch= on -e' to yech¦ya
river 5. when NEG S/be chicken and H= make -3r one cane.tube
river. 5. When there was no chicken then he would make a bamboo tube,

nach chi'e squin yo'onə' zo yech ya cho'enə',
nach chi' -e' squin   yo'o -nə' zo yech¦ya -n' cho'a   -e'
then S/sit -3r corner(S) house -DEM S/be cane.tube -DEM POS/mouth -3r
then he would sit at the corner of the house with the tube at his

            na' chxope' xchen bidao' güe'enən'.   6. Nach
-nə'   na' ch= xop -e' x= chen bidao' güe'en -ən' 6. nach ch= jə=
-DEM   and H= suck -3r POS= blood child young -DEM 6. then H= MA=
mouth, and he would suck the blood of a young baby.   6. Then he

chjəyesane'en lao xaxna' ya'a yaonə'   nich
ye= san   -e' -e -n lao xaxna'   ya'a   yao -nə' nich
REP= deliver -3r -TR -3i to POS/parents mountain river -DEM in.order
would go deliver it to the parents of the mountain and river so it

chnežjue'ene' de'e chyažjene'.
ch= nežjw -e' -e -ne' de'e ch= yažje -ne'
H= give -3r -TR -3r thing H= need -3r
would give him what he needed.

            7. Ca' ben to benə' Xšil.   8. Na' zo to bi'i mos che'.
            7. ca' b= en to benə' xšil   8. na' zo   to bi'i
            7. thus C= do one person Zoochila 8. and S/be one child
            7. That is what a Zoochila man did. 8. And he had a servant boy.

9. **Na' gwze'e bžine' Jseš Lao Ya'a,**

mos	che	-e'	9.	na'	gw=	za'	-e'	b=	žin	-e'	jseš	lao
worker(S)	POS	-3r	9.	and	C=	leave	-3r	C=	arrive	-3r	Yatzachi	on

9. *And he left and arrived in Yatzachi el Alto,*

na' cui goquə xope' bidao' Jseš Lao Ya'anə',

ya'a	na'	cui	g=	oquə	xop	-e'	bidao'	jseš	lao	ya'a
mountain	and	NEG	C=	be.able	P/suck	-3r	child	Yatzachi	on	mountain

and he wasn't able to suck the blood of a Yatzachi el Alto

nach gwdie' ble'e xte Lbajw.   10. **Na' gwxope'**

-nə'	nach	gw=	de	-e'	b=	la'	-e'	xte	lbajw	10.	na'	gw=
-DEM	then	C=	pass	-3r	C=	arrive	-3r	until	El.Bajo(S)	10.	and	C=

child, so he passed on and arrived in El Bajo.   10. *And he*

bida'onə' jəyesane'ebo' lao xaxna' ya'a yao benə' Yej Exna.

xop	-e'	bidao'	-nə'	jə=	ye=	san	-e'	-e	-bo'	lao	xaxna'
suck	-3r	child	-DEM	C/MA=	REP=	deliver	-3r	-TR	-3f	to	POS/parents

sucked the child and delivered it to the parents of the mountain and

11. **Naque' becua'asj,**

ya'a	yao	benə'	yej	əxna	11.	n=	ac	-e'	becua'asj
mountain	river	person	rock	red	11.	S=	be	-3r	enchanted.black.dog

river, the people at Red Rock.   11. *He was an enchanted black dog,*

na' jəyesane' xchen bida'onə' lo'o Ya'a Yej Exna,

na'	jə=	ye=	san	-e'	x=	chen	bidao'	-nə'	lo'o	ya'a	yej
and	C/MA=	REP=	deliver	-3r	POS=	blood	child	-DEM	in	mountain	rock

and he went and delivered the child's blood into Mt. Red Rock,

na' bnežjw de'en chi' lo'o ya'anə' xmeche'.

əxna	na'	b=	nežjw	de'e	-n	chi'	lo'o	ya'a	-nə'	x=	mech
red	and	C=	give	thing	-DEM	S/sit	in	mountain	-DEM	POS=	money(S)

and the being that sits in the mountain gave him money.

12. **Catə' beze'e zenche'e bi'i mošaš che',**

-e'	12.	catə'	b=	e=	za'	-e'	ze=	n=	che'	bi'i	mošaš
-3r	12.	when	C=	REP=	leave	-3r	S/MT=	S=	take.along	child	boy(S)

12. *When he left taking along with him his servant boy,*

zjədatie' tsoyaolə,   **bežintie' lao'**

che	-e'	z=	jə=	da	-te	-e'	tso¦yao	-lə	b=	e=	žin
POS	-3r	S=	MA=	go	-INT	-3r	by.way.of.river	-DIR	C=	REP=	arrive

he was going home by the river,   *and he arrived*

yež Xšilə gan' zo liže'enə'.

-te	-e'	lao'	yež	xšilə	ga	-n'	zo	liž	-e'	-e	-nə'
-INT	-3r	in	town	Zoochila(S)	where	-DEM	S/be	POS/house	-3r	-TR	-DEM

back at Zoochila where his home was.

13.	**Na'**	**bebi'i**	**mošaš**	**che'**	**len**	**to**	**benə'**	**yoblə.**
13.	na'	b= e=	bi'i	mošaš che -e'	len	to	benə'	yoblə
13.	and	C= REP=	turn.back	boy(S) POS -3r	with	one	person	other

13. *And his servant boy returned to work for another person.*

```
14.  --Quinga chon xana'                --che'ebo'
14.  quinga       ch= on xan      -a' ch= e'  -e -bo'
14.  these.things H=  do POS/boss -1s H=  say -TR -3f
14.  "This is what my boss does,"       he said,
```

```
--gwche'e nda' gwyejto' Jseš Lbajw naque' becua'asj.
gw= che'       -e' nda' gw= yej -to' jseš      lbajw       n= ac  -e'
C=  take.along -3r 1s   C=  go  -1pe Yatzachi El.Bajo(S) S= be  -3r
"he took me along and we went to Yatzachi el Bajo, he was an enchanted
```

```
                15.  Catə' bžinto' na' gwxope' xchen bidao'.
becua'asj       15.  catə' b= žin   -to' na' gw= xop -e' x=
enchanted.black.dog 15. when  C= arrive -1pe and C= suck -3r POS=
black dog.      15.  When we arrived then he sucked a child's
```

```
                16.  Nach beca'atie' lom che'elə zenche'e nada'
chen bidao' 16.  nach b= e=  ca'a      -te -e' lom      che'elə
blood child 16.  then C= REP= take.off -INT -3r hill(S) down.below
blood.      16.  Then he took off on the slope down below taking me
```

```
                --che'ebo' be'ena'.
ze=  n= che'        -e' nada' ch= e'  -e -bo' be'ena'
S/MT= S= take.along -3r 1s    H=  tell -TR -3f person/DEM
along,"                       he told the man.
```

```
17. --Nalje xana'anə' becua'asj.
17. n= aljə    -e xan       -a' -a -nə' becua'asj
17. S= be.born -CM POS/boss -1s -TR -DEM enchanted.black.dog
17. "My boss was born with ability to become an enchanted black dog.
```

```
18. Catə' ne': "Da, yo'o yeto gan' gwyejcho," che'e nada',
18. catə' na  -e' da      yo'o      ye=    to ga  -n' gw=
18. when  S/say -3r IMP/come IMP/come another= one where -DEM C=
18. Later he said, 'Come, let's go again where we went', he told me,
```

```
                pero bitoch gwya'alena'ane'.
yej  -cho ch= e'  -e' nada' pero   bito -ch   gw= yej  -len -a' -a
go   -1pi H=  tell -3r 1s    but(S) NEG  -more C=  go   -with -1s -TR
                but I didn't go with him any more."
```

```
-ne'
-3r
```

ML4.   CURING SICK CHILDREN and WITCHCRAFT

Given by Micaela López of Yatzachi el Bajo, Oaxaca, to Otis M.
Leal and Mary Carter Leal, sometime during the 1940's.

A. CURING SICK CHILDREN


```
1.   Catə' chsa'acšene bidao' ca'           nach chjəsə'əye'
1.   catə' ch= sa'= acšene  bidao' ca'      nach ch= j=  əsə'ə=
1.   when  H=  PL=  be.sick child  those    then H=   MA= PL=
1.   When children are sick                 then their parents
```

```
xaxna'abo'onə' Lia Gustinnə'
ye'    xaxna'      -a  -bo' -o  -nə' lia      gustin      -nə'
speak.to POS/parents -TR -3f  -TR -DEM Maria(S) Agustina(S) -DEM
go speak to Maria Augustina
```

```
par nich chja'aque' Yišbianə',
par            nich        ch= ja'ac -e' yišbia    -nə'
in.order.to(S) in.order.to H=  go/PL -3r Yišbia -DEM
so they can go to the place called Yišbia',
```

```
par chəsə'ənezene' de'e li šə guat bidao' chega'aque'enə'
par           ch= əsə'ə= neze -ne' de'e li  šə gw= at bidao' che
in.order.to(S) H= PL=    know -3r thing true if D=  die child POS
to find out whether their child will die
```

```
o šə goyaquebo'.                              2.  Na' chso'oxe'e
-ga'ac -e' -e -nə' o      šə g=  o=  yaque   -bo' 2.  na' ch= so'=
-PL     -3r -TR -DEM or(S) if D=  REP= get.well -3f 2.  and H=  PL=
or if he will get well.                      2.  And they
```

```
to xguaguə cobə len nis bso golə,             nach chəsə'əgüe'e to
oxə' -e' to xguaguə cobə len nis  bso  golə nach ch= əsə'ə=
hold -3r one pitcher new with water adobes old then H=  PL=
carry a new pitcher of old adobe water,       then they put a peso
```

```
pes lo'inə'.                      3.  Na' chso'oxe'e txozə' yag
go'o -e' to pes    lo'o -i   -nə' 3.  na' ch= so'= oxə' -e' t=
put.in -3r one peso(S) in    -3ind -DEM 3.  and H=  PL= hold -3r one=
in it.                            3.  And they carry a branch of
```

```
yešə' šyiš na' len to žit bechjw               na' len yeto ser
xozə'     yag yešə' šyiš na' len to žit bechjw na' len ye=
POS/branch plant thorn white and with one egg turkey and with another=
a plant with white thorns and a turkey egg     and a commercially
```

```
na' len yeto ser de mech.    4.  Nach catə' chəsə'əžine'enə'
to   ser        de¦mech      4.  nach catə' ch= əsə'ə= žin   -e' -e
one wax.candle(S) purchased(S) 4.  then when  H=  PL=    arrive -3r -TR
made wax candle.             4.  Then when they arrive
```

ML4. CURING SICK CHILDREN and WITCHCRAFT

        nach chzaḷǝ' Lia Gustinn̲ǝ' žitǝn' ḷo'o yechǝn',
-nǝ' nach ch= zaḷǝ' lia   gustin   -n̲ǝ' žit -ǝn' ḷo'o yech -ǝn'
-DEM then H= throw Maria(S) Agustina(S) -DEM egg -DEM in   hole -DEM
        then Maria Agustina throws the egg into the hole,

nach ne':
nach na   -e'
then Sšay -3r
then she says:

        --Šǝ žit nga la'an n̲a'a gwzaḷa'an de'e nech,   la'
        šǝ žit nga la'a   -n n̲a'a gw= zaḷǝ' -a' -n de'e nech la'
        if egg DEM P/break -3i now C= throw -1s -3i thing first why
        "If this egg breaks now when I throw it the first time,   why

cabi yeyaque bidao' c̲hele,   pero šǝ žit nga cui la'an n̲a'a,
cabi y= e=   yaque   bidao' c̲he -le pero šǝ žit nga cui la'a   -n
NEG P= REP= get.well child POS -2p but(S) if egg DEM NEG P/break -3i
your child will not get well,   but if this egg does not break

        la' goyaquebo'   --ne'.
n̲a'a la' g= o= yaque   -bo' na   -e'
now why D= REP= get.well -3f S/say -3r
now, why he will get well,"   she says.

B. WITCHCRAFT

        5. Catǝ' nitǝ' c̲hopǝ ben̲ǝ' chsa'acxi'i ljuežje',
        5. catǝ' nitǝ' c̲hopǝ ben̲ǝ' ch= sa'= acxi'i ljuežj   -e'
        5. when S/be two   person H= PL= hate   POS/fellow -3r
        5. When there are two people who hate each other,

nach šǝ be'en to deine' mech,   nach cheje' chjǝye'
nach šǝ be'en   to de -i -ne' mech nach ch= ej -e' ch=
then if person/DEM one S/be -CM -3r money(S) then H= go -3r H=
then if the one person has money,   then he goes and

Xegua Vsentǝn' o šǝ Luis Masǝ'
jǝ= ye   -e' xegua   vsent   -ǝn' o   šǝ luis
MA= speak.to -3r Juan(S) Vicente(S) -DEM or(S) if Louis(S)
speaks to Juan Vicente or Louis Macedonio

        par nic̲h chjǝye' ḷo'o Ya'a Xinadjon',
masǝ'   par   nic̲h   ch= jǝ= ye   -e' ḷo'o
Macedonio(S) in.order.to(S) in.order.to H= MA= speak.to -3r in
        so he goes to speak inside Mt. Xinadjo,

        chjǝye' beḷ gaž yic̲hjǝn'
ya'a   xinadjo -n' ch= jǝ= ye   -e' beḷ gaž yic̲hj -ǝn'
mountain Xinadjo -DEM H= MA= speak.to -3r snake seven POS/head -DEM
        he goes and speaks to the seven headed snake

ML4. CURING SICK CHILDREN and WITCHCRAFT

par niçh catə' chtas be'en yeto
par   niçh   catə' ch= tas   be'en   ye=   to
so.that(S) so.that when H= sleep person/DEM another= one
so that when the other person is sleeping

nach chej belən' chje'ejəb xçhene'enə'.
nach ch= ej bel -ən' ch= j= e'ej -əb x= çhen -e' -e -nə'
then H= go snake -DEM H= MA= drink -3a POS= blood -3r -TR -DEM
then the snake goes and drinks his blood.

6. Nach catə' chebane'enə',   ga'ada' naquə ga
6. nach catə' ch= e=   ban -e' -e -nə' ga' -a -da' n= aquə ga
6. then when H= REP= live -3r -TR -DEM green -TR -INT S= be   where
6. Then when he wakes up,   it is very green where it

gwdi'inəbən'.   7. Nach par niçh chnezene' no ben ca'anə',
-n' gw= di'in -əb -ən' 7. nach par   niçh   ch= neze
-DEM C= bite -3a -DEM 7. then in.order.to(S) in.order.to H= know
bit.   7. *Then in order to know who did that,*

                       nach chzi'e to yag yi'
-ne' no   b= en ca' -a -nə' nach ch= zi' -e' to yag¦yi'
-3r Q/who C= do thus -TR -DEM then H= get -3r one burning.stick
                       he gets a burning stick

nach chzeye' gan' naquə ga',   nach catə' chatə'əbia'anə',
nach ch= z= ey -e' ga -n' n= aquə ga' nach catə' ch= atə'əbia'
then H= CA= burn -3r where -DEM S= be green then when H= be.apparent
and he burns where it is green,   *then when it is apparent,*

nyey cho'a be'en gwyejən',   nach chnezene'
-a -nə' n= yey cho'a   be'en   gw= yej -ən' nach ch= neze
-TR -DEM S= burn POS/mouth person/DEM C= go   -DEM then H= know
the mouth of the person who went is burned,   *then he knows*

de que le'.
-ne' de¦que le -e'
-3r that(S) X -3r
that it is he.

GL12. A MAN WHO COULD TURN INTO A CAT

Written by Gregorio M. López of Yatzachi el Bajo, Oaxaca, in
1950.


```
1.  Cagua battecla gwzo to bena' gola gwle Julian Dor,
1.  cagua bat  -tec -la  gw= zo to bena'  gola gw= le
1.  NEG   when -INT -ADV  C=  be one person old  C=  be.named
1.  Not so very long ago there was an old man named Julian
```

```
                           na' chasa'ane' dezd bgüego'ote' chaque'
-e' julian    dor          na' ch= asa'a= na -e' dezd      b=
-3r Julian(S) Salvador(S) and H= PL=     say -3r since(S) C=
Salvador,                  and they say since his youth he could
```

```
biz.                                         2.  Na' casi pur
güego'      -o -te -e' ch= ac    -e' biz      2.  na' casi
young.person -TR -INT -3r H=  become -3r cat(A) 2.  and almost(S)
become a cat.                                 2.  And they say
```

```
de'e na'azacza chasa'ane' gwdalene'.
pur     de'e na'  -a  -za -cza ch= asa'a= na -e' gw= da  -len  -e'
only(S) thing that -TR -DE -INT H=  PL=     say -3r C=  go  -with -3r
he devoted himself almost entirely to that pursuit.
```

```
3.  Goque' bizan' na' gwyeje' to liž bena' par nich gwleque' no
3.  g= oc    -e' biz   -an' na' gw= yej -e' to liž      bena'
3.  C= became -3r cat(A) -DEM and C=  go    -3r one POS/house person
3.  He became a cat and he went to a person's house in order to
```

```
yižgüe'.                                     4.  Bene' ca'
par            nich        gw= lec -e' no  yižgüe' 4.  b= en -e'
in.order.to(S) in.order.to C=  put -3r some sickness 4.  C= do -3r
cause some sickness.                         4.  He did that
```

```
len no bena' žiague'ine' o žiague'i le',                o bichcla
ca' len no bena'  žiague'i -ne' o     žiague'i le -e' o
thus with any person S/hate   -3r or(S) S/hate   X  -3r or(S)
to people he hated or who hated him,                or if there
```

```
despresy de'e bene to bena' le'.                      5.  Na'
bi  -ch -cla despresy    de'e b= en -e to bena'  le -e' 5.  na'
any more INT  contempt(S) thing C  do -CM one person X  -3r 5.  and
was some other scornful thing a person did to him.       5.  And
```

```
šechje' gongože'e be'ena'.               6.  Ca' gwnezene'
šechj      -e' g= ongoža' -e' be'ena'     6.  ca' gw= neze -ne'
P/turn.around -3r C= bewitch -3r person/DEM 6.  thus C=  know -3r
he would turn and bewitch the person.    6.  Thus he knew how to
```

```
gone' mal len yeziqua'achla bena'.       7.  Lecza ca' gwnezene'
g= on -e' mal    len yeziqua'achla bena'  7.  lecza  ca' gw=
P= do -3r bad(S) with other        person 7.  likewise thus C=
do evil to other people.                 7.  Likewise he knew (how
```

gaquəlene' šə no benə' de yižgüe', no bi'i xcuidə'.
neze -ne' g= aquəlen -e' šə no benə' de yižgüe' no bi'i
know -3r P= help   -3r if any person S/be sickness any child
to) help if any person was sick or any child.

       8. Na' žjəsə'əne'ene' nich žjəgüie' benə' güe'enə'.
xcuidə' 8. na' ž= j= əsə'ə= ne   -e' -e -ne' nich   ž= jə=
young   8. and P= MA= PL=   speak -3r -TR -3r in.order.to P= MA=
       8. And they would go call him in order that he would go look

                   9. Na' ne' yelə' neze che'enə' šə
güia -e' benə' güe' -e -nə' 9. na' ne   -e' yelə' neze   che
look -3r person sick -TR -DEM 9. and P/speak -3r NOM   S/know POS
at the sick person.   *9. And he would declare by his knowledge*

yižgüe' de'e cheyalə' gue'iczə bena'anə' che'ine',
-e' -e -nə' šə yižgüe' de'e ch= e=   y= alə' g= e'i   -czə
-3r -TR -DEM if sickness thing H= REP= TR= must P= be.sick -INT
if it was a sickness which that sick person ought to have,

                   o šə noncane benə' xi'a o šə
be'ena'   -a -nə' ch= e'i   -ne' o   šə n= oncane benə'
person/DEM -TR -DEM H= be.sick -3r or(S) if S= curse person
                   or if a malevolent person was

nochlə benə' goža'.   10. Lao chgan chtobe'
xi'a o   šə no -ch -lə benə' goža' 10. lao ch= gan   ch=
hateful or(S) if any -more -ADV person shaman 10. while H= touch H=
cursing him or some other shaman.   *10. While he was*

benə' güe'enə' chol chne'.   11. Can'
tobə   -e' benə' güe' -e -nə' ch= ol   ch= ne   -e' 11. ca
roll.up -3r person sick -TR -DEM H= sing H= speak -3r 11. when
massaging the sick person he would be chanting.   *11. When*

yeyožən',   nach ye'e family che be'enə' šə bi
-n' y= eyož   -ən' nach y= e'   -e' family   che
-DEM P= be.finished -DEM then P= tell -3r family(S) POS
it would finish,   *then he would tell the person's family*

yižgüe' che'ine'   na' gan' cheyalə' šej ser
be'enə'   šə bi yižgüe' ch= e'i   -ne' na' ga   -n' ch=
person/DEM if what sickness H= be.sick -3r and where -DEM H=
what sickness he had   *and where candles would*

par nich yeyaquene'.
e= y= alə' šej ser   par   nich   y= e=
REP= TR= must P/go wax.candle(S) so.that(S) so.that P= REP=
have to go in order for him to get well.

```
                         12.  Šə xoe' ya'alašə',                    na' nabe'
yaque     -ne' 12.  šə xoa        -e' ya'alašə'              na' nab
get.well -3r  12.  if S/be.laid -3r enchanted.place         and P/ask
              12.  If he was lying in some enchanted place, then he
```

```
no žit ya'a, yez, mescal, latə' no nis zgüi'a,
-e' no  žit ya'a yez       mescal    latə' no  nis   zgüi'a
-3r some egg raw  cigarette mescal(S) some  any water cocoa.beans
would ask for some raw eggs, cigarettes, mescal, or chocolate water,
```

```
par nich šeje' žjəyexi'ene'.
par          nich        šej -e' ž= jə= ye=  xi' -e' -ne'
in.order.to(S) in.order.to P/go -3r P= MA= REP= get -3r -3r
in order to go bring him back.
```

```
13. Na' šə zjəxo'ene' do lao coroz,            zjənone'ene' to
13. na' šə zjə= xoa  -e' -ne' do    lao coroz zjə= n= on    -e'
13. and if S/PL= S/put -3r -3r around at  cross(S) S/PL= S= make -3r
13. And if they had put him in front of some cross, they had made him
```

```
muñec de xon'                       na' zjənaze'ene' yeža'aguə
-e -ne' to muñec  de    xon' na' zjə= n= az      -e' -e -ne'
-TR -3r one doll(S) of(S) rags and S/PL= S= insert -3r -TR -3r
into a doll of rags                 and they had inserted in him cactus
```

```
                  na' zjəži'ene' to yej do xni'a corozən',
yeža'aguə        na' zjə= žia  -e' -ne' to yej do    xni'a     coroz
cactus.spines and S/PL= S/put -3r -3r one rock around at.foot.of cross
spines        and they had put a rock on him at the foot of some cross,
```

```
     na' leczə šeje' žjəyedilje' gan' xoe'.
-ən' na' leczə    šej -e' ž= jə= ye= dilj   -e' ga   -n'
-DEM and likewise P/go -3r P= MA= REP= hunt.for -3r where -DEM
     then likewise he would go hunt for where he was lying.
```

```
            14.  Na' goxe'e candel žjəzoe' gan' yežele'enə'.
xoa       -e' 14. na' g= oxə' -e' candel      ž= jə= zo -e'
S/be.laid -3r 14. and P= hold -3r parafin.candle(S) P= MA= put -3r
              14.  And he would carry a candle to go put where he
```

```
                              15.  Na' šə naque' šeb o
ga   -n' y= e=  žel     -e' -e -nə' 15.  na' šə n= ac -e' šeb
where -DEM P= REP= be.found -3r -TR -DEM 15.  and if S= be -3r fright
would find him.                  15.  And if he had fright
```

```
bega'ane' šeb,                 lecz le' žjəyexi'ene',
o    b= e=  ga'an -e' šeb      lecz    le -e' ž= jə= ye= xi' -e'
or(S) C= REP= remain -3r fright likewise X   -3r P= MA= REP= get -3r
sickness or was left with fright, likewise he would go get him,
```

```
      na' leczə nabe' no yez, no mescal, žit ya'a.
-e -ne' na' leczə    nab -e' no  yez      no mescal    žit
-TR -3r and likewise P/ask -3r some cigarette some mescal(S) egg
      and likewise he would ask for some cigarettes, mescal or raw
```

16. Na' che'e to chopə bišə' ljuežj benə' güe'enə'
ya'a   16. na' che'   -e' to¦chopə bišə'¦ljuežj benə' güe' -e
raw   16. and P/take.along -3r a.few   POS/relative person sick -TR
eggs. 16. And he would take along a few of the relatives of the sick

nich chesa'aclene'.   17. Na' šə che'iczene'
-nə' nich   ch= e=   sa'ac   -len -e' 17. na' šə ch= e'i
-DEM in.order.to H= REP= leave/PL -with -3r 17. and if H=   be.sick
person so they would go with him.   17. And if he had a

yižgüe' de'e bselə' Dios,   nach šeje' yo'odao',
-cz -e -ne' yižgüe' de'e b= selə' dios   nach šej -e' yo'odao'
-INT -CM -3r sickness thing C= send God(S) then P/go -3r church
sickness which God sent,   then he would go to the

goxe'e ser len laguə' güi na' latə' no set,
g= oxə' -e ser   len laguə' güi   na' latə' no set
P= hold -TR wax.candle(S) with leaf orange and some any oil(S)
church carrying wax candles, leaves from the orange tree and some oil

par nich ənabe' lao santən'   gone' clen
par   nich   ənab -e' lao   sant   -ən' g= on -e'
in.order.to(S) so.that Pásk -3r before saint(S) -DEM P= do -3r
in order to ask the saint   if he would do

yeque'e yižgüe' de'en che'i be'enə'.
clen y= e=   ca'a   -e' yižgüe' de'e -n   ch= e'i   be'enə'
help P= REP= take.away -3r sickness thing -DEM H= be.sick person/DEM
the kindness of taking away the sickness that the person suffered.

18. Yoguə'əlol de'e quinga chəsə'əne' bene',   na'
18. yoguə' -ə -lol de'e quinga ch= əsə'ə= na -e' b= en -e' na'
18. every -TR -INT thing these H= PL=   say -3r C= do -3r and
18. All of these things they say he did,   and

chəsə'əne' balə benə' besə'əle'ine' clar catə' chaque' bizən'.
ch= əsə'ə= na -e' balə benə' b= esə'ə= le'i -ne' clar   catə'
H= PL=   say -3r some person C= PL=   see -3r clearly(S) when
they say some people saw clearly when he would become the cat.

19. Na' chosya'acze' ca chosya'a biz.
ch= ac   -e' biz   -ən' 19. na' ch= osya'a -cz -e' ca   ch=
H= become -3r cat(A) -DEM 19. and H=   cry.out -INT -3r like H=
19. And he would cry like a cat meows.

20. De'ena' boso'osi'icze'ene' Julián Biz.
osya'a biz 20. de'ena'   b= oso'o= si' -i   -cz -e' -e -ne'
cry.out cat(A) 20. therefore C= PL=   get -TR -INT -3r -TR -3r
20. Therefore they called him Julián Cat.

GL12. A MAN WHO COULD TURN INTO A CAT

```
                21.  Na' catə' gote',      nitə' benə' chəsə'əne'
julián    biz   21.  na' catə' g= ot  -e' nitə' benə'  ch= əsə'ə=
Julián(S) cat(A) 21. and when  C= die -3r S/be person H=  PL=
                21.  And when he died,      there are people who say
```

```
de que besə'əle'ine' zoczə xbane'.
na  -e' de¦que b= esə'ə= le'i -ne' zo  -czə xban    -e'
say -3r that(S) C= PL=    see -3r  S/be -INT POS/tail -3r
that they saw he had a tail.
```

GL13. A MAN WHO COULD TURN INTO THE BLACK DOG

Written by Gregorio M. López of Yatzachi el Bajo, Oaxaca, in
1950.

```
      1.  To beṇə' gwzoe' cani'ite                na' gwle' Lbin Yacw.
      1.  to beṇə'  gw= zo -e' cani'    -i  -te   na' gw= le       -e'
      1.  one person C=  be -3r long.ago -TR -INT and C=  be.named -3r
      1.  There was a person a long time ago      and he was named
```

```
                2.  Na' de rson de que goque' becuasj.
lbin       yacw 2.  na' de  rson  de¦que g= oc       -e'
Alvino(S)  Yacw 2.  and S/be news(S) that(S) C= become -3r
Alvin Yacw.     2.  And there was information that he was the
```

```
                3.  To šlas bchoje' laže'e lao' yežən' chel
becuasj             3.  to š=  las  b= choj  -e' lažə'  -e' lao'
enchanted.black.dog 3.  one one= time C= leave -3r S/roam -3r in
enchanted black dog. 3. One time he went out and was going around
```

```
                    naque' becuasjən'.
yež  -ən' chel      n= ac  -e' becuasj         -ən'
town -DEM midnight  S= be  -3r enchanted.black.dog -DEM
town at midnight    as the enchanted black dog.
```

```
4.  Bixa na',              gwsa'acbe'i polosia ca'  na'  jɔsə'əleze'eb paraj
4.  bixa¦na'               gw= sa'= acbe'i polosia ca'  na'  j=   əsə'ə=  PL=
4.  what.do.you.know C=  PL= realize police(S) those and C/MA= PL=
4.  Well,                 the police realized and waited for it at the place
```

```
gan' ne' Lao Coroz Xan Bibə',
lez -e' -e -b paraj   ga   -n' na   -e' lao   coroz   xan
wait -3r -TR -3a spot(S) where -DEM S/say -3r before cross(S) under
where it is called Before the Cross Under the Soap Tree,
```

```
                na' ba zjənite'e catə' bežimb.
bibə'           na' ba  zjə= nitə' -e' catə' b= e=  žin    -b
soap.tree(S) and already S/PL= be    -3r when  C= REP= arrive -3a
                and they were already there when it arrived.
```

```
5.  Nach beza'asesəb che'elələ,                 na' zja'aque'
5.  nach b= e=  za'    -a -ses    -əb che'elə    -lə  na' zj=  a'ac
5.  then C= REP= leave -TR -quickly -3a down.below -DIR and S/MA= go/PL
5.  Then it quickly fled down below,            and they were
```

```
zjənḷagdoe'eb,                     choso'ošiže'eb lao yej.
-e' zjə=  n= ḷag   -do    -e' -b ch= oso'o= šižə' -e' -b lao yej
-3r S/PL= S= chase -quickly -3r -3a H=  PL=    pelt  -3r -3a in  rock
going chasing it,                  they were throwing stones at it.
```

```
6.  Na' zjənaḷe'e no mšet na' yag polosia chega'aque'enə'
6.  na' zjə=  n= aḷə' -e' no  mšet       na' yag¦polosia che -ga'ac
6.  and S/PL= S= hang -3r some machete(S) and billy.club POS -PL
6.  And they had their machetes and billy clubs
```

```
                    par yesə'əyine'eb šə ba̱ch bedol̲ə'əb.
-e' -e  -nə' par                  y= esyə'ə= yin -e' -e  -b  šə ba̱ch    b=
-3r -TR -DEM in.order.to(S)       P= PL/REP= beat -3r -TR -3a if already C=
           in order to beat it if it was caught.
```

```
                            7.  Ca' naquən bosə'ədalene'eb sša xen
e=  dol̲ə'       -ə -b  7.  ca'  n= aquə -n  b= osə'ə= da  -len  -e'
REP= get.caught -TR -3a 7.  thus S= be   -3i C= PL=    go  -with -3r
                        7.  Thus is was that they ran with it a long
```

```
                     catə' gwzolao bedolažə'əb
-e -b  sša         xen catə' gw= zolao b= e=   dolažə'        -ə -b
-TR -3a long.time big when  C=  begin C= REP= be.out.of.breath -TR -3a
time                 when it began to be out of breath
```

```
na' caguə goquəch sa'adob.                    8.  Nach jəyeyo'ob
na' caguə g= oquə    -ch sa'  -a -do     -b  8.  nach jə=
and NEG   C= be.able -more P/walk -TR -quickly -3a 8.  then C/MA=
and it could not run any more.                8.  Then it went
```

```
to l̲o'o pil de'e chəsə'əne' gwžia gan' nzi' Yao Mont.
ye=  yo'o -b  to l̲o'o pil     de'e ch= əsə'ə= na  -e' gw= žia
REP= enter -3a one in  tank(S) thing H=  PL=    say -3r C=  sit
and got into a water tank that they say there was where it is named
```

```
                                        9.  Na' yo'ob catə' besə'əžin
ga  -n' n= zi'       yao   mont 9.  na' yo'o          -b  catə' b=
where -DEM S= be.called river Montes 9.  and S/be.inside -3a when  C=
Montes Creek.                        9.  And it was in there when the
```

```
polosia ca'.                    10.  Nach gosə'əguaogüe'eb yag polosia
esə'ə= žin     polosia    ca'  10.  nach g= osə'ə= gw=  ao  -gw -e'
PL=    arrive police(S) those 10.  then C= PL=    CA=  eat -TR -3r
police arrived.                10.  Then they beat it with their billy
```

```
chega'aque'enə'                         na' len mšet de'e
-e  -b  yag¦polosia    che -ga'ac -e' -e  -nə' na' len mšet
-TR -3a billy.club(S) POS -PL     -3r -TR -DEM and with machete(S)
clubs                                   and with the machetes
```

```
zjənal̲e'enə'.                   11.  Gosə'əxenl̲ažə'ətecze' gotəb,
de'e zjə= n= al̲ə'    -e' -nə' 11.  g= osə'ə= xenl̲ažə' -ə -te  -cz
thing S/PL= S= hang  -3r -DEM 11.  C= PL=    patient  -TR -INT -INT
they carried.                  11.  They were thoroughly satisfied that
```

```
              nach besa'aque'.              12.  Pero gwdezə besa'aque'enə'
-e' g= ot  -əb nach b= e=   sa'ac    -e' 12.  pero  gw= de   -zə b=
-3r C= die -3a then C= REP= leave/PL -3r 12.  but(S) C=  pass -DE C=
it had died,   then they left.           12.  But just after they left
```

```
beyasəb,                                na' beza'ab bežin ližəb.
e=  sa'ac    -e' -e  -nə' b= e=   yas  -əb na' b= e=   za'  -a
REP= leave/PL -3r -TR -DEM C= REP= get.up -3a and C= REP= leave -TR
it got up again,                        and it left and arrived
```

                                          13. **Na' bexiṉjczəb beyaczəb beṉə',**

```
-b   b= e=  žin   liž        -əb  13.  na' b= e=  xiṉj            -cz
-3a  C= REP= arrive POS/house -3a  13.  and C= REP= change.in.form -INT
back at its home.                  13.  And it changed back and became
```

                                                 per na' chəsə'əne' gwye'eni'inə'

```
-əb b= e=   y=  ac    -z -əb beṉə' per¦na' ch= əsə'ə= na  -e'
-3a C= REP= TR= become -DE -3a person but(S) H= PL=  say -3r
a person again,                    but they say when it dawned (the
```

de rsonṉə' de que baçh got Lbinṉə'.

```
gw= ye'eni' -i -nə' de   rson   -ṉə' de¦que baçh    g= ot
C=  dawn    -TR -DEM S/be news(S) -DEM that(S) already C= die
next day) there was news that Alvin had already died.
```

```
lbin       -ṉə'
Alvino(S) -DEM
```

Written by Gregorio M. López of Yatzachi el Bajo, Oaxaca, in 1950.

1. Syempr de dižə' de que can' gwlalte gwža' pur benə' goža'.
1. syempr   de   dižə' de¦que ca   -n' gwlalte gw= ža'
1. always(S) S/be word that(S) like -DEM long.ago C= be
1. *There is always the saying that a long time ago nearly all*

                                2. Beya no bia gwsa'aque' na' bichlə
pur   benə' go= ža'   2. b= eya'   no bia   gw= sa'=
only(S) person INF= change 2. C= be.many any animal C= PL=
the people were sorcerers. 2. *They turned into countless animals*

de'e gwsa'aque',   ca no
ac   -e' na' bi -ch -lə de'e gw= sa'= ac   -e' ca
become -3r and what -more -ADV thing C= PL= become -3r like
and other things,   *like*

be' bdon', bejw, bejw bza na' yi' gwzio'   par gwso'one' mal
no be'¦bdon' bejw bejw¦bza   na' yi'¦gwzio' par   gw=
any whirlwind cloud thundercap and lightning in.order.to(S) C=
whirlwinds, clouds, thundercaps and lightning in order to do evil

len yeziquə'əchlə benə' o entr lega'acteze'.
so'= on -e' mal   len yeziquə'əchlə benə' o   entr le -ga'ac
PL= do -3r bad(S) with other   person or(S) among X -PL
to other people or just among themselves.

         3. Na' par gwso'on cuinga'aque' defender len benə'
-tezə -e' 3. na' par   gw= so'= on cuin   -ga'ac -e'
-just -3r 3. and in.order.to(S) C= PL= do POS/self -PL   -3r
     3. *And in order to defend themselves from the people who*

zjəžiague'i lega'aque',   entr benə' quinga
defender len benə' zjə= žiague'i le -ga'ac -e' entr benə'
defend(S) with person S/PL= S/hate X -PL   -3r among person
hated them,   *among these people*

gwyaš xonj benə' boso'ozi'e Benə' Ši'in.
quinga gw= yaš   xonj benə' b= oso'o= zi'   -e' benə'
these C= go.about group person C= PL=   be.called -3r person
a group of people went about whom they named The Twelve.

        4. Na' syempr gwyaše' do chelyanə'.
ši'in 4. na' syempr gw= yaš   -e' do   chel -yanə'
twelve 4. and always(S) C= go.about -3r around midnight -exactly
    4. *And always they went about right around midnight.*

5. Xala'anga'aque'enə' naquən de'e šyiš xilə'.
5. xala'an   -ga'ac -e' -e -nə' n= aquə -n de'e šyiš xilə'
5. POS/clothes -PL   -3r -TR -DEM S= be   -3i thing white cotton
5. *Their clothes were very white.*

6. Na' antzlə žjəse'ene' yelə' goža' chega'aque'enə',
6. na' antz   -lə ž= jə= se'= en -e' yelə' go= ža'   che
6. and before(S) -ADV P= MA= PL= do -3r NOM   INF= change POS
6. *And before they would go do their sorcery,*

                       əžja'acgaxje' gozj šižin bej,
-ga'ac -e' -e -nə' əž= ja'ac -gaxjə -e' g= ozj šižin bej
-PL   -3r -TR -DEM P= go/PL -first -3r INF= bathe twelve spring
                   they would first go to bathe at twelve springs,

na' žja'aque' šižin lao coroz na' šižin capsant.
na' ž= ja'ac -e' šižin lao   coroz   na' šižin capsant
and P= go/PL -3r twelve before cross(S) and twelve cemetery(S)
and they would go before twelve crosses and twelve cemeteries.

7. Na' chjəsə'əzoe' to yagant de xa go'on,
7. na' ch= j= əsə'ə= zo -e' to yagant
7. and H= MA= PL=   put -3r one stretcher.for.carrying.a.corpse
7. *And they would carry a stretcher for the dead made of cow hide,*

                       nach žjse'ene' yelə' goža' chega'aque'enə'.
de   xa   go'on nach ž= j= se'= en -e' yelə' go= ža'
of(S) POS/clothes ox   then P= MA= PL= do -3r NOM   INF= change
                       then they would do their sorcery.

che -ga'ac -e' -e -nə'
POS -PL   -3r -TR -DEM

8. De'e ne' reemplas zeje dižə' de que de to benə' chacšene,
8. de'e na -e' reemplas   zeje¦dižə' de¦que de to
8. thing S/say -3r replacement(S) it.means that(S) S/be one
8. *The thing called replacement means that a person is sick,*

                       per na' lega'aque', ya sea naquə benə' güe'enə'
benə' ch= acšene   per¦na' le -ga'ac -e' ya¦sea   n= aquə benə'
person H= be.sick but(S) X -PL   -3r whether(S) S= be   person
                   but they, whether the sick person is a relative of

parient chega'aque' o migw chega'aque',
güe' -e -nə' parient   che -ga'ac -e' o   migw   che -ga'ac
sick -TR -DEM relative(S) POS -PL   -3r or(S) friend(S) POS PL
theirs or a friend of theirs,

       yesə'əzi'icle' mech par nich so'one' cui gat benə'.
-e' y= esə'ə= zi' -i -clə -e' mech   par   nich
3r P PL=   get -TR -INT -3r money(S) in.order.to(S) in.order.to
    they will receive money in order to cause that the person won't

                       9. Na' chəsyə'əyilje' to benə' gat
so'= on -e' cui g= at benə' 9. na' ch= əsyə'ə= yilj   -e' to
P/PL= do -3r NEG P= die person 9. and H= PL/REP= look.for -3r one
die.   9. *And they will hunt for a person*

lgüe'e o no bdao'.
bena' g= at lgua'a   -e' o   no   bdao'
person P= die instead.of -3r or(S) some baby
who will die in place of him, or for some baby.

10. **Na' par ni̱ch gaqua can' yesa'a̱choglaogüe'ena',**
10. na' par   ni̱ch   g= aqua ca -n' y= esa'a=
10. and in.order.to(S) in.order.to P= be   like -DEM P= PL=
10. *And in order for it to happen as they have determined,*

          na' yesa'a̱žine' li̱ž bena'
choglao   -gw -e' -e -na' na' y= esa'a= žin -e' li̱ž   bena'
determine -TR -3r -TR -DEM and P= PL=   arrive -3r POS/house person
          then they will arrive at a person's house

na' yesa'a̱yixjue' yagantan' chyo'o che be'ena',
na' y= esa'a= yixjw   -e' yagant -an' chyo'o   che be'ena'
and P= PL=   lay.down -3r stretcher -DEM front.yard POS person/DEM
and they will lay down the stretcher in the person's front yard,

na' to chope' nita' cho'a puertan'.   11. **Na' yebale' so'one' ca**
na' to¦chopa -e' nita' cho'a puert -an' 11. na' ye=   bala -e'
and one¦two -3r P/be at   door(S) -DEM 11. and another= some -3r
and a few of them will be at the door.   11. *And some others of them*

bena' ze'e bžinte,   **na' chso'olgüiže' bena'**
so'= on -e' ca bena' ze'e b= žin   -te na' ch= so'= olgüiž
P/PL= do -3r like person just C= arrive -INT and H= PL= call.to
will act like people who have just arrived, *and they will call to*

ca' nita' cho'a puert.   12. **Primertec yesa'a̱guape'ene'**
-e' bena' ca'   nita' cho'a puert 12. primer -tec y= esa'a=
-3r person those S/be at   door(S) 12. first(S) -INT P= PL=
the people who are at the door.   12. *First they will greet them,*

diox,   **nach ase'ene':**
guap -e' -e -ne' diox nach as= e'   -e' -ne'
greet -3r -TR -3r greeting then P/PL= tell -3r -3r
               then they will ask them:

  --¿E̱le zjayeda bena' proban'?   13. ¿Bitec
  a= le   z= ja= ye= da bena' prob -an' 13. bi   -tec
  Q= truly S= MA= REP= go person poor(S) -DEM 13. Q/what -INT
  "Is it true the poor person has gone?   13. *What on earth*

can' goquene' gotteque' žalnez?
ca -n' g= oc   -e -ne' g= ot -tec -e' žalnez
like -DEM C= happen -CM -3r C= die -INT -3r quickly
happened that he died so very quickly?"

14. Nach beṉə' ca' nitə' cho'a puertən' yesə'əchebe',
14. nach beṉə' ca' nitə' cho'a puert -ən' y= esə'ə= cheb
14. then person those S/be at door(S) -DEM P= PL= agree
14. *Then the people who are at the door will agree,*

    so'one' ca xan yo'onə',   na' se'e beṉə' ca':
-e' so'= on -e' ca xan yo'o -nə' na' s= e' -e' beṉə'
-3r P/PL= do -3r like POS/owner house -DEM and P/PL= tell -3r person
    acting like the owner of the house,   *and they will tell those*

ca'
those
people:

    --Zjəyeda ḷe'enə'.   15. Žalṉezdao' nga gote'.
z= jə= ye= da ḷe -e' -e -nə' 15. žalṉez -dao' nga
S= MA= REP= go X -3r -TR -DEM 15. quickly -extremely DEM
    "He is gone.   15. *He died very quickly.*

g= ot -e'
C= die -3r

    16. Na' beṉə' ca' yeḷa' yesə'əze'ene':
16. na' beṉə' ca' ye= ḷa' y= esə'ə= z= e' -e' -ne'
16. and person those another= some P= PL= CA= tell -3r -3r
16. *And the other people will say to him:*

    --¿Bixa zelao goncho?   17. Ḷe'e gapəšazə yeḷə'
bi -xa zelao g= on -cho 17. ḷe'e g= apə -šazə
Q/what -INT last P= do -1pi 17. IMPp P= have -reluctantly
    "What recourse do we have?   17. *Have patience in spite of it*

chxenḷažə'.   18. Naquəchozən xṉez yoguə'əcho.
yeḷə' ch= xenḷažə' 18. n= aquə -chozə -n x= ṉez yoguə' -ə -cho
NOM H= be.patient 18. S= be -only -3i POS= road all -TR -1pi
all.   18. *It is the way we all have to go."*

    19. Na' chso'oḷe' rsar che beṉə' guat   na'
19. na' ch= so'= oḷ -e' rsar che beṉə' gw= at na' y=
19. and H= PL= sing -3r rosary(S) for person INF= die and P=
19. *And they sing a rosary for the dead person*   *and*

yosə'ənite'e no ser candel cuit yagant chega'aque'enə',
osə'ə= nitə' -e' no ser candel cuit
PL= put -3r some wax.candle(S) parafin.candle(S) beside
they put some wax candles beside their stretcher,

                so'one'en de que nan' yo'o be'enə',
yagant che -ga'ac -e' -e -nə' so'= on -e' -e -n de¦que
stretcher POS -PL -3r -TR -DEM P/PL= make -3r -TR -3i that(S)
                they make out that there lies the

ba gote'.   **20. Nach yežaše',**
na' -n' yo'o be'enə'   ba   g= ot -e' 20. nach y= e=
there -DEM S/be person/DEM already C= die -3r 20. then P= REP=
man, having already died.   *20. Then they leave,*

      na' že' yoblə ḻeczə ca' žjse'ene' ga yoblə.
žaš -e' na' že'   yoblə ḻeczə   ca' ž= j= se'= en -e' ga
leave -3r and night other likewise thus P= MA= PL= do -3r where
      and another night they go do the same somewhere else.

      21. Na' šə gwtiḻən gaquəšene ben' gan' jse'ene' ca' na' gatcle'
yoblə 21. na' šə gw= tiḻə   -n g= aquəšene ben'   ga   -n'
other 21. and if D= converge -3i P= get.sick person/DEM where -DEM
      21. And if it turns out that the person gets sick where they did

to žalṇez,   **na' family**
j= se'= en -e' ca' na' g= at -clə -e' to žalṇez na' family
C/MA= PL= do -3r thus and C= die -INT -3r one quickly and family(S)
that and he should die suddenly,   *then his family*

che' ca' yesə'əne':
che -e' ca'   y= esə'ə= na -e'
POS -3r those P= PL=   say -3r
will say:

      --Bxoe'enə'.
      b= xoa   -e' -e -nə'
      C= be.cursed -3r -TR -DEM
      "He was cursed."

      22. Na' xte ža ṇeža ṇe'e nchixəczə beṇə' chse'ejḻe'e de que
      22. na' xte   ža ṇeža ṇe'e n= chixə   -czə beṇə'
      22. and until day today still S= be.mixed.with -INT person
      22. And until this day there are still people who believe that

chi' de'en ne' chxo'e.
ch= se'= ejḻe'   -e' de¦que chi' de'e -n na   -e' ch= xoa   -e'
H= PL= believe -3r that(S) S/sit thing -DEM S/say -3r H= be.cursed -3r
there is what is called being cursed.