

MARRIAGE CUSTOMS OF OUR FOREFATHERS

NAHUAT TEXT FROM MECAYAPAN, VER.

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The Mecayapan subdialect of Isthmus Nahuat¹ is spoken in the municipio of Mecayapan, bordering the Gulf of Mexico north-west of the city of Minatitlán, Veracruz. The text was transcribed from a tape recording of a narrative given in May 1966 by Lucio Bautista, age 22, and Genaro González, age 15, both from the town of Mecayapan.

The phonemes of the Mecayapan subdialect are as follows: consonants /p, t, k, ʔ, b, d, g, f, s, š, l, ř, ɾ, ʎ, č, m, n, w, y, h/; vowels /i, e, a, o/; suprasegmental phonemes /:/ (vowel length) and /' (stress). /k^w/ is customarily listed with the phonemes of Nahuat. However, since /p^w, f^w, t^w, b^w, d^w, s^w, l^w, m^w, n^w/ also occur regularly in Spanish loans it seems preferable to treat them all alike as sequences of consonant plus semivowel.

Most of the conventions of Spanish orthography are followed. r: /ř/, rr: /ř/, ch: /č/, h is a "silent" letter elsewhere, tz: /tʃ/, x: /š/, j: /h/, gu: /g/ before /i, e/, qu: /k/ before /i, e/, u: /w/ elsewhere, except when occurring in the syllable nucleus of Spanish loans, in which position u: /o/; c/s/ before /i, e/ (Spanish loans only), c: /k/ elsewhere. Other symbols occurring only in Spanish loans are: z: /s/, v: /b/, and ll: /y/.

¹ Isthmus Nahuat was formerly designated Gulf Nahuat. Howard W. Law, *Tamácasti: a Gulf Nahuat Text, Tlalocan Vol. III, No. 4, 1957*, pp. 344-360. In more recent publications he has used the term Isthmus Nahuat.

The symbol ñ is also retained in Spanish loans. It is the equivalent of Nahuatl /ni/ in monosyllabic CiV sequences, in which /i/ is non-nuclear.

Stress is penultimate unless marked in words of more than one syllable. Certain words are marked with stress to distinguish them from others which have identical segmental phonemes but which are unstressed in the clause. yéj 'he/him', yej 'who/which' (relative pronoun), ihuān 'with him/with her/with it', ihuān 'and/with', icuā? 'then', icuā? 'when', sí 'yes', si 'if', más 'more', mas 'but'. Vowel length is indicated by underline. Clitics are connected to words by a hyphen. Words in parenthesis show the full form of the shortened form preceding them. Glottal stop is indicated by apostrophe.

NAHUAT TEXT

Lucio:

1. Nij nia niquijtōti quén notajhuēhuejmej quihualigaquej el mođoj que icya yejemen quiپیayaj icuā' iga ipilohuān monāmictiayaj.

LITERAL TRANSLATION

Lucio:

1. Here I-go I-will-say how our-grandfathers they-carried-it the custom that long-ago they used-to-have-it when that their-sons they-married-themselves.

FREE TRANSLATION

Lucio:

1. Here I'm going to tell how our grandparents used to practice the customs that they had when their children married.

2. Si se taga, ichocotz̄in taijtani-ya, si quita'-ya catiapa doncellaj yahui quicuiti, entōnces quijlíá-ya itaj, "Notáj, nej nimonamictijnequi-ya. 3. Nia nicuiti inepa doncellaj yej nepa ichan, inepa taga' idoncellaj." 4. Entōnces itaj quijlíj, "Buēnoj, nopíj, manimitzitalíti-hua'." 5. Y qui-temohua se iyembajadór iga omen mayačan.

6. Yahui yéj mopresentarōti ompí ichan-pa tacotz̄in. 7. Asitij ompí. 8. Quisaludarohuaj inon taga' yej itaj-pa doncellaj. 9. Quijlíáj, "¿Ix tono'?" 10. Quijlíáj, "Nij nono'. 11. Xicalaquican." 12. "Nejemēn-hua' nipaxālohuaj." 13. Entōnces calaquij, motalíáj, tatapohuaj. 14. Y después tami tatapojtoj. 15. Iga tajcoyan yahuij iga ta-

2. If a man his-boy he-proposes-now, if he-sees-her-now which girl he-goes will-take-her then he-says-to-him his-father, "My-father, I I-want-to-marry-myself-now. 3. I-go I-will-take-her that-yonder girl who yonder her-home, that-yonder man his-girl." 4. Then his-father he-will-say-to-him, "Very-well, my-son, let-me-go-see-him-for-you-then." 5. And he-looks-for-him one his-spokesman so-that two-people let-them-go.

6. He-goes he he-will-present-himself there at-her-home girl. 7. They-will-arrive there. 8. They-greet-him that man who her-father-belonging girl. 9. They-say-to-him, "Question you-are-here?" 10. He-says-to-them, "Here I-am-here. 11. Imperative-you-enter-plural." 12. "We-indeed we-are-out-walking." 13. Then they-enter, they-seat-themselves, they-chat. 14. And afterwhile it-ends they-are-chatting. 15. Because in-the-

2. If a man's son was going to propose, if he saw already which girl he would take, then he says to his father, "Papá, I want to get married. I'm going to take that girl that lives over there, that man's daughter." Then his father will say, "All right son, let me go see him for you." And he looks for someone to go along to be his spokesman.

6. He goes to present himself at the girl's home. When he arrives he greets the man who is the girl's father. He says, "Are you home?" "I'm here. Come in!" "We, well, we're just out walking." Then they go in, they sit down and they chat. After a while they stop chatting. There in the middle of the

tapojtoj, ompa-ya quiqixtiliáj-a tē iga nemij, tē yejemen ideaj quinentiáj.

16. Entonces quipliáj, "Pues ta' xiquita tej hermanoj, pues nejemen nihualquej iga inín. 17. Inepa chocotzin, yéj quinequi iga mamonamicti ihuan mopiltzin.

18. Ompa quimati itaj tacotzin siga bien quimaca idoncellaj. huel quipliáj que sí. 19. "Huel xicmacacan vueltaj más." 20. Mas ompa tatapojtoj quen iga yejemen quimatij. 21. Yejemen quimatij quén quicontestarojtia-huij la palabraj.

22. Poco rato iga ompa ehatoj y quisaj-a, quinahuatiáj. 23. Quipliáj, "An sí, nejemen niahuij-a. 24. Pero

middle they-go that they-are-chatting, right-there they-bring-it-out-for-him-now what for they-walk, what they idea they-carry it.

16. Then they-say-to-him, "Well go look-at-it you, brother, well we we-came for this. 17. That-yonder boy, he he-wants-it that let-him-marry-himself with your-daughter.

18. There he-knows-it her-father girl if-that it-is-well he-gives-him his-girl, can he-says-to-them that yes. 19. "Can imperative-you-make-plural return-trip more. 20. Furthermore there they-are-chatting in-the-manner that they-know-it. 21. They they-now-it how they-go-answering-him the word.

22. Little while that there they-are-seated and they-leave-now, they-embrace-him. 23. They-say-to-him, "Now yes, we we-go-now,

conversation they bring up the matter that they came for, the idea that they bring with them.

16. Then they say, "Look, brother, we, well, we came for this reason: that boy over there wants to marry your daughter."

18. There the girl's father knows whether he wants to give his daughter. If so he can say yes. "You can come back again." And there they will discuss things as they are accustomed to doing. They know how to reply.

22. After sitting there a while they leave, they say goodbye. They say,

huipta sej nihuitzej tal díaj. 25. Entõnces yahuij-a ichamej.

26. Y ompí asitij quichihuiiáj itacualmej el señor ihuan iyembajadór iga yahuij quicuati, porque icya ijcõn quichihuayaj inochimen. 27. Inochimen yej taijtani ipiltzin, cada iga taijtanitij yahuij ichan doncellaj, iga asiquej-a ichan chocotzin, entõnces quitamacaj inõn iyembajadór. 28. Quicualtiáj piotecsis tamanal ijcõn en temimil, o si ayá', quichihuiiáj piotecsisortaj ihuan manteca'. 29. Tami quichihuiiáj y quitaliliáj-a mesaj y quimacaj-a ompa taxcal. 30. Quimacaj-a a', xapon iga momapacaj. 31. Quimacaj mantalex iga momapojpohuaj. 32. Entõnces tami momapojpohuaj, tacuaj-a. 33. Tami tacuaj-a

24. But before-long again we-will-come such day. 25. Then they-go-now their-home.

26. And there they-will-arrive, they-make-it-for-them their-meal the man and his-spokesman, for-that they-go they-will-eat-it, because long-ago that-way they-used-to-do-it they-all. 27. They-all who he-proposes their-son, all that they-go her-home girl, when they-arrived-now his-home boy, then they-feed-him that-one his-spokesman. 28. They-serve-them chicken-eggs boiled-style that-way in round-stone, or if no, they-make-for-them chicken-egg-tort with lard. 29. It-ends they-make-it-for-them, and they-set-for-them-now table and they-give-them-now there tortillas. 30. They-give-them-now water, soap for-that they-hand-wash-themselves. 31. They give-them towel for-that they-hand-dry-themselves. 32. Then it-ends they-hand-dry-them-selves, they-eat-now. 33. It-ends they-eat-

"I guess we'll go now. But soon, on such and such a day we'll be back. Then they go home.

26. And there when they arrive they prepare a meal that the man and his spokesman are going to eat, because that's the way everyone did it long ago. Everyone whose son was proposing, whenever they go to the girl's house to do the asking, when they arrive back at the boy's house, then they feed the spokesman. They serve them whole hard-boiled eggs, or if not, they fix them a fried omelet. When they have it all ready and have the table set they give them tortillas. They give them soap and water to wash their hands. They give them a towel to dry their hands. When they've finished drying their

sí ompa-ya moapartarohuaja. 34. Quijliá-ya itaj chocotzin, "Pues an sí nej nia-ya." 35. "Buënoj, xaj-a-hua'. 36. Tal díaj xihuiqui sej. 37. Tiasquej sej." 38. "Iga-hua', nihui', tiasquej." 39. Entõnces yahui-ya.

40. Llegarohua el díaj. 41. Yahuij sej. 42. Iga-ya quiseliáj, ícua' quimatisquej queman-ya yahuij monamictitij. 43. Entõnces tan luego que quiseliáj, quen iga imõdojmej quipiáj, ícua'-ya quitratarohuaj que sí chocotzin yahui quiservirototi imontaj. 44. Yahui quicajtoti icuajcuahuil, quitequiti ishua', quicuiti oco', y cada yohualti' tachpana. 45. Antes iga tanesi, yéj nemi-ya tachpana. 46. Tami tachpana yahui-ya ichan. 47. Yahui-ya atiti-ya. 48. Yahui maltiti y atiti-ya. 49. Atiti ichan

now yes there-now they-separate-themselves-now. 34. He-says-to-him his-father boy, "Well now yes I I-go-now. 35. "All-right go-now-then. 36. Such day come again. 37. We-will-go again." 38. "Okey, I-come, we-will-go." 39. Then he-goes-now.

40. It-arrives the day. 41. They-go again. 42. At-the-time they-settle-it, then they-will-know-it when-now they-go they-will-marry-themselves. 43. Then as soon as they-settle-it, in-the-manner that their-custom they-have-it, it-is-then-now they-arrange-it that, yes, boy he-goes he-will-be-serving-him his-father-in-law. 44. He-goes he-will-be-leaving-it his-fire-wood, he-will-cut-it- his-leaf, he-will-fetch-it pine-wood, and every morning he-sweeps. 45. Before that it-dawns, he he-is-at-it-now he-sweeps. 46. It-ends he-sweeps he-goes-now his-home. 47. He-goes-now he-will-drink-now. 48. He-goes he-will-drink his-home for-that he-goes

hands they eat. When they are done eating they separate. The man says to the boy's father, "Well now I guess I'll be going." "All right, you may go. Such and such a day come back again. We will go again." "Right!" Then he goes.

10. The day arrives. They go again. As they make it definite then they will know exactly when the wedding will be. So then as soon as they make it definite, according to their custom, it is then that they deal with the matter that, yes, the boy is going to do a period of service for his father-in-law. He is going to furnish his fire-wood, cut leaf for tortilla-making, fetch pitch pine for starting fires, and every morning he sweeps the place. Before dawn he is at the sweeping. When the sweeping is done he goes home to have a bite to eat.

iga yahui imilpan yej itaj-pa doncellaj. 50. Entonces yahui taservirojtoti, taservirojtos cada día este que asis añoj, este que iga asis añoj.

51. Siga inón día iga quicerrarojquej la palabraj, icua' sej yahui quitati yej ihuexiijyas. 52. Entonces mojlisquej, "An sí tiahuij-a ticnamictitij topilohuan. 53. Entonces yahui-ya quicohua quen ihuipil doncellaj ihuan izapatoj. 54. Quicohua-ya yej isij-pa sej inón chocotzin. 55. Quicohua no mantalex ihuan liston, tzicahual iga yahui quimacati iyixhuiyo icua' iga monamictij.

56. Ultimoj, ¿te quichihua icua' iga acho' polihui quen dos semanaj iga monamictisquej? 57. Taijita-ya yej itaj chocotzin, taijita-ya. 58. Quijita-ya iyicnimej doncellaj

to-his-field which his-father-belongs girl. 50. Then he-goes he-will-be-serving-him, he-will-be-serving-him every day until that it-will-arrive year, until that it-will-arrive year.

51. If that day they-closed-it the word, it-is-then again he-goes he-will-see who he-will-become-his-in-law. 52. Then they-will-say-to-each-other "No yes we-go-now we-will-marry-them our-children. 53. Then he-goes-now he-buys-it like her-dress girl and her-shoes. 54. She-buys-it-now who his-godmother-belonging rather that boy. 55. She-buys-it also towel and ribbon, comb that she-goes she-will-give-her her-godchild when that she-will-marry-herself.

56 Finally, what does-he-do when a-little-yet it-lacks like two weeks that they-will-marry-themselves? 57. He-sees-everybody-now who his-father boy, he-sees-everybody. 58. He-sees-them-now her-relatives girl

He will go bathing and then eat a bite. He will have his snack at home before going to the field of the girl's father. So then he is going to do his service; he will be serving every day until a year is up, until a year is up.

51. If it is on the very day that they had made the arrangements, then again he goes to see the one who will become his boy's father-in-law. Then they will say to each other, "Now indeed we are going to marry off our children." Then he goes and buys, say, the girl's dress and shoes. Rather the boy's godmother buys them. She also buys a table cloth, ribbon, and a comb that she is going to give her godchild when she gets married.

56. Finally, what does he do when the wedding is only about two weeks away? Now he goes and sees everyone, the boy's father goes and sees everyone.

ihuān iyicnimej chocotzin. 59. Quijlij. "¿Ix ayá' tinepalehujij? 60. ¿Ix ayá' tinecuilīti nocuajcuahuil? 61. Porque tiahuj ticnequitij cuajcuahuil." 62. Pues quijlij, "Quena, nia nicuajcuahuiti."

63. Icuā, iga asij-a monechcōlo-ya miaquej. 64. Yéj iga asitiahuj quitamacatiahuj. 65. Quicualtiáj quen coyamenaca' yej tatzoyon. 66. Ono' yej nemi tatzoyona. 67. Ono' yej nemi taxcalohuj, tacomej ihuān sihuatquej. 68. Tātapojtiahuj can nemi tisij. 69. Pues, onoquej bien. 70. Ayá' moyolmictijtoquej. 71. Quiye'matij.

72. Inon hora j quen chocotzin ayá' motaliá ichan 73. Nejnentinemi, no ves iga piná. 74. Nejnentinemi, huel maltīti ihuān se choolintzin. 75. Quicuiti icuajcua-

and his-relatives boy. 59. He-will-say-to-them "Question not you-will-help-me? 60. Question not you-will-fetch-for-me my-fire-wood? 61. Because we-will-go we-will-need-it fire-wood." 62. Well they-will-say-to-him "Sure, I-go I-will-make-fire-wood."

63. When that they-arrive-now there-is-an-assembling-of-themselves-now many. 64. He at-the-time they-go-arriving he-goes-feeding-them. 65. He-serves-them like pork-meat which fried-style. 66. There-is who is-at-it she-fries-things. 67. There-are who are-at-it they-make-tortillas, girls and women. 68. They-go-chatting where are-at-it they-grind. 69. Well, they-are well. 70. Not they-are-being sad. 71. They-enjoy-it.

72. That hour like boy not he-seats-himself his-home. 73. He-goes-around-walking, not you-see he-is-embarrassed. 74. He-goes-around-walking, can he-will-bath-himself with some little boy. 75. He-will-go-

He sees both the girl's and the boy's relatives. He will say to them, "Won't you help us? Won't you bring us fire-wood? Because we are going to need fire-wood." Well, they will say, "Sure, I'll go get fire-wood."

63. When the time comes there is a gathering of lots of people. As they arrive, he is busy serving them. He feeds them, say, fried pork. There is someone doing the frying. There are those who are making tortillas, women and girls. They chatter away there where they are grinding.

72. At that time, as for the boy, he's not sitting as home. He's out walking, don't you see, because he's embarrassed. He walks around; he might go bathing with some little boy, or he might go get fire-wood. But he's not with his

huil. 76. Pero ayo' nemi ihuān iyicnimej icompañerojmej, no ves piñahua-ya. 77. Quimati iga yahui monamictiti.

78. Icuā' iga asi-ya, entonces quijitaj quen yej huel quitzotzonaj jarānāj. 79. Quijliá, "Ayá' annehihuilis-quej se favór iga xacān xitatzotzonatij, monamictiá no-piltzīn." 80. "Buēnoj, quena." 81. Yahuij. 82. Icuā' ompí asij tatzotzonimej, quimacaj aguardientej, quimacaj tzopeli'bebīdaj, ihuān nō quitamacaj.

Genaro:

83. Ijcón icya notajhuehuejmej iyālmajmej. 84. Lo que quejlamiquiayaj quichihuayaj. 85. Panohuaya nō,

fetch-it his fire-wood. 76. But no-longer walks with his-relatives, his friends, no you-see he-is-embarrassed-now. 77. He-knows-it that he-will-marry-himself.

78. What that it-arrives-now, then he-sees-them like who can they-strum-it mandolin. 79. He-says-to-them, "Not you-do-for-us a favor that imperative-you-go imperative-you-will-do-strumming, he-is-marrying-himself my-child." 80. "Allright, sure." 81. They-go. 82. When there they-arrive strummers, they-give-them rum, they-give-them sweet-drink, and also they-feed- them.

Genaro:

83. That-way long-ago our-grandfathers their-hearts. 84. That which they-thought-about-it they-did-it. 85. They-would-go-by also they-would-

relatives, his buddies, don't you see, he is embarrassed. He knows that he's going to get married.

78. When the time comes, he (the father) sees the ones who know how to play the mandolin. He says to them, "Won't you do me the favor of coming and playing for us? My son is getting married." "All right, sure." They go. When the musicians get there they give them rum, they give them a sweet coffee, and they feed them.

Genaro:

83. That is the way our grandparents had it in their hearts to do. They did according as they thought. It also used to happen that they would see

quijitayaj siga chocotzin-o'. 86. Quitayaj yej ayo' chocotzin, ayo' monamictia, ompa tamati.

87. Pues ultimoj icua' iga asi-ya iga monamictiaj, tacuaj-a moixnamiquij ihuan isihua'-ya. 88. Chocotzin ihuan tacotzin miixnamiquij iga tacuaj. 89. Pero tacotzin piná, a-tacua. 90. Motenzacua iga itzotzol.

91. Quichihuaaj se tayohuatilis ilhui' este que taneši sej iga yahui-ya momela'namictiti-ya. 92. Y miixnamiquij iga tacuaj. 93. Pues ono' yej piná in tacotzin, o sihuamon, este a-tacua, ompa quicá iplatoj ihuan ibebidaj. 94. Chocotzin, sí, in tacua, no ves a-piná. 95. Pero ono' no yej piná, motenpiqui iga ipañueloj.

see-him if virgin-boy-still. 86. They-would-see-him who no-longer virgin-boy, no-longer he-marries-himself, there it-ends.

87. Well finally when that it-arrives-now that they-marry-themselves, they-eat-now they-face-each-other with his-wife-now. 88. Boy and girl they-face-each as they-eat. 89. But girl she-is-embarrassed, not-she-eats. 90. She-mouth-covers-herself with her-cloth.

91. They-make-it one night-time fiesta until that it-dawns again for-that they-go they-will-truly-marry-themselves-now. 92. And they-face-each-other as they-eat. 93. Well, there-is who is-embarrassed, the girl, or bride, even not-she-eats, there she-leaves-it her-plate and her-drink. 94. Boy, yes, he he-eats, not you-see not-he-is-embarrassed. 95. But there-is also who he-is-embarrassed, he-mouth-holds-himself with his-handkerchief.

whether the boy was still a virgin. They would find out who was no longer a virgin; he won't get married; that ends it.

87. Well, finally when the time comes for the wedding, they eat, with the boy and his new wife facing each other. The boy and the girl face each other to eat. But the girl is embarrassed. She doesn't eat. She covers her mouth with her shawl.

91. They make it an all-night party until dawn of the day in which the actual wedding takes place, they sit facing each other to eat again. Well, there are girls, or rather brides who are so shy they won't even eat; there they leave their plate and coffee. The boy, yes, he eats, don't you see, he isn't embarrassed. But there are some who get embarrassed; they hold a handkerchief to their mouths.

96. (Inán ayo' ijcón ono'. 97. Ijcón icya quichihuayaj.)
 98. Icuá' iga tami-ya tacuaj yahuij-a tiopan. 99. Hui' palej huejca. 100. Ompí asi, quinonotzaj.
 101. Tami quinonotzaj, yahuij sej can ono' ilhui'.
 102. Ompí sej tayohuati, sej quinonotzaj. 103. Quijliáj, "Tej inán timonamictiá ihuan notacotzin, pero amo ticmagas quemán. 104. Tej tia ticmacatotí inex, ixapon, itzicahual, iliston, iyista', igas. 105. Ihuan tia ticuilitoti icuajcuahuil. 106. Tej tia titachpanati cada yohualti'. 107. Antes iga aya tanesi, tej nemi-ya titachpana. 108. Este iga yahui tanesiti, inón vez tej titachpan-ya." 109. Entonces tami tachpana yahui-ya milpan. 110. Ya-
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96. Now no-longer that-way it-is. 97. That-way long-ago they-used-to-do-it.

98. When that it-ends-now they-eat they-go-now church. 99. Comes priest far. 100. There he-arrives, they-counsel-him.

101. It-ends they-counsel-him, they-go again where there-is fiesta. 102. There again it-will-get-dark again they-counsel-him. 103. They-say-to-him, "You, now you-marry-yourself with our girl, but don't you-will-hit-her sometime. 104. You you-go you-will-be-giving-her her-lime, her-soap, her-comb, her-ribbon, her-salt, her-kerosene. 105. And you-go you-will-fetch-for-her her-fire-wood. 106. You-go you-will-sweep every morning. 107. Before that not-yet it-dawns, you are-at-it-already you-sweep. 108. Until that it-goes it-will-dawn, that time you-swept-already. 109. Then it-ends he-sweeps he-goes-now to-the-field. 110. He-

96. (It isn't that way now any more. That's the way they used to do it.)

98. When they finish eating they go to the church. The priest comes from far away. When they get there he counsels them.

101. When he is done counselling them they go back to the festivities. There again when it gets dark they counsel him again. They say to him, "Now you are getting married to our daughter, but don't you ever hit her. You are going to provide her lime, her soap, her comb, her ribbon, her salt, her kerosene. And you are going to be bringing her firewood. You are going to sweep every morning. Before dawn you are at the sweeping. By sunrise you've swept already." Then when the sweeping is done he goes to the field.

hui tequipanoti. 111. Ijcón iga quinonontzaj. 112. Quijliáj iga amo queman quimagas porque siga quimagas, huel quicalactiáj al botej. 113. Este huel quiprisionarohuaj no ves quichí el mal. 114. Quijliáj, "Primeroj ticné; inán ayo' ticnequi. 115. ¿Te iga ayo' ticnequi? 116. Qué iga-san ticnequi iga xicochi ihuan," 117. Inón vez ijcón icya iga monamictiayaj quinonotzayaj.

118. Icuá' iga yahui-ya tacotzín motzontzactiá iga se istá'tzotzol, sayaj itoça on. 119. Icuá' yahui-ya tiopan este pinajtiá sihuamon. 120. Icyá quimahuilantiá in chocotzín yej ihueej-pa-ya. 121. Pues, isij itepotztaj yahui. 122. Quiquitzquilijtiá itzotzol yej iga motzontzactiá. 123. Huel no se yej isij tacotzín quimahuilantiá.

goes he-will-work. 111. That-way that they-counsel-him. 112. They-say-to-him that not sometime he-will-hit-her because if he-will-hit-her, can they-put-him-in the jail. 113. Even can they-imprison-him, not you-see he-does-it the wrong. 114. They-say-to-him, "First you-loved-her, now no-longer you-love-her. 115. What for no-longer you-love-her? 116. Is-it-that for-only you-want-her so-that imperative-you-sleep with-her? 117. That time that-way long-ago as they-married-themselves they-would-counsel-them.

118. When that she-goes-now girl she-goes-head-covering-herself with a white-cloth, veil its-name that, 119. When she-goes church even she-goes-embarrassed bride. 120. Long-ago she-goes-hand-holding-him the boy who her-husband-belonging-now. 121. Well, her-older-sister behind-her she goes. 122. She-goes-holding-for-her her-cloth which that she-goes-head-covering-herself. 123. Can also one who her-older-sister

He is going to work. That's the way they counsel him. They tell him never to hit her because if he hits her they can put him in the jail. Yes, they can imprison him, don't you see; he does wrong. They say to him, "First you loved her, now you don't any more. Why don't you love her any more? Is it that you only want her to sleep with?" That's the way they used to counsel them long ago when they got married.

118. When the girl is ready to go she goes covering her head with a white cloth, a veil they call it. When she goes to the church the bride acts embarrassed. Long ago it was that the boy who is her husband-to-be goes holding her by the arm. And her older sister (or cousin or aunt) goes behind. She

124. No ves isij-hua', inón iga quimahuilana.

Lucio:

125. Tan luego que mocuepaj tiopan, asitij ichan chocotzin, tacuaj. 126. Ono'-ya bien pancomej, taboretejmej can yahuij motalitij. 127. Asitij. 128. Quijliáj, "Ximotalican." 129. Inehuın-ya ompa motaliáj ipan panco. 130. Si quichifaltaj pancomej, quitemohuaj iga macá bien iga maquitolocan inochimej. 131. Entonces quitemojtinemij ipan altepe'. 132. Y casij, quitemohuaj taboretej, quitemohuaj panco, y quiye'talijtiahuıj can yahuij motalitij teicninhuan. 133. Entonces quiyejye'taliáj; icuá' paréj-ya, inochin ejehuatoquej.

her-girl she-goes-hand-holding-her. 124. Not you-see her older-niece-indeed, that why she-hand-holds-her.

Lucio:

125. As soon as they-return-themselves church, they-will-arrive his-home boy, they-eat. 126. It-is-now all-right benches, chairs where they-go they-will-seat-themselves. 127. They-will-arrive. 128. They-say-to-them, "Imperative-you-seat-yourselves." 129. All-of-them-now there they-seat-themselves on bench. 130. If it-makes-it-lack benches, they-look-for-them so-that let-it-stay well so-that let-them-contain-them all-of-them. 131. Then they-go-around-looking-for-them in village. 132. Then they-find-them, they-look-for-it chair, they-look-for-it bench, and they-go-arranging-them where they-go they-will-seat-themselves the-relatives. 133. Then they-arrange-them; when lined-up-now, all-of-them they-are seated.

goes holding on to the cloth that the bride covers her head with. One of her nieces (or younger cousins) may also hold her by the arm.

Lucio:

As soon as they return from the church and arrive at the boy's home, they eat. Benches and chairs are all ready for them to sit down. They arrive. They say to them, "Sit down." Everybody then sits down on the benches. If there aren't enough benches they look for some so that there will be enough to hold everyone. So they go around hunting them in the village. They find the chairs and benches they are looking for, and they go arranging them where the relatives are going to sit. So they arrange them; when they are all lined up right everyone is seated.

134. Quihualiguliáj-a a'. 135. Omēn quinqtzaj tajtaga'.
 136. Se quihuí a', se quihuí octi ipan botellaj ihuan vaso'.
 137. Entōnces inón yej quihuí a' quihuí mantelex.
 138. Sejsé sejsé quimapactiahuij ihuan quimacaj-a man-
 telex iga momapojpohuaj. 139. Entōnces tami mama-
 pacaj quihualiguliáj-a iplatojmej. 140 Ompa-ya quita-
 lilijtiahuij cada quiēn ijquīn ihuan iyijixnān. 141. Icuā'
 iga quitālijquej-a biēn iplatojmej, quihualiguliáj itacual.
 142. Primeroj quihualiguliáj coyameťatzoyōn. 143. Y
 ompa-ya hui' coyameťojli. 144. Y de allīj ompa hui'
 piotecsiťortaj. 145. Y de allīj ompa hui' coyameťamal.
 146. Inehui tacual quihualiguliáj yej mocua.
 147. Inón estīloj quipiayaj iga quichihuayaj ilhui' iga

134. They-bring-them-now water. 135. Two they-call-them men.
 136. One he-carries-it wate, one he-carries-it rum in bottle and glass.
 137. Then that-one who he-carries-it water he-carries it towel. 138. Each-
 one each-one he-goes-hand-washing-them and he-gives-them-now towel
 for-that they-hand-dry-themselves. 139. Then it-ends they-hand-wash-
 themselves they-bring-for-them their-plates. 140. There-now they-go-
 placing-them-for-them every one this-way with their-partners. 141. When
 that they-placed-them-now well their-plates they-bring-for-them their-
 food. 142. First they-bring-for-them pork-fries. 143. And there-now
 comes pork-gravy. 144. And from there there comes chicken-egg-tort.
 145. And from there there comes pork-tamales. 146. Every food they-
 bring-for-them which eats-itself.

147. That style they-used-to-have as they-would-make fiesta as

134. Now they bring on water. They call two men. One carries water,
 one carries rum in a bottle, and glasses. Then the one who carries water carries
 a towel. One by one he has them wash their hands and then he gives them a
 towel to dry their hands. Hand washing all done, they bring them their plates.
 They set them in their proper place like this (motions) in front of each person.
 When they have all the plates set properly they bring them their food. First
 they bring them fried pork. And then right away comes pork gravy. And
 later there comes egg omelet. And later there come pork tamales. Every sort
 of food that is eaten they bring them.

147. That's the way they had of making merry when there was a wedding.

monamictiyaj. 148. Entonces tan luego que tami-ya tacuaj inehuñ y más tayohuati-ya, entonces coníaj-a octi ihuñ cervezaj.

149. En fin chocotzin yahui tancuanejnemiti noyan san-quén iga onoquej teicninhuan iga ejuhatoque ipan pancomej. 150. Ompa yahuij quinonotzati, yahuij quiilitij que "Nigaj tej inán yej mosihuajiyapa iye, itaj, tej xicnequi quen motaj-san, xicnequi quen moye. 151. Porque ha de cuenta tej inán quen nij quen mosegundo padrej, mosegundo madrej. 152. Entonces tia ticchoquiliti motaj y moye y también momontaj, momonaj. 153. Tej tia ticaahuilijtinemiti icuajcuahuil icuaj' iga mococohua. 154. Y momonaj xicchoquili. 155. Icuaj'

they-married-themselves. 148. Then as soon as it-ends-now they-eat all-of-them and more it-gets-dark-now, then they-drink-now rum and beer.

149. In the-end boy he-goes he-will-knee-walk everywhere just-according as they-are the-relatives as they-are-seated on benches. 150. There they-go they-will-counsel-him, they-go they-will-say-to-him that "Here you now the-one-who she-becomes-your-wife-belonging her-mother, her-father, you imperative-you-love-him as your-father-only, imperative-you-love-her as your-mother. 151. Because one-have in account you now like here like your-second father, your-second mother. 152. Then you-go you-will-cry-for-them your-father and your-mother and also your-father-in-law, your-mother-in-law. 153. You you-go you-will-go-around-to-leave-for-them their fire-wood when that they hurt-themselves. 154. And your-mother-in-law imperative-you-cry-for her. 155. When

Then as soon as everyone is finished with the meal and it is now getting quite dark, then they drink rum and beer.

149. Finally the boy is going to go around on his knees everywhere just according as to where the relatives are seated on the benches. "Now you here—your new wife's mother, her father—you love them as your second father, your second mother. So you are going to love your father and your mother and also your father-in-law, your mother-in-law. You are going to go

iga mococojto si ticpiá motomín xicohuili iremedioj. 156. Icuá' momictiá naca' xicohuili tajcol naca', xica-huili. 157. Siga inón formaj yicchijtiá, pues tej, yahuij mitztomarotij como buen tepiltzín. 158. Pues, inón modoj icya quihualigayaj notajhuehuejmej.

159. Senyohual quichihuaya hueyi ihui' ihuan inomej yej tatzotzonayaj iga jaranaj. 160. Tayohuacan-ya que ompa quihualigayaj tarimbaj, y ompa mijtotiayaj ipan tarimbaj yej huel mijtotiaj. 161. La gran ihui' para iga yejemen quimatij porque a-yej nadaj tristezaj iga yejemen.

162. Mas inán inín tiempoj ayo' niquixmatij inón modoj yej icya quihualigaquej notajhuehuejmej. 163. Ayo' teyi. 164. Porque icya desde tomín ayá' que' quitaliaya chocotzín. 165. Quitaliaya de diez pesos, o veinticinco

that she-hurts-herself if you-have-it your-money imperative-you-buy-for-her her-medicine. 156. When it-kills-itself meat imperative-you-buy-for-her piece meat, imperative you-leave-it-for-her. 157. If that way imperative-you-go-doing-it, well you, they-go they-will-take-you as good son. 158. Well, that custom long-ago they-carried-it our-grandfathers.

159. All-night they-used-to-make-it big fiesta with those who strummed with mandolin. 160. Being-dark-now that there they-used-to-bring-it platform, and there they-would-dance-themselves on platform whoever can they-dance-themselves. 161. The great fiesta for that they enjoy-it because not-it nothing sadness for them.

162. But now this time no-longer-we-know-it that custom which long-ago they-carried-it our-grandfathers. 163. No-longer it-is. 164. Because long-ago even money not so-much he-used-to-put-it boy. 165. He-

by and leave them firewood when he gets sick. And you should love your mother-in-law. When she gets sick, if you have money, buy her her medicine. When meat is butchered buy her a piece of meat and go leave it for her. If you always do that way, well, they are going to take you as a good son. Yes, well, that custom our grand-parents used to have.

159. All night they would have a big party with those who played the mandolin. At dark they would bring a platform and there those who could

pesos, cincuenta pesos. 166. Mas ahoritaj inán inón mo-
doj quen icya quihualigaquej notajhuehujmej quen iga
tajtaniaya chocotzin hasta iga asi añoj iga monamictiáj,
mas inán inón ayo' moejlamiqui, niga quejlamiquij-o'.

167. Mas inán quipiáj se modoj que chocomej quite-
mohuaj tacomej ipan apaojti. 168. Entonces yej quinequi
iga matajto ihuan doncellaj, entonces quiquetzaltia ipan
apaojti. 169. Y quijliá, "Pues, nej nij nimitzquetzaltia
ipan moapaojhui. 170. Nej nicdeseaohua ihuan tej ma-
timonamictican. 171. A ver siga tej huel titemacas mo-
con formidád. 172. Siga a-huel, huel tineijliá que siga
a-huel. 173. Por eso es tejemen timocaquij te timojliáj.
174. Tejemen a-yej animal. 175. Tejemen gentej.
176. Tejemen cristiānoj." 177. Siga quietenderohua bien

would-put-it at ten pesos, or twenty-five pesos, fifty pesos. 166. But
now now that custom like long-ago they-carried-it our-grandfathers
like as he-used-to-propose boy until that it-arrives year for they-marry-
themselves, but now that no-longer remembers-itself, nor they-remember-
it-still.

167. But now they-have-it a custom that boys they-look-for-them
girls on trail-to-water. 168. Then who he-wants-it that let-him-talk
with girl, then he-stops-her on trail-to-water. 169. And he-says-to-her
"Well, I here I-stop-you on your-trail-to-water. 170. I I-desire-it with
you let-us-marry-ourselves. 171. To see if you can you-will-give-me
your-consent. 172. If cannot, can you-say-to-me that if cannot. 173. For
that it-is we we-hear-each-other what we-say-to-each-other. 174. We
not animal. 175. We people. 176. We human-beings." 177. If she

dance would dance on the platform. It was a great fiesta for them to enjoy
because there was no sadness for them. ●

167. But now in these days we no longer observe that custom that our
grandparents used to practice a long time ago. It isn't any more. Because a
long time ago the boy didn't put up so much money. He put up, say, ten
pesos, or twenty-five pesos, or fifty pesos. But now these days the custom that
our grandparents used to have—how the boy would propose and wait till a
year was up before getting married—now that no longer is remembered, they
don't even remember it any more.

tacotzin, entonces quipliá, "Buenoj, pues, huel. 178. Eso sí, xaj-hua' nochan porque nej iga nij-san a-huel nimitztocas. 179. aej nicnequi iga manimitztoca, pero solamentej xiquitati notaj, noye. 180. Ompa yejemen quimatij quén quichihuasquej, siga mitzacceptarosquej." 181. Y tan luego que inón quicaqui solteroj, iga inón formaj quipliá, siga pox-san quinequi iga maquicui, quipliá, "Buenoj.

182. "Pero siga ayá' neacceptarohuaj motaj, moye, nej nia nimitzhuigati ipan moapaojhui. 183. ¿Quén tiquijtohua tej?" 184. Siga doncellaj no quinequi solteroj, quipliá, "Buenoj, nimitztocas. 185. Icuá' sí tinehuíj."

listens-to-him well girl boy, then she-say-to-him, "All-right, well, can. 178. That yes, imperative-you-go-indeed my-home because I from here-only cannot I-will-follow-you. 179. I I-want-it let-me-follow-you, but only imperative-you-go-see-them my-father, my-mother. 180. There they they-know-it how they-will-do-it, if they-will-accept-you." 181. And as soon as that he-hears-it boy, that that way she-says-it-to-him, if very-much he-wants-it that let-him-take-her, he-says-to-her, "Good!

182. "But if not they-accept-me your-father, your-mother, I I-go I-will-take you-away on your-trail-to-water. 183. How you-say-it you?" 184. If girl also she-wants-him boy, she-says-to-him, "All-right, I-will-

Moreover now they have the custom that the boys seek the girls on the path to the stream. So the one who wants to talk with a girl stops her on the path to the stream. And he says to her "Well, here I am stopping you on your path to the stream. I want to get married with you. I wonder if you would give your consent. If you can't, you can tell me that you can't. And so we understand what we say to each other. We aren't animals. We are people. We are human beings." If the girl responds well to the boy then she says to him, "All right, I guess I can. But one thing sure, you should go to my home because I can't follow you right here. I want to follow you, but only go and see my father and mother. There they will know how they will do, whether they will accept you." And as soon as the boy hears that she talks to him thus, if he wants very much to take her he says, "Good!"

182. "But if your father and mother don't accept me I'm going to come and get you on your trail to the stream. What do you say?" If the girl also

186. Y quijlíá chocotzin, "Pues, sí, tajma' tej. 187. Nej, sí, malej-san siga tej amo xine'toca, pero nej niatzhuahuatatzoti (nia nimitzhuahuatatzoti)." 188. Pues, ijcón-ya çahuij.

189. Siga quinequi-ya chocotzin iga taijtani, quijlíá-ya itaj, "Nej nicuisnequi inepa doncellaj. 190. Xaj xine'ta-liti." 191. Quijlíj itaj, "Buenoj, matzitaliti-hu (manimitzitaliti-hua'). 192. Quitemohua iyembajador, yahuij quitatij. 193. Pero mas yahuij quichihuatij quen iga inaman se modoj que quipiáj-a, que ayo' monamictiaj.

194. Yahui asiti ompa ichan inón taga' yej itaj-pa doncellaj. 195. Quijlíj, "Nejemen nihaulquej. 196. Ni-

follow-you. Then yes you-will-take-me-away." 186. And he-says-to-her boy, "Well yes, according-to you. 187. I, yes, never-mind if you won't imperative-you-follow-me, but I I-go I-will-drag-you." 188. Well, that-way-now they-remain.

189. If he-wants-it-now boy that he-proposes, he-says-to-him-now his-father, "I I-want-to-take that-yonder girl. 190. Imperative-you-go imperative-you-go-see-him-for-me." 191. He-will-say-to-him his-father, "All right, let-me-go-see-him-for-you-indeed." 192. He-seeks-him his-spokesman, they-go they-will-do-it like that now-a-days a custom they-have-it-now, that no-longer they-marry-themselves.

194. He-goes he-will-arrive there his-house that man who her-father-belongs girl. 195. He-will-say-to-him, "We we-come. 196. We-came-

loves the boy, she says to him, "All right, I will follow you. In that case, yes, you will take me away." And the boy says to her, "Well, yes, it's up to you. As for me, it doesn't matter if you won't follow me, I'll just drag you." So that's the way they left it.

189. If the boy then wants to ask for the girl he says to his father, "I want to take that girl over there. Go and see about it for me." His father will say to him, "All right, let me go see about it for you." He hunts a spokesman and they go to see the girl's father. But they will do it the way the custom is now, that is, they don't actually get married any more.

194. They will arrive there at the home of the girl's father. They will say to him, "We have come to visit you." "Come in. Sit down." He gives them

mitzpaxaloahuilicoj." 197. "Xicalaquican, ximotalican." 198. Quimacaj taboretej. 199. Motajtaliáj, ejuhatoesquej, tatapojtosquej. 200. Pehua-ya tatapohuaj quen yejemen quimatij. 201. En medioj iga tatapojtoj, ompa-ya quijliáj, "Ta' xiquita hermanoj, pues nej nij nihualaj iga inín formaj. 202. Inín ichocotzin nij tapensarohua iga ihuan mopiltzin yahui monamictiti." 203. Quijlij, "Ah, buenoj, inón sí, a-nicmati. 204. Pues, tajma' amejhuan. 205. Siga caceptarohua, pues huel xicmacacan vueltaj sej. 206. Nimopensarosquej quén nimitzcontestarosquej." 207. Entonces inón formaj ca.

208. Entonces tatapojtoj, quihuíj cigarroj, quihuíj octi. 209. Y quimacaj octi, quimacaj cigarroj. 210. Ta-

walking-for-you." 197. "Imperative-you-enter, imperative-you-seat- your-selves." 198. He-gives-them chair. 199. They-seat-themselves, they-will-be-sitting, they-will-be-chatting. 200. It-begins-now they-chat as they they-know-it. 201. In middle that they-are-chatting, there-now they-say-to-him, "Lo imperative-you-see-it brother, well I here I-came for this way. 202. This his-boy here he-considers that with your-daughter he-will-marry-himself." 203. He-will-say-to-them, "A, fine, that yes, not-I-know-it. 204. Well, according-to you. 205. If she-accepts-him, well can imperative-you-make-it return-trip again. 206. We-will-think-ourselves how we-will-answer-you." 207. Then that way it-remains.

208. Then they-are-chatting, they-carry-them cigarettes, they-carry-it rum. 209. And he-gives-them rum, he-gives-them cigarettes. 210. They-

chairs. They sit down; they will be sitting there and they will be chatting. They begin the conversation as they know how. In the middle of the conversation, there they will say to him, "Look brother, I came for this matter. This man's boy here is thinking about getting married with your daughter." He will say to them, "Oh, I see; now I don't know about that. Well—its up to you. If she accepts him, then you can come around again. We will think about how we will reply to you." And so that's how the matter rests.

208. So they are chatting, they bring cigarettes; they bring rum. He gives them rum; he gives them cigarettes. They will be smoking. Then the moment

chichintosquej. 211. Entonces quihuí momentos quipliáj, "An sí xehuato, pues nejemen niahuij-a. 212. Se' díaq nihuitzej."

213. Ompa yahuij ichan chocotzin y quitamacaj. 214. Y tami tacuaj, quiplij-ya yej itaj chocotzin, "An sí nia-ya." 215. "Buenoj, pues quel iga tia-ya-hua' xaj-a-hua'. 216. Tajma'-san sej iga tiásquej."

217. Y a los otros días yahuij sej, y quipliáj-a que sí, huel. 218. "Pero eso sí, siga amonoquej de conformej iga annehihuilisquej quen nej nia niquijtoti, iga antemacasquej achín tomín que' nej niquijtohua, seaj ochocientos pesos, seaj mil, o seaj hasta mil quinientos."

219. Inaman inón formaj quipliáj, o mochololtiáj.

will-be-smoking. 211. Then it-carries-it moment they-say-to-him, "Now yes imperative-you-be-sitting, well we we-go-now. 212. Another day we-will-come."

213. There they-go his-home boy and they-feed-them. 214. And it-ends they-eat, he-will-say-to-him-now who his-father boy, "Now yes I-go-now." 215. "All right well if that you-go-now-indeed imperative-you-go-now-indeed. 216. Just-according-to again that we-will-go."

217. And at the other days they-go again, and he-says-to-them-now that yes, can. 218. "But that yes, if you-are of agreement that you-will-do-for-me as I I-go I-will-say-it, that you-will-give-us this-much money what-amount I I-say-it, be-it eight-hundred pesos, be-it a-thousand, or be-it even one-thousand five-hundred.

219. Nowadays that way they-have-it, or they-run-away-with-each-

arrives and they say to him, "Now you just stay sitting; we are going now. Another day we'll come back."

213. There they go to the boy's home and they feed them. And when they are done eating he says to the boy's father, "Now I guess I'll be going." "All right if you're going you may go. Just whenever you wish we will go again."

217. Some days later they go again, and they tell them that, yes they may go ahead. "But now one thing, if you are willing to do for us as I am going to say, that is, you will give us this amount of money that I say, whether it be eight hundred pesos, or whether a thousand or even fifteen hundred.

219. Nowadays that is the custom that they have, or they may elope.

Genaro:

230. Quen quichihuayaj, quena quichihuayaj. 231. Inán ayo'. 232. A-ticmatij te iga. 233. Se'-ya mođoj quipiáj. 234. A-yej quen icya. 235. Aya tajtohuayaj quen inán tajtohuaj tacotzin ihuan chocotzin. 236. Icyá quitemo-huaya ipan ichan. 237. Siga quijlisquej iga quena, huel monamictij. 238. Siga quijlisquej iga quena, huel monamictij. 238. Siga quijlisquej iga a-huel, a-huel mote-qui'hui. 239. A-yecti.

Lucio:

240. Pues inaman ¿Te iga inón-ya formaj quicuiquej? 241. Porque iga mochojchololtijiahuij-a tacomej. 242. Inón iga inán ijimanín-san monamictiáj. 243. Ayo'

rum they-give-them. 230. As they-used-to-do sure they-used-to-do. 231. Now no-longer. 232. Not-we-know-it what for. 233. Another-now custom they-have. 234. Not-it like long-ago. 235. Not-yet they-used-to-talk as now they-talk girl and boy. 236. Long-ago he-sought-her at her-home. 237. If they-will-say-to-him that yes, can he-will-marry-himself. 238. If they-will-say-to-him that not-can, not-can he-forces-himself. 239. Not-good.

Lucio:

240. Well nowadays what for that-now way they-took-it. 241. Because that they-go-running-away-with-themselves girls. 242. That for now just-quickly they-marry-themselves. 243. No-longer arrives year

Genaro:

230. As they used to do it, sure, they used to do it. But not now any more. Who knows why. They have another custom now. It's not like long ago. Boys didn't yet talk with the girls as they do now. Long ago they would look for them at their home. If they should tell him yes, he could get married. If they should tell him that he couldn't, he couldn't insist. That wouldn't be good.

Lucio:

240: Well, nowadays, why have they taken up that other practice? Because the girls go eloping. That's why they marry quickly. No longer does

asi añoj iga taijtani. 244. Siga inán inón formaj maqui-chihuacan, cavergonzarohuaj itaj doncellaj. 245. Porque inán tōdoj chocomej yej nigaj ipan noaltepe' tajtohuaj ihuan doncellaj. 246. Mas icya ayá' tajtohuayaj ihuan doncellaj chocotzin. 247. Mas que quitēmohuayaj ipan ichan. 148. Pero inán se solteroj yej quitēmohua ipan ichan doncellaj, ayo' como quieraj huel ihuan monamictij. 249. Sino que tōdoj doncellaj inán yej tiquitaj onoquej, pero ono'-ya a'yej ihuan tajtohua.

250. Icyá monamictiayaj de dieciocho años, de veinte años, de veinticinco años. 251. Mas inán nej niquita que tacomej monamictijihuetzej de doce años, de catorce años, de trecej auos, hasta de diez años. 252. Ihuan chocomej ijcón-san nō monamictijtiahuij de doce años,

that he-proposes. 244. If now that way let-them-do-it, it-shames-him her-father girl. 245. Because now all boys who here in our-village they-talk with girl. 246. But long-ago not they-used-to talk with girl boy. 247. But that they-sought-her at her-home. 248. But now a boy who he-seeks-her at her-home girl, no-longer as he-pleases can with-her he-will-marry-himself. 249. Rather that all girls now who we-see-them they-are-here, but there-is-now someone who with-her he-talks.

250. Long-ago they-used-to-marry-themselves at eighteen years, at twenty years, at twenty-five years. 251. But now I I-see-it that girls they-come-marrying-themselves at twelve years, at fourteen years, at thirteen years, even at ten years. 152. And boys that-way-just also they-go-marrying-themselves at twelve years, at fourteen, at fifteen.

a year go by for the engagement. If they did it that way now they would shame the girl's father. Because now all the boys here in our village talk with the girls. But long ago the boy didn't talk with the girl. Except that he sought her at her home. But now a boy who seeks a girl at her home can't just marry her as he pleases. Rather every girl that we see now is there all right, but there is already someone talking with her.

250. Long ago they married at eighteen or twenty or twenty-five years of age. However, now I see that the girls come along and marry at twelve, fourteen, thirteen, even ten years of age. And the boys the same; they too go

de catorce, de quincej. 253. Ayo' agaj monamictiá de veintej, de veinticincoj. 254. Mas todoj inón quicajtej-quej-a.

255. Pues todoj inón formaj iga inán inón quicuiquej iga todoj doncellaj monamictiáj, pero tajtohuaj ipan apaojti. 256. Y pues ijcón sí huel monamictiáj ihuan chocotzin. 257. Pues inón ipan ichan ayo' huel motemohua. 258. Porque siga xaj primeroj ipan ichan ayá'-san ihuan timonamictij, porque ono' yej ihuan tajtohua. 259. Si mamitzcontestaro yej itaj-pa doncellaj, iye'-pa doncellaj, pues entonces yejemen huel quijlisquej momandadoj, que sí huel. 260. Huel, niahuij nicmacatij notaochin. 261. Pues entonces tan luego que inón quicacuis doncellaj iga sí mitzacceptarojquej-a, yéj yahui

253. No-longer anyone he-marries-himself at twenty, at twenty-five.

254. But all that they-left-it-now.

255. Well all that way that now that they-took-it that all girls they-marry-themselves, but they-talk on trail-to-river. 256. And well that-way yes can they-marry-themselves with boy. 257. Well now at her-home no-longer can she-is-sought. 258. Because if you-should-go first at her-home just-not with-her you-will-marry-yourself, because there is who with-her he-talks. 259. If let-him-answer-you who her-father-belongs girl, her-mother-belongs girl, well then they can they-will-say-to-him your-sent-one that yes, can. 260. "Can, we-go we-will-give-him our-girl." 261. Well then as soon as that that she-will-hear-it girl that yes they-accepted-you-already, she she-goes with who he-is-talking with-

marrying at twelve, fourteen, fifteen years. Nobody marries any more at twenty or twenty five. All that has been left behind.

255. Well, they've taken to doing it that way now. The girls all marry, but they talk on the path to the stream. And of course, that way, sure, they can marry a boy. So now she can't be sought at her home. Because if you should go first to her home you just won't get to marry her, because there is already someone talking with her. Suppose the girl's father and mother answer you, they can tell your messenger, that, sure, you may. "He may; we are going to give him our girl." Well then, as soon as the girl hears this, that

ihuan yej tajtojto' ihuan. 262. Entonces quijliá, "Pues, fulanoj-a nemi taijtani, y quijlijquej-a iga huel." 263. Y pues pero como siga seguidos-a tajtojtoquej ihuan, quijliá, "Siga agaj mitztemohua ipan mochan y yahui yej a-yej nej nomandados, xinejli."

264. Y tan luego que quimati-ya doncellaj iga nemi-ya taijtani, y quijliá-ya chocotzin, "Pues nemi-ya taijtani inepa chocotzin." 265. Y quijliá, "Pues ¿quién tiquijtohua tej, tictocas, o nej tinetocas?" 266. Pues doncellaj si quinequi iga yéj quitoca, quijlij, "Ayá". 267. Nej, pero niquieraj nocta a-nicnequi ihuan manimonamicti ihuan inón chocotzin. 268. Sino que tej, sí. 269. Si tinehuí

her. 262. Then she-says-to-him, "Well so-and-so-now is-at-it he-proposes, and they-said-to-him-already that can." 263. And well but since if often-already they-are-talking with-each-other he-says-to-her, "If anyone he-seeks-you at your-home and he-goes who not-he I my-sent-one, imperative-you-tell-me."

264. And as soon as that she-knows-it-now girl that is-at-it-now there-is-proposing-going-on, and she-tells-him-now boy, "Well, is-at-it-now he-proposes that-yonder boy." 265. And he-says-to-her, "Well, how you-say-it you, you-follow-him or me you-follow-me? 266. Well girl if she-wants-it that him she-follows-him, she-will-say-to-him, "No. I but not-at-all now not-I-want-it with-him let-me-marry-myself with that boy. 268. But that you yes. 269. If you-take-me imperative-you-

they have accepted you, she goes to the one who is talking with her. Then she says to him, "Well, so-and-so is proposing and they've told him that he may." And so if they have been going steady he says to her, "If anyone looks for you at your home, and he isn't my messenger, you tell me."

264. And as soon as the girl knows that the proposing is going on she says to her boyfriend, "Well, that boy over there is proceeding with the proposal." And he says to her, "Well, what do you say? Will you follow him or will you follow me? Well, if the girl wants to follow him, she will say, "No. I definitely do not want to marry that boy. But you, yes. If you'll take me,

xinehuí." 270. Entonces pues, chocotzin manimarohua, quipliá, "Buenoj, pues nimitzhuí. 271. Tej ximoanimaro ihuan nej iga xinetoca, pero niga quen-o' ayo' maquichí moqlmaj. 272. Tej amo xicpensaro, o que yahuij mitzmagatij. 273. No, sino nej nimitzhuí nochān. 274. Ayá'-o' tia tiati mochan. 275. Tiaj este icua' nej nicarreglaroj-a. 276. Pues entonces nej lo que nia nicarreglaroti. 277. Tej, a-yej compromisosj iga tej.

278. Pues, mas inán tiempos inán todoj inón el modo de antij (antiguo) que quihualigaquej notajhuehuejmej, inán quipojpolojquej-a, ayo' quejlamiquij.

take-me." 270. Then well, boy, he-encourages-himself, he-says-to-her, "All-right, will I-take-you. 271. You imperative-you-encourage-yourself with me that imperative-you-follow-me, but nor-that in-any-way-at-all no-longer let-it-do-it your-heart. 272. You don't imperative-you-think-about-it, or that they-go they-will-hit-you. 273. No, but I I-take-you my-home. 274. Not-for-now you-go you-will-go your-home. 275. You-will-go until when I I-arranged-it-already. 1276. Well then I he who I-go I-will-arrange it. 277. You, not-you responsibility for you.

278. Well, but this time now all that the custom of old that they-used-to-carry-it our grandfathers now they-lost-it-already, no-longer they-remember-it.

take me." Well, then the boy makes up his mind and says, "Good, then I'll take you. Make up your mind with me to follow me, but don't be worried any more in the least. Don't think that they will hit you. No, I will take you to my home. In the meantime you aren't going to go to your home. You will go after I have arranged the matter. I am the one who will arrange it. It's not your responsibility.

278. But these days now all that custom of old that our grandparents had, they have lost. They don't remember it any more.