



## Language and Culture Archives

### Bartholomew Collection of Unpublished Materials

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se        vatsjàò                    ɲcjuá'a  
When   They   Make   Big   Ceremonial   Tamales

lóm <sup>mi</sup>	ribíet	cojuáich'	copò	l'èts'	re ncjuá's
it has	their beds/shelves	up high (off the ground)	there	they place them on top	the (pl) cer. temple

6. copò ni co'ua' ntjôï mba mà môt se njàon  
 there neg. who woman goes not at all where they are eating  
 nobody

ncjuá'a . 7. púra rikuánt re màt njàon  
 cer. tamales nothing but men the ones who they go they eat  
 (only)

re ncjuá'a . 8. dóaja' co'ua' lattòjily' re  
 the (pl) cer. tamales first anyone will grind up the (pl)

riqqúen , cojòp landò locjuà't vaqqéje manatsjào  
 hulled corn then she will see (how much) is enough is going to  
 big hominy it equals make

ne ngocjuá'a . 9. ránjo' lándò yà vatà' cojòp  
 the cer. tamales three eggs already they are ripe then  
 (cooked well done)

massèt rapò lándò . 10. cojòp co'ua' lammádn'  
 they are shelled those eggs then anyone will rub

va'èi ri'yâl' , cojòp ladèò' quingyè'p ne  
 chile reddish color then she'll put them in inside the

nikkòjily' , máccua'a . 11. yà lammàign' lamméjel'  
 corn dough made into big already she will finish she will  
 cer. tamales cover it

majào lamào't xilyjwá . 12. lanjèots ngotêe'  
 well she will wrap it corn husks she will put on big

ngots'ué' lanjéol' napò ngotêe' ngocjuá'a, la'êi lamèon.  
 clay pot she'll put inside that big big cer. she will she will  
 tamale do it cook it.  
 that way

13. se yà manal'é'e ljet . 14. re cajôt  
 when already they will put down they cut (them) the witch-  
 (hard things on to up small (pl) doctors  
 the ground)

re <sup>ljet</sup> <sup>they cut</sup> <sup>up</sup> <sup>than</sup> vat'ei re ncjuá'a . 15. ya mássoa'at l'é'e .  
 the ones they do the big cer. already they are they set  
 that way (pl) tamales chopped up them down

16. l'èji' re nuét re l'èdnt rapò .  
 they say the thunders the ones they give those  
 (pl) to them

17. quingyè-mèjap ngosón vat'ei ccjé'i , ne cajó jòi  
 in the middle night they do they gather the witch- he  
 that way them up doctor

ne váqqé'e vá'ednt rá' cal'ája l'ájapt . 18 dájap  
 the one he gathers he gives the the ones their work nothing but  
 them up to them (pl) who touch (only)  
 (workmen)

rikuánt njàon . 19. mà l'àjabmp ne cajó cojòp  
 men they eat they go they ask him the witch- then  
 them doctor

vá'ednt . 20. si mé mba mà l'àjodn' cadé mba ts'áo .  
 he gives if neg. they go they ask for neg. they ~~eat~~  
 to them taste it

### Free Translation

#### When They Make Big Ceremonial Tamales

1. They don't want to make big ceremonial tamales of chicken at all;  
 nothing but big ceremonial tamales of eggs they make now. 2. When they  
 had finished completing the church, also the courthouse, they made big

ceremonial tamales. 3. Many people make them, carry them, and take them up there. 4. In the afternoon they carry it around in a procession, then they set them down in the porch shelter where they rest the corpses. 5. The beds/shelves are standing there, there are beds/shelves up high off the ground, and there on top they place the big ceremonial tamales. <sup>6</sup>No woman goes there at all when they are eating big ceremonial tamales. 7. Only men are the ones who go, they go and eat the big ceremonial tamales. 8. First, anyone will grind up the boiled corn, then she'll see how much it takes to make the big ceremonial tamale. 9. When three eggs have been hard boiled, then they are shelled. 10. Then one rubs them with reddish-colored chile, then she'll put them inside the corn dough, made into big ceremonial tamales. 11. She'll put on a big clay pot, she'll put that big ceremonial tamale inside; that is the way she will cook it.

13. When they are about to set them down they cut them up small.

14. The witch-doctors are the ones who will cut up the big ceremonial tamales. 15. When they have been chopped up they set them down. 16. They say the thunders are the ones they are giving them to. 17. In the middle of the night they gather them up; the witch-doctor is the one who gathers them up and gives them to the workmen. 18. Only men eat them. 19. They go and ask the witch-doctor, then he gives them some. 20. If they don't go and ask they don't taste it.

Chichimeca Text  
by Liboria Morales

se ma'ájo'  
When Barbecued

1. se ma'ájo' seniá' chiquíl' o seniá' páccas  
when is barbecued anything goat or anything cow/bull

lóm̃m̃i nd̃ɔŋ , ma'é'et rap̃é'et matsjào coljéo' .  
(it) has horns (is) dug ground (is) made barbecue pit.

2. cojòp mantsá'o ningyè conján' quingyè'p coljéo' .  
Then (is) kindled fire down-there inside barbecue pit.

3. ma'èts' nguán valí , máccaot conè coljéo'  
(are) put down sticks of wood many <sup>placed</sup> across its mouth barbecue  
on top of pit.

4. náol' ningyè nján' quingyè'p , cojòp  
it burns (intrans) fire down there inside then

vattájich' re nguán lo'uêi náol' . 5. cotô  
it receives the wood (pl) it does that way it burns. stones

químbyɛ'p quêich i remà náol' , mi'yá vát̃tjogn  
over they (hard things) and it ~~goes on~~ burns all uses itse  
are on top of begins to up  
~~vát̃tjogn~~ they are all go

náol' rap̃é nguán .  
burns those sticks of wood.  
*up*

6. cojòp máccal' rapò páccas copò quingyè'p ,  
Then is put inside those meat there inside  
are

ma'êi mávvajagn valí stikuán . 7. yà  
(is) done that way covered over many weeds/herbs. already

valí mávvajagn para que nót mbaquéje re juáogn  
many covered over so that not it may reach the earth/dirt (pl)

8. valí valí juáogn ma'èts' copò químbye'p ,  
much much earth/dirt (is) placed on top of there over/on top  
of it ,

valí mamòts' . 9. ma'ájo' mi'yá ngosáon . 10. vá xínyi'o  
much heaped up. is barbecued all night . still  
a lot morning.

máqqe'ek , yà lómmi nl'ájo' .  
they are taken out, already he has barbecues.  
(now)

### Free Translation

#### Barbecuing

1. When anything is barbecued, any goat or cow having horns (this expression is used to distinguish the animal from the word páccas meaning meat), the ground is dug, a barbecue-pit is made. 2. Then a fire is built down there inside the barbecue-pit. 3. Many sticks of wood are placed across the mouth of the pit. 4. The fire burns down there inside, then the wood catches on fire and it burns that way. 5. There are stones on top and it goes on burning; those sticks of wood all burn until they are all gone. 6. Then those pieces of meat are put there inside and it's done this way covered with many weeds.

7. Now that it's covered over with many so that it won't reach the  
~~earth~~/dirt, ~~8~~. A lot of earth is placed there on top, a lot of it  
heaped up. <sup>8</sup>~~9~~. It is barbecued all night. <sup>9</sup>. In the morning they are  
taken out; now he has barbecues.



Njíf ngoc'uéx vommán

péðc se ndo'uélí nannò ne léè

se comá cosé'ogn nanjyágn ne ván'la'a.

Qui'ò' ndá léè nikkèje't y majào mméjo, ásta ndá cónjò' cottóe'e ne ntjóí, ván'la'a napò léè, y mep ndo'uàò. Manéi combàign' ntjóí. Cojòí manéi conjáàs napò kuán, comá cosé'ogn. Y ndottòeje ndá gyó'i va'àjabmp péðp mmà y ndoséèp:

--Conjíf mà lavà kannó'o y manéi laqué'e.

--Cjá qui'èje' Gyós me mbóppàjoc' se jéoc' cuás laváa quixé'ogn. No, quimyat quikkèt ti-vijik' con n'fa'a, y Gyós lájjuàtc', cao mep nivýajai'.

--No, caóc yà lavà lébm, pàn' tsocuet lambàign' ntjóí.

--Bueno, menguí'o' se caóc lasíik', quimyat ásta quikéje se cotàp col'òs conè ngoljá'o, quigyàjodn' ninjà si miéc mméjo m'òòs. Y se tiján copò tatsòjo ásta que lajuá'a ne m'òòs, quigyàjabmp ninjà.

Cojòp comá ásta cojuà'al napò capà, y ne ntjóí se m'òòs manéi ndo'uàjabmp péðc nan'la cóttèjegñ. Y ndoséèp ne napò léè:

--Ladóa lambàn'.

Y ndoséèp:

--Tangào't.

Y jòí se m'òòs manéi ndotsjàò quích'èjegñ para manadèogn napò capà, ndo'uélí natsáo' ñcjà'k vómmè'o'. Napò se cojuá'a manéi ndo-'uéðgn quích'èjegñ, coséjegñ ñcjà'k m'òòs.

Nammàìgɛ' comá nìgyájoì como se vómmeò'.

Ndateò' cojuá'a ne m'óòs kuán y ndonguàò' con mi'yá quingyè na'uàp. Y manéì ne ván'la'a napò léè se m'óòs comá condájo, ndotsjàò rích'èjegɛ tsocuèt para manadèogɛ van'uán. Ndo-'uèts' xich'èjegɛ rích'èjegɛ y napò kuán ndo-vá'at napò capà para massójei. Cojòp ndoséèp napò capà:

--Caóc yà taséjegɛ.

Cojòì ne m'óòs ndoséèp:

--No, qui'yét ssójeì con caóc.

Cojòì ne capà comá ndonnó napò xich'èjegɛ para massójegɛ tsocuèt cadá. Y se yà nammàìg màìgɛ' cosójegɛ cojòì comá nìgyájoì cuás ɛcjà'k njèò, cjuà't se yà lébm majàò ló'uélì linyòin'.

Y se yà ndavòts' máìgɛ' livyàik lotsjàòì ngobé para maladdà'a napò capà, y como Gyós yà ndoséèp napò capà que no la'èjily' para que lanò péòc lo'uélì 'èjily' ne majàò léè. Y se yà ni'òjin las ocho ngosáon cojòp ndo-'óò' cotàò cónjò' vodàa lijéo mbbé'i y vodàa lipyó't ásta que coppó't re conè col'òs con mbbé'i. Y nanjé'k quingyè'p col'òs y ndottuìgɛ ndá candèily' ndómjè'ep napò capà, y nanóì ndómjè'ep ne m'óòx. Vá tsájont nljòdnt ly'é't y naljéèt quibià comá ndotsjáàs mbbé'i, ndotsjàò ɛcjà'k ngobájo ásta condáo talógɛ. Cojòp nanjé'k rapò nljòdnt quingyè'p col'òs, ndobéjei nímiai cotàò cónjò', mi'yá limyó'ogɛ re candèily'. Ne m'óòx comáì y ne capà nijyáìgɛ, pero se ndatsjá'ot lébm mméji ne m'óòx.

Y ne kuán ndoséèp vánla'a:

--Chó' manammà njí léè. Quivyóò mjé, se laquèje nikkjóí lanàon.

Y yà se comá ne capà vá nep cobá'o mba-mà, yà tsocuèt ndottòeje ne gyó'i y ndo'uà-jabmp canén ne ndonò. Y jòí ndoséèp:

-- --Copò col'òs se nígyà'a caóc nonò ne kuán y máign' ne ntjóí ndobéjei nimlai cotào cónjò'. Mi'yá ngosáon nnéol' candèily' se jòí químmijo.

Y Gyós ndoséèp:

--Quimýát quikkèt nivíat coméjo. Copò se ni'élí nannò copò vát'èi ljdngc' jéoc' ncjà' se qui'élily'. Dios lájjuàtc', mep nivýájai' n'íla'a.

Y napò léè ndomán me manajó'o ccué'e, yà nannèjegñ para lébm.

Cojòí ndoséèp Gyós:

--Quimýát tsocuèt ásta quikéje conè tsocuèt ndá ngol'ájo, quigyàjodn' ninjà y se me manáb-bòc' ninjà copò tatsòjo.

Y cojòp tsocuèt comá napò léè ásta cojuà-'al copò col'òs ndo'uàjodn' ninjà. Nip ndo'uàò ne ntjóí se m'òòs pero copò cóttsòjo ásta ndatèò' cojuá'a ne m'òòs kuán. Ndo'uàjabmp ~~niw~~ ninjà para copò malajáign ngosáon, y ne m'òòs ndoséèp vánla'a que latsjàò quích'èjegñ para manadèogn ne capà y máign' jòí se m'òòs. Manéi contsuégn ne ntjóí, ndo'uèje' mep vikkjè para manadèogn quích'èjegñ. Y manéi contsuégn ne kuán se m'òòs, comá ni'loi ásta ndovájai' napò vánla'a. Ni mbasséjegñk móòt, ndabáat

rikkjóik.

Y ni'òjŋ las ocho ŋgosáŋ y napò capà  
lèbm nnó y ndo'òò' cots'én mà ŋgoljá'o van-  
'uàdnt' cadéèt ŋcjà'k mpjéik vandàjont. Asta  
conjuá'at col'òs nanjé'k quingyè'p, ndonts'á'o  
ningyè y ndottjèts' napò kuán y máign' ne  
ntjóí. Y yà ŋgotóè' ningyè nnáol', ndoljòich'  
quingyè-mèjep napò ningyè se nnáol', máign'  
nóí, y comá contsáoi nijyáii nambóí nambóí.  
Nnáoi máign' ásta que condáo ne talóŋ.

Nanjé'k quingyè' col'òs, ndoc'uéji' copò se  
quingyè' ningyè, ndol'áily' quibià, y cadát  
manéi ndol'ájaiuh' ndocjuign' ndobéjei nimiai  
por ŋgol'já'o.

Y xínyè'o comá ne capà, manéi níkéji napò  
gyó'i y ndo'uàjabmp:

--Péòc ní'élí nannò.

Y ndoséèp:

--Loccués maljòs no'uélí nonnò. Ndatèò' ní-  
ggyà'a y se ŋgosáŋ ndoppóik se no'uélí nonnò.  
Y cojòp ta'éjily' caóc y se ndatsjá'otc nonò  
mbe líggyà'ai ne m'óòx.

Y cojòí ne chí Gyó'i ndoséèp:

--Copò ní'élí nannò, copò vócjà. Copò co'uaà  
vát'èi naljòŋ cadéèt xích'òt, copò se jéoc'  
ní'élí nannò. Cojòí chó' quimýát quikkèŋk, con-  
juà'al tivljik' con n'íá'a, yà nò màs quín'yà  
'yòà. Yà ninyò péòc lo'uélí mméjo se me majào  
lèè y máign' ninyò se ne lèè chích'ò lo'uélí  
mméjo.--Copò ndo'uélí nasèp ne chí Gyó'i napò  
lèè se ddóà mà ssé'ogŋ.

Chichimeca folktale -- needs a Spanish translation (for L. Gibson)

Title: This Book/booklet is Going to Tell What the Man  
Saw who Ran Away and <sup>Abandoned</sup> Left His Wife. > Abandoned His Wife

### INTRODUCTION

This folktale told by Chichimecas of the past century reveals something of the home-life and values of the Chichimecas. For the first time it is being written down for their descendants to read, and to be preserved because of its cultural value. It was told by <sup>el anciano</sup> Bacilio Montero (1855-1947), and edited by Bernardino Apolinar.

+ + + + +

You know, a man <sup>got</sup> married and <sup>was getting along well</sup> ~~they~~ (the two of them) ~~were living~~ well until one day his wife spoke and he didn't answer her. Immediately the woman cried. So then that man got up right away and ran away from home. And he met an old man who asked him where he was going, and he told him:

--I'm going over this way on a brief trip and soon I'll return.

--Do you think that God doesn't see that you are really running away from home? No, don't do that; go back and live/stay with your wife, and God will forgive you since you did not hit her.

, after all  
(lit. cao = acabo  
que)

--No, I am going (already on the way) away for good (lit. for always), the woman might cry again.

--Bueno, you won't listen to what I tell you; go until you find where a street begins and ask for permission to stay if perhaps the man-of-the-house is at home. (And if he is not there sit down there until the man-of-the-house arrives, then ask him for permission.

Span? {

So then he went on until he arrived there, that visitor, and the woman of the house asked him immediately where he

had just come from. And the man told her:

--I am going around visiting.

And she said to him:

--Do sit down. (lit. Rest yourself.)-- And right away she prepared food to give to that visitor; she felt toward him as though he were like her father: when he arrived right away she gave him a meal and he ate as if he were one of the family. When he finished they began to talk together as she would with her father.

Late in the afternoon the man-of-the-house arrived, and he greeted him (the visitor) wholeheartedly. And immediately the wife of the man-of-the-house began to grind and prepare food/<sup>a</sup>meal again to give to her husband. She put the food on the table, and the man called the visitor to eat with him. Then the visitor said to him:

--I have already eaten.

So then the man-of-the-house told him:

--No, come and eat with me.

So then the visitor went to the table to eat once again; and when he had finished eating then they began to talk together like brothers; it seemed as though they had always known each other.

And when it was now evening (lit. already late) they helped each other make a bed for the visitor to lie down. And God had already told that visitor not to go to sleep so he would see how a good person sleeps. As it was now after eight o'clock at night, he heard up in the sky the sound of musical instruments coming from heaven, and some were descending until they landed at the door of the house with musical instruments,<sup>A</sup> and they entered the house, And

they lit a candle and stood it up for the visitor, and they stood up two candles for the two-who-lived-there. The small angels were still flying, and they went outside and began to play the musical instruments; they made something like a fiesta until the rooster crowed. The angels entered the house and carried the two of them off to heaven, all encircled by candles. ~~And they were little angels that carried them off;~~ the two who lived there went, and the visitor remained behind; but at dawn the couple were at home again.

And the man said to his wife:

--Now this man is going to go away. Give him some tortillas so that when he gets hungry he can eat them.

And when the visitor had gone, before he had gone far, he again met the old man, who asked him what he had seen. And he told him:

--At that house where I lay down I saw the man and woman were carried away to heaven.-- ~~And then the visitor told him:~~ --All night candles were burning *in their home.*

And God said to him:

--Go back <sup>to your</sup> home, <sup>the way you saw it,</sup> that's the way you <sup>also</sup> are cared for while you sleep; after all, God will forgive you, you didn't hit/beat your wife.

And that man said that he could not go back, he had already left home for good. <sup>9</sup> So then God said to him:

--Go again until you find where another street begins and ask permission, and if they don't give you permission sit down there.

*And then that man went on his way again until*  
^ And he arrived at that house and asked for permission. The woman of the house didn't answer but he sat down there until late afternoon when the man-of-the-house arrived.

He asked permission to stay there over night, and the man-of-the-house told his wife that she should prepare a meal/food to give to the visitor and also to him, the man-of-the-house. Immediately the woman got angry; and said that he was not her hired man that she should give him a meal/food. And the man-of-the-house immediately became angry; they began to quarrel until he hit his wife. They didn't eat at all; they <sup>all</sup> went to bed hungry.

After 8 o'clock at night (lit. Eight o'clock at night passed and) that visitor was still awake, and he heard coming from up the street wild-animals/wild-creatures (includes wild beings, which in this case were probably a kind of devil), grunting like pigs, until they arrived at the house and came inside. They kindled a fire and lifted up that man and woman. And now when a big fire was burning they put them into the middle of the burning fire, and they were *burned* ~~were~~ left very black. They were burning, both of them, until the cock crew.

They entered the house, took them out of the fire, and threw them outside, and some others (of the wild beings) immediately took them over and dragged them through the street.

And the next morning the visitor left. Immediately he met that old man and he asked him:

--How was it what you saw?

And he told him:

--It was really horrible what I saw. In the evening I lay down and it frightened me what I saw <sup>in the night</sup>. And I slept ~~again~~ and then at dawn I saw the couple that lived there were lying down.



And then the Little Old Man told him:

--That way you saw it, that's the way it is. That's  
the way the bad wild-ones<sup>(demons)</sup> take care of one, that way that  
you saw it. So now go home; when you arrive live with  
your wife. Don't travel around any more. Now you have seen  
how<sup>the</sup> good people live (lit. the good person lives), and also  
you have seen how the bad people live (lit. seen the person  
who lives bad.)-- That is what he told him. the man who ~~was~~ <sup>had</sup>

*running away*

*The Little Old Man*