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Lesson 1

Greeting:- A

^{Pg.1} ^{Pg.1f} ^{Pg.3}
Iin Naháh Sáhah Duxih (1)
^{Pg.3}
Iin Naháh Xiính Vihe (2)

Pg. 1

^{Pg.3} ^{Pg.3} ^{Pg.3} ^{Pg.3} ^{Pg.4}
 Naháh 1 Xicáh diheh -i mih dyééh -doh, naa.
 am-walking short-time I where are-staying you (plur), madam.
 I have come (to visit you) where you are staying, madam.

Naháh 2 Co-dyaa, naa.
 Welcome, madam.

Naháh 1 Ti, naa.
 Hello, madam.

Naháh 2 Ti, naa
 Hello, madam.

^{Pg.4} ^{Pg.4} ^{Pg.4} ^{Pg.4}
 Naháh 1 Yóó vaha (na) -doh cuáhan quivih
 are-existing good (must) you (plur) is going day
 You are surely getting along OK to-day
^{Pg.4}
 te jaanh -ránh, naa?
 and thus , madam?
 , madam?

^{Pg.4} ^{Pg.4} ^{Pg.4}
 Naháh 2 Yóó -duh te jaanh, naa; dohó, dáhvi
 are-existing we (excl) and thus madam; you (plur), ordinarily
 We are getting along , madam. And you, are you getting
 yóó -doh cuáhan quivih -ránh, naa?
 are-existing you (plur) is going day , madam?
 along the same old way to-day, madam?

^{Pg.4}
 Naháh 1 Yóó -duh , naa; cúní dyosi, naa.
 are-existing we (excl), madam; is desiring God , madam.
 We are getting along, madam -- as God desires, madam.

Lesson 1
Vocabulary

iin one (cardinal number) P₃.1-0

There seems to be another usage of this word which is closely related. In many instances it would be better translated by the English article "a". At this point it is difficult to know if it truly corresponds to the English indefinite article, "a" or if as an English speaker, we are prejudged by our own language system.

However, when "iin" is used as a cardinal number it is frequently followed by "daah" or "daah cuith" in such utterances as:-

"iin daah pēsō" one peso
"iin daah cuith quihin-unh" Get just one.

This is not always true however with money terms.

"iin cas cumih" (one peso fifty centavos)

iin nahāh

This phrase ("iin nahāh satah duxih"), "iin nahāh" (a woman), P₃.1-0 is the one performing the act of buying and is the subject of the sentence. This is not the usual word order for a sentence in Mixteco. The usual order is:- VERB + Subject + Object.

The reason for the change of word order is that the author of this story wanted to focus attention on the participants in the story in order to identify who they are: thus the subject is in the most important or focus slot of the Mixtec sentence. In other words the first word or the first phrase, whether a verb or noun in a Mixtec sentence is the principal phrase which is getting the attention in the sentence.

satah-
satah-
ni satah-

will buy (future) P₃.1-0
is buying (present)
bought (past)

N.B. The terms "future, present, past" are used to accommodate the English speaker. In Mixtec the verbs are not marked with a concept of time but instead with a concept of kind or nature of the action. Thus, "potencial, durational, and complete" would better label the three aspects of the verb.

When time is specified in Mixtec it occurs in a time phrase.

It is not necessary to spell out all three aspects when a verb is listed. The "future" and "present" is all that is necessary. The "past" can easily be determined with the following four rules:-

- (1) The "past" form of the verb in Mixtec consists of the same letters of the "present".
- (2) The "past" form of the verb in Mixtec takes the same tonal pattern of the "future".
- (3) The particle "ni" ^{le} must precede the newly formed word if it ^{results in} is the same spelling as the future form or may precede the newly formed word if its spelling is different than the future form.
- (4) If the "future" form of the verb and the "present" form of the

verb both have a final "h", the "past" also is spelled with a final "h". However, if the "present" form of the verb only has a final "h" then the "past" DOES NOT have a final "h" in its spelling. (c.f. Rule #1)

duxih chicken (hen) P₃.1-0

In the title "duxih" is not specified with any quantity and only refers to chickens in a general way. (Note:- It is not plural but refers to chickens as a general class.)

nāhāh woman P₃.1-0

xifih with P₃.1-0

This word has the idea of accompaniment. If it occurs in a phrase such as "Cūhān Bétū xifih Pēgrū yahvi." (Bob and Peter went to market.), or (Bob went with Peter to market.), it has the idea of "and" or "with". It is ambiguous since "Bob" is animate.

However, if it were to occur in the following sentence:- "Sātah-rā palā xifih ārō." (He is buying pana and rice.), it is best translated by "and", since "rice" is inanimate.

Note:- This usage of "xifih" to mean "and" only occurs with listing of nouns. It may never be used to join ~~two~~ verbs (actions). Cf P₃.2/7 te.

When "xifih" occurs with an inanimate object which is an instrument, such as "ichi" (machete), it is translated with the instrumental "with".

The usage in this title is very interesting because "vihe" (house) is inanimate and definitely not instrumental. It still has the idea of accompaniment which is extended to include the idea of possible ownership.

caca-	will walk (future)	will work (future)	P ₃ .1-0/
xicāh-	is walking (present)	is working (present)	
ni xica-	walked (past)	worked (past)	

Cf. Page 2 rule number 4 under "satah-" for the formation of the "past" from the "future" and "present" forms of the verb.

diheh for a short time P₃.1-1

caca diheh-	will visit (future)	P ₃ .1-1
xicāh diheh-	is visiting (present)	
ni xica diheh-	visited (past)	

mih where, where? P₃.1-1

cu-dyee-	will live (plur subj) in a location (house, town, etc)	P ₃ .1-1
dyééh-	is living " " " " " " " "	
ni dyee-	lived " " " " " " " "	

Cf. cu-dūhuh- (sing. subj) in a location

-doh	you (plur), (Can only be used as subject of sentence and unfocused.) ^{Pg.1-1}
dohó	you (plur), (Can be used as subject or object of sentence.)
coo-	will come into being (future) ^{Pg.1-5}
yóó-	is existing (present)
ni yoo-	was existing (past)
	This verb has a number of other usages. These will be noted as they occur in other texts.
cúhun-	will go (future) ^{Pg.1-5}
cuáhan-	is going (present)
xáhan-	keeps on going (habitual)
xáhan-	went (past)
	(This analysis is contrary to Merrifield and Kuiper but is suggested by Speck that an habitual aspect may be retained in Mixtec. If such is the case, it is only present in motion verbs!) Cf. Pg.11
	Cf. quixi- (future) will come
	cuaxi- (present) is coming
	quixi- (habitual) keeps on coming
	ni quixi- (past) came
cuáhan quivih	as the day is progressing (passing) ^{Pg.1-5}
quivih	day, name ^{Pg.1-5}
te jaanh,	This seems to signal the end of an utterance and to give the other
te jaanh do,	person opportunity to respond. ^{Pg.1-6,7}
	On the other hand <u>dif</u> or <u>úhun</u> are pause indicating and signal that the speaker still has more to say. (cf. Pg.9)
dáhvi	ordinary, (not special) ^{Pg.1-7}
	It seems to be used in a complimentary way when addressed to a person with the meaning of "humble one" (a person who doesn't insist upon their own rights or way). This is looked upon as a desirable characteristic among the Mixtecos.
cúni-	will want, will desire (future) ^{Pg.1-9}
cúni-	is wanting, is desiring (present)
ni cúni-	wanted, desired (past)

Lesson 1

Drills

- | | |
|---|-------------------------------|
| 1. Iin <u>nāhāh</u> <u>satah</u> duxih. | (A woman will buy chickens.) |
| Iin <u>nāhāh</u> <u>sātah</u> duxih. | (A woman is buying chickens.) |
| Iin <u>nāhāh</u> <u>ni satah</u> duxih. | (A woman bought chickens.) |
| | |
| 2. Iin <u>nāhāh</u> satah duxih. | (A woman will buy chickens.) |
| Iin <u>te-lūlū</u> satah duxih. | (A boy will buy chickens.) |
| Iin <u>nā-lūlū</u> satah duxih. | (A girl will buy chickens.) |
| Iin <u>tyda</u> sātah duxih. | (A man will buy chickens.) |
| | |
| 3. Iin <u>nāhāh</u> sātah duxih. | (A woman is buying chickens.) |
| Iin <u>te-lūlū</u> sātah duxih. | (A boy is buying chickens.) |
| Iin <u>nā-lūlū</u> sātah duxih. | (A girl is buying chickens.) |
| Iin <u>tyda</u> sātah duxih. | (A man is buying chickens.) |
| | |
| 4. Iin <u>nāhāh</u> ni satah duxih. | (A woman bought chickens.) |
| Iin <u>te-lūlū</u> ni satah duxih. | (A boy bought chickens.) |
| Iin <u>nā-lūlū</u> ni satah duxih. | (A girl bought chickens.) |
| Iin <u>tyda</u> ni satah duxih. | (A man bought chickens.) |

Lesson 2

Woman (1) is invited into woman (2)'s house and she states the purpose of her visit.

- Nahāh 2 ^{Pg.8} Xcahdya vihe. Co-dyaa -unh , naa. 1
pass (into) house. you (sing), madam.
Enter the house. Welcome, madam.
- ^{Pg.8} Quini ^{Pg.8} tuu ^{Pg.8} cādh ^{Pg.8} dif ^{Pg.8} tyahānh ^{Pg.8} xitah ^{Pg.8} ne- ^{Pg.8} cuāchih 2
messy also is extending not yet will take out people little ones
It's very messy, the children have not yet thrown out
- ^{Pg.9} mihinh ^{Pg.9} déé ^{Pg.9} cuālih ^{Pg.9} xicōh ^{Pg.9} cuin -nya ^{Pg.9} dif ^{Pg.9} xa ^{Pg.9} yāhā 3
garbage when little are tumbling they (fasc/fem) already past
the garbage. When they are little they fool around. They are already
- ^{Pg.9} hōrd ^{Pg.9} cūdh ^{Pg.9} -nya ^{Pg.9} sacānh doh, naa. 4
time are being they (masc/fem) , madam.
too old for this , madam.
- Nahāh 1 ^{Pg.9} Cuahāh ^{Pg.9} dūdh -ā, naa ^{Pg.9,10} Xa vaha yōhōh ^{Pg.9,10} tūcūh dif, 5
not much is equal it, madam. Already good here
It isn't much, madam. It's OK here.
- ^{Pg.10} cuaxi ^{Pg.10} xaa ^{Pg.10} cuitih -i. ^{Pg.10} Cōoh ^{Pg.10} chuun ^{Pg.10} cuāhah ^{Pg.11,13} xicāh 6
am coming short time just I. not work much am walking
I'm coming for just a short time. I didn't walk to where you
- ^{Pg.11} xāhah -i ^{Pg.11} mih yōō ^{Pg.11} -doh ^{Pg.11} dāhvi ^{Pg.11} dif ^{Pg.11} sā 7
by foot I where are-existing you (plur) humble ones. cause
humble people are living for any big transaction. Could
- ^{Pg.11} yōō ^{Pg.11} iin ^{Pg.11} duxih ^{Pg.11} xa ^{Pg.11} nyani ^{Pg.11} xāh ^{Pg.11} -doh ? ^{Pg.11} Xicoh ^{Pg.11} -doh? 8
is existing one hen young cause you (plur) ? will sell you(plur)?
you provide me with a young hen? Will you sell?
- ^{Pg.11} Quihin -i. ^{Pg.11} Cāhān ^{Pg.11} -i doh, naa. 9
will buy I am saying I , madam.
I will buy. I'm asking, madam.
- Nahāh 2 ^{Pg.12} Iijoo! ^{Pg.12} Duxih ^{Pg.12} dūcūh ^{Pg.12} -yohō ^{Pg.12} dāhvi ^{Pg.12} te jaanh, naa! 10
Ooh! hen are looking for you (sing) humble one and thus , madam!
Ooh! So it's a hen that you are looking for humble one, madam!

- Nāhāh 1 ^{Pg. 12} Dii sacānh cāchi ^{Pg. 12} miih- ^{Pg. 12} i dīi xīniī ^{Pg. 12} -i dēē nā saa - 1
 Uum thus am saying myself-I uum don't know I what that going to do
 Uum, that's just what I'm saying. I don't know what you are going to do,
 -unh , doh naa. 2
 you (sing), madam.
 madam.
- Nāhāh 2 ^{Pg. 12} Sacānh xi-naha ^{Pg. 12} tucu dīi xīniī ^{Pg. 12} -i dēē nā saa ^{Pg. 12} -i xīinh yohó 3
 thus factual because don't know I what am going to do I with you (sing)
 That's for a fact; because I don't know what I'm going to do with you,
 dāhvi. ^{Pg. 12} Dii sacānh tūū dūhu dīi cōoh cuāhah 4
 humble one. Uum thus are thinking we (excl) not will exist many
 humble one. Uum--we are thinking that there will not be many
 -rih ^{Pg. 12} itāh dīi dēē xicāh tucu téeh te- tatu te 5
 they (animal) are standing, uum are working again men hired and
 birds living, because the hired men are working again and
 xa dīhīh -rih. Xixih tucu -ra; xāāh tucu 6
 already finished they (animal). Are eating again they (masc) are doing again
 the birds are already depleted. We are feeding the men again;
 -duh; ^{Pg. 13} nā jāanh nā xīniī -i dēē nā cachi -i xīinh yohó 7
 we (excl) for this reason don't know I what will say I to you (sing)
 for this reason I don't know what I am going to say to you,
 dāhvi. ^{Pg. 13/2} Dii, dīi suu co-dyaa te cuni -eh 8
 humble one. Uum uum certainly are welcome to visit and will see we (incl)
 humble one. Uum uum you are certainly welcome to visit and we will see
 te ^{Pg. 13} cōto -i saa cāāh -ā nāā itāh -rih te jāanh do, naa. 9
 and will look i how lying it if are standing they (animal) , madam.
 and I will look out how the birds are, Madam.
- Nāhāh 1 Dīi suu vaha nāā xāāh yohó dāhvi nā vaha rānh, naa. 10
 Uum certainly good as are doing you(sing) humble one that good , madam.
 Uum--certainly it's good as you are doing, humble one, the favor, Madam.
- Nāhāh 2 Téi yóhóh cu- dūhuh -unh , naa. 11
 chair /this, ^{here} become located you (sing), madam.
 Sit down in this chair, madam.
- Nāhāh 1 Sacanh do, naa. 12
 its like that, madam.
 Ok, madam.

Lesson 2
VOCABULARY

xcahdya- xcáhdyá-	will pass, will enter cf. Pg. 4, ln. 1 is passing, is entering In the sentence " <u>Xcahdya vihe, co-dyaa-unh, naa.</u> " (cf. Pg. 6), <u>xcahdya</u> is in the potencial aspect ("future"). We have here a command (imperative) given. In Mixtec all commands are given in the potencial aspect ("future").
quini	dirty, messy, filthy cf. Pg. 6, ln. 2
caa- cááh-	to be extended horizontally, (how) lies a situation cf. Pg. 6 ln. 2
dif	pause indicating word, uum cf. Pg. 6 ln. 2 This word can either mean a general pause in the speech of a person while he is thinking what he will say next or it has specific times when it must occur in a sentence in a definite place. e.g. " <u>Te-cááh dif xáhan yahvi.</u> " (That man, he went to town.) In this sentence " <u>dif</u> " must occur where it does. Also in "if" (conditional) statements, if the condition comes before the statement " <u>dif</u> " is not necessary. However, if the statement comes before the condition, " <u>dif</u> " is necessary e.g. <u>Náá cúní-unh cuvi cúhun-unh xílnh yuhú.</u> (If you want you may go with me.) However, in the sentence: <u>- Cuvi cúhun-unh xílnh yuhú dif náá cúní-unh.</u> (You may go with me if you want.) <u>dif</u> must occur where it does.
tyahánh	not yet cf. Pg. 6 ln. 2 Mixteco de Ayutla doesn't have a general word which negates the verb. It does however, have a small number of negative words which include the negative concept with other meanings combined. In every case however, the negative word follows the same tonal pattern which is used for the general negation of the verb. (Although there is no general word to negate the verb such as the English " <u>not</u> ", negation is signaled by differing tonal patterns.) <u>Suu sacánh dúuh-á.</u> (It certainly is like that.) <u>Suú sacánh dúuh-á.</u> (It certainly isn't like that.) " <u>tyahánh</u> " only occurs with a verb in the "future" aspect.
xitah- xítah-	will take out, cast out Pg. 6 - ln. 2 is taking out, casting out
ne-	people who Pg. 6 - ln. 2
cuáchih	little (plur) Pg. 6 - ln. 2 When children or animals are being referred to, this is the most used word. " <u>cuálih</u> " is used when speaking of things. However, " <u>cuáchih</u> " also may refer to things, and " <u>cuálih</u> " may refer to people and animals.

This word reveals one of the three ways that a noun may be pluralized. (Actually, if an adjective is looked upon as being a type of stative verb, there are only two ways.)

- (1) Using a set of adjectives which each have a singular and plural form. e.g. lúld ("little"- sing) cuáchih ("little"- plur)
- (2) Stative verbs which occur in sets of singular and plural forms. e.g. iin- ("to stand"- sing) ita- ("to stand"- plur)
- (3) Using a specific word which refers either to an exact number e.g. úni táhán divih ("three eggs"), or a non-specific number e.g. guhíh divih ("several eggs").

mihíh

garbage Pg. 6-3

déé

c.f. Pg. 37 re (Ln#10 Pg. 34)

In this context I find this word difficult to translate. déé can have the meaning of what? e.g. Déé ná xááh-únh? (What are you doing?), but this meaning doesn't fit here. dee (low tone) has the meaning of until or while. However, on the tape it is definitely déé with high tones. Pg. 6-3 *High tone + glottal of preceding word causes high tone on dee. "until or while"*

vicoh cuíh-
xicóh cuíh-

will turn over Pg. 6-3
is turning over

xa

already Pg. 6-3

This word only occurs with the present and past tenses of the verb. It serves to bring the time of the action closer to the time when the utterance is being spoken. In the case of the present tense, the action is actually happening when the person is speaking. In the case of past time the action was just completed (immediate past).

yáha-
yáhá-

will pass beyond, be in excess of Pg. 6-3
is passing beyond, is exceeding

xa yáhá hórá

the time is just now exceeding what it should Pg. 6-3,4

cuu-
cúuh-

will become Pg. 6-4
is becoming

-nya

they (either women or men and women mixed) Pg. 6-4
In the conversation "-nya" refers to the children.

cuáhah

much, many Pg. 6-5
Here the tone pattern is reversed to negate cuáhah.

cu-duu-
dúuh-
ni duu-

will become equal Pg. 6-5
is equal
was equal

yóhóh

here Pg. 6-5

It appears that Mixtec has a system much like the Spanish:-

- (1) yóhóh (aquí) "here" In the immediate realm of the person speaking.
- (2) ñáah (allí) "there" In the immediate realm of the person being spoken to.
- (3) cáah (allá) "there" Away from both the speaker and the one he is speaking to, but within sight of both.

However, Mixtec adds another dimension to this class of locating words. All the above are within sight of the speaker and the one he is speaking to. However, there is a word which refers to a location "over there out of sight" of the speaker and the one he is speaking to.

- (4) dyacáh (allá) "over there out of sight"

It seems likely that this word is a compound of "dee" (until) and "cáah" (over there). This also seems to be the case with the following:

- (5) dee + nínu (until + up there) = dyenu (up there out of sight)
- (6) dee + nínu (until + down there) = dyénu (down there out of sight)

(It should be noted that nínu (up there) and nínu (down there) refer to the location of an object within the sight of the speaker.)

quixi-	will come	(future) Pg 6-6
cuaxi- (vaxi-)	is coming	(present)
quixih-	comes (every day)	(habitual)
ni quixi-	came	(past)

At present this analysis of Ayutla Mixtec motion verbs is tentative. However, Bill Merrifields analysis of Kuiper's Mixtec motion verbs doesn't fit and leaves semantic holes which seem artificial to Ayutla Mixtec motion verbs. However, the question must be answered:- "Where does the habitual aspect come from? It only occurs in the verb go and come. (Could this be traced to the Zapoteco?!). Cf. Pg. 4

xaa short time Pg 6-6

diheh also seems to have this same temporal concept. More study is needed to determine how these differ in concept.

cultih just (nothing more) Pg 6-6

It limits the word it modifies to what it is and leaves no room for variance.

In this sentence xaa is being limited (just or only for a short time).

cóoh negative form of the stative verb "coo-" Cf. Pg. 4 Pg 6-6

chuun work (noun) Pg 6-6

cuáhah much (big) in the sense of not troublesome Pg 6-6

cóoh chuun cuáhah "not for any involved transaction" Pg 6-6

Note:- this phrase occurs in the focused position of the sentence.

xicáh- Cf. caca- Pg. 3 Pg. 6-6

xáhah by foot Pg. 6-7

Here the mode of walking is stated. This is curious as we wonder how else one could walk. The reason could be because caca- can also mean "to work" and by adding xáhah "foot" all doubt is avoided.

Although xáhah is a noun, it functions as a manner adverb. Thus in this capacity it occurs in the position immediately following the verb. VERB + Adv + Subject + Object

xáhah in other contexts may also serve as a preposition with the meaning "for" or "at the foot of". also cf. Pg. 18

sa- will cause Pg. 6-7
sá- is causing

Mixtec verbs are mostly descriptive of the kind of action and don't focus on the cause of the action. In order to introduce an agent or the one responsible for the state or doing of the action one of four prefixes are used:-

- (1) sa-, sá-, ni sa- Combines in front of verbs which occur in all three aspects (future, present, past).
- (2) chi- Combines in front of stative verbs.
- (3) ta- Combines in front of stative verbs.
- (4) sa-, xá-, ni xa- Combines in front of certain adjectives and nouns. e.g. sa- + chúúnh = sa-chúúnh (to work)

xa-nyani young (not reached maturity) Pg. 6-8

This word in the text refers to a chicken which will need a year or a little more to reach maturity; "poulet". It may also refer to a "piglet" or a child between 4-7 years of age.

saa- will do, cause Pg. 6-8
xááh- is doing, causing

Literally we have here "cause". Thus, "Cause to exist a poulet cause you." We have here another device for introducing the person who will perform the action. Cf. above

There are some verbs in Mixtec that can not take an agent and only may take a patient. e.g. kyávi- (will be sold) However an agent may be introduced using this verb using saa-.

e.g. Kyávi palá. (The panela will be sold.)
Kyávi palá saa-ra. (The panela will be sold by him.)

xicoh- to sell Pg. 6-8

xicóh- We have in this text a question, "Will you sell?"

quihin- to get (lawfully) Pg. 6-9

quihinh- This verb may be extended in meaning as a synonym for any lawful means of obtaining possession. Thus it can also mean "to buy" or "to trade for".

duxih	The object of the search comes before the verb because it is receiving special focus. Pg. 6-10
ducuh- ducuh-	to look for Pg. 6-10 This verb is used when one is looking for an object for the very first time. He has never had the object in his possession before. If, however, he is looking for something which he has lost, then <u>na-ducuh-</u> (lit. "to look for again") is the correct verb to use.
-yoh	contracted form of yôho ("you"- sing) Pg. 6-10
cáchi- cáchi-	to say, ask, command Pg. 7-1 This verb refers to a quote or direct speech. Since it refers to a previous quote, it depends upon the nature of the quote to correctly give the translation. If the quote is a command then "to command" etc. The reason for this is a distinction we have in English when referring to direct speech in a discourse. Pg.
miñh-i	I, myself; just I (no one else) Pg. 7-1
xĩniñ-	negative form of the present tense of:- Pg. 7-1 cuni- to sense, know xiniñ-
dée ña	what Pg. 7-1
sacáñh	that, (like that) Pg. 7-3
xi-naha	factual Pg. 7-3 This is the strongest word in Mixtec to validate the factualness of a statement. Others are:- (1) dixa - "truthfully" (stress upon truthfulness verse falseness) (2) suu - "certainly" (speaker attests to factualness of his statement, but it isn't necessarily so) (3) xi-naha - "factual, real (without doubt)" (The statement is proveable, observable, witnessable by all concerned)
tucu dif	because Pg. 7-3 The speaker states the reason that the statement is factual.
tuu- túu-	to think, imagine Pg. 7-4 This verb has an interesting contrast with <u>canini-</u> , <u>xanini-</u> (to think, ponder). <u>Tuu-</u> has more of the force of thinking the unreal, while <u>canini-</u> means sitting down and "thinking something through".
cu-ita- itáh- ni ita-	to be standing up (used of anything that is in an erect, vertical position) Pg. 7-5 This verb takes only a plural subject. "to be standing up"- sing cf. <u>cu-iin-</u> , <u>finh-</u> , <u>ni iin-</u>

tucu another time
nā jaanh na for that reason
suu Cf. xi-naha Pg. 12

coto- to look
xítóh-

There are two verbs of looking in Mixtec, coto- and cuni- . The above verb involves a person who exercises their will and looks at something. The other verb (cuni-) refers to seeing something accidentally.

The above verb can also mean "to look out for" and be extended to mean "to protect".

"Coto-" is used in the following abstract verbal ideas:-

coto cáhnúh- (to respect)
coto máníh- (to respect)

Lesson 2

Drills

1. Sá yóó iin duxih xa nyani xááh-doh? Could you provide me with a young hen?
 Sá yóó iin quini xa nyani xááh-doh? Could you provide me with a young pig?
 Sá yóó iin búrd xa nyani xááh-doh? Could you provide me with a young burro?
 Sá yóó iin na vaha xááh-doh? Could you do me a favour?
 Sá yóó núnih xááh-doh? Could you provide me with corn (grains)?

2. Sacáñh xi-naha tucu díi xiniif-i déé na saa-i.
 That's a fact because I don't know what I'm doing.
 Sacáñh xi-naha tucu díi xiniif-i quih ni xaa-ra.
 That's a fact because I don't know when he arrived.
 Sacáñh xi-naha tucu díi xiniif-i mih cùhun-i.
 That's a fact because I don't know where I'm going to go.
 Sacáñh xi-naha tucu díi xiniif-i yoo dúuh te-cáh.
 That's a fact because I don't know who that man is.
 Sacáñh xi-naha tucu díi xiniif-i saa ca-saha-i iin vihe.
 That's a fact because I don't know how to build a house.
 Sacáñh xi-naha tucu díi xiniif-i saa yahvi-a.
 That's a fact because I don't know how expensive it is.

3. Xixih tucu-ra, na jaanh na xiniif-i déé na cachi-i xihh yohó.
 They are again eating, for that reason I don't know what I will say to you.
Xixih tucu-ra, na jaanh na xiniif-i ná coo na xaxih xáhah-duh.
 They are eating again, for that reason I don't know if there will be food for you.
Tyahánh xaa-ra yóhóh, na jaanh na xiniif-i náá cùni cùhun-ra.
 He hasn't yet arrived, for that reason I don't know if he wants to go.
Cuni cuhvi-ra, na jaanh na xiniif-i quih cuvi sa-chúuh-ra.
 He is sick, for that reason I don't know when he will be able to work.
Xa dihi chih-i níni, na jaanh na cuvi sa du vaha-i vihe-i vitin.
 I have just finished planting corn, for that reason I'm able to fix my house now.

4. Xa yáhá hórá cùuh-nya.
 They are already too old for this.
Xa yáhá quivih ca-saha-i iin vihe.
 It is already past time for me to build a house.
Xa yáhá quivih cahmi-unh cùhu.
 It is already past time for you to burn off.
Xa yáhá hórá cùhun-i yahvi.
 It is already past time for me to go to town.
Xa yáhá quivih cùni ca-dixáh tatáh.
 It is already past time for the medicine to work.

- Lesson 3
- ^{Pg. 17} Quíh dihi ^{Pg. 17} ni ^{Pg. 17} tiin ñaháh xílnh vihe jaanh iin duxih 1
when finished COMP grab woman with house that a chicken
When the woman in that house a young chicken,
- ^{Pg. 17} xa-nyani, te ni ^{Pg. 17} taxi -ah -rih ^{Pg. 17} te ni cáhan -ah 2
young and COMP give she it (animal) and COMP say she
and she gave it and said:
- Ñaháh 2 Icanh jaan -rih yóhóh do, naa. 3
it (animal) here , madam.
- Ñaháh 1 Sacánh do, naa. ^{Pg. 18} Yúhu tuu ^{Pg. 18} dii ^{Pg. 18} quini ^{Pg. 18} tuu cúdh -i dii 4
That's so , madam. I (FUT) think PAUSE awful also am I PAUSE
- ^{Pg. 18} cádh ^{Pg. 18} xyechih ^{Pg. 18} túdh ^{Pg. 18} -i ^{Pg. 18} núuh ^{Pg. 18} yohó , dáhvi do, naa. 5
yeleuh (mouth)
am frankly thinking I before you (sing) , humble one , madam.
- Ñaháh 2 Úhunh dii cuaháh dúdh -á te jaanh, naa. 6
Ooh! PAUSE not much is it (neuter) , madam.
Ooh! It isn't much, madam.
- Ñaháh 1 Sacánh do, naa. 7
That's so, madam.
- ^{Pg. 18} Vitin cáhan ^{Pg. 18} yohó ^{Pg. 18} dáhvi ^{Pg. 18} saa ^{Pg. 18} codya ti ^{Pg. 18} cuahá 8
now say FUT you (sing) humble one how (much) cost animal poor
Now will you tell me, humble one, what the poor animal will cost
- te xa yóó na -i. 9
and already exist PRES I.
I do I have enough to pay?
- ^{Pg. 18} chahvih ^{Pg. 18} -i ^{Pg. 18} xáhah -rih ^{Pg. 18} cachi (na miih -i te jaanh do, naa. 10
will pay I for it (animal) NEG say ? just I , madam.
I can not say what I will pay for it, madam. *she said to herself*
- Ñaháh 2 Aii! Sacánh do, naa. Dii ^{Pg. 18} cáhan ^{Pg. 18} xyechih jaan yúhu, 11
SURPRISE That's so, madam. PAUSE say (FUT) frankly ? I
Ooh! That's the way it is! I will speak frankly,
- yahvi ti- cádh do, naa. 12
expensive animal-this , madam.
this bird is expensive, Madam.
- Ñaháh 1 Dii cáhan ^{Pg. 18} -unh te jaanh, naa. Cóoh -á 13
PAUSE say FUT you (sing) , madam. exist FUT NEG it (neut)
Uum, tell (me), Madam. Don't let it

cu-^{Pg.19} chani yoho Dif sana -unh duuh 1
 become FUT embarrass you (sing) PAUSE domestic animal your (sing) is equal
 embarrass you. Uum, it is your animal.

-rih Sacanh tuuh yuhu vaha cuni -i. Ni^{Pg.19} quie vaha -i. 2
 it (animal). Thus also I good want PRES I. PAST leave good I
 It's the same with me. I want what's right. I have been lucky.

Dif^{Pg.19} disaah tuuh yoo ti-^{Pg.19} cuah caah^{Pg.19} naa^{Pg.19} ti-^{Pg.19} cuni 3
 PN'SE ? also exist PRES animal poor this if animal that want PRES
 Uum-- if this is the bird

nuuh -eh duuh -rih^{Pg.19} deé dyetan tuuh cuihe 4
 before us (incl) is equal it (animal) what look like PRES also sickness
 before us it appears also that a fatal sickness

te dihin tuuh -rih^{Pg.19} xahnih^{Pg.19} -a jaanh do, naa. 5
 and finish PRES also it (animal) kill PRES it (animal) , madam.
 is killing it, madam.

Nahah 2 Dif sacanh xaa -a. Dif^{Pg.19} iinh na iin daah -rih. 6
 PAUSE thus like do PRES it (neut). PAUSE stand PRES SING ? one only it (animal)
 Uum--that's what it is doing. Only one bird is living

nuuh^{Pg.19} quie^{Pg.19} te xaa tuuh cuihe^{Pg.19} dif^{Pg.19} nahih doo -a 7
 face^(outside) patio and arrive PRES also sickness PAUSE take PRES cleanly it (neut).
 in the patio and the sickness has also arrived taking cleanly all

-rih, te jaanh doo, naa. 8
 it (animal) and that's all, madam.
 the birds, and that's all, Madam.

she can't find
 me (chicken)
 anywhere

Lesson 3
Vocabulary

quih Pg. 15-1

when

When quih occurs as the first word of a sentence, it has a high-low tone pattern. However, when it occurs in the middle of a sentence, it is pronounced quih with a low-high tone pattern.

Quih may NOT be used to ask a time question. Ama is used instead.

dihi- Pg. 15-1
dihih-

to finish

dihi is used with other verbs = finished (the verbal action). It is always used in combination with the past tense, when used is this way.

tiin- Pg. 15-1
tiinh-

to take hold of, to grasp

taxi- Pg. 15-2
taxih-

to give

-rih Pg. 15-2

it (referring generally to animal and insect world)

The following are some exceptions to the above:- -rih is also used when referring to:-

- (1) the stars
- (2) the moon
- (3) the penis
- (4) the following fruits:- lemons, grapefruit, oranges, guayabas, guadchil, aguacates

The grammatical structure of in the sentence page 15 line 2 is important. -rih is a bound word and never occurs in isolation.

In this sentence it is the object of the sentence. All non-human pronouns can be used as object, eg. -rih, -rah, -nuh, -a.

However, -ra (he), -ah (she), -a (he(respect)), and -chi (she(respect)) cannot occur in the object position. Instead nahah is used. Nahah always precedes the subject of the sentence eg. Ni tiin nahah Bétú. (Bob grabbed him) or (Bob grabbed her). The context makes it clear who is being grabbed.

First and second person pronouns which are bound forms, never occur as object of a verb in a sentence; only their unbound forms do.

te Pg. 15-2

and

Cf. Pg. Pg. 3 xifnh

Te joins two main verbs. (It is a co-ordinate conjunction that conjoins verbs.)

-ah Pg. 15-2

she

Cf. -rih above.

yúhu	Pg. 15-4	I This is the unbound form of the first person pronoun singular. It's bound form is <u>-i</u> . Cf. note on Pg. 17 <u>-rih</u> .
tuu- túú-	Pg. 15-4	to think, to imagine Cf. Pg. 12
tuu	Pg. 15-4,5	also When <u>tuu</u> follows a verb which ends in " <u>h</u> " it's spelling changes to <u>túúh</u> .
xyechih	Pg. 15-5	permanently, definately, frankly
núuh	Pg. 15-5	lit. "face" , but here "before" For other meanings cf. dictionary. Cf. Pg. 19
yohó	Pg. 15-5	you (sing) This is the unbound form of the second singular pronoun. It's bound form is <u>-unh</u> . Cf. note on page 17 <u>-rih</u> .
saa	Pg. 15-8	how, how?
cuahá	Pg. 15-8	poor (in the sense "you <u>poor</u> thing!")
vitin	Pg. 15-8	now This is a relative period of time.
chahvih- cháhvih-	Pg. 15-10	to pay
xáhah	Pg. 15-10	Lit.- "foot" But here it is a fuction word which denotes "the one for which something is being done" or "the one against something is being done". Cf. page 11.
cáhan- cáhan-	Pg. 15-11	to speak, to say This verb is used when refering to indirect speech. Cf. page <u>cachi</u> - page 12.
-unh	Pg. 15-13	you (sing) This is the bound form of the second person sing pronoun. The unbound form is "yohó". This suffix presents an interesting orthographic problem for Ayutla Mixtec. There are two degrees of nasalization when this pronoun occurs. If it occurs following a nasalized vowel it is strongly nasalized. However, if it follows a natural vowel, it is lightly nasalized. Note the following two examples:-

- (a) iih (husband) + -unh (your) = iih -unh (your husband)
iih (skin) + -unh (your) = iih -unh (your skin)
 (b) xicu (neice) + -unh (your) = xicu-unh (your neice)
xicun (guipil) + -unh (your) = xicun-unh (your guipil)

Note:- if "your husband" was written iiunh it could not be distinguished from "your skin" iiunh. The word final "h" in both iih and iih drops from speech and the tone of -unh is raised. Thus the HYPHAN is NECESSARY.

cu chani- Pg. 16-1
 chani-
 ni chani-

to be ashamed

quie vaha- Pg. 16-2
 quieh vaha-

to be lucky, to be fortunate

ndá Pg. 16-3

as, like

It can also mean "if" or "the same as".

ti- Pg. 16-3

animal that (is), which (is)

There are other relative pronouns:-

te- "he who"
na- "she who" or "they who"
tun- "it (wood) which"
tyá- "it (liquid) which"
na- "it which"
ti- "it (animal) which"

dyeta- Pg. 16-4
 dyétáh-

to seem like, to appear

There is an alternate pronunciation of "deta"

cahni- Pg. 16-5
 xáhni-

to kill

-a Pg. 16-5

it (neuter)

Cf. page 17 -rih.

daah Pg. 16-6

always occurs with the cardinal number "one" iin.

núuh Pg. 16-7

lit:- "face"

Here "the edge of" cf Pg. 18

quihe Pg. 16-8

the patio (the area of bare ground around a house)

nahi- Pg. 16-7
 náhih-

to take from off of

This is a general word for "taking". It may be used for "taking" in the sense of "stealing". It is used when referring to a singular object.

Naso-, násóh- is used when referring to taking objects (plur).

PERSON	HUM./ANIM NON ANIM	GENDER	GEN or SPECIFIC	EXCLUSIVE				INCLUSIVE		Relative Pronouns
				SINGULAR		P L U R A L		BOUND		
				BOUND	UNBOUND	BOUND	UNBOUND	BOUND	UNBOUND	
1st		MASC. AND/OR FEH	SPEC.	-i	yáhu	-dáh	dúhu	-eh	yóóh	
2nd	H			-unh	yohó	-doh	dohó			
3rd.	U	MASC	GEN.	-ra	tyāa	-ra	tyāa			te-
	M		SPEC (NON)	-a	tyāa	-ra	tyāa			
	A	FEH	GEN	-ah	ñaháh.	-nya	ñaháh			ñá-
	N		SPEC (NON)	-chi	ñaháh	-nya	ñaháh			
		MASC + FEH	GEN			-nya	ne-yúih			ne-
	ANIMATE	MASC AND/OR FEH	ANIMAL	-rih	quitíh	-rih	quitíh			ti-
	IN-	N E U T E R	GEN	-a	ñaha2	-a	ñaha			ña-
	ANIMATE		LIQUID	(-rah)	(dutyá) #	-rah	(dutyá) #			tyá-
			WOOD	-nuh	itúnh	-nuh	itúnh			tún-

doesn't exist in language (postulated)

Lesson 3

Pg. 21

Drills

1. Dihi ni tiin naháh iin duxih.

Dihi ni tiin -ah -rih.
 Dihi ni tiin -chi -rih.
 Dihi ni tiin -ah -nuh.
 Dihi ni tiin -ra -rih.
 Dihi ni tiin -ra -nuh.
 Dihi ni tiin -a -nuh.
 Dihi ni tiin -a -rih.
 Dihi ni tiin -i -rih.
 Dihi ni tiin yúhu -rih.
 Dihi ni tiin -i -nuh.
 Dihi ni tiin yúhu -nuh.
 Dihi ni tiin -nya -rih.
 Dihi ni tiin -nya -nuh.

The woman finished grabbing a chicken.

She finished grabbing it (animal).
 She (respect) finished grabbing it (animal).
 She finished grabbing it (wood).
 He finished grabbing it (animal).
 He finished grabbing it (wood).
 He (respect) finished grabbing it (wood).
 He (respect) finished grabbing it (animal).
 I finished grabbing it (animal).
 I finished grabbing it (animal).
 I finished grabbing it (wood).
 I finished grabbing it (wood).
 They finished grabbing it (animal).
 They finished grabbing it (wood).

2. Ni tiin -i -rih.
Ni taxi -i -rih.
Ni satah -i -rih.
Ni xitah -i -rih.
Ni xicoh -i -rih.
Ni ducúh -i -rih.
Ni xito -i -rih.

I grabbed it (animal).
 I gave it (animal).
 I bought it (animal).
 I took it (animal) out.
 I sold it (animal).
 I looked for it (animal).
 I looked after it (animal).

3. Tílnh yúhu -rih.
Táxih yúhu -rih.
Sátah yúhu -rih.
Xitah yúhu -rih.
Xicóh yúhu -rih.
Ducúh yúhu -rih.
Xitóh yúhu -rih.

I'm grabbing it (animal).
 I'm giving it (animal).
 I'm buying it (animal).
 I'm taking it (animal) out.
 I'm selling it (animal).
 I'm looking for it (animal).
 I'm looking after it (animal).

4. Tiin -unh -nuh.
Taxi -unh -nuh.
Sahah -únh -nuh.
Xitah -únh -nuh.
Ducúh -únh -nuh.
Coto -unh -nuh.

Grab it (wood). ("you" - singular)
 Give it (wood).
 Buy it (wood).
 Take it (wood) out.
 Look for it (wood).
 Look after it (wood).

5. Tiin yohó -rih.
Tílnh yohó -rih.
Ni tiin yohó -rih.

Taxi -ra -rah.
Táxih -ra -rah.
Ni taxi -ra -rah.

Satah dohó -a.
Sátah dohó -a.
Ni satah dohó -a.

Xitah -áh -a.
Xitah -áh -a.
Ni xitah -áh -a.

Grab it (animal). ("you" - singular)
 You are grabbing it (animal).
 You grabbed it (animal).
 He will give it (water).
 He is giving it (water).
 He gave it (water).

You will buy it (an item).
 You (plural) are buying it (an item).
 You (plural) bought it (an item).

She will take it (an item) out.
 She is taking it (an item) out.
 She took it (an item) out.

Ducúh naháh -eh.
Ducúh naháh -eh.
Ni ducúh naháh -eh.
Xicoh -d -rah.
Xicóh -d -rah.
Ni xicoh -d -rah.
Coto -chi yohó.
Xitóh -chi yohó.
Ni xito -chi yohó.

We (inclusive) will look for him (her).
We (inclusive) are looing for him (her).
We (inclusive) looked for him (her).
He (respect) will sell it (liquid).
He (respect) is selling it (liquid).
He (respect) sold it (liquid).
She (respect) will look after you (singular).
She (respect) is looking after you (singular).
She (respect) looked after you (singular).

- Lesson 4
- Chahvi ^{Pg. 24} nahah iin ^{Pg. 24, 27} yahvi duxih ^{Pg. 24, 27} dahah nahah uvi
 PRES pay woman 1st price chicken hand woman 2nd
 The first woman pays the price of the chicken to the second woman.
- Nahah 2 Quini cuuh -i dii ^{Pg. 27} cahah xyechih -i xahun ^{Pg. 24} pesu do nãã. 2
 Awful PRES become I PAUSE PRES speak definitely I fifteen peso Madam
 I'm being awful. I'm speaking definitely; fifteen pesos, Madam.
- Nahah 1 ^{Pg. 25} Aan sacanh uun nãã dii xa- yoo -i chahvi -i. 3
 SURPRISE like that ? Madam PAUSE already PRES exist I FUT pay I.
 Ooh!? It's like that, Madam. I'm ready to pay.
- Xa- ^{Pg. 25, 27} ni ^{Pg. 25, 27} ca-yuhuh -i nuuh doho dahvi te jaanh do, nãã. 4
 already PAST molest I face your (pl) humble one Madam.
 I have already bothered you (people) humble one, Madam.
- Nahah 2 Cuahah duuh -ã 5
 NEG much PRES equal it (neut)
 It's not much, Madam.
- Nahah 1 Ican jaanh yohoh do, nãã. 6
 that here , Madam?
 Is that how it is here, Madam?
- Nahah 2 Sacanh do, nãã. Quie xyechih jaan yuhu do, nãã 7
 That's so, Madam. FUT come out definitely ? I , Madam.
 Yes, Madam. (That's) definitely (what) I will make (it) (cost), Madam.
- Nahah 1 ^{Pg. 26} Quihin -a , nãã. Xa ^{Pg. 27} ni xaa -unh ^{Pg. 25, 27} na- 8
 COMMAN get it (neut), Madam Already PAST do you (sg) that which (neut)
 Ooh, get the thing! Already you have done
- vaha xifnh yuhu do, nãã. 9
 good with me , Madam.
 me a favour, Madam!?
- Nahah 2 Sacanh do, nãã. 10
 That's so, Madam.
 O.K., Madam.

dahah (extend hand to receive money)

nāhāh iin

first woman (ln #1)

Numbers when they follow the word which they modify describe. The woman is being distinguished from the other woman. Also, a relative clause may be used to serve the same function.

iin daah quivih	quivih nā- nuuh	quivih iin
one day	the first day	the first day
ūvi tāhān quivih	quivih nā- ūvi	quivih ūvi
two days	the second day	the second day
ūni tāhān quivih	quivih nā- ūni	quivih ūni
three days	the third day	the third day

In the first column, the examples of "one", "two", and "three" refer only to the number of days or the quantity. In the second and third columns, the day is being describes as either "first", "second", or "third". The numbers in the first column are called "cardinal numbers" while the numbers in the second and third are called "ordinal numbers".

yahvi

1. expensive 2. market 3. the plaza 4. Ayutla (location of market)
5. price

In this account of ln #1 page 23, "price" is the meaning.

dahāh

1. the hand of 2. the arm of 3. into the hand of
"into the hand of, to" (ln #1 pg. 23)

xāhun pēsū

fifteen pesos (ln #2 pg. 23)

When items are being counted, they are counted as follows:-

iin	1	ūxi iin	11	oco ūxi ūvi	32
ūvi	2	ūxi ūvi	12	oco xāhun	35
ūni	3	xāhun	15	oco xāhun iin	36
cumih	4	xāhun iin	16	oco xāhun ūvi	37
ūhunh	5	xāhun ūvi	17	ūvi xico	40
inu	6	oco	20	ūvi xico ūxi	50
ūxa	7	oco iin	21	ūvi xico xāhun	55
ūñā	8	oco ūvi	22	ūni xico	60
iin	9	oco ūxi	30	ūni xico ūxi	70
ūxi	10	oco ūxi iin	31	ūni xico xāhun	75
cumih xico	80				
cumih xico ūxi	90				
cumih xico xāhun	95				
ciento	100				
iin mif	1000				

The quantifying adjectives always precede the noun they modify and are usually followed by a limiting adverb of one type or other. However, when money is being referred to, this is not generally the case.

iin daah téi	one chair
úvi táhán téi	two chairs (of a larger group of chairs)
iin daah soho téi	one chair (of the same kind of chairs)
iin daah tiluh téi	one chair (one and only one of its kind)
úvi saa téi	two chairs (of a group of two chairs)
iin pèsú	one peso
úvi pèsú	two pesos

dán

(ln #3 pg.23)

Denotes surprise that shows incredability on the part of the speaker to what the speaker has just heard.

ca-yuhúh-
cá-yuhúh-

(ln #4 pg. 23)

to bother, molest (with words)

The first part of the word is a contraction of cáhan "to speak"; the second is yuhúh "mouth".

núh

1. face of 2. the surface of 3. the top of 4. the point of
5. boarder of, edge of 6. kind of 7. in front of 8. on top of
9. before 10. to 11. with

"to your face, in front of you, before you" (ln #4 pg.23)

cuaháh

NEGATIVE form of cuáhah "much, many" (ln #5 pg.23)

This is a non-specific quantifying adjective. Words of this class all may be marked for NEGATIVE in the same manner as STATIVE VERBS.

cuáhah	many, much	cuaháh	not many, not much
dyáhviñ	few	dyahviñ	not a few
quihññ	several		not several

quie-
quieh-

1. to depart from, leave 2. to abandon a place
(in the case of these meanings the subject is always plural)
3. to molt

"to depart from, leave" (ln #7 pg.23)

The litteral meaning is difficult to understand in this context.
The context forces a figurative meaning here.

ñá vaha

lit:- "that wich is good"; "a favour" (ln #8,9 pg.23)

ñá-	it which (neut)	ñá-	she who
te-	he who	tñn-	it which (wood)
ne-	they (people) who	*tyá-	it which (liquid)
ti-	it which (animal)		

*It should be noted here that tyá- many times has become obscured with adjectives (stative verbs) so that its existance is not always noticable.

tyá + cuif	(liquid like)	= ti-cuif	water
tyá + ihnih	(hot)	= tyéhnh	liquor
tyá + ixánh	(masa)	= tyáxánh	liquid after softening corn
tyá + iyá	(sour)	= tyéyá	sour tasting liquid
tyá + sihi	(?)	= tyá-sihi	saliva

quihin a

(ln #8 pg.23)

This phrase is interesting on two accounts: (a) A direct form of command is given instead of the more polite softened command which uses the future tense plus the subject pronoun -unh. (b) -a which is a neuter object which refers only to inanimate is used when -rih would be expected which refers to animate non human.

It is for this reason that I have postulated the translation of "Ooh, get the thing!". I believe that one explanation is that the first woman is mildly showing her discontent with the price asked for this particular chicken. (This must be checked out.)

Lesson 4

Drills

1. Cháhvi ñaháh iin yahvi duxih daháh ñaháh úvi.
The first woman pays the price of the chicken to the second woman.
Cháhvi ñá-lúlu yahvi divih daháh ñá-xixa.
The girl pays the price of the eggs to the old woman.
Cháhvi te-cáh yahvi duchih daháh te-vicáh.
That man pays the price of the beans to the rich man.
Cháhvi te-góoh yahvi pald daháh Pégrú.
The stranger pays the price of the panela to Peter.
2. Cáhán xyechih-i xáhun pésú do, náá.
I am speaking definitely; fifteen pesos, Madam.
Cáhán xyechih-ra yahvi yá rádió cáah.
He is speaking definitely; that radio is very expensive.
Cáhán xyechih-ah cuni cúhvi ñá-lúlu cáah.
She is speaking definitely; that girl is going to die.
Cáhán xyechih-chi inga nuú^{cc}tátanh cūñi.
She (respect) is speaking definitely; another kind of medicine is needed.
3. Xa ni ca-yuhúh -i núuh dohó.
I have already bothered you (plural).
Ca-yuhúh ne-cuáchih núuh ne-xixa.
The children will bother the adults.
Ca-yuhúh -ra núuh yuváh sihíh-rá.
He will bother his parents.
Ca-yuhúh te-cáh núuh te-chúúnh.
That man will bother the mayor.
4. Xa ni xaa-unh ñá-vaha xíinh yúhu.
You have just done me a favour.
Xa ni xaa-a ñá-vaha xíinh ne-dahvi.
He (respect) has just done the poor a favour.
Xa ni xaa-ah ñá-vaha xíinh ne-cuáchih.
She has just done the children a favour.
Xa ni xaa te-chúúnh ñá-vaha xíinh yóóh.
The mayor has just done us all a favour.

Lesson 5

^{Pg. 30,} Quihinh dei ^{Pg. 30} tãhnh ñahh.
 PRES get mutually woman
 The women say "goodby" to each other.

^{Pg. 30} Chuun cãh ^{Pg. 30} cuitih ^{Pg. 30} xicãh -i te ^{Pg. 30} cuãhan ^{Pg. 30} tucu -i do, nãd.
 work this only PRES work I and PRES go again I , madam
 I'm coming for just this errand and I'm going back (home) again, Madam.

^{Pg. 31} Sacãnh do, nãd. ^{Pg. 31} Coo ^{Pg. 31} cãhmh ^{Pg. 31} ini -unh ^{Pg. 31} dif ^{Pg. 31} dee ^{Pg. 31} xtah
 that's so, Madam FUT exist big (sg) center your PAUSE because tortilla
 O.K. Madam. Forgive me, because

^{Pg. 31} tyãhn ^{Pg. 31} ca-saha ^{Pg. 31} tuu -i ^{Pg. 31} cuxi -eh do, nãd.
 NEG yet FUT make also I FUT eat we (incl) Madam.
 I have not yet made the tortillas (so that) we all may eat, Madam.

^{Pg. 32} Ñahh 1 Uñnh dif coo ^{Pg. 32} na chuun ^{Pg. 32} na nã xãh ~~te~~ tucu -i do, nãd.
 uun PAUSE FUT exist REPEAT work must REPEAT PRES do I FUT return I , madam
 Uun -- There is something else that I ought to be doing. I will return, Madam.

Ñahh 2 Sacãnh do, nãd.
 that's so, madam
 So it's like that, madam.

^{Pg. 32} Ñahh 1 Chi- dani -va -unh Ni ca-yuhh -i ñuh yohó
 CAUSE love? much you(sg). PAST molest (verbally) I face your(sg)
 Thankyou very much, I have bothered you

dãhvi te jaanh, nãd.
 humble one Madam
 Madam.

Ñahh 2 Cõoh ña- cuãhah dũh -ã te jaanh, nãd.
 NEG exist it which much PRES equal it (neut) , Madam.
 It didn't amount to very much, Madam.

Ñahh 1 Dif suu xa vaha cãni tuu yũh. Ni quie vaha-i do, nãd.
 PAUSE certainly already good PRES want also I PAST leave good I madam
 It certainly is already enough that I'm wanting. I have been fortunate, Madam.

- 1
Nahāh 2 Sacānh xāh -ā do, nāā.
like that PRES do it (neut) , madam.
That's the way it is working out, Madam.
- 2
Nahāh 1 Dif cuāhan jaan yūhu do, nāā.
PAUSE PRES go (so then) I , madam
Well...I'm going, Madam.
- 3
Nahāh 2 Vaha, nāā.
good, madam
O.K., Madam.
- 4
Nahāh 1 Dif cuāhah dyosi ^{Pg. 32} (nā) coo ^{Pg. 32} (nā) te- dūhuh xiinh -ūnh na ^{ix} ¹
PAUSE much god must FUT exist he be located with you(sg)
May God be much with your husband
- 5
nā xāa -ra te jaanh, nāā.
^{repetative} ~~te~~ FUT arrive he , Madam
should he arrive, Madam.
- 6
Nahāh 2 ^{Pg. 32} Chāhvi dyosi -ūnh te jaanh, nāā. Dif cuāhah dyosi
PRES pay god you(sg) madam PAUSE much god
Thankyou, Madam.
- 7
^{Pg. 32} (nā) coo te- dūhuh xiinh-ūnh , ne- cuāchih nih,
may FUT exist he who PRES located with you(sg) people who little (plur) just
May God be much with your husband. May the children
- 8
^{Pg. 32} xixi-i, xito -i (nā) yōō ^{Pg. 32} vaha (nā) -nya te jaanh, nāā
aunt my, uncle my may PRES exist good they (masc & fem) madam
my aunt, and my uncle be in good health, Madam.
- 9
Nahāh 1 Chi- dani yohō dāhvi te jaanh, nāā. ^{Pg. 32} Dif dyosi (nā) dōo
CAUSE love you(sg) humble one madam PAUSE god may FUT stay
Thankyou, humble one, madam. May God stay
- 10
^{Pg. 32} (nā) xiinh-ūnh te jaanh, nāā.
with you (sg) , madam
with you, Madam.

Lesson 5
Vocabulary

quihin-
quihinh-

c.f. Pg. 11, 28 (Ln #1 Pg 28) "to get"

The combination of "quihin deih táhánh" is new to me and needs to be investigated. The unknown element here is "deih".

táhánh

reciprocately, mutually (Ln #1 Pg 28)

This adverb denotes that the action is being reciprocated between two people.

cani- (cáinh-) to hit
catin- (cátin-) to bet

cani táhánh- to hit each other
catin táhánh- to compete

cani táhánh cuéntó- to argue
cuun táhánh- to fight
na-táhánh- to meet each other

chuun

work (Ln #1 Pg. 28), c.f. Pg. 10

cuitih

just, only (nothing more) (Ln #2 pg 28) c.f. Pg 10

In the second lesson word functioned as an adverb modifying the adverb xaa (a short time). Here the noun chuun (a work) is being limited.

A shorter form of this word is tih which has the same meaning.

xicáh-

c.f. Pg 3

cuáhan-

c.f. Pg 4

tucu

another time, again (Ln #2 Pg. 28)

There are at least three Mixteco constructions which are similar in meaning:

(1) na-

This is a pre-verb clittic which denotes the repetition of the verbal action. This also includes reiteration.

ducúh- to look for (for the first time)
na-ducúh- to relook for

tyaa- to pat with the hands
na-tyaa- to wash clothes (a repetative up and down action with the flat of the hand upon the clothes on a rock)

(2) -ca

This word contains the idea of comparison and repetition. It is better translated by more.

sa-chúúnh-ra he will work
sa-chúúnh-cá-ra he will do more work

(In this example the idea of "again" is not very different.)

(c) tucu

The idea of this word is that the action has been interrupted and will again be undertaken at another time.
 Thus:- again or another time

coo cáhndh ini- to forgive, to pardon (Ln #3 Pg 28)

cáhndh ini- This expression exists in two free fluxuating forms: coo cáhndh ini- and cu cáhndh ini-. When I was working on a dictionary this same language helper thought the second cu cáhndh ini- to be better.

ini- (1) the very center of (2) the heart of is used in many verbs expressing emotions. nimá- (1) physical heart (2) the heart of (fig) is also used in verbs expressing emotions. There seems to be some variation between different speakers as to which are considered valid expressions when using either ini or nimá. Yet for the most part the expressions are very fixed among the majority of speakers. The following are examples where ini- and nimá- occur with the same verb.

caca- + ini- to be preoccupied
dahví + ini- to be sad, to be generous
yihví + ini- to be fearful, timid

caca- + nimá- to be afraid
dahví + nimá- to become sad
yihví + nimá- to be afraid

tyahán c.f. Pg 8 (Ln #4 Pg 28)

ca-saha- to make, to create (Ln #4 Pg 28)

xáhd- There are a few verbs in Mixtec which appear to be passive.

cuaha- (cuáhd-) to be made, to be created

tuu c.f. Pg 18; (Ln #4 Pg 28)

cuxi- to eat (mainly cooked things) (Ln #4 Pg 28)

xixih- There are two verbs with the meaning "to eat". The more generally used verb when eating is being referred to without any reference to the type of food being eaten, is caxih- (xáxih-). This verb is used only when raw foods are being consumed.

- na-** (Ln #5 Pg 28)
 A pre-verb clittic which introduces the idea of obligation or strong desire must or may.
 (I have, at various times, tried to analyse this verb clittic and found it very difficult to illicit or to reproduce on my own. Thus more study is needed in order to have proper control of this clittic.)
- na...na** This phrase needs more study. I don't know what the second na is.
 There is the possibility that the combination of the na- OBLIGATION plus VERB + na + SUBJECT is the way a person states that he strongly wishes the SUBJECT to perform the verbal action on behalf of the person whom he is speaking to.
 Thus:- na yoo vaha na -nya (Ln #8 Pg 29) May they be in good health, is not stating that the people must be in good health, but strongly wishing that it is so. Also note:- cuáhah dyosi NA coo NA te dúhuh xiính-unh (Ln #6,7 Pg 29)
- chi-dani-** thankyou (Ln #7 Pg 28)
 There are several expressions in Mixtec which are translated "thankyou".
cu-dani- thankyou
cháhvī dyosi-unh thankyou ("May God repay you.")
 Although this word may be broken down into it's various parts (e.g. chi- CAUSE + dani to love), the word functions much as our thankyou. (More study is needed.)
- cháhvī dyosi** c.f. chi-dani- (Ln #6 Pg 29)

Lesson 5

Drills

1. Cúhun táhánh -nya yahvi.

They will go together to the market.

Cúhah táhánh -nya itya.

They are going together to the river.

Xáhn táhánh -nya vihe vícáh.

They keep on going together to the store.

Xáhn táhánh -nya ñuu México.

They went together to Mexico city.

Cani táhánh -ra xátah vihe.

They (masc) will fight each other behind the house.

Cánh táhánh -ra tixin vihe caa.

They (masc) are fighting each other in the jail.

Ni cani táhánh -ra ñúh yahvi.

They (masc) fought each other at the edge of Ayutla.

2. Quaxi xaa cuitih -i.

I am coming for just a short time.

Ni sa-chúun -ra diheh cuitih.

He worked just a while ago.

Iin daah cuitih cúní -i.

I am lacking just one.

3. Quixi tucu -i vihe -unh tyán.

I will come to your house again tomorrow.

Quaxi tucu -nya vihe 'chuun.

They are coming again to the town hall.

Cáhn tucu -ra ñúh te-chuun.

He is speaking again to the mayor.

4. Dyosi ná dóo na xílnh -únh te jaanh, náá.

May God be with you, madam!

Cúhah Dyosi ná coo na te-dúnh xílnh -únh.

May God be much with your husband!

Ne- cuáchih, xito-i, xito-i ná yóó vaha na -nya te jaanh, náá.

The children, my aunt, my uncle, may they be in good health, madam!

Lesson 6

- ^{Pg. 32}
 Nāhāh 2 Chi-dani yoho, te jaanh nāā dif Dyosi ^{Pg. 36} (nā) cūhun (nā) /
 thankyou you (sing) madam PAUSE God FUT go
 Thankyou, madam. May God go
- xīinh-ūnh te jaanh, nāā. 2
 with you (sg) madam
 with you, madam.
- ^{Pg. 32}
 Nāhāh 1 Chāhvi Dyosi-unh te jaanh, nāā. Yūhu dif dee ^{Pg. 36} chāhānh 3
 PRES pay God you (sg) madam I PAUSE *caludos*
- ^{Pg. 37} ^{Pg. 36} ^{Pg. 37} *as*
 cōoh nihih tūcūh-i dif soho ni iinh 4
 NEG (exist) PRES take (a message) again I PAUSE PAST stand
- ^{Pg. 31}
 tūcūh-i ^{te}ni quieta tucu-i do, nāā 5
 again I PAST leave (sing) again I madam
- ^{Pg. 37} *cōoh*
 Nāhāh 2 Dif cōoh nā- cūhah dūūh ^{Pg. 37} tūcūh -a te jaanh, nāā. 6
 PAUSE NEG (exist) that which much PRES equal again it(neut) , madam
 Again, it isn't much, madam.
- ^{Pg. 37} ^{Pg. 37} ^{Pg. 37}
 Nāhāh 1 Sacānh do, nāā. Soho ni cūūh tūcūh-i te yāhā tucu -i do, nāā. 7
 that's so, madam PAST become again I and PRES pass again I , madam
- Nāhāh 2 Vaha, nāā. 8
 good, madam
 O.K., madam.
- ^{Pg. 30} ^{Pg. 37}
 Nāhāh 1 Dif cuni tāhānh tūcūh jaan-eh tucu quivih doh, nāā 9
 PAUSE FUT see each other again we (incl) another day , madam
 We will see each other again another time, madam.
- ^{Pg. 37} ^{Pg. 37}
 Nāhāh 2 Dif sacānh saa -a nā- déé cuālih xicōh cuifn (nā) -eh
 PAUSE like that FUT do it (neut) it which little (plur) PRES tumble we all

Lesson 6 (cont)

te xa ^{Pg. 37} yahá tucu quivih cuahá cuúh -eh /
and already PRES pass beyond another (different) day poor dears PRES are we (incl)

sacáinh do , náá. 2
, madam.

Naháh 1 Dixá duúh -á do, náá. Díí cuáhan -i do, náá. 3
true PRES equal it (neut) , madam PAUSE PRES go I , madam.
It's a truth, madam. I'm going, madam.

Naháh 2 Vaha, náá. 4
good, madam.
O.K., madam.

Naháh 1 Dáni -úún. 5.

Naháh 2 Dáni -úún. 6.

Naháh 1 Dee tydan, náá. 7.
Until tomorrow, madam
Until tomorrow, madam.

Naháh 2 Dee tydan, náá. 8.
until tomorrow madam.
Until tomorrow, madam.

Lesson 6
Vocabulary

chi-dani c.f. pg. 32; (Ln #1 Pg 34) thankyou

Dyosi ná cùhun na xiinh-unh May God go with you (Ln #1 Pg 34)

Mixtec has several partings which are blessings. This one wishes God's presence with a person while he is on the trail returning to his house and asking God to protect him.

Other blessings are:-

Dyosi ná dóo na xiinh -únh. (This blessing is said to the person who is being left at his own house or territory by the person leaving.)
God stay with you.

Dyosi ná coo na te- dúhuh xiinh -únh. (This is a blessing conferred upon a member of the family of the person being spoken to who is not present at the time.)
May God be with your husband.

cháhví Dyosi c.f. Pg. 32; (Ln #3 Pg 34) thankyou

cháhvánh (Ln #3 Pg 34)

This is a new word which is involved in sending greetings to a person. I don't yet know its meaning except when writing to another person the following is often used at the beginning.

Cúni taxi -i cuáhah -va CHÁHVANH -doh

PRES want to give I much (many) very _____ you (plur)

co-nihi- 1. to take a single object that is inside something or hidden
nihih- 2. to take a message to another
ni nihi-

A characteristic of many Mexteco verbs is that they are marked for either a singular patient or a plural patient. This verb only can be used when speaking about a singular object.* (In this case, object and patient would be the same. However, with other verbs the subject could also be the patient.)

The complement verb which takes only a plural patient is:-

cuiso- 1. to take or carry on the sholder more than one
disóh- inanimate object (If the object is animate it
ni diso- is either singular or plural.)

It suits the context better on Pg 34 to use meaning #2. (Ln #4 Pg 34)

Thus far in these lessons, the following verbs have been used which have this same "singular" - "plural" characteristic:-

cu-dyee- (dyééh-) to live (plur) cu-dúhuh- (dúhuh-) to live (sing) c.f. 3
cu-ita- (itáh-) to stand (plur) cu-iin- (ifnh-) to stand (sing) c.f. pg 12
naso- (násóh-) take from off (plur) nahi- (náhih-) to take from off of (sg)
c.f. pg 19

Lesson 6 (cont)

Vocabulary

- cóoh** 1. to not exist 2. not any 3. not (Ln# 4 Pg. 34)
 There are two ways that verbs are negated in Mixtec. (1) negative expressions e.g. tyahánh not yet (2) a shift in the tone pattern of the word. vaha good becomes yahá bad (not good)
 It would appear that cóoh is in some way derived from coo- (yóó-) to exist. But this verb does not fit the regular pattern of verbs since it's "present" form has a different spelling that differs radically from that of the "future" form.
 This word has already been commented upon on the following pages:-
 Pg. 4 referring to (Ln #5 Pg 1) in the text.
 Pg. 10 referring to (Ln #6 Pg 6) in the text.
 Other references to negation are:-
tyahánh Pg. 8 referring to (Ln #2 Pg 6) in the text.
cuahánh Pg. 25 referring to (Ln #5 Pg 23) in the text.
- túcu** c.f. tucu 1. another time 2. again Pg. 30,31 re: (Ln #2 Pg 28)
 (Ln #4 Pg 34) The only thing that needs to be added here is the different spelling is caused by the preceding high tone and glottal. tuu also has a similar change of it's spelling. c.f. Pg. 18
- soho** 1. adj. only 2. adv. free (Ln #7 Pg 34)
 Although I'm able to pick out individual words in this sentence I have not been able to understand it's meaning. Thus soho, as I now understand it's meaning doesn't seem to fit.
- yáha-**
yáhá- to pass by (Ln #7 Pg 34)
- na-táhánh-**
ná-táhánh- to meet each other (Ln #9 Pg 34)
- saa-**
xdáh- c.f. Pg. 11 re: (Ln #8 Pg 6)
 (Ln #10 Pg 10)
- Ln 10 Pg. 34** This sentence of dée cuálih xicóh cuíln na -eh te xa yáhá tucu quívin cuáhá cuúh -eh is a repetition of the same statement this same woman made on page 6 ln #3. It seems that this is some saying or proverb. Peter's Spanish translation is as follows:- Así es nada más andamos para allá y para acá y así pasan los días, Señora.

Lesson 6 (cont)

Vocabulary

dee 1. neither...nor 2. until (Ln #7 Pg 35)

dee combines with certain time adverbs:-

<u>dee</u> until + <u>nũnhũh</u> a while	= in a while
<u>dee</u> until + <u>tyđan</u> tomorrow	= until tomorrow
<u>dee</u> until + <u>isá</u> day after tomorrow	= until the day after tomorrow
<u>dee</u> until + <u>isá ihñũ</u> 3 days from now	= until 3 days from now
<u>dee</u> until + <u>ñũhu-va</u> very "sunny"	= until very late
<u>dee</u> combines with adverbs of distance:-	

<u>dee</u> until + <u>cđah</u> over there	= <u>dee cđah</u>
<u>dee</u> until + <u>ñđah</u> there near you	= <u>dee ñđah</u>
<u>dee</u> until + <u>yóhóh</u> here	= <u>dee yóhóh</u>
<u>dee</u> until + <u>nĩnu</u> up there	= <u>dyenu</u>
<u>dee</u> until + <u>nĩnu</u> down there	= <u>dyẽnu</u>
<u>dee</u> until + <u>jaanh</u> there (pointing)	= <u>dee jaanh</u>
<u>dee</u> until + <u>icánh</u> there	= <u>dyacánh</u>

Other expressions which use dee:-

<u>dee-ca</u>	anyone
<u>dee chđah-cđ</u>	rather than
<u>dee dihi</u>	until finish(ed)
<u>dee mĩh-cđ</u>	wherever
<u>dee ndđ</u>	until, like, as
<u>xa dee ñũhu-va</u>	already very late

tyđan

tomorrow (Ln #7,8 Pg 35)

Other time words are:-

<u>quĩvih</u> day	<u>ñũhu tyđ-sĩnĩ</u> morning 8:30	<u>icu-ca ñũũ</u> 3 days ago
<u>semđnđ</u> week	<u>iĩn cđhĩnh</u> 12 noon	<u>icu ñũũ</u> day before yesterday
<u>yóoh</u> month	<u>ñácóh ñũhu</u> 1 P.M.	<u>icu</u> yesterday
<u>cuiya</u> year	<u>xa-cuđah</u> afternoon 5:00	<u>tyđan</u> tomorrow
	<u>nahđh ñũũ</u> midnight	<u>isá</u> day after tomorrow
	<u>ñũũ</u> evening, night	<u>isá ihñũ</u> 3 days from now

mi-tyũhũnh a while ago vitin now nũnhũh soonOf the above words ñũhu tyđ-sĩnĩ, mi-tyũhũnh, vitin, ñácóh ñũhu, xa-cuđah, and ñũũ are all indefinite time periods and may be qualified.

<u>ñũhu tyđ-sĩnĩ lđlđ</u> morning 7:30	<u>cũnĩ ñũũ cđhĩnh ñũhu</u> about 11:30 A.M.
<u>ñũhu tyđ-sĩnĩ chĩe</u> morning 9:00	
<u>ñũhu tyđ-sĩnĩ xixa</u> morning 10:00	

<u>mi-tyũhũnh cuĩtih-nĩh</u> 5 - 10 minutes	<u>nũnhũh cuĩtih-nĩh</u> very soon
<u>mi-tyũhũnh-nĩh</u> 15 - 20 minutes	
<u>mi-tyũhũnh cuĩtih</u> about 30 minutes	
<u>mi-tyũhũnh-vĩh</u> 2 - 2½ hours	<u>nũnhũh-vĩh</u> in a little while
<u>mi-tyũhũnh yaha</u> 3 or more hours	