

# Agora que me vendiches

This song talks about some of the traditional jobs of our country such as the dealer, a job consisting in going from fair to fair selling cattle as middleman. Dealers went from village to village looking for animals that could be of interest. Once they got the animal, they overfed them to make them ready for the fair. In the fair a good dealer had to try to cover all the faults of the animal so he could get a good price out of it. The deal was sealed by shaking hands.

The reaping was a traditional collective task in the Galician countryside. It consisted in reaping the bran or wheat and later separate the grain from the stalks and store it in granaries to be used during the whole year. Men lined up, reaping the cereal and arranging it into bundles. Women took the bundles, shook the firs or other weeds out and tied them up with a straw to make a sheaf. Children collected the ears that were left after the reaping. The last part was piling the sheaves into perfectly built heaps that protected the grain from birds and rain until they were taken to the house yard and piled into a big stack once the reaping was finished. This way of reaping worked for centuries until the early 70's when the first reaping machines appeared. During the 80's the first combines which made both the reaping and thresing arrived.

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Esta cantiga recolle algúns dos traballos e oficios propios da nosa terra coma o de **tratante** que consistía en andar de feira en feira dedicándose á venda de gando como intermediario. Os tratantes ían polos pobos para ver animais que puideran interesar. Unha vez que dispoñían do animal, engordábanos e así preparábanos para a feira. Xa na feira o bo tratante tiña que cubrir todos aqueles defectos que o animal tivese para sacar bo prezo por el. O trato pechábase cun apretón de mans.

-A **seitura** ou **sega** era un traballo colectivo tradicional do agro galego que consistía en segar a planta de centeo ou trigo para despois na malla separar o gran da palla e almacenalo logo nas uchas ou tullas para consumilo durante o ano. Os homes en ringleiras ían segando a palla e poñendoa en feixes. As mulleres collían o feixe de palla, sacudíanlle os fentos ou outras herbas malas que levase, e atábanos cunha presa da mesma palla ata facer un mollo . Os nenos recollían as espigas que ían quedando. O último traballo era apilar os mollos en medouchos ou montóns perfectamente construídos que protexían o gran dos paxaros e posibles inclemencias do tempo ata que se trasladaran a eira para facer a meda unha vez remataba a seitura. Esta forma de facer a seitura perviviu inalterable durante séculos, ata que a principios de 1970 apareceron as segadoras mecánicas. E xa a mediados da década de 1980 chegaron as colleitadoras que facían a un tempo a sega e a malla.