figurillas hubiera sido intencional y llevado a cabo antes de su enterramiento). Recordemos que a las semejanzas de Xilonen y Chicomecoatl se les decapitaban en la fiesta Huey Tecuilhuil, a Tonan en la fiesta Tititl, a Toci en Ochpaniztli, y se degollaban los niños víctimas a Tlaloc en Huey Tozoztli.

El usar fuentes históricas del Altiplano para interpretación de material arqueológico del Golfo lo considero permisible y lógico, ya que desde el Horizonte Clásico en adelante casi toda Mesoamérica había alcanzado el mismo grado de civilización, y las manifestaciones de una región pudieran, con pequeñas variaciones, echar luz sobre las de otras.

THE SOULS REALLY DO COME BACK: A CHINANTEC PROOF TEXT FOR ALL SAINTS DAY
WILLIAM R. MERRIFIELD
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This is the tale that the Chinantecs use to reenforce their belief in the return of the souls at All Saints. It is cleverly put together and artistically narrated. The setting is nearby in the town of Usila where Chinantecs of a related dialect live. The storyteller tries to gain sympathy for the poor dead woman who returns home struggling along with nothing more than her grinding stone as a gift. A note of warning is also added in the death of the villain husband. "You see what happens if you don’t observe All Saints Day!" Then, of course, the witnesses are always unavailable for direct testimony—those who see the souls always die. There is also the added touch that even though the woman may not have been the most industrious of wives, she still deserves to be remembered, "so don’t try to get out of your responsibility by making excuses!"

The story was dictated to me and recorded on electromagnetic tape in 1958 by Anastasio Martínez who resided at that time in San Juan Palantla, Oaxaca.

TEXT
1. kíːw² kweː̃ to ka'lia¹ hí² húːʔa ma'liy² 2. íw³

INTERLINEAR TRANSLATION
1. one story happened Usila they-say long-ago 2. word lay-down

FREE TRANSLATION
This is a story that they say happened long ago in Usila a story told by

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people have-come. 3. one person drunk they-say, person drinks water
day all, only one drunk (affirmation) person he-walks day all completely.
4. is-not thing that he-anymore is that he-does work. 5. is-not thing
that he-anymore is, that he-provides all what more thing is not inside
after-died his-spouse.

6. there-was one his-daughter. 7. says his-daughter after-arrived
where-nears All-Saints, what? will-you-do father, she-says. 8. Won't-
you-wait-for souls. 9. souls come-home say people. 10. All-Saints
they-do. 11. Won't-you-wait-for my-mother.

12. so said person that, person drunk, her-father person that, her-
father child that that-is, is-no-one soul I-shall-wait-for. 13. is-not
nothing. 14. is-not money is. 15. is-not acquired that day arrived-here
earth. (16. so he-indicated defunct his-spouse.) 17. says-he, there

Those who have been around—(and who therefore know). There was a drunk,
they say, a person who was always drunk. He went about drunk all the time.
He no longer worked or provided the necessities of life since the time of his
wife's death.

He had a daughter who said to him one day when All Saints Day was
approaching, "What will you do, Father?" she said. "Will you remember the
souls? People say that the souls come back home. They celebrate All Saints
Day. Will you remember my mother?"

Then that fellow said, the drunk, her father, the father of the girl that
is, "I'll not remember any souls. We haven't anything! There is no money.

The Souls Really do Come Back

17. hwú²za, ná² bá² ci² kwá² qa-kwá² ly² zyi³si³ ná³.
18. ha'ná² bá² ka'gwu² ly². 19. ka'gwú² ti³. ly² hma³
kaagwá¹ hmi³gy³ly³. 20. a'cýi³ ta³ ka'hamo³ ly³. 21. hi³
a'cýi³ kow³ ci³. 22. a³ yi³k'yi³h'mi kon³ i³ l'hami ka-
la³h'ía³ i³ nyú³ há³. 23. hi³ wa³ la'ka'q'ia³ la³hi³w³ bá³ za³. 24. p'qo³ p³ hma³y³ ka'khyaw³ ka'hwu³³.
25. ka'knyaw³ za³ ka'hwu³³ ká³ ly³³. 26. ka'hwu³³ ka'k'ó³³ hma³y³ za³ la³hi³w³ bá³³.
27. p'ý³la³, hma³y³za³ i³ p³ la³b³³ p'ý³ i³ qa³za³.
28. p³ bá³ za³ ia³za ta³la³ hma³y³ hi³w³³. 29. a'cýi³ hi³w³³
cya³za hmi³lay³ new³, hma³y³ new³.
30. hi³ wa³ mi'ka'q'ia³ hma³y³ hwú³za, hma³y³ kwá³ hmi³z³
la³z³ p³ t'íly³a³ hmi³z³, hi³ hwú³za, ka'khyo³ za³ ly³³.

(affirmation) stands rock of that hearth there. 18. there (affirmation)
sat that. 19. sat tight that day arrived-here earth. 20. is-not work did
that. 21. so is-not money is. 22. where? shall-I-go-fetch money that
I-shall-buy all that wants day.

23. so just-walked like-that (affirmation) he. 24. herself (affirmation)
his-daughter acquired little. 25. acquired little dough tortilla. 26. little
found his-daughter like-that (affirmation).
27. now-he, only that drunk (affirmation) that he-walks.
28. drunk (affirmation) he walks-he during day that. 29. is-not so
he-is All-Saints is, day is.
30. so after-arrived day they-say, day of souls actual, that go-home

That woman didn't acquire any thing when she was here." (That's how he
referred to his dead wife.) "There stands her grinding stone at the hearth
there," he said. "That's where she sat. She sat right there all the while she
was here. She didn't do a speck of work. So there's no money. Where would
I go get the money to buy what you need for a holiday?"

So he just went on that way, and the daughter herself tried to scrape
together something. She managed to get a little tortilla dough, but that's
about all.

As for her father, he just continued going around drunk. He was drunk
during the holiday. He didn't even know it was All Saints.
people have come. 3. one person drunk they-say, person drinks water day all, only one drunk (affirmation) person he-walks day all completely. 4. is-not thing that he-anymore is that he does work. 5. is-not thing that he-anymore is, that he-provides all what more thing is not inside after-died his-spouse.

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30. so after-arrived day they-say, day of souls actual, that go-home
42. one person goes also, goes behind they-say. 43. person that they-say, stone (affirmation) rolls person that goes-home. 44. stone (affirmation) carries person that. 45. heavy. 46. she-cries. 47. she-says, stone this (affirmation) indicated my-spouse she-says. 48. thing this (affirmation) I-carry-home she-says. 49. thing this (affirmation) surrendered my-spouse. 50. thing this (affirmation) heavy she-says she-tells souls she- accompanies.

51. souls she-accompanies they-carry-home loads those, loads good all, loads food, loads. 52. that chew that eat-they they-carry-home they-go-home. 53. as is road that, many great-they they-say. 54. so say person that, person walked drinks water that. 55. after-appeared then they-say, person died (affirmation) that. 56. because took-home (affirmation) souls. 57. because he-said word that.

Then there was one person going along at the end of the line. They say she was going home moving a stone over the ground end over end. She was taking home a grinding stone! It was heavy, and she was crying. "My husband indicated just this grinding stone," she was saying. "This is what I have to take home. This is what my husband gave me, this heavy thing," she said to the souls with her.

The other souls were taking home all kinds of good things, food and such, things to eat. As far as the eye could see, there were hundreds of them. And that fellow who used to go around drunk saw it; but they say that he was dead the next morning because the souls took him for saying that.
souls, so they-say, sobered person that. 31. he-goes road forest. 32. he-goes-to fetch firewood he-says.

33. where-he-arrives then forest that, he-heard they-say how! shout people. 34. they-stand-up noise they-stand-up that they-go-home. 35. noise go-home people. 36. so he-thinks they-say, where? (affirmation) is standing-up noise. 37. where-is? they-lay-down words they-lay-down, shout people shout. 38. so he-climbed up tree. 39. he-thinks he-will-go see correctly where-is, he-sees where-is. 40. so after-he-saw they-say, are-going-home many great-people are-going-home, people they-carry loads, people they-carry all what more that, earth they-carried, that surrendered people that, people are earth. 41. so they-carry bananas, oranges, all things that they-do of souls.

Then when the actual day arrived when the souls return the fellow sobered up. He went out into the forest to get firewood, they say.

When he arrived out in the forest, he heard something, they say. My! What a lot of shouting! Somebody was going along home really making a big racket. So this guy says to himself, “Where is that racket coming from? Where are they talking and shouting so?” So he climbed up into a tree. He thought he might be able to hear just where the noise was coming from or see where it was. And they say that when he looked he saw hundreds of people going along carrying bundles of all kinds of things. They were carrying home what was given to them by the living. They had bananas and oranges and all the things that people prepare for the souls.

Then there was one person going along at the end of the line. They say she was going home moving a stone over the ground end over end. She was taking home a grinding stone! It was heavy, and she was crying. “My husband indicated just this grinding stone,” she was saying. “This is what I have to take home. This is what my husband gave me, this heavy thing,” she said to the souls with her.

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STORIES OF A MIXTECO TOWN

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The following high Mixteco texts are stories telling some of the legends, history, and happenings in the town of Santo Tomás Ocotepec, Oaxaca. Both the Mixteco and the Spanish translation were given by Don Lucio Avendano, a bilingual native of Ocotepec. The first four stories are common knowledge in the town, but the last two are known by few others than Don Lucio.

Cuento Cava Ndósó Ññhúñ

1. Yícůáha stá ŋná kiñmetro ini ŋúú yáhá. 2 jiín ŋúú yósó ini cava 3. nání cava ndósó ññhúñ 4. ichi lado sur ŋúú cás ranchería Ndóhyo Túyújí 5. ŋúú San Esteban Atatláhuca 6. mojonera ŋúú quétáhán ŋní ŋúú,

EL CUENTO DE LA CUEVA DE LUMBRE

1. Mide como ocho kilómetros del centro de este pueblo 2. al lugar donde está una cueva 3. que se llama cueva de lumbré, 4. hacia el sur adonde está la Ranchería de Ciénaga de Chamizo Hediondo 5. del pueblo de San Esteban Atatláhuca, 6. mojonera trino donde

1 The practical orthography of the Santo Tomás dialect of Mixteco is used here. This differs only slightly from the Spanish orthography. The phonemes are as follows: voiceless unaspirated stops / p, t, č, k kw, q / (written p, t, ch, c-qu, cu, h, respectively); personalized voiced stops /mb, nd, nj, ng/ (written mp,