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14 Láh¹ la² ca¹lø¹chián¹ neng¹² si²

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Cøng² cuento ca¹løa¹ ma²løih². Jan² dsa² mi³tsen² Juøn¹³ Sí¹. Mi³jian¹² dsa jan² hio¹³. Hio¹³ quián¹² dsa, ca¹tiáng² hio¹³ quián¹² dsa. Ca¹ηó¹ hio¹³ juu¹² huu¹³ dsøa¹. Ha¹chian² hio¹³ ma¹chian² mi³ ca¹guónh¹ dsa. Jøng² ca¹ηai¹ dsa jóg³. Ca¹ηai¹ dsa dsa² ha² juuh¹ ηó¹² hio¹³. Jøng² juúh² dsa², hio¹³ ηó¹² juu¹² huu¹³ dsøa¹ báh³ ηó¹² hio¹³. Hi² jøng², ηó¹² dsa ηii¹hniáh¹² dsa hio¹³. Hein³ hio¹³ ma²hiúg³ jøa³ hi² quiah¹² cu³møi². Ma²dság¹² hio¹³ ton¹ dsoh¹³ cøg¹² mi³ ca¹dsié¹ Juøn¹³ Sí¹ huu¹³ dsøa¹. Jøng² juu¹² dsøa¹ báh³ ca¹ηii¹lén² dsa cu¹ dsié¹². Nó¹² báh³ hio¹³ quián¹² dsa jan³ cu³møi². Ca¹ηii¹jián¹³ hio¹³. Héi² na¹, ca¹cën² báh³ héi². Ca¹ηó¹ dsa ta¹ lám¹ chi³cén¹ dsa. Hi² jøng² lóa¹² ca¹láh¹ jin³ na¹. Dsø²lén² dsa chi³cén¹ quianh¹³ hio¹³. Jøng² tsen² Juøn¹³ Sí¹ héi² neng¹² si² na¹. Dóh³ hi² mi³tsen² dsa Juøn¹³ Sí¹. Hi² lám¹ jøng² ca¹løa¹ ma²løih² juúh² dsa². Ca¹ηó¹ hio¹³ quián¹² dsa jan³ cu³møi². Jøng² ja³ jøng² hiúg³ báh³ hio¹³ ca¹láh¹ jin³ na¹. Tsa¹ma¹ca¹jógh¹ dsa hio¹³. Dsø²lén² dsa ta¹ ma¹quién¹ báh³ dsø²lén² dsa. Neng¹² si² hian² ta¹ lám¹ ca¹jnie¹ bíh³ hian² neng¹² si². Hio¹³ quián¹² dsa, hiúg³ jan³ cu³møi² héi² dság¹², dsø²lén² ja³ neng². Lám¹ jøng² ca¹løa¹, juúh² dsa, jóg³ dsie¹² dsa báh³, jóg³ dsie¹² dsa² ma²canh¹³ ma²- ca¹ja¹lén² jmø¹guói¹.

14 ORIGIN OF SIRIUS

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

[14:001] A story that happened long ago. [14:002] There once was a man named John Light [14:003] He had a wife. [14:004] But his wife, she abandoned him. [14:005] The woman went off to the base of the sky. [14:006] His wife was no longer there when he arrived home. [14:007] So then he asked around. [14:008] He asked people where his wife had gone. [14:009] And they said, "The woman has gone to the base of the sky." [14:010] So then, he went off looking for her. [14:011] She was among the things of the Pleiades. [14:012] The woman had gone about halfway by the time John Light had arrived at the base of the sky. [14:013] So both of the went along the sky road. [14:014] His wife went among the Pleiades. [14:015] The woman went on ahead of him. [14:016] That fellow, he got left behind. [14:017] He went following after her. [14:018] That is the way it is even until now. [14:018] He goes afterward in respect to the woman. [14:019] So that John Light is now called Sirius (lit., Light Star). [14:020] Becasue he used to be called John Light. [14:021] That is what happened long ago, they say. [14:022] The wife of a certain man went off to the Pleiades. [14:023] And she is right there until the present time. [14:024] She never did return home as a woman. [14:025] They travel separately. [14:026] Sirius appears at dawn. [14:027] His woman, she travels among the Pleiades, travelling at night. [14:028] That is what happened, they say, a story people tell, a story the ancients who have travelled the world tell.

14 LA ORIGEN DE LA ESTRELLA SIRIO

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Una historia que aconteció hace much tiempo.

Había una persona que se llamaba 'Juan Luz'. El tenía una mujer. Pero su mujer, ella le abandonó. La mujer fue hasta el pie del cielo. Su mujer ya no estaba cuando él llegó a la casa.

Así que él preguntó. Preguntó a la gente adónde había ido ella. Y ellos dijeron, "La mujer fue rumbo al pie del cielo."

Así que él se fué, buscando a ella. Ella estaba ya entre el Pléyades. Ya iba ella como medio camino cuando Juan Luz llegó al pie del cielo.

Y los dos se fueron por el camino del cielo. Su mujer fue entre las Pléyades. La mujer se adelantó. Y aquél, él se atrazó. El se fué siguiendo a ella. Así está hasta ahora. El se va por atrás respecto a ella.

Y ese Juan Luz ahora se llama Estrella Luz (que es, la estrella *Sirio*), porque él se llamaba 'Juan Luz'.

Eso es lo que se pasó hace mucho tiempo, dicen. La mujer de una persona se fué hasta entre las Pléyades. Y ella está allí hasta hoy en día. Ella nunca regresó a casa como mujer. Andan ellos por separado. Sirio aparece en la madrugada. Su mujer, estando entre las Pléyades, anda por la noche.

Eso es lo que pasó, según cuentan, según cuentan los antiguos que han conocido el mundo.

15 Láh¹ la² lán¹² si² mong¹²

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Cuento quiah¹² si² mong¹², si² mong¹² ñii²nio³ ja³ neng², jóg³ dsie¹² dsa² hóg¹, dsa² chian² ma²lói^{h2}. Juúh² dsa, dsa² bá^{h3} héi², si² mong¹², dsa² chian² jmø¹guói¹ bá^{h3}. Ja³ neng², lám¹ cónh¹ hora hein¹³ jñie¹, na³ ma²ti³güén¹ dsa², dsa² tiogh³ dsii²néi² quianh¹³ dsa, ju³ lám¹ dsa² héi², dsa² ca¹ñë² hi² jøng² hi² lán¹² dsa si² mong¹². Dóh³ lám¹ jøng² ca¹jmo¹ Diú¹³ bá^{h3}, jóg³ dsie¹² dsa hi² lán¹² dsa si² ja³ neng². Dsii²lén² dsa ciu²da¹³ cah³. Dsø²ñii³nio³ dsa pa²sie¹³. Ja²lén² dsa ja³ neng² juu¹² dsii³guói². Lán¹² dsa si². Ju³ ná³ ca¹jói² dsa², juu¹² dsii³guói², lán¹² dsa si², ju³ ná³ ca¹jói² dsa², juu¹² ja³ dság¹² dsa jøng², ieg¹² dsa si². Ju³ ná³ tsa¹ma¹jói² dsa jøng², jmo¹² dsa ca¹lám¹ si². Na³ ma²ca¹dsié^{g1} dsa ciu²da¹³, jøng² lán¹² dsa ca¹lám¹ dsa² tan³ lám¹ ñøa¹² dsa pa²sie¹³ ciu²da¹³ jøng². Na³ ma²ca¹tó² ja³ dsánh¹ dsa ca¹lám¹, ho¹ hein¹³ cøng² hein¹³ ton¹ ta¹lám¹ ca¹jnie¹, jøng² dsánh¹ dsa ca¹lám¹. Juu¹² dsii³guói² ca¹lám¹ lán¹² dsa dsa² si². Náh¹² dsa jøng². Na³ ma²ca¹dsiánh¹ dsa ja³ jøng² ja³ guó¹³ dsa ca¹lám¹, jøng² lán¹² dsa ca¹lám¹ dsa². Lám¹ jøng² bá^{h3} ló² juúh² dsa², dsa² ma²ca¹ja¹lén² jmø¹guói¹. A¹jáng¹ ju³ hi² lán¹² dsa si² ca¹lám¹ jó¹ jmai³ dsa. Lán¹² dsa² bá^{h3} dsa² ñii²jmø². Ja³ neng² jøng² bá^{h3} jmo¹² dsa si². A¹jáng¹ ca¹lám¹ jó¹ jmai³ ca¹lám¹. Jmai³ lán¹³ bá^{h3}. Hi² jøng² bá^{h3} juúh² dsa² ma²canh¹³, dsa² ma²ca¹tó² ni³ ha² lám² ló². Lám¹ jøng² jóg³ dsie¹² dsa.

15 ABOUT SHOOTING STARS

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatempuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

[15:001] A story about shooting stars, comets that travel at night, ideas that the ancients expressed, those who lived long ago. [15:002] They say that they are people, the shooting stars, that they are people of this world. [15:003] At night, at about eight o'clock, when people are sound asleep, those who live with them, such as those who have received that thing that they are shooting-star people ... [15:004] Because it is God has done this, people say, that they change into lights at night. [15:005] They arrive at large cities. [15:006] They go for a stroll. [15:007] They come traveling at night through the sky. [15:008] They are lights. [15:009] If someone sees them in the sky when they are lights, if someone sees them along the road they travel, they put out the light. [15:010] If they no longer look at them then, they make the light again. [15:011] When he has arrived at a city, he changes into a person once again, while he takes a walk in that city. [15:012] When it is time for him to return home again, say at one or two in the morning, then he goes home again [15:013] Across the sky he changes back again to a light person. [15:014] And he goes home. [15:015] When he has arrived back there where he lives again, then he changes into a person again. [15:016] That is what happens, they say, those who have travelled the earth. [15:017] It is not as thought they change into lights every day. [15:018] They are people during the daylight hours. [15:019] It is at night that they make the light. [15:020] And not every day either. [15:021] Only occasionally. [15:022] That is what the senior adults say, those who have had personal experience with how things are. [15:023] That is what they say.

15 Las Estrellas Fugaces

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatempuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Un cuento respecto a las estrellas fugaces, los cometas que viajan de noche, palabra que platican los ancianos, los que vivieron hace mucho tiempo. Dicen que son gente, los cometas, son gente de este mundo. De noche, como a las ocho horas, cuando la gente está dormido, los que viven en la casa con ellos, como los que eso recibieron de ser estrellas fugaces ... Porque es Dios que hizo así, según dicen, que se cambian en fuegos por la noche. Llegan a ciudades grandes. Caminan de paseo. Vienen caminando de noche en el cielo. Son luces. Si alguien lo viera en el cielo, siendo una luz, si alguien lo viera en camino hacia allí, apaga la luz. Y cuando ya no lo ve, hacen la luz de nuevo. Al llegar a la ciudad, entonces se cambia en persona otra vez mientras anda de paseo en esa ciudad. Cuando llega la hora de regresar a casa otra vez, como a la una o las dos de la mañana, entonces se va de nuevo. Otra vez por el aire se cambia otra vez a una persona de luz. Se va a la casa. Cuando llega allí de nuevo, donde vive, entonces se cambia otra vez en una persona. Así pasa dicen los que han viajado en este mundo. No es que se cambian an luces todos los días. Son gente durante el día. Es en la noche que hacen luces. Ni es todos los días tampoco. De vez en cuando no más. Así dicen la gente grande, los que han experimentado como es. Así platican ellos.

16 Láh¹ la² ca¹lø¹chián¹ chi³neng¹²

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlapeuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Cøng² cuento quiah¹² chi³neng¹², jøg³ dsie¹² dsa² canh¹³, dsa² chian² ma²løih². Juúh² dsa, dsie¹²dsa jøg³ iéh¹, juúh² ju³ lách¹ ηai¹² dsa jøg³, juúh² dsa, ηai¹² dsa dsa², ju³ lách¹ dsa² ma²canh¹³, jmai³ juúh² dsa, ju³ lách¹ dsa² tsih², ζtsa³dsií³h cøng² cuento guih¹³, ha² lách² ma²ca¹løa¹ ma²løih², ju³ lách¹ cuento quiah¹² chi³neng¹². Jøng² juúh² dsa, lách¹ la² jøg³ ma²ca¹dsie¹ dsa² canh¹³ ná³, tsáih¹² dsa tsih² meh², juúh² dsa, chi³neng¹², juúh² dsa, jáh² báh³ héi², juúh² dsa, tiogh³ dsøa³, jáh² mi³chian² jmø¹guói¹, jáh² dsai³, jáh² cøgh² góah¹² ca¹lách¹ jø¹ cosa hi² jne¹² dsa² jmø¹guói¹. Hén² jáh² jø³nung², jø³nung² quiah¹² dsá¹. Jøng² ca¹togh¹² Diú¹³ jáh² ió¹. Jáh² ió¹ hen¹², juúh² dsa. Jøng² ca¹lan¹ jah chi³neng¹². Jøng² juúh² dsa chi³neng¹² dóh³ tsa¹tián² jáh² jmø¹guói¹, jmø¹guói¹ la². Hi² lách¹ jøng² ca¹tiágh¹ Diú¹³ hø¹². Hi² jøng² ca¹lan¹ jáh² si². Jøng² jní² dsøa³ ca¹lách¹ cu² lí³ lóa¹² ja³ neng². Díh³ hi² tiogh³ chi³neng¹². Lách¹ jøng² jøg³ dsie¹² dsa², dsa² hóg¹. Lách¹ jøng² ca¹løa¹ ma²løih² juúh² dsa. Juúh² dsa jáh² báh³ tiogh³ dsøa³, jáh² mi³jmo¹² dsag³ ni³ huø¹ báh³. Ca¹togh¹² Diú¹³ hø¹². Ca¹lan¹ jah chi³neng¹². Lách¹ jøng² báh³ jøg³ dsie¹² dsa², dsa² canh¹³, dsa² ma²ca¹ja¹lén² jmø¹guói¹ ma²løih².

16 ORIGIN OF THE STARS

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatpuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

[16:001] A story about the stars, one that the ancients tell, those who lived long ago. [16:002] They say, that is they tell, like when someone asks, they say, they ask someone, such as an elder, when they say, such as a youngster, "Won't you tell me a story, Sir, about how things were long ago, like a story about the stars?" [16:003] Then he says, "This is what the elders have related, you see," addressing the youngster, they say, "the stars, they say, they are animals, they say, that live in the sky, animals that used to live on earth, unrestrainable animals that consumed everything that men cultivated." [16:004] The animals destroyed their crops, the crops of the people. [16:005] So God placed those animals. [16:006] Those animals are suspended, they say. [16:007] Then the animals became stars. [16:008] And, they say, "stars" because the animals were irrepressible on earth, in this world. [16:009] That's why God placed mirrors on them. [16:010] That is why they became lights. [16:011] So the sky looks very ornate [16:012] because the stars are there in the night. [16:013] That is the story the ancestors tell. [16:014] That is what happened long ago, they say. [16:015] They say, they are animals that are in the sky, animals they used to do damage here on earth. [16:016] God placed mirrors on them [16:017] and they became stars. [16:018] That is what they say, the elders who used to walk the earth many years ago.

16 La origen de las estrellas

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Un cuento respecto a las estrellas, palabra que relatan los ancianos, los que vivían hace mucho tiempo. Dicen, relatan pues, dicen como cuando preguntan, dicen, preguntan a uno, por ejemplo, a un anciano, cuando si dice, por ejemplo una persona joven, “¿No me relate un cuento, Señor, de cómo pasó hace muchos años, como un cuento de las estrellas?” Entonces dice, “Esto es lo que los ancianos relataron, ¿eh?,” hablando a la persona chica, dicen, “las estrellas, dicen, son animales, dicen, que viven en el cielo, animales que antes vivían en el mundo, animales que consumieron todo que comieron todo lo que la gente sembraba.” Los animales destruyeron los huertos de la gente. Entonces Dios echaron a esos animales. Están colgados aquellos, dicen. Se cambiaron los animales en estrellas. Y dicen, estrellas, porque los animales eran incontrolables en el mundo, este mundo. Por eso Dios se les puso espejos. Y por eso se cambiaron los animales en luces. Así que el cielo se ve muy engalanado por las estrellas que hay por la noche. Así relatan los ancianos. Así pasó hace mucho tiempo, dicen. Dicen que son animales que están en el cielo, animales que hacían daño en la tierra. Dios se les puso espejos y se cambiaron en estrellas. Así es lo que cuentan la gente, la gente grande, los que vivían en el mundo hace mucho tiempo.

17 Láh¹ la² ca¹ŋë² hmáh³ ma²lói^h²

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlapeuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Cøng² cuento quiah¹² hmáh³. Ca¹juúh² Diú¹³ ma²lói^h², juúh² dsa, lám¹ cónh¹ jmai³ lám¹ ni³ ca¹niu¹ jmø¹guói¹, hñiah¹² Diú¹³ juanh¹², ca¹juúh² Diú¹³, ca¹tsáih¹ hmáh³, ¿Tsa³tiánh¹ hning² tiú³h hning jmø¹guói¹ quieg¹ jni, ca¹lám¹ lám¹ jin² lám¹ lói^h¹ jmø¹guói¹, ca¹lám¹ ca¹jenh²?

Tsa¹guiang³ jni Tie³, juúh² hmáh³, ha² lám² lé², tiág¹ jni ju³ tsa¹tiág¹ jni.

Tiánh¹ bá^h³ hning², lén² jní², juúh² Diú¹³.

Dsio¹ bá^h³ jøng², Tie³, juúh² hmáh³. Can¹³ jni jóg³ dsøg¹² ju³ ná³ tiág¹ ju³ ná³ tsa¹tiág¹ ná³, juúh² dsa. Jøng² jáinh¹³ jni jóg³ ca¹lám¹. Jáinh¹³ jni jóg³ ca¹lám¹ ju³ ná³ ca¹løa¹.

Lám¹ jøng² juúh² Tie³ jøng², jáinh³ hning jóg³ ná³, jong¹², juúh² dsa, ju³ ná³ ca¹løa¹, ju³ ná³ ma²ca¹hian².

Dsio¹ bá^h³, juúh² hmáh³, juúh² dsa.

Jøng² ca¹mi¹liág¹ hmáh³, juúh² dsa. Ca¹tiu¹ dsa jmø¹guói¹. Ca¹tiu¹ dsa jmø¹guói¹ lám¹ jin² lám¹ lói^h¹ lám¹ jin² lám¹ lói^h¹ lám¹ jin² lám¹ lói^h¹ ca¹lám¹ ca¹jenh² ja³ ca¹mi¹liág¹ dsa.

Jøng² ca¹juúh² dsa ca¹lám¹, ca¹løa¹ Tie³, juúh² dsa. Ca¹jenh² bá^h³. Ca¹uøin² bá^h³ jmø¹guói¹ quiánh² hning. Ca¹tiág¹ bá^h³ jní². Dsio¹ bá^h³ jøng² juúh² Tie³, juúh² dsa.

Mi³ ca¹uøin² jmø¹guói¹, ca¹jñøng² ca¹lám¹ jmø¹guói¹ juu¹² guiuh¹³. Lám¹ jøng² juúh² dsa² hóg¹, dsa² chian² ma²lói^h² hlaih¹³ cu² té¹². Lám¹ jøng² ca¹løa¹. Jmø¹guói¹ la² bí^h³ ió¹. Hei¹² guiuh¹³ juúh² dsa. A¹jáng¹ ju³ jmø¹guói¹ sií^h². Jmø¹guói¹ chii², chii² ca¹lám¹ jó¹ bí^h³ ió¹. Ju³ lám¹ lóa¹² jmø¹guói¹ la² bá^h³ lóa¹² ca¹lám¹. Lám¹ jøng² jóg³ dsie¹² dsa², jóg³ dsie¹² dsa² canh¹³, dsa² chian² ma²lói^h².

Jøng² mi³ ca¹hian² jøng², jøng² juúh² hmáh³ tsáih¹² Diú¹³, ¿jin³ he² jín^h³ cuó³h hning² mih² hi² cógh³ hi² gøah¹³ jní² na¹, Tie³, juúh² hmáh³ tsáih¹² dsa, tsáih¹² dsa Diú¹³ ié^h¹. Hi² gøah¹³ bá^h³ jní² hno¹ jni jmø¹guói¹ juúh² dsa.

Jøng² juúh² Diú¹³, tiogh³ bá^h³ tsih² guiing² quian¹ jni jmø¹guói¹ ná³, jong¹², juúh² dsa. Tsih² guiing² ná¹² bá^h³ cuø¹ hi² cógh³ hi² hóg^h³ hning² jmø¹guói¹ la². Hin² ná¹² bá^h³ jmo¹ ta³ hi² cógh³ hi² hóg^h³ hning² ma¹ meh² bá^h³. Ma¹ meh² bá^h³ cógh³ hning, cán³h hning quiah¹² dsa, lám¹ cøng² lám¹ cøng² ni³. Tsa¹hén¹³h hning hiug¹² ma¹dsio¹².

Tsa¹cán³h hning hiug¹² cu² té¹² ca¹láh¹ jó¹. Dóh³ ju³ hi² li¹ti² li¹ñié² ca¹láh¹. Jøng² ma¹ meh² báh³ cøgh³ høgh³ hning quiah¹² lách¹ cøng² lách¹ cøng² ni³ cosa hi² jne¹ hi² hóh² tsih² guiing² jmø¹guói¹ jmai³ ñii² ja³ já¹³ jmai³ ñii² ja³ dság¹, ca¹juúh² Diú¹³ ca¹tsáih¹ hmáh³.

Hi² lách¹ jøng² juúh² dsa. Cøgh² góah¹² hmáh³ ca¹láh¹ jó¹ cosa hi² jne¹ dsa, hi² jne¹ dsa² jmø¹guói¹ ni³ guøh³ ni³ huø¹ la², ca¹láh¹ jó¹ cosa hi² jmóng¹² dsa² jmø¹guói¹, hi² cøgh² hmáh³. Dóh³ hi² ca¹ñë² báh³ hmáh³ jøng² ca¹cuø¹ hñiah¹² Dios Padre. Hi² lách¹ jøng² báh³ cøgh² hmáh³ jøng².

Lách¹ jøng² báh³ ca¹løa¹ juúh² dsa, dsa² canh¹³, dsa² hóg¹, dsa² ma²ca¹ja¹lén² jmø¹guói¹. Lách¹ jøng² jóg³ dsie¹² dsa², cøgh² hmáh³ ca¹láh¹ hei¹² ni³ cu² té¹², tøg², sei³ jøng², ñó² jøng², cuøi² jøng², jneng² jøng², Ca¹láh¹ jó¹ ni³ cosa hi² cøgh² hi² hónh² dsa² jmø¹guói¹ hi² cøgh² hi² góah¹² hmáh³ lách¹ tan¹³ jmø¹guói¹, ja³ jøng², ja³ chian² hmáh³. Cøgh² jáh² cosa hi² neng¹² jmø¹guói¹. Dóh³ hi² ca¹cuø¹ Diú¹³ báh³.

Jøng² tsa¹hniuh¹² juúh² dsa² jøng² jóg³ uai¹² quiah¹² jáh² nung², hi² juúh² dsa² canh¹³ dsa² ma²ca¹ja¹lén² jmø¹guói¹. Hlanh¹² báh³ dsa² jmø¹guói¹, hlanh¹² dsa jáh², juúh² dsa, ma²tiúh¹ cu¹ ná¹². Ja³ síh³ gu³cøgh¹ hning ca¹láh¹. Dóh³ juói² jní², dsa² ca¹jmo¹ ta³. Hning² báh³ ca¹cuøh³ juúh² dsa, tsáih¹² dsa Diú¹³, hi² cøgh² hi² hónh² jáh² nung², jáh² chian² ni³ guøh³ ni³ huø¹ ca¹láh¹ jó¹ cosa hi² jmóng¹² dsa² jmø¹guói¹. Jøng² hning² báh³ jmó³h ca¹láh¹ jøng² ju³ dsiég³ báh³ tø¹ cøg¹², ju³ dsii³cøgh² ca¹láh¹ ja³ síh³. Dóh³ jáng¹ jan² jáng¹ og¹ dsa² chian² jmø¹guói¹, dsa² jmo¹² ta³ lách³, ja³ rúg¹ ca¹láh¹ jó¹.

Lách¹ jøng² ca¹løa¹ juúh² dsa, hi² ca¹løa¹ jmø¹guói¹ la². Lách¹ jøng² ca¹juúh² Diú¹³, juúh² dsa, ca¹tsáih¹ hmáh³. Tsa¹cøgh³ tsa¹høgh³ hning ma¹dsio¹² hlaih¹³ cu² té¹² quiah¹² tsih² guiing², dsa² chian² jmø¹guói¹. Dóh³ juói² dsa. Lách¹ jøng² jóg³ dsie¹² dsa² ma²canh¹³, dsa² ma²ca¹ja¹lén² jmø¹guói¹. Cu¹ ná¹² báh³ jóg³.

17 HOW THE MOLE EARNED THE RIGHT TO EAT MAN'S CROPS

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[17:001] A story about the mole. [17:002] God said long ago, they say, about the time that the world was formed, the Great God himself, he said to the mole, "Are you not able to cut all around my world until you have arrived back where you began?" [17:003] "I don't know, Father," said the mole, "how it would turn out, whether I can do it or not." [17:004] "You can do it, I think," said God. [17:005] "All right, then, Father," said the mole. [17:006] "I will give it a try to see whether I can or not, OK?" he said. [17:007] "I will let you know. [17:008] I will let you know if it works." [17:009] That is what the Father said then, "You will inform me, son, OK?" he said, "if it works, if it has been accomplished." [17:010] "All right," said the mole, they say. [17:011] And the mole began, they say. [17:012] He cut the earth. [17:013] He cut the earth all about, all about, all about until the end [of where he had cut] was joined together with where he had begun. [17:014] Then he said again, "It has been done, Father," he said. [17:015] "It came together. [17:016] Your world has been cut. [17:017] I was able to do it." [17:018] "That is good," the Father said, they say. [17:019] After the earth was cut, it was thrust upward. [17:020] That's what the ancients said, those who lived long, long ago. [17:021] That is what happened. [17:022] That was this world. [17:023] It is suspended, they say. [17:024] It was not some other world. [17:025] That was a world that has everything. [17:026] It was like this world is. [17:027] That is what the people say, the word the elders tell, those who lived long ago. [17:028] And then when that was finished, then the mole said to God, "What modest amount will you now give me to eat, Father?" the tuza said to him, said to God, that is. [17:029] "Something to eat is what I desire in this world," he said. [17:030] And God said, "My children do live in the world, my son," he said. [17:031] "Those children will give you what you will eat and drink in this world. [17:032] They are the ones who will work so that you can eat and drink in small amounts. [17:033] You will take from them enough to eat a little at a time, of each kind. [17:034] Do not destroy a great deal. [17:035] Do not take a great deal of everything [17:036] lest they too should become very poor. [17:037] So you will eat just a little bit at a time of each kind of thing that the children sow or plant from year to year throughout the future," God said to the mole. [17:038] That is what he said. [17:039] The mole will eat everything that they plant, that people plant on this earth, everything that man works on, the mole will eat. [17:040] Thus did the mole inherit, which God the Father himself allowed. [17:041] That is why the mole eats like that. [17:042] That is what happened, they say, the elders, the ancestors, those who have walked the earth. [17:043] That is the story that is told, that the mole eats every kind of thing there is, bananas, cassava, chayotes, corn, and beans. [17:044] Every kind of thing that mankind eats and drinks the mole eats throughout the whole earth, there wherever there are moles [17:045] The animal eats the things that exist in the world, [17:046] because God has permitted it. [17:047] So then, man should not say hurtful things about the animals of the forest, according to the elders who have travelled the earth. [17:048] Men should speak to them, speak to the animals, saying, "That is enough. [17:049] Go somewhere else now to eat, [17:050] because I am to be pitied, I have who done the work. [17:051] You have permitted this," they should say, speaking to God, "that the animals of the forest will eat and drink, the animals who exist on earth, every kind of thing that

humankind prepares. [17:052] Therefore, you should also cause it to go elsewhere, to go eat somewhere else also. [17:053] Because there are not just one or two people who dwell on the earth, those who do this work, right?, where everything becomes ripe for harvesting.” [17:054] That is what happened, they say, that which happened on this earth. [17:055] That is what God said, they say, speaking to the mole. [17:056] “You must not eat and drink a very great amount of my children’s things, the people of the world. [17:057] Because they are to be pitied.” [17:057] That is what the elders have said, those who have travelled the earth. [17:058] That is the end of the story.

17 LA TUZA

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Un cuento respecto la tuza. Hace mucho tiempo, Dios dijo, dicen, como en el principio cuando se formó el mundo, el mismo Dios Grande, Dios dijo, diciendo a la tuza, "¿Tú no aguantas cortar por toda la extensión de mi mundo hasta llegar una vez más al principio?" "No sé, Padre," dijo la tuza, "cómo se resultara, si puedo o si no puedo." "Sí, lo puedes, pienso yo," dijo Dios. "Está bien eso, Padre," dijo la tuza. "Voy a hacer la prueba; a ver si lo puedo o no, ¿ve?" dijo. "Le voy a avisar. Le voy a avisar si se hizo."

Así pues es lo que dijo el Padre, "Me vas a avisar, pues, hijo," dijo, si se hizo, si se completó."

"Está bien," dijo la tuza, dicen. Y la tuza empezó, dicen. Cortaba el mundo. Cortaba el mundo, por todo alrededor, alrededor, alrededor hasta llegar a donde había empezado.

Entonces dijo otra vez, "Se completó, Padre," dijo. "Se hizo la vuelta completa." Ya se cortó el mundo suyo. Lo pude hacer."

"Está bien eso," dijo el Padre, dicen.

Cuando se cortó la tierra, subió hacia arriba. Eso dicen los ancianos, los que vivieron hace muchísimo tiempo. Así pasó. Fue este mundo a que pasó así. Está colgado a aire libre, dicen. No era otro mundo. Era un mundo que tenía de todo.. Era como este mundo es. Eso es lo que cuentan la gente, lo que decían la gente grande que vivían hace mucho tiempo. Y cuando se completó eso, entonces la tuza dijo a Dios, "¿Qué cosa pequeña me vas a dar de comer ahora, Padre?" le dijo la tuza, es decir, a Dios le dijo. "Quiero algo de comer en este mundo," dijo. Y Dios dijo, "Mis hijos están en el mundo ¿ve, mi hijo?" dijo. "Esos hijos son ellos que te van a dar de comer y beber en este mundo. Son ellos que van a trabajar por lo que vas a comer y beber, en pequeñas cantidades. Vas a llevar sus cosas para comer en pequeñas cantidades, de cada clase. No vas a destruir en cantidades grandes. No vas a llevar muchísimo de todo para que no se vuelven pobres también. Así que en cantidades pequeñas vas a comer y beber de cada clase de sus cosas que mis hijos plantan y siembran en el mundo, en los años venideros," dijo Dios a la tuza. Eso dicen. La tuza come todo lo que siembran, lo que el hombre siembre en este mundo, todo lo que prepara el hombre, la tuza come. Porque la tuza recibió esto que el mismo Padre Dios le dio. Es por eso que la tuza come así. Eso es lo que pasó, dicen, la gente de edad, los ancianos, los que han caminado por el mundo. Así cuentan la gente, que la tuza come de cualquiera clase, plátano, yuca, chayote, maíz, frijol. Todo clase de cosas que el hombre come y toma, la tuza come por todo el mundo, allá, donde existe la tuza. El animal come lo que hay en el mundo. Porque Dios le dio permiso. Y el hombre no debe decir palabras hirientes respecto a los animales silvestres, según la gente grande que han caminado por el mundo. El hombre debe hablar a ellos, hablar a los animales, diciendo, "Eso es suficiente. A otra parte ya vayas a comer. Porque soy pobre, yo que hice este trabajo. Usted permitió esto," debe decir a Dios, "que los animales silvestres van a comer y beber, los animales del mundo, toda cosa que prepara el hombre. Así que Usted debe también hacer que vayan a otro lugar, a comer también en otro lugar. Porque la gente que existen en el mundo no son uno o dos, los que trabajan, ¿verdad?, donde madura todo." Así

pasó, dicen, lo que pasó en este mundo. Así dijo Dios, dicen, diciendo a la tuza. “No vas a comer y beber en cantadaes muy grandes de mis hijos, los que viven en el mundo. Porque son pobres. Eso es lo que han contado la gente grande, los que han caminado por el mundo. Es todo.

36 Láh la² ca¹lø¹chián¹ las sirenas

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Cøng² cuento quiah¹² sereno, juúh² dsa, dsie¹² dsa² ma²ca¹ja¹lén² jmø¹guói¹. Juúh² dsa na¹, tsa¹lé² lióh¹³ jmai³ han¹³, jmai³ táh¹² høa³, juúh² dsa, el día cuaresma, juúh² dsa, jmai³ han¹³, jmai³ huuh¹, jmai³ ca¹jon¹ Diú¹³. Dóh³ tsa¹chian² Diú¹³. Sereno na, tsa¹hé² dsa. Tsa¹hé² dsa hi² jøng² hi² juúh² dsa tsa¹lé² lóh¹² dsa jmai³ cuaresma jøng². Lé² báh³ lóh¹² dsa, juúh² dsa, juúh² dsa. La³ mi²gag¹² báh³ dsa² hi² tsa¹lé² lóh¹² dsa. Dsa² héi² na, dsa² hé² na¹, tsa¹lóh¹² dsa² héi². Tsa¹ca¹lóh¹ dsa. Héi² dsa² na¹, ca¹lóh¹ dsa jmai³ jøng², día cuaresma jøng², jmai³ táh¹² høa³. Hi² jøng² ca¹hlian² dsa, juúh² dsa. Ca¹hen¹ quiah¹² dsa. Ca² hnan¹³ quiah¹² dsa ca¹løa¹ quiah¹² hñiu². Ca² hnan¹³ jøng² lán¹² dsa dsa². Hi² jøng² lán¹ lóa² jøng² báh³ quiah¹² dsa ca¹lán¹ jin³ na¹. Ha¹chii² báh³ ca¹lán¹ dsa. Dóh³ ca¹jmo¹ Diú¹³. Dóh³ tsa¹hé² dsa jøng², hi² tsa¹chian² Diú¹³, hi² ca¹jon¹ Diú¹³. Ca¹jmo¹ dsa² héi² ha² lán² tē² dsa, cónh¹ ja³ ca¹jiag¹ dsóa¹² dsa hñiah¹² dsa. Hi² jøng² ca¹hen¹ quiah¹² dsa ja³ ca¹lóh¹ dsa jmai³ jøng². Hi² jøng² tsa¹lé² lióh¹³ jmai³ jøng² na¹. Dóh³ lán¹ jøng² lé². Lán¹ jøng² lóa¹², juúh² dsa².

36 ORIGIN OF MERMAIDS

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This traditional Chinantec narrative is based on an old Roman Catholic prohibition against bathing during the period from Christ's death to his resurrection. The tradition is still known in various areas of the world: In a CNN piece on 20 April 2003, twelve teenagers were reportedly detained in Mexico City for allegedly wasting water in traditional Holy Week "baths", in which unsuspecting passers-by were sloshed with buckets of water on the eve of Easter while fully clothed. The tradition was said to be born out of a supposed religious prohibition against bathing during Holy Week. Malaya News (The Philippines) of 4 April, 2007, reported that The Catholic Bishops Conference of the Philippines sought to clarify some Filipino beliefs concerning the observance of the Holy Week, such as the prohibition from taking a bath after 3 p.m. on Good Friday. Spokesperson Msgr. Pedro Quitariorio said there is no biblical basis in barring the faithful from taking a bath after Christ's time of death. A 5 Sep 2005 article by Calvin Trillin entitled "Speaking of Soup" in The New Yorker indicates that some Ecuadorians in the City of Cuenca were not permitted, as children, to bathe on Good Friday, since an old belief in the area holds that anyone who bathes on Good Friday might be transformed into a fish.

[36:001] This is a story about mermaids, they say, as told by those who have been around the block a few times. [36:002] They say, then, we should not bathe on holy days: Easter, they say, Lent, they say, on holy days, dark days, the day God died. [36:003] Because God is not alive. [36:004] But the mermaids did not believe. [36:005] They did not believe what people were saying about not being able to bathe during Lent. [36:006] "It's okay to bathe," they said, they say. [36:007] "They are just lying that you cannot bathe." [36:008] But those who believe, they do not bathe. [36:009] They did not bathe. [36:010] But those others, then, they bathed on those days, during Lent and on Easter. [36:011] So they were ruined, they say. [36:012] Their bodies were ruined. [36:013] Part of their bodies became like that of a catfish. [36:014] The other part of their bodies was like that of a person. [36:015] So then their bodies are like that to this day. [36:016] They did not recover. [36:017] Because God did it. [36:018] Because they did not believe that God was not alive and that God had died. [36:019] They did according to their own practices, according to their own thinking. [36:020] So their bodies were ruined when they bathed on those days. [36:021] That is why we must not bathe on those days now. [36:022] Because that is what will happen. [36:023] That is what happens, people say.

36 LA ORIGEN DE LAS SIRENAS

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Un cuento respecto a las sirenas, dicen, que relatan los que han vivido en este mundo. Dicen, pues, que no se puede bañarse en días sagrados: la pascua, dicen, la cuaresma, dicen, días sagrados, días oscuros, el día en que se murió Dios. Porque Dios no está vivo. Las sirenas, pues, no lo creyeron. No creyeron eso que se dice que no se permita bañarse durante la cuaresma. "Se permite bañarse," dijeron, dicen. "Solamente mienten ellos que not se permite bañarse." Pero aquellos, los que creían, pues, aquellos no se bañaban. Ellos no se bañaron. Pero ellos, pues, se bañaron ellos en esos días, durante la cuaresma y la pascua. Y por eso se debilitaron ellos, dicen. Se arruinaron sus cuerpos. Una parte de su cuerpo se cambió en cuerpo de jolote. La otra parte de sus cuerpos era como cuerpo de una persona. Por eso sus cuerpos tienen esa forma hasta hoy. No recuperaron. Porque lo hizo Dios. Porque no creían ellos eso, que Dios no estaba vivo, que se murió Dios. Ellos hicieron según lo que hacían, según lo que ellos mismos pensaban. Por eso se arruinaron sus cuerpos cuando se bañaron en esos días. Es por eso que no se permite que nos bañemos en esos días ahora. Porque esa se pasa. Así pasa, dice la gente.

41 Chi³jie¹²

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Cøng² cuento quiah¹³ chi³jie¹² ca¹løa¹ ma²løih², jmai³ ca¹hói² hmá¹² dsøa¹. Jøng² juúh² Diú¹³, ca¹tsáih¹ dsa jah¹sø³quie¹³, tsa³tiánh¹ hning jmóh³ hning² cøng² ta³ quieg¹ jní², ta³ hi² hno¹ jní² hi² jmóh³ hning². Chii² cøng² cosa chii² quieg¹ jni hi² hniuh¹² hai¹ guih¹³ mi³ jøng² tsa¹ma¹dsø¹hén². Jøng² juúh² jah¹sø³quie¹³, tiág¹ báh³ jní² jmo¹³ jni, juúh² dsa. Jmo¹³ báh³ jní², lén² jni. Dsio¹ báh³, juúh² Diú¹³, juúh² dsa. Hi² jøng², la² guio¹ møh² jøg² la², juúh² Diú¹³ jøng² na¹. Jøg² la² báh³ hi² jmóh³ hning ñii¹², jmóh³ hning hmøah¹². Dsio¹ báh³, juúh² dsa² héi². Ca¹ñiíh² báh³ dsa jøg², juúh² dsa. Ca¹jmo¹, hi² jøg² na¹, hi² jmo¹ dsa hmøah¹². Dóh³ quianh¹³ cøng² huu² báh³, juúh² dsa, mi³jmo¹ dsa hmøah¹². Tsa¹ca¹tiúh¹ dsa na¹. Tsa¹ca¹tiúh¹ dsa jmo¹ dsa hmøah¹². Jøng² tsáih¹² dsa Diú¹³ jøng², tsa¹tiág¹² jni, tsa¹tián² jni. Dsio¹ báh³, juúh² Diú¹³, juúh² dsa. Jøng² ca¹tsáih¹ dsa ca¹láh¹ chi³jie¹², juúh² dsa. Chi³jie¹² ca¹tsáih¹ dsa. Jøng² juúh² Diú¹³, a³jáng¹ tiánh¹ jmóh³ hmøah¹² quieg¹ jní². Ton¹ lág¹ vara hmøah¹² hno¹ jni jmóh³ ja³ cøng² huu², tsáih¹² dsa chi³jie¹². Jøng² juúh² chi³jie¹², juúh² dsa, jái¹³ báh³ jní² chii² juúh² tiág¹ jni. Can¹³ jni jøg³ dsøg¹², juúh² dsa. Dsio¹ báh³, juúh² Diú¹³, juúh² dsa. Dóh³ quianh¹³ cøng² huu² bíh³ ná³, juúh² dsa. Hi² jøng², quii² jøg² la², juúh² dsa, guio¹ møh² jøg². Jøg² la² báh³ hi² jmóh³ hning hmøah¹². Jmóh³ hning ñii¹² ni³jíán¹. Dóh³ jøng² jmóh³ hning hmøah¹². Dsio¹ báh³, juúh² chi³jie¹², juúh² dsa. Jøng² ca¹hie¹ chi³jie¹² guio¹ møh² jøg² jøng². Jøg² jøng² na¹, ca¹nøh¹ báh³ chi³jie¹² jøg², juúh² dsa. Jøng² ca¹jmo¹ dsa hmá³. Ca¹tøg² dsa. Ca¹hian¹² hmøah¹². Ca¹hian¹² hmøah¹² quianh¹³ cøng² huu², jø² ton¹ lág¹ vara hmøah¹². Mi³ ca¹hian¹² hmøah¹² jøng², ca¹jáinh¹ dsa jøg³, juúh² dsa, tsáih¹² dsa Diú¹³ ca¹láh¹. Ma²ca¹løa¹ báh³ ta³ jøng², juúh² dsa, tsáih¹² dsa Diú¹³. Ma²ca¹hian¹² báh³. Dsio¹ báh³, juúh² Diú¹³, chii² juúh² ca¹løa¹. Ca¹tiánh¹ hning. Ca¹tiág¹ báh³ jní², juúh² dsa. Dsio¹ báh³, juúh² dsa na¹. Jøng² ca¹hméih¹ dsa hmøah¹² jøng², juúh² dsa. Hmeih³, juúh² dsa, tsáih¹² dsa chi³jie¹², juúh² dsa. Hóih³ hning ca² tí² hmøah¹² ná³ quieg¹ jni. Dsio¹ báh³, juúh² chi³jie¹². Jøng² ca¹mi¹liág¹ chi³jie¹²... Ca¹juúh² chi³jie¹², dsio¹ báh³ juúh² dsa, hai¹³ báh³ jní² chii² juúh² juúh² hning hai¹³ jni. Jøng² ca¹mi¹liág¹ dsa jøng² ca¹hói² dsa hmøah¹². Ca¹hói² dsa hmøah¹² quianh¹³ cøng² ja³ neng² ca¹láh¹, juúh² dsa, ton¹ lág¹ vara hmøah¹². Ca¹ten¹ dsa. Ca¹uói² dsa. Ca¹uói² dsa juu¹² guih¹³, juu¹² dsii³guói². Ca¹ñó¹ dsa quianh¹³ dsí². Ca¹tánh² dsa juu¹² dsøa¹ ca² ton² ca¹láh¹. Jøng² ca¹neih¹ hmá¹² dsøa¹. Hi² jøng² hei¹² hmá¹² dsøa¹ na¹. Dóh³ láh¹ jøng² ca¹løa¹ ma²løih², jøg³ dsie¹² dsa² ma²ja¹lén² jmø¹guói¹. Juúh² dsa, chi³jie¹² báh³ dsa² ca¹jmo¹ hmá³ dsøa¹, hmá¹² jmo¹² chi³jie¹² hmá³ dsii³guói² na¹. Dsii³guói² ta¹ láh¹ jøng² hai¹² jáh² hmá³, juúh² dsa. Dóh³

láh¹ jøng² jóg³ ca¹cuø¹ Diú¹³ quiah¹² dsa, tsánh² dsa jáh² cúgh¹² jáh² ja³ neng². Ja³
neng² báh³ jmo¹² jáh². Jmo¹² jáh² hmá³ ja³ tsánh² dsa jáh², ja³ lóh² dsa hi² góah¹² dsa.
Dóh³ ca¹mi¹hog¹³ jáh² Diú¹³. Ca¹jmo¹ jah ta³ quiah¹² Diú¹³. Láh¹ jøng² ca¹løa¹
ma²lói^{h2}, jóg³ dsie¹² dsa² ma²ca¹ja¹lén² jmø¹guøi¹. Cu¹ ná¹² jóg³.

41 THE SPIDER

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[41:001] This is a story about a spider that happened long ago, in the days when a net was hung in the sky. [41:002] God spoke to a katydid saying, "Could you do a job for me, a job I would like you to do? [41:003] There is something I have which needs to be hung up above so that it will not be destroyed." [41:004] And the grasshopper said, "I will be able to do it," he said. [41:005] "I think I can do it." [41:006] "All right," God said, they say. [41:007] So then, "Here are seven baskets of cotton," said God then. [41:008] "From this cotton you will make thread and you will make cloth." [41:009] "All right!" said that one. [41:010] He took the cotton, they say. [41:011] He made ... that ... with the cotton, then, he will make cloth. [41:012] But he had said to make the cloth in a single night. [41:013] But he failed. [41:014] He did not succeed in making the cloth. [41:015] So he said to God then, "I am unable to do it, I can't." [41:016] "All right," said God, they say. [41:017] Then he spoke also to a spider, they say. [41:018] It was to a spider he spoke. [41:019] So God said, "I wonder if you could make cloth for me? [41:020] I want you to make me forty yards of cloth in one night," he said to the spider. [41:021] Then the spider said, they say, "I will see if I can do it. [41:022] I will check it out," he said. [41:023] "All right," said God, they say. [41:024] "But you must do it in just one night without fail," he said. [41:025] So then, "Take this cotton," he said, "seven baskets of cotton! [41:026] With this cotton you are to make the cloth. [41:027] You will make thread first. [41:028] Then you will make cloth." [41:029] "All right," said the spider, they say. [41:030] And the spider took the seven baskets of cotton. [41:031] That cotton, then, the spider swallowed it, they say. [41:032] Then he made his web. [41:033] He defecated it. [41:034] The cloth was finished. [41:035] The cloth was completed in one night, all forty yards of it. [41:036] When the cloth was completed, he reported it, they say, speaking to God again. [41:037] "The work is done," he said, speaking to God. [41:038] "It is done." [41:039] "That is good," said God, "if it is done. [41:040] You did it." [41:041] "I did it," he said. [41:042] "All right," he said then. [41:043] Then he sewed the cloth, they say. [41:044] "Sew it!" he said, speaking to the spider, they say. [41:045] "Quickly hang that cloth for me now." [41:046] "All right," said the spider. [41:047] And the spider began ... [41:048] The spider said, "Good," he said, "I will hang it if you say I should hang it." [41:049] Then he began to hang the cloth. [41:050] And he hung up the cloth in a single night, they say, forty yards of cloth. [41:051] He reached it. [41:052] He went up. [41:053] He went up above, through the air. [41:054] He went carried by the breeze. [41:055] And he dropped down on the other side of the sky. [41:056] And the web was spread across the sky. [41:057] That is why there is a net in the sky now. [41:058] Because that happened long ago, according to what the people say who have travelled in the world. [41:059] They say that a spider was the one that made the net in the sky, the same web spiders make in the air today. [41:060] In the air, meanwhile, it hangs its web, they say. [41:061] Because that is what God permitted it to do, to capture animals it will eat at night. [41:062] In the night it does it. [41:063] The animal makes a net to trap the animals it captures to eat. [41:064] Because the animal had helped God. [41:065] The animal did God's work. [41:066] That is what happened long ago, a story told by those who have experienced the world. [41:067] That is all of the story.

41 LA ARAÑA

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlapepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Un cuento de una araña que aconteció hace mucho tiempo, en el día que se colgó una red al cielo. Dijo Dios, hablando a una langosta verde, “¿No puedes tú hacer una chamba para mí, una chamba que quiere que hagas? Tengo una cosa que precisa colgarse arriba para que no se deshaga.” Y la langosta verde dijo, “Sí, lo puedo hacer,” dijo. “Creo que lo puedo hacer.” “Está bien,” dijo Dios, dicen. Entonces, “Aquí estan siete canastas de algodón,” dijo Dios, entonces. “De este algodón vas a hacer hilo y vas a hacer tela.” “Esta bien,” dijo él. El se llevó el algodón, dicen. Hizo ... que ... del algodón, entonces, iba a hacer tela. Pero había dicho que hiciera la tela en una noche. No tuvo éxito. No tuvo éxito en hacer la tela. Y dijo a Dios, entonces, “No lo puedo hacer, no puedo.” “Está bien,” dijo Dios, dicen. Y habló también a una araña, dicen. A una araña habló. Y Dios dijo, “¿Tú no puedes hacer tela para mí? Quiero que me haga cuarenta varas de tela en una noche,” le dijo a la araña. Entonces la araña dijo, dicen, “Voy a ver si lo puedo hacer. Lo averigüaré,” dijo. “Está bien,” dijo Dios, dicen. “Pero lo tienes que hacer en una noche sin falta,” dijo. Entonces, “¡Lleve este algodón,” dijo, “siete canastas de algodón! De este algodón vas a hacer tela. Vas a hacer hilo primero. Entonces va a hacer tela.” “Está bien,” dijo la araña, dicen. Y la araña recibió las siete canastas de algodón. Ese algodón, entonces, la araña lo tragó, dicen. Entonces hizo su tela. Lo defecó. Se terminó la tela. Se completó la tela en una noche, todas las cuarenta varas. Cuando se había completado la tela, dió aviso, dicen, hablando a Dios otra vez. “Ya se completó ese trabajo,” dijo, hablando a Dios. “Está completo.” “Está bien,” dijo Dios, “si se completó. Tuviste éxito.” “Tuve éxito,” dijo. “Está bien,” dijo entonces. Entonces remendió la tela, dicen. “¡Remiéndela!” dijo, hablando a la araña, dicen. “Cuelga mi tela ahora, con rapidez.” “Está bien,” dijo la araña. Y la araña empezó a ... La araña dijo, “Está bien,” dijo, “La voy a colgar si usted me dice que la cuelgue.” Y empezó a colgar la tela. Y colgó la tela en una noche también, dicen, cuarenta varas de tela. Lo alcanzó. Subió. Subió arriba, por los aires. Se fué con la brisa. Y llegó al lado opuesto del cielo. Y se extendió la tela por el cielo. Por eso la tela está al cielo ahora. Porque aconteció eso hace mucho tiempo, según lo que cuentan la gente que han caminado por el mundo. Dicen que una araña era la que hizo la tela en el cielo, la tela que hacen las arañas por el aire ahora. Por el aire, mientras, cuelge su tela, dicen. Porque eso la permitió Dios, cazar los animales que va a comer por la noche. Por la noche lo hace. El animal hace una tela para atrapar los animales que caza para comer. Porque el animal había ayudado a Dios. El animal hizo el trabajo de Dios. Así aconteció hace mucho tiempo, lo que cuentan los que han caminado por el mundo. Es todo.

42 Jiuh³ lách¹ quianh¹³ Jah¹sø³quíé¹³

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Cøng² cuento quiah¹² jiuh³ lách¹ quianh¹³ jah¹sø³quíé¹³. Ma²lói^{h2}, juúh² dsa, jmai³ mi³lán¹² jiuh³ dsa² lách¹ quianh¹³ sø³quíé¹³ jøng², dsa² bá^{h3} héi². Jøng² na¹, ca¹jmo¹ dsa jóg³, juúh² dsa na¹. Juúh² dsa, jmó³ jniang³ ma¹ cáng¹ jóg³ jniang³ dsio¹ hi² quíéh¹³ jniang³ dsóg³ jniang³ jmai³. Jmai³ tø¹ má^{h2}, má^{h2} tan¹² hmí^{h3}. Jmai³ tø¹ ja³ jøng². Dsóg³ jniang³ jmai³. Dsø³ne¹³ jniang³ jmai³. Dsio¹ bá^{h3}, juúh² jiuh³, juúh² dsa, chii² juúh² lách¹ jøng², juúh² dsa. Dsóg³ jniang³ cu¹ dsíé¹², tsáih¹² dsa sø³quíé¹³. Jøng² ca¹jmo¹ dsa jóg³ dsa tiogh³ dsa, juúh² dsa. Ca¹ta¹ dsa hmøah¹² jóg³. Ca¹jmo¹ sø³quíé¹³ jóg³. Cøng² ja³ ca¹jmo¹ jiuh³ ca¹lách¹ jóg³. Hi² jøng² jmó³ jniang³ jóg³ na³ ma²ca¹hian¹² quián² jniang³ juúh², sø³quíé¹³, juúh² dsa. Ca¹hian¹² quiah¹² sø³quíé¹³ na¹, juúh² dsa. Lách¹ jøng² mi³ ca¹tó² jmai³ ca¹hian¹² jóg³ dsa, ca¹cáih¹ dsa jóg³ dsa. Jiuh³ na¹, juúh² dsa, tsa¹ca¹hian¹² quiah¹² jiuh³. Jøng² bá^{h3} lóa¹² tió^{h13} hmá¹² tá². Tió^{h13} hmá¹² bá^{h3} tá² quiah¹² jiuh³, dsii²jo². Jmá^{h1} lách¹ hé¹ bá^{h3}, jmá^{h1} lách¹ dsio^{h3} bá^{h3} ca¹hian¹². Ca¹løa¹ hmøah¹² ta¹ lách¹ hé¹ ca¹lách¹. Ta¹ lách¹ hé¹ jøng² ca¹løa¹ hmøah¹² ca¹lách¹. Dsii²jo² tá² jøng² na¹, ja³ jøng² ca¹hói² bá^{h3} jøng², juúh² dsa. Tió^{h13} hmá¹² bá^{h3} ca¹løa¹. Tsa¹ma²ca¹hian¹². Sø³quíé¹³ na¹, ca¹hian¹² quiah¹² sø³quíé¹³, juúh² dsa. Jøng² juúh² sø³quíé¹³, ha² lách² jmoh² tsa¹hian¹² quián^{h2}, juúh² dsa. Ca¹løa¹ bá^{h3} quieg¹, juúh² sø³quíé¹³. Jøng² juúh² jiuh³ na¹, tsa¹lø² quieg¹ jní², juúh² dsa. Tsa¹jan¹³ jni, juúh² dsa. Ta³ jmo¹² jni, juúh² jiuh³. Jøng² juúh² sø³quíé¹³, juúh² dsa, lách¹ huu² lách¹ jmø² bá^{h3} jmo¹² jni quieg¹ jni. Hi² jøng² bá^{h3} ló², juúh² dsa. Lách¹ cónh¹ niú^{h1} hi³ méih¹ ho¹² chieh³ jøng² lách¹ cónh¹ jmo¹² jni. Ma²ho¹² cøng² hei¹² chieh³ ca¹lách¹ jmo¹² jni, juúh² dsa. Jøng² ló² quieg¹ jní², juúh² dsa. Dsio¹ bá^{h3}, juúh² jiuh³ jøng². Tsa¹ca¹jmo¹ jni lách¹ jøng² quieg¹ jní². Jøng² tsa¹ca¹løa¹. Tiú^{h1} bá^{h3} ná¹², juúh² sø³quíé¹³, lách¹ lóa¹² ná¹². Cah³ teng¹² hi² ná¹². Ma¹ jniang³, juúh² dsa. Ma¹ dsóg³ jniang³. Dó^{h3} ca¹tó² ja³ tø¹ jmai³. Hi² jøng² ca¹cáih¹ sø³quíé¹³ jóg³, juúh² dsa, ca¹ñii¹lén² dsa. Jiuh³ na¹, juúh² dsa, ca¹can¹ bá^{h3} jiuh³ hmá¹² tá² quiah¹². Ca¹lách¹ cónh¹ lóa¹² jøng² ca¹tiun¹ dsa cah³ dsa. Nii¹lén² dsa juu¹² jmai³, juu¹² jmai³ má^{h2} tan¹² hmí^{h3}. Ja³ ñii¹lén² dsa jøng² na¹, juúh² dsa, jiuh³ bá^{h3} ca¹lan¹ dsa. Tø¹ coh¹³ ja³ tag¹² dsa jøng² ca¹løa¹ uuh². Cónh¹ ca¹lách¹ cu³lág¹ dsa jøng² lóa¹² uuh² ca¹lách¹. Cah³ dsa jøng², ca¹tó^{h2} tá² cah³ dsa, ja³ tsa¹ca¹løa¹ hmøah¹². Ja³ mi³tió^{h13} hmá¹², hi² jøng² lóa¹² tió^{h13} tá² cah³ dsa na¹. Cu³lág¹ dsa jøng² lóa¹² uuh², coh¹³ ja³ tag¹² dsa lóa¹² uuh², ja³ ca¹løa¹ hmøah¹². Jøng² na¹, jiuh³ bá^{h3} ca¹lan¹ dsa lách¹ lóa¹² jøng². Já^{h2} bá^{h3} ca¹lan¹ dsa. Héi² na¹, sø³quíé¹³ na¹, dó^{h3} ca¹hian¹² jø² jóg³ dsa, dó^{h3} jøng² jmo¹² dsa léi¹³ na¹. Lách¹ cónh¹ niú^{h1} ho¹ chieh³ ho¹² dsa ja³ neng², Jmo¹² dsa tsóinh¹ tsóinh¹ tsóinh¹ na¹.

Díh³ hi² ca¹jmo¹ dsa hi² ca¹neih¹ dsa jøg² ma²lõi^h². Cónh¹ ca¹láh¹ lách¹ cónh¹ ma²ho¹² chieh³ cøng² hei¹² cónh¹ neng² cu² lói² ho¹² ca¹láh¹ ho¹² ca¹láh¹ jøng², hi² jmo¹² dsa léi¹³ ca¹jnie¹. Dóh³ hora jøng² ca¹jmo¹ dsa jóg³ dsa ma²lõi^h², juúh² dsa na¹. Hi² lách¹ jøng² ca¹can¹ dsa dsié¹² lán¹² dsa jáh² ca¹láh¹ jin³ na¹. Lách¹ jøng² ca¹lan¹ dsa jáh². Ca¹ñii¹lén² dsa jmai³, jmai³ máh² tan¹² hmíh³ jøng². Lách¹ jøng² lóa¹² cuento quiah¹² sò³quíé¹³ quianh¹³ jjuh³. hi² ca¹ñii¹ñé² dsa ma²lõi^h².

42 ARMADILLO AND KATYDID

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[42:001] This is a story about armadillo and katydid. [42:002] Long ago, they say, in the days when armadillo and katydid were persons, they were, in fact, people. [42:003] So then, they had a discussion, they say. [42:004] They said, "Let's each of us make ourselves a nice dress to wear to the celebration. [42:005] There is a celebration coming up at the mountain, Bird [particular species unknown] Mountain. [42:006] There is a celebration coming up there. [42:007] Let's go to the celebration! [42:008] Let's go see the celebration!" [42:009] "Okay," said the armadillo, they say, "if that is so," he said. [42:010] "We will go together," he told the katydid. [42:011] So they sat down to make their dresses, they say. [42:012] They wove cloth for the dresses. [42:013] Katydid made a dress. [42:014] Likewise, armadillo made her dress also. [42:015] "So then we will advise each other when we have finished our part," katydid said, they say. [42:016] Then katydid's dress was finished, they say. [42:017] So then, when the day of the celebration came, her dress was finished and she put it on. [42:018] But armadillo, they say, her dress was not finished. [42:019] There it was, a web of threads on the loom. [42:020] They was just a web of threads on armadillo's loom, in the middle. [42:021] Only the bottom and the top ends were completed. [42:022] The cloth was finished at the bottom also. [42:023] At the bottom the cloth was finished also. [42:024] But then in the middle of the loom, there it was unfinished, they say. [42:025] There was just a web of threads there. [42:026] It was not yet finished. [42:027] As for katydid, her work was completed, they say. [42:028] Then katydid said, "What are you doing that yours is not getting done?" she said. [42:029] "Mine is done," said katydid. [42:030] Then armadillo said, "Mine is not getting done," she said. [42:031] "I don't have time," she said. [42:032] "I have work to do," said armadillo. [42:033] Then katydid said, they say, "I do mine night and day. [42:034] So it gets done," she said. [42:035] "Just before the rooster crows, then I do it. [42:036] Then when the rooster is crowing every few minutes, I am doing it," she said. [42:037] "So mine gets done," she said. [42:038] "All right," said armadillo then. [42:039] "That is not how I did mine. [42:040] So it did not get done." [42:041] "That is good enough," said Katydid, "as it is. [42:042] Throw the thing on your back! [42:043] Let's go!" she said. [42:044] "Let's get going! [42:045] Because it is almost time for the celebration." [42:046] So then when katydid put on her dress, they say, they went. [42:047] Armadillo, they say, she carried her web of strings in her loom. [42:048] Just as it was, she threw it over her back. [42:049] They went to the celebration, to the Bird Mountain celebration. [42:050] As they were on their way there then, they say, armadillo became a person. [42:051] The area above her rear end, became smooth. [42:052] Also the back of her neck, it too became smooth. [42:053] Her back then, the loom entered her back then, there where the cloth was unfinished. [42:054] Where there had been just a web of strings, the loom is now in her back with that pattern today. [42:055] The back of her neck is smooth and above her rear end it is smooth, where the cloth was finished. [42:056] So then, she became an armadillo when that happened. [42:057] She became an animal. [42:058] That other one now, katydid, since her entire dress was finished, she now gives a signal today. [42:059] She cries out just before the cock crows. [42:060] She goes, "Chirp, chirp, chirp," now. [42:061] Because of what she did when she spread the cotton long ago. [42:062] Then again

when the rooster is crowing every few minutes while it is dark, every few minutes it creaks again and creaks again, announcing that morning has come. [42:063] Because that was the hour that she made her dress long ago, they say. [42:064] It was for that reason that she adopted that habit now being an animal to this very day. [42:065] That is how they became animals. [42:066] They went to the celebration at the mountain, Bird Mountain. [42:067] That is the story of katydid and armadillo, that they experienced long ago.

42 ARMADILLO Y LANGOSTA VERDE

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Este es un cuento de armadillo y langosta verde. Hace mucho, dicen, cuando armadillo y langosta verde eran gente, sí, eran gente. Entonces, platicaron, dicen. Dijeron, “¡Qué hagamos cada uno un vestido bonito de vestirnos a la fiesta. Pronto toca la fiesta de Monte ... Monte Pájaro [especie de pájaro desconocido]. Pronto toca la fiesta allí. ¡Vámonos a la fiesta! ¡Que vayamos a ver la fiesta!” “Está bien,” dijo el armadillo, dicen, “si es así,” dijo. “Nos iremos juntos,” dijo a la langosta verde. Y se sentaron para hacer sus vestidos, dicen. Tejeron tela para sus vestidos. Langosta verde hizo su vestido. Lo mismo, armadillo hizo su vestido también. “Así, pues, haremos noticia cuando se completa el nuestro,” dijo langosta verde, dicen. Entonces, se completó lo de langosta verde, dicen. Entonces, cuando tocó el día de la fiesta, su vestido estaba completo y se lo puso. Pero armadillo, dicen, no se había terminado su vestido. Así estaba, como una red de hilos en el telar. Había una red de hilos en el telar de armadillo, por en medio. Se terminó solo el extremo inferior y el extremo superior. Se completó la tela al extremo inferior también. Al extremo inferior estaba completo también. En el medio del urdimbre, entonces, allí estaba incompleto, dicen. Se quedó una red de hilos. Todavía no se completó. De Langosta verde, se completó lo de ella, dicen. Y Langosta verde dijo, “¿Cómo haces que no se completa el suyo?” dijo. “Se completó el mío,” dijo Langosta verde. Y armadillo dijo, “No se completa el mío,” dijo. “No tengo tiempo,” dijo. “Tengo trabajo que hacer,” dijo armadillo. Y Langosta verde dijo, dicen, “Día y noche hago yo lo mío. De esa manera se completa,” dijo. “Cuando apenas va a gritar el gallo, entonces lo hago yo. Y cuando grita el gallo cada rato, también lo estoy haciendo,” dijo. “Así se completa lo mío,” dijo. “Está bien,” dijo armadillo entonces. “No hice yo así lo mío. Y no se completó.” “Lo es suficiente,” dijo Langosta verde, “como lo es. ¡Tíralo por la espalda! ¡Vámonos!” dijo. “¡Vamos a ir! Porque está por tocar la fiesta.” Así que cuando se puso Langosta verde su vestido, dicen, se fueron. Armadillo, dicen, ella llevó la red de hilos en su telar. Así como era, se lo tiró por la espalda. Se fueron a la fiesta, a la fiesta de Cerro Pájaro. Mientras caminaban así, entonces, dicen, se hizo armadillo una persona. Arriba de sus nalgas, se hizo liso. También la cerviz, se la hizo lisa. Su espalda, entonces, as la entró el telar a la espalda, la parte donde no se completó la tela. Donde había una red de hilos, con esa figura el telar está en su espalda hoy. Se le es lisa la cerviz y arriba de las nalgas, donde se completó la tela. Entonces, se cambió en armadillo cuando aconteció eso. Se cambió en animal. Aquélla, entonces, Langosta verde, por haber estado completo su vestido entero, ella ahora da una señal. Ella grita en la noche un poco antes que el gallo grite. Ella da un “tsuin, tsuin, tsuin” ahora. Por lo que hizo cuando tendió el algodón hace mucho tiempo. Y también mientras está gritando ya el gallo cada rato en la oscuridad, cada rato chirría cada rato chirría, anunciando que almaneció. Porque a esa hora hizo su vestido hace mucho tiempo, dicen. Fue por eso que agarró ese costumbre ahora que es animal hasta esta fecha. De esa manera se hicieron animales. Fueron a la fiesta, la fiesta de Cerro Pájaro. Ese es el cuento de Langosta Verde y Amarillo, lo que se les pasó hace mucho tiempo.

43 Tan¹² mong³

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Cuento quiah¹² tan¹² mong³. Juúh² dsa, ma²lói^{h2}, ma²hág¹² hlaih¹³ cu¹ té¹², jmai³, juúh² dsa na¹, mi³lán¹² tan¹² lám³, jáh² mi³lán¹² dsa², mi³lán¹² dsa cantor. Tan¹² guieg² na¹, cantor cónh¹ ca¹láh¹. Ca¹láh¹ ján¹ tan¹² jmo¹² son¹³, son¹³ lí³ hioh¹³ jmáh¹, héi², juúh² dsa, mi³lán¹² cantor. Tan¹² mong³ dsa² ca¹hiúh¹, juúh² dsa. Ca¹tiúh¹ dsa cantor. Ca¹lø¹ηii¹² dsa ca¹láh¹ jó¹ ha² lám² hœa¹ dsa ha² lám², ha² lám² jmo¹ dsa son¹³ ha² lám² jmo¹ dsa. Hi² jøng² jmo¹² dsa² héi² son¹³ na¹, juúh² dsa, lám¹ cónh¹ conh¹² máh² ja³ tiogh³ ja³ chian² jáh². Jmo¹² jáh² son¹³. Tiogh³ jáh² ju³ lám¹ jø³juøi² cah³, ciudad, hi² lám¹² dsa jáh² ca¹láh¹ hi² jmo¹² jáh² son¹³. Hnai¹² dsa². Dsø²chiánh² dsa jáh² máh². Jøng² hi² hniu¹ dsa² jmo¹ jáh² son¹³. Dóh³ ja¹² lí³ hioh¹³ hlaih¹³ son¹³ jmo¹² tan¹² mong³ cónh¹ jính³ ca¹láh¹ ján¹ tan¹². Hi² jmo¹² jáh² son¹³ ca¹láh¹ jin³ na¹. Dóh³ mi³lán¹² dsa cantor ma²lói^{h2}. Mi³hœa¹² jáh². Mi³jmo¹² jáh² son¹³.

43 THE LINNET

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatapuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

[43:001] A story about the linnnet. [43:002] They say that long ago, a very long time ago, at the time, they say, when that bird used to be, right? the animal used to be a person, it used to be a minstrel. [43:003] Also the robin, it too was a minstrel. [43:004] All the birds that sing, that sing very beautifully, those, they say, used to be singers. [43:005] The linnnet, he is the one who triumphed, they say. [43:006] He succeeded in becoming a singer. [43:007] He learned everything, how to recite, how to make music, how to do it all. [43:008] That is why that one makes music today, they say, out on the knolls and hills where the birds are, where they live. [43:009] It makes song. [43:010] There are birds, for example, in large towns, cities, where they are birds while they make music. [43:011] People sell them. [43:012] They go trap them in the forest. [43:013] Then the people want them to sing. [43:014] Because the linnnet makes a much more beautiful song than any other bird. [43:015] And it makes music right up to the present time. [43:016] Because it used to be a minstrel long ago. [43:017] It used to sing. [43:018] It used to make music.

43 EL JILGUERO

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Un cuento del jilguero. Dicen que hace mucho tiempo, muy antiguamente, en el día, dicen, cuando el pájaro ¿verdad?, el animal era una persona, era cantor. Y la primavera, también era cantor. Todos los pájaros que hacen música, música muy bonita, ellos, dicen, eran cantores. El jilguero es el que venció, dicen. Tuvo éxito en ser cantor. Aprendió todo respecto cómo cantar y de cómo hacer la música, cómo hacerlo. Por eso hace la música ahora, dicen, por las colinas y los cerros donde están y donde viven pájaros. Hace música. Hay en los pueblos grandes, en las ciudades, son pájaros otra vez que hacen la música. Se venden la gente Se van al monte y las cazan. Entonces la gente quiere que canten. Porque el jilguero hace música mucho más bonita que cualquiera otra clase de pájaro. Y hace música hasta hoy en día. Por que era un cantor hace mucho tiempo. Cantaba Hacía la música.

44 Tan¹² bi²hníh²

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Cuento quiah¹² tan¹² bi²hníh², juúh² dsa. Mi³lán¹² dsa tœa¹² hmá¹, mi³lán¹² dsa ma²lœih², juúh² dsa, ma²jmai³ ca¹niu¹ jmø¹guói¹ iéh¹, mi³lán¹² dsa tœa¹² hmá¹. Ni³ jøng² na¹, ca¹lan¹ dsa jáh². Ca¹lan¹ dsa tan¹². Tan¹² báh³ ca¹lan¹ dsa. Hi² jøng² bá² dsa hma² na¹. Jmo¹² dsa ju³ lám¹ jmo¹² tœa¹² hmá¹. Jmo¹² dsa pún¹ pún¹, pún¹ pún¹, bá² dsa hma². Ja³ bá² dsa hma² jøng², tsánh² dsa jáh². Ja³ jøng² tiogh³ jáh² cúgh¹² dsa. Dóh³ hi² quiin¹² dsa mai³¹ jøng², mai³¹ mi³lán¹² dsa tœa¹² hmá¹. Jøng² ca¹lám¹ jin³ na¹ báh³ jmo¹² dsa lám¹ jøng², hein¹³ jøng², jmo¹² dsa lám¹ ja³ jmo¹² tœa¹² hmá¹. Dóh³ lám¹ jøng² mi³lán¹² dsa ma²lœih². Lám¹ jøng² jóg³ dsie¹² dsa² ma²ca¹ja¹lén² jmø¹guói¹.

44 WOODPECKERS

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatempuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

[44:001] A story about woodpeckers, they say. [44:002] They used to be carpenters, a long time ago, dicen, in the days when the world was founded, that is, they used to be carpinters. [44:003] After that, then, they became animals. [44:004] They became birds. [44:005] They turned into birds. [44:006] So they strike the trees now. [44:007] They do just like carpenters do. [44:008] They go bang bang, bang bang. They strike the trees. [44:009] There where they strike the trees, they are hunting for insects. [44:010] That is where the insects they eat live. [44:011] Because they have that custom, that custom of having been carpenters. [44:012] So right up to the present day they do that, they make that noise, they do just what carpenters do, [44:013] because that is what they used to be long ago. [44:014] That is what those who have travelled the earth say.

44 LOS PÁJAROS CARPINTEROS

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Un cuento de los pájaros carpinteros, dicen. Eran carpinteros, hace mucho tiempo, en el tiempo cuando se fundó el mundo, es decir, eran carpinteros. Después de eso, entonces, se hicieron animales. Se hicieron pájaros. Pájaros se hicieron. Por eso pegan los árboles ahora. Hacen lo que hacen los carpinteros. Hacen pum pum, pum pum, pegando los árboles. Donde pegan los árboles así, buscan insectos. Es allí donde viven los insectos que comen. Porque lleven esa tradición, la tradición de que eran carpinteros. Así que hasta hoy comportan de esa forma, hacen ese ruido, hacen como los carpinteros hacen, porque eso es lo que ellos eran hace mucho tiempo. Eso es lo que cuentan los que han viajado por el mundo.

50 Ta³dsi³

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatepuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Cøng² cuento quiah¹² ta³dsi³, juúh² dsa, ta³dsi³ hneng³, jáh² ηii²nio³ ma¹ ján¹, jáh² ηii²nio³ ma¹ og¹. Hen¹² jah Chiang³, ju³ lách¹ ja³ jøng², máh². Hen¹² jah Chiang³, hen¹² jah Chiang³ ca¹lách¹ ja³ ca¹hóh¹ Chiang³. Hein¹² jah, hein¹² jah, hein¹² jah, hein¹² jah. Jí² jah jmáh¹ ca² juuh³ píh³ lách¹ ja³ jí² dsøi² meh² ja³ hen¹² jah Chiang³. Jøng² na³ ma²ca¹hóh¹ Chiang³ jøng² na¹, jøng² guiúnh¹² jáh² jmø² ja³ tag¹² Chiang³. Jmáh¹ lách¹ jmø² báh³ jøng² hi² hõnh² jáh². Ná¹² jøng² báh³ ta²ron¹³ báh³ Chiang³. Góah¹² tu² tsønh³ ηø¹² quiah¹² Chiang³, hi² jmo¹² ta³dsi³, juúh² dsa, ta³dsi³ hneng³. Mi²dsian¹² jah Chiang³ ja³ jøng² ja³ chian² Chiang³. Hõnh² jah jmáh¹ lách¹ jmø³ Chiang³. Jøng² dsan² Chiang³. Jmáh¹ lách¹ cøng² ni³ Chiang³ báh³. Ha¹chii² ju³ hi² tsánh² jah ju³ lách¹ jáh² siáh² ju³ lách¹ jáh². Juúh² dsa, ta³dsi³, jáh² lih², jáh² teg² dsi³, jáh² dsën¹³ jñiu². Lách¹ jøng² lóa¹² cøng² jøg³ quiah¹² ta³dsi³.

50 EL VIEJO DEL MONTE

This text was originally dictated by Anastacio Martínez Juan (number 200 in 1956 Palantla census), age 32, and recorded by WRM on 1/4" plastic reel-to-reel tape at 3-3/4" per second on 7" reels, in Mexico City, in November, 1958. This version was retranscribed against the Tlatempuzco Chinantec Shoebox 5.0 Electronic Lexical Database, in October, 2004, by WRM, using the Chinantec orthography currently in use for reading the language by the Chinantec people.

Este es un cuento del viejo del monte, dicen, el viejo de monte cazador, que anda solo o dos en dos. Persigue a los temazates, allí por los cerros. El viejo del monte persigue y persigue el temazate hasta que se canse. Persigue, persigue, persigue, persigue. Ladra con voz muy suave, como un perrito, mientras persigue el temazate. Entonces, cuando ya se cansó el temazate, entonces, se le chupa la sangre de las nalgas. Sólo la sangre del animal toma. Allí se queda el cuerpo del temazate. Los zopilotes comen la carne del temazate, que provee el viejo de monte, el viejo de monte cazador. El viejo de monte mata los temazates allí donde viven. Sólo toman la sangre del temazate. Y se mueren los temazates. Sólo un tipo de animal, el temazate. No caza otra clase de animal. Dicen, viejo de monte, un animal de cabeza negra y blanca, y peludo. Así es una cuenta del viejo del monte.

50 THE TAYRA

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[50:001] This is a story about the tayra, they say, the hunter tayra, that lives alone or in pairs. [50:002] It tracks down mule deers, there in the mountains. [50:003] The tayra pursues and pursues the mule deer until it has tired. [50:004] It pursues and pursues and pursues and pursues. [50:005] It barks only very softly, like a small dog, as it pursues the deer. [50:006] Then when the mule deer has gotten tired, it sucks its blood from its hind end. [50:007] It only takes the blood, [50:008] leaving the deer's body lying. [50:009] The turkey buzzards eat the mule deer's flesh, provided by the tayra, they say, the hunting tayra. [50:010] The tayra kills mule deers there where such animals live. [50:011] They only drink the deers' blood. [50:012] And the mule deers die. [50:013] Just the one kind of animal, mule deers. [50:014] It does not hunt any other kind of animal. [50:015] They say, the tayra, it has a black and white head and is hairy. [50:016] That is the way a story about the tayra goes.