

El Nanahuatzin
(The Nanahuatzin)
Cuisnahuat, 1976

- 1) a:xa:n katka se: ta:ka-t mu-na:miktih.
now BEFORE a man-ABASOL REFLEX-married.
- 2) tesu ki-mati katka ka ne i-siwa:-w se: bru:hah.
no it-know BEFORE that the his-wife-POSS a witch.
- 3) ka tah-tayuwa kuchi nemi.
in PL-night sleeping is.
- 4) ne i-siwa:-w ki:sa pa:xa:lua.
the his-wife-POSS leave walk.
- 5) mu-kech-kupi:na ki:sa pa:xa:lua.
REFLEX-neck-tear off leave walk.
- 6) naka ne i-kwerpoh, se: maya ne i-tsuntekun.
remain the her-body, a only the her-head.
- 7) yaha ki-tahtan se: konse:hoh wan ki-maka-ke-t, ki-maka t se: konse:hoh.
he it-request an advice and it-give-RET-PL, him-give-PL an advice.
- 8) k-ilwih-ke-t ma: ki-ma:walti chi:l.
him-say-RET-PL that her-smear chili.
- 9) pwes ki-ma:waltih ne se:yuk.
so her-smearred chili the other.
- 10) wi:ts ka madrugada ne i-tsuntekun; te:-ya su weli-k mu-sa:lua.
come in morning the her-head; no-longer no can-RET REFLEX-stick.
- 11) ki-chih-ki luchar peroh tesu weli-k, pe:h-ki chu:ka, pe:h-ki chu:ka.
it-do-RET fight but no can-RET, begin-RET cry, begin-RET cry.
- 12) ki-nu:tsa ne i-xu:leh-yu; ya tesu ki-chiwa ka:soh, ke:n ne: kuchi-ki-ya, wan tesu kuchi.
her-speak the her-husband-INT POSS; she no him-do case, as there sleep-RET-IMPERF, and not sleep.
- 13) k-ita ta: ki-chiwa nemi ne i-siwa:-w.
it-see what it-do is the his-wife-POSS.

- 14) uk ki-nu:ts-ki mu-tamu:ta-k ne tsuntekuma-t, mu-sa:luh pak i-kech-ku:yu.
when her-speak-PRET REFLEX-throw-PRET the skull-ABSOL, REFLEX-stuck
on her-neck-stock.
- 15) ta: ki-kwa ne ta:ka-t k-i:xti-lia, k-i:xti-lia, muchi k(-):i:xti-lia, ta: ki-neki ki-kwa
muchu k(-):i:xti-lia.
what it-eat the man-ABSOL it-take-APPLIC, it-take-APPLIC, everything it-take-
APPLIC.
- 16) te:-ya su weli; yawi-ya miki.
no-longer no can; go-already die.
- 17) ya:h-ki ki-tahtani se:yuk konse:hoh, ya:h-ki ka tyupan, chan ne pa:leh.
go-PRET it-request another advice, go-PRET to church, to the priest.
- 18) ma: ki-maka ne konse:hoh ke:n ki-chiwa-skiya.
that him-give the advice how it-do-COND.
- 19) pwes ya:h-ki.
so go-PRET.
- 20) se-pa ne tsuntekuma-t tesu ki-neki naka te:n tyupan, tesu ki-neki.
one-time (=again) the skull-ABSOL no it-want stay edge church, no it-want.
- 21) tesu ki-neki ku:temu, asi es, tesu ki-neki ku:temu.
no it-want descend, thus is, no it-want descend.
- 22) pero al fin de tanto ku:temu-k.
but at end of all descend-PRET.
- 23) ki-ta:lih ne i-chaketah ne ta:ka-tsin; ne: ki-naktih; ya:h-ki ka-dentroh ne ta:ka-tsin.
her-place the his-jacket the man-DIMIN; there it-left; go-PRET in-inside the
man-DIMIN.
- 24) k-ilwia ne pa:leh ka ne i-siwa:w bru:hah.
him-say the priest that the his-wife-POSS witch.
- 25) "naha tesu ni-k-mati, peroh nech-ilwih-ke-t ka nu-siwa:w bru:hah, ma: ni-k-
ta:lih kwidado."
"I no I-it-know, but me-tell-PRET-PL that my-wife-POSS witch, that I-it-take
care."
- 26) "kada tayuwa ki:sa pa:xa:lua se:l i-tsuntekun."
"each night leave walk alone her-head."

- 27) "te:roh ne kayeh ne peh-pe:lu-met wawawawawawawawawa ku:yu:-chu:ka-t,
ku:yu:-chu:ka-t ne pe:lu-met.
"entire the street the PL-dog-PL wawawawawawawawawa coyote-cry-PL,
coyote-cry-PL the dog-PL.
- 28) "ka madrugada wi:ts, wi:ts se-pa."
"in morning come, come one-time (=again)."
- 29) "pero kenemeh ni-k-maka-k chi:l, te:- ya su weli-k."
"but as I-her- give-PRET chili, no-longer no can-PRET."
- 30) "a:xa:n nech- ilwia ne pa:leh a:su ni-k-piya se: nu-finki:ta, ma: ni- yu i-wan wan
ne chih-chi:l-tik tsapu-t ma: ki:kwa ne uh-uksi-k, wan tami ma: ki- maka wan ne
chih-chika:h-tuk pal ni-k-mik-tia."
"now me-told the priest if I-it-have a my-little farm, that I-go her-with and the
PL-red-ADJ zapote-ABSOL that it-eat th PL-ripe-ADJ, and after that her-give
with the PL-hard-PERF/ADJ so I- her-die-CAUS.
- 31) "peroh ke:n ne: ni-nemi, ni-nemi ni-k-chiwa luchar."
"but since there I-am, I-am I-it-do fight."
- 32) ka kanah k-al- mu:tih-tiwi-t se: masa:-t.
who knows it-DIR-scare-PERF-PL a deer-ABSOL.
- 33) kabal ne: panu-k tan ne tsapu-t; mu-tamu:ta ne tsuntekuma-t.
exact there pass-PRET under the zapote-ABSOL; REFLEX-throw the skull-
ABSOL.
- 34) la:h – mu-sa:luh ni:kan pak ne masa:-t.
"Laj" – REFLEX-stick here on the deer-ABSOL.
- 35) ne masa:-t ma mu-tah-tamu:ta.
the deer-ABSOL more REFLEX-PL-throw.
- 36) tik ne wits-tal ya:h-ki, ustu:-wetsi – ra:n – mu-tamu:ta ne ustu:-t.
in the thorn-place go-PRET, ravine-fall – "ra:n" -REFLEX-throw the ravine-
ABSOL.
- 37) pa: – wets-ki – tsililililili – miki-k ne masa:-t.
Pa! – fall-PRET – shaaaaaake – die-PRET the deer-ABSOL.
- 38) ikuka mu-kupi:n ne tsuntekun, ne: naka-k.
then REFLEX-tear off the skull, there stay-PRET.
- 39) pe:h-ke-t temu-t ne kuh-kusma-met.
begin-PRET-PL descend-PL the PL-vulture-PL.

- 40) ki-neki-t ki-kwa-t ne naka-t, ne ihya-k naka-t pal ne masa:-t.
it-want-PL it-eat-PL the meat-ABSOL, the stinking-ADJ meat-ABSOL
of the deer-ABSOL.
- 41) pe:h-ki kin-mu:tia, y "xe: xe: xe: xe: xe:".
begin-PRET them-scare, and "shew shew shew shew shew".
- 42) "te: xi-k-kwa-kan nu-xu:leh-yu, te: xi-k-kwa-kan nu-xu:leh-yu", asi le dice.
"no IMP-him-eat-IMP PL my-husband-INT POSS, no IMP-him-eat-IMP PL my-
husband-INT POSS", thus him say.
- 43) al fin de tanto wa:ki-k ne masa:-t wan yaha, ne tsuntekuma-t, yawi-ya miki ka i-
se:l-tsin tik ne kebrada.
at end of all dry-PRET the deer-ABSOL and she, the skull-ABSOL, go-now
die in her-alone-DIMIN in the canyon.
- 44) miki-k; ka:n ne mik-tuk wa-ta:kat-ki se: tekuma-t, wa-ta:kat-ki se: tekuma-t.
die-PRET; where it die-PERF DIR-grow-PRET a bottlegourd-ABSOL, DIR-
grow-PRET a bottlegourd-ABSOL.
- 45) yawi ne tan-tepus-lama-t.
go the tooth-iron-old-woman-ABSOL (= "witch").
- 46) ha yaha i-na:n, ne bru:hah tan-tepus-lama-t.
that her her-mother, the witch tooth-iron-old woman-ABSOL.
- 47) ya:h-ki ya.
go-PRET she.
- 48) ki-mat-ki ka:n nemi ne i-siwa:pil-tsin.
it-know-PRET where is the her-girl-DIMIN.
- 49) ki-ahsi-k ne:.
her-find-PRET there.
- 50) "ah, ne nu-siwa:pil-tsin, ni:kan ti-mik-tuk, pero ni:kan nemi ne nu-chi:chiwal,
ni:kan yu ki:sa ne mu-chi:chiwal amo."
"oh, the my-girl-DIMIN, here you-die-PERF, but here is the my-gourd, here go
leave the your-gourd love."
- 51) wan tami ya:h-ki, ya:h-ki.
and later go-PRET, go-PRET.
- 52) mu-chih-ki ne kwawi-t wan ki-pix-ki se: i-ta:kil, se: wahkal.
REFLEX-make-PRET the tree-ABSOL and it-have-PRET a its-fruil, a gourd.

- 53) ki-mat-ki ne tan-tepus-lama-t; wi:ts pal yawi k-ita.
it-know-PRET the tooth-iron-old woman-ABOSOL; come so go it-see.
- 54) kabal uksi-tuk ne wahkal.
exact ripe-PERF the gourd.
- 55) "ah, nu-siwa:pil-tsin, ni:kan nemi ne mu-chi:chiwal."
"on, my-girl-DIMIN, here is the your-gourd."
- 56) ki-tek, ki-tek wan ki-wi:ka-k ka i-chan.
it-cut, it-cut and it-take-PRET to her-house.
- 57) ki-ta:lih ka ne:pa, pak ka tik tsinkal ki-ta:lih.
it-place in there, on to in corner it-place.
- 58) panu-k como se: me:s, uksi-k ye:k ne wahkal.
pass-PRET like a mouth, ripe-ADJ good the gourd.
- 59) kabal tapa:ni-k ka tahku tayuwa, ma: ti-k-i:na-kan, ne medianoche, ti-k-kaki tahku tayuwa.
exact burst-PRET in half night, let's we-it-say-IMP PL, the midnight, you-it-hear half night.
- 60) pa: – tapa:n.
"pow" – burst.
- 61) ya:h-ki k-ita ne lamah-tsin; se:l pi:pil-tsi-tsin ne i-i:x-yu ne tekuma-t, se:l pi:pil-tsi-tsin.
go-PRET it-see the old woman-DIMIN only boy-PL-DIMIN the its-seed-INT POSS the bottlegourd-ABSOL, only boy-PL-DIMIN.
- 62) "nanita, nanita, nanita", k-ilwia-t in-lama, "queremos hamaquita, nanita", k-ilwia-t tik kastiyah.
"gramma, gramma, gramma", her-say their-grandmother, "we want little hammocks, gramma", it-say in Spanish.
- 63) "xi-k-chiwa se: tu-chi:wix."
"IMP-it-make a our-little hammock."
- 64) "xi-tehchi(y)a-kan uk; n-u ni-k-chiwa."
"IMP-wait-IMP PL yet; I-go I-it-make."
- 65) ya:h-ki kene de regreso k-al-i:ka-k se: i-ah-a:makah.
go-PRET then of return it-DIR-carry-PRET a his-PL-hammock.

- 66) ya:h-ki k-al-in-a:na ne i-pila-wan-tsi-tsin, yawi kene tan ne pu:chu-t, tan ne pu:chu-t.
go-PRET it-DIR-them-bring the her-son-PL POSS-PL-DIMIN, go then under the silk-cotton tree-ABSOL, under the silk-cotton-ABSOL.
- 67) pe:h-ki k-ilwia tik mahikah, "tsapa:lu pu:chu-t, tsapa:lu pu:chu-t, tsapa:lu pu:chu-t, tsapa:lu pu:chu-t, tsapa:lu pu:chu-t, tsapa:lu pu:chu-t".
begin-PRET it-say in magic, lower silk-cotton tree, lower silk cotton tree, lower silk-cotton tree, lower silk-cotton tree, lower silk-cotton tree".
- 68) ne pu:chu-t wal-temu wi:ts, wal-temu wi:ts ne pu:chu-t y tahta:sa ne mah-mahtsal tik ta:l.
the silk-cotton tree-ABSOL DIR-descend come, DIR-descend come the silk cotton tree amd PL-touch the PL-branch on ground.
- 69) pe:h-ki ne in-lama ki wih-wila:nih ne ah-a:makitas.
begin-PRET the their-grandmother it-PL-hang the PL-little hammocks.
- 70) wan tami, "ahka pu:chu-t, ahka pu:chu-t, ahka pu:chu-t"; ya:h-ki se-pa ne pu:chu-t ka ahku.
and after, "up silk-cotton tree, up silk-cotton tree, up silk-cotton tree"; go-PRET one-time the silk-cotton tree to up.
- 71) wan tami k-al-nu:ts-ke-t ne in-lama, ki-neki-t temu-t, ma: k-al-temulti.
and after her-DIR-speak-PRET-PL the their-grandmother, it-want-PL descend-PL, that it (=them)-DIR-lower.
- 72) pwes ya:h-ki ne lamah-tsin.
well go-PRET the old woman-DIMIN.
- 73) k-al-temultia; tah-ta:ka-met.
it (=them)-DIR-lower; PL-man-PL.
- 74) k-ilwia-t ne in-lama, "na:ni:ta, mu:sta t-yu-t ti-yawi-t ti-ta-pe:wia-t", k-ilwia-t.
her-say-PL the their-grandmother, "gramma, tomorrow we-go-PL we-go-pl we-something-hunt-PL, it-say-PL.
- 75) "x-a:-kan nu-ixwiyu-wan", k-ilwia.
"IMP-go-IMP PL my-grandchild-POSS PL", it-say.
- 76) ya:h-ket; k-al-mik-tih-ke-t se: masa:-t.
go-PRET-PL; it-DIR-die-CAUS-PRET-PL a deer-ABSOL.
- 77) ki-xi:pe:h-ke-t wan ki-maka-ke-t ne in-lama ma: ki-mana; ki-man-ki.
it-skin-PRET-PL and it-give-PRET-PL the their-grandmother that it-cook; it-cook-PRET.

- 78) uk uksi-k ne takwal, kenemeh yehemet mu-chih-tiwi-t desbelar, kuchi-t.
when cooked-ADJ the food, since they REFLEX-do-PERF-PL stay up, sleep-PL.
- 79) kin-nu:ts-ki ne in-lama; k-ilwia, "x-i:sa-kan, nemi-ya ne takwal, x-i:sa-kan nu-pila-wan-tsi-tsin, x-i:sa-kan, nemi-ya ne takwal".
them-speak-PRET the their-grandmother; it-say, IMP-wake-IMP PL, is-already the food, IMP-wake-IMP PL my-son-PL POSS-PL-DIMIN, IMP-wake-PL IMP, is-already the food".
- 80) ki-kwa-t ne takwal, ki-kwa-t ne takwal ka yu-t ta-pe:wia(-t).
it-eat-PL the food, it-eat-PL the food that go-PL something-hunt-t.
- 81) pero, pero kin-xih-xi:kuh ne in-lama porke ya ki-piya se: enamorado.
but, but them-PL-deceived the their-grandmother because she it-have a lover.
- 82) pe:h-ki k-a-l-nu:tsa ne i-enamorado pal se:n-ta-kwa-t, pal se:n-ta-kwa-t wan ne i-enamorado.
begin-PRET him- DIR-speak the her-lover so together-something-eat-PL, so together-something-eat-PL with the her-lover.
- 83) ne i-ixwiyu-wan te:-ya su kin-maka ne takwal, se maya ne i-enamorado se:n-ta-kwa-t.
the her-grandchild-PL POSS no-longer no them-give the food, a only the her-lover together-something-eat-PL.
- 84) kenemeh nemi ne na:na:wa-tsin, ne chimpe na:na:wa-tsin, ya k-ita ta: ki-chiwa ne in-lama.
as is the Nahuatzin, the youngest child Naanaahuatzin, he it-see what it-do the their-grandmother.
- 85) kin-ilwia ne i-erma:nuh-wan,
"nu-lama mitsin-chiwa nemi hoder, tesu an-ta-kwa-t".
them-say the his-brother-PL POSS, "my-grandmother you pl.-do is screwing, no you pl.-something-eat-PL".
- 86) "kábal mitsin-mahma:waltia ne anmu-the-te:nxi:pal mu-chiwa-t saboriár."
"just you pl.-smear the your pl.-PL-lip so REFLEX-do-PL taste."
- 87) "ay nanita", k-ilwia-t, "nanita, tenemos hambre", k-ilwia-t.
"oh grandma", her-say-PL, "grandma, we have hunger", her-say-PL.
- 88) "ya les dí que comer, pero lámbanse los labios", k-ilwia komo tik kastiyah kin-nu:ts-ki, "lámbanse los labios, ya comieron".
"already you I gave to eat, but lick the lips", it-say as in Spanish them-speak-PRET, "lick the lips, already you ate".

- 89) sa:nka kin-ilwia; tesu ta-kwa-tiwi-t.
lie them-tell; not something-eat-PERF-PL.
- 90) kin-ilwia ne na:na:wa-tsin, ne chimpe, “xi-nech-wi:ka-kan; ne i-da:muh nu-lama yaha ha ki-kwa ne takwal; pews xi-nech-wi:ka-kan”.
them-say the Nanahuatzin, the youngest child, “IMP-me-take-IMP PL; the her-fellow my grandmother he who it-eat the food; then IMP-mə-take-IMP PL.
- 91) “n-yu ni-mitsin-ilwitia ka:n panu ne:.”
I-go I-you PL-show where pass there.”
- 92) “yu-wan ki-chiwa-t ne sanho; yu-wan ki-tah-tameh-chiwa-t ne witskuyul, pal ne: naka, ne: naka, yu miki.”
“go-PL IMP it-do-PL the trench; go-IMP PL it-PL-point-make-PL the guiscoyol, so there stay, go to die.”
- 93) ya:h-ke-t, ki-wi:ka-ke-t.
go-PRET-PL, him-take-PRET-PL.
- 94) “t-yu-t ti-k-wi:ka-t ne tu-ermanituh, lama.”
“we-go-PL we-take-PL the our-little brother, grandmother”.
- 95) “te:, porké yu ki-kukua-witsti, yu ki-kukua-witsti”, kin-ilwia.
“no, because go him-hurt-thorn, go him-hurt-thorn”, them-say.
- 96) pero ki-wi:ka-ke-t.
but him-take-PRET-PL.
- 97) “ni:kan xi-k-chiwa-kan ne sa:nhoh, man xi-k-tsun-tsun-tamehti-kan ne witskuyul wan ne: xi-k-ta:l-pachu-kan.”
“here IMP-it-make-IMP PL the trench, but IMP-it-PL-point-sharpen-PL IMP the güiscoyol and there IMP-it-ground-place-IMP PL.”
- 98) “uk yu wi:ts ne: tu-kuhku wan yu ki-mati ne ‘parrá:n’, ‘pá:’, yu temu.”
“now go come there our-bogeyman and go it-feel the ‘parran’, ‘pa’, go to fall.”
- 99) “to:p, to:p, to:p, to:p’, yu panu ne wih-wits-ti.”
“top, top, top, top’, go to pass the PL-thorn-ABSOL.”
- 100) pews kiya ki-chih-ke-t.
so thus it-do-PRET-PL.
- 101) ne se:yuk noche “pla:h”, net u-kuhku, “a:ha:(n)”.
the other night “plah”, the our-bogeyman, “ah”.

- 102) “t-yu-t ti-k-xi:pe:wa-t”, i:na-ke-t.
“we-go-PL we-him-skin-PL”, say-PRET-PL.
- 103) ki-xi:pe:h-ke-t, ki-pa:ka-t, ki-wi:ka-ke-t chan ne in-lama.
It-skin-PRET-PL, it-wash-PL, it-take-PRET-PL to the their-grandmother.
- 104) “xi-k-ida, na:ni:ta”, k-ilwia-t, “t-al-i:ka-t masa:t”, wan sa:nka.
“IMP-it-see, grandma”, it-say-PL, “we-DIREC-take-PL deer-ABSOL”, and lie.
- 105) tesu ha masa:t, ne i-naka-yu tu-kuhkul, ne i-da:muh ne in-lama.
no that deer-ABSOL, the his-meat-INT POSS our-bogeyman, the her-fellow
their grandmother.
- 106) “pews e:he, e:h nu-pila-wan-tsi-tsin, n-yu ni-k-mana, t-yu-t ti-ta-kwa-t.”
“well yes, yes my-son-PL-PL-DIMIN, I-go I-it-cook, we-go-PL we-something-
eat-PL.”
- 107) tesu, tesu ha masa:t sin one i-da:muh ne in-lama.
no, not that deer-ABSOL rather the her-fellow the their-grandmother.
- 108) ha yaha ki-miktih-ke-t, wan ki-wi:ka-ke-t ne naka-t pal ki-kwa ne in-lama.
that he him-kill-PRET-PL, and her-take-PRET-PL the meat-ABSOL so it-eat
the their-grandmother.
- 109) uksi-k ne takwal.
done-ADJ the food.
- 110) kin-ilwia tik kastiyah, “levántesse mis nietos, ya está la comida”.
Them-say in Spanish, “get up my grandchildren, already is the food.”
- 111) “ay nanita, me duele la cabeza, yo estoy rendido,” k-ilwia-t tik kastiyah.
“oh grandma, me hurt the head, I am exhausted,” her-say-PL in Spanish.
- 112) ah, pews pe:h-ki ta-kwa i-se:l-tsin.
oh, so begin-PRET something-eat her-alone-DIMIN.
- 113) “xi-kuchi-kam-a!” k-ilwia tik na:wa:t, “xi-kuchi-kan!”
“IMP-sleep-IMP PL-now!” it-say in Pipil, “IMP-sleep-IMP PL!”
- 114) kutchi-ke-t se-pa.
sleep-PRET-PL one-time.
- 115) pe:h-ki ne tan-tepus-lama ki-kwa ne naka-t.
begin-PRET the tooth-iron-old woman it-eat the meat-ABSOL.

- 116) wan tame k-ilwih-ke-t, “ke:n ti-k-mat-ki ne naka-t, lama?”
and after her-say-PRET-PL, “how you-it-feel-PRET the meat-ABSOL,
grandmother?”
- 117) “bi:dah nu-the-te:lpu:ch-tsin, bi:dah nu-the-te:lpu:ch-tsin yama:ni-k.”
“delicious my-PL-son-DIMIN, delicious my-PL-son-DIMIN, soft.”
- 118) “ini ne i-naka-yu tu-kuhkul,” k-ilwih-ke-t.
“that the his-meat-INT POSS our-bogeyman,” her-say-PRET-PL.
- 119) “ay, era mierda, era mierda, a:h.”
“oh, was shit, was shit, ah.”
- 120) ki-neki m-isu:ta, tesu weli-k.
it-want REFLEX-vomit, not can-PRET.
- 121) “ha, ni-k-mati ka mitsin-maka-tuk ne konse:hoh, ne chimpe mitsin-maka-tuk ne
konse:hoh.”
“ha, I-it-know what you PL-give-PERF the advice, the youngest child you PL-
give-PERF the advice.”
- 122) “bueno, está bueno,” ma: kiya, pero n-yu ni-kmiktia ne chimpituh.”
“good, is good,” that so, but I-go I-him-kill the youngest child.”
- 123) ki-neki ki-miktia katka.
It-want him-kill BEFORE.
- 124) ya:h-ki ki-tantia ne i-tan, ne:pa te:n kebrada ki-tantia ne i-tan pal ki-kwa ne
piltsi-tsin.
go-PRET it-sharpen the her-tooth, there edge canyon it-sharpen the her-tooth for
him-eat the boy-DIMIN.
- 125) yu ki-maka se: mordida
go him-give a bite.
- 126) k-ilwia ne ku:talah-tsin ne se:yuk, tik kastiyah k-ilwia, “mirá tenguerechol,” k-
ilwia, “andá vé qué hace mi manita,” k-ilwia tik kastiyah.
- 127) “voy a ir, es el tenguereche; ya:h-ki ne tenguerecheh.
“I go to go,” is the lizard; go-PRET the lizard.
- 128) panu-k, k-ita-k ka ki-tantia nemi ne i-tan, ki-tantia nemi ne i-tan.
Pass-PRET it-see-PRET that it sharpening is the her-tooth, it-sharpening is the
her-tooth.

- 129) mu-kwep-ki ne tenguerechul.
REFLEX-return-PRET the lizard.
- 130) “nech-maka-k se: pedrada,” k-ilwia.
“me-give-PRET a stoning,” him-tell.
- 131) “ni:kan naka-k ne tehitah;” ki-ahsi se: pedasoh tehah, ki tsiun-tapa:n.
“here stay-PRET the little tile;” it-find a piece tile, him-head-bust.
- 132) “bueno, está bueno, pero yu k-ita nu-lama ke:n yu panu.”
“good, is good, but go it-see my-grandmother how go pass.”
- 133) mas ka tiyu:tak wi:t-sa-ya wan ne i-tapak.
more in evening come-IMPERF with the her-wash.
- 134) k-ilwih-ke-t, “xi-k-ida lama, t-yu-t ti-yawi-t se: apwesta, ka: panu ne i-a:xi:x
tsum-pan kal tesu ti-k-mitki-sneki-t.”
her say-PRET-PL, “IMP-it-look grandmother, we-go-PL we-go-PL a bet, who
pass the his/her-urine head-on house no we-him/her-kill-DESIDERATIVE-PL.”
- 135) “ka: te: panu ne i-a:xi:x ne:pa t-yu-t ti-k-miktia-t.”
“who no pass the his/her-urine there we-go-PL we-him/her-kill-PL.”
- 136) pe:h-ke-t kene ne tah-ta:ka-met, “chi:rr:::,” bah, yawi se:yuk “i:rr:::.”
begin-PRET-PL then the PL-man-PL, “chirr,” bah, go another “irr.”
- 137) “a:xa:n xi-k-itski-kan tu-lama, ma: ki-panulti ne i-a:xi:x.”
“now IMP-her-grab-PL IMP our-grandmother, that it-pass the her-urine.”
- 138) ki:s-ki mu-talua, mu-kal-tsak.
left REFLEX-run, REFLEX-house-shut.
- 139) k-ilpih-ke-t ne ah-a:rgoyah wan ki-maka-ke-t ti:t ne kal.
it-tie-PRET-PL the PL-ring and it-give-PRET-PL, fire-ABSOL the house.
- 140) ne: tami-k ne tan-tepus-lama.
There end-PRET the tooth-iron-woman.

The Nanahuatzin
(El Nanahuatzin)

(1) Once there was a man who got married. (2) He didn't know that his wife was a witch. (3) In the nights he is sleeping. (4) His wife goes out to walk around. (5) She takes her head off and goes out to walk around. (6) Her body remains and only her head goes. (7) He asked for advice and it was given to him, they gave his advice. (8)

They told him to smear chili on her. (9) So he smears her. (10) The head came in the morning; she was no longer able to attach herself. (11) She strove to do it, but she couldn't; she began to cry, she began to cry. (12) She spoke to her husband; he didn't pay attention to her, as though he was sleeping, but he wasn't asleep. (13) He was seeing what his wife was doing. (14) When he spoke to her the skull throw itself and stuck onto his neck. (15) Whatever the man ate she took away from him, she took it away, she took everything, whatever he wanted to eat she took away from him. (16) He could no longer make it; he was hoping to die. (17) He went to ask for more advice; he went to the church, to the priest's. (18) He should advise him how he should do it. (19) So he went. (20) The head did not want to stay outside in front of the church, she didn't want to. (21) She didn't want to get down; that's how it was, she didn't want to get off. (22) But finally she got down. (23) The man put his jacket down for her; there he left her; the man went inside. (24) He told the priest that his wife was a witch.

(25) "I don't know, but they told me my wife is a witch, that I should be careful." (26) "Each night she goes out to walk around, but only her head." (27) "All along the street the dogs howl 'wawawawawawawa,' the dogs howl." (28) "In the morning she came, she came again." (29) "But since I put chili on her, she no longer could." (30) "Now the priest told me that if I have a farm that I should go with her that she eats the red custard apples that are ripe, and then I should hit her with the hard ones in order to kill her." (31) "But since I was there, I would be trying to."

(32) Who knows from where a deer was startled. (33) It went by right there under the zapote tree; the head threw itself. (34) "Lah" – it stuck here on the deer (on its neck). (35) The deer took off jumping. (36) Into the thorns it went; it fell in the ravine – "rann" – it threw itself into the ravine. (37) "Pa!" – it fell it – it trembled and trembled – the deer died. (38) Then the skull let go; it stayed there. (39) The vultures started descending. (40) They wanted to eat the meat, the sticking meat of the deer. (41) She started to scare them, "shew, shew, shew, shew, shew!" (42) "Don't eat my husband, don't eat my husband!" that's what she said to them. (43) Finally the deer dried up and she, the skull, was going to die all alone there in the canyon. (44) She died; where she had died a ground tree sprouted.

(45) The witch (the "iron-toothed-old-woman") came. (46) It's she who in her mother, the witch "iron-toothed-old-woman." (47) She went. (48) She knew where her daughter was. (49) She found her there. (50) "Oh, my daughter, you have died here, but there is my gourd, your gourd of love is coming to come up here." (51) And then she left, she went. (52) The tree grew and it had a fruit, a gourd. (53) The iron-toothed-old-woman sensed it; she came to go to see it. (54) The gourd was just ripe. (55) "Oh, my daughter, here is your gourd." (56) She cut it off, she cut it and took it home. (57) She put it over there, in the corner of the house she placed it.

(58) About a month went by; the gourd was quite ripe. (59) Then it split open in the middle of the night, let's say at midnight; you hear it at midnight. (60) "Pa!" – it burst open. (61) The old woman went to see; the seeds of the gourd were just little boys, they were just little boys. (62) "Gramma, gramma, gramma," they said to her grandmother, "we want little hammocks, gramma," they said to her in Spanish. (63) "Make us little hammocks!" (64) "Wait a bit; I am going to do it." (65) So she returned and brought some hammocks. (66) She went to get her little boys, then she went under the silk-cotton tree, under the silk-cotton tree. (67) She started to say in magic "down

silk-cotton tree, down tree, down tree, down tree!” (68) The silk-cotton tree came down, down came the silk-cotton tree and its branches touched the ground. (69) Their grandmother began to hang the hammocks. (70) Afterwards, “up silk-cotton tree, up tree, up tree;” the silk-cotton tree went back up. (71) Later they called their grandmother; they want to get down, get them down. (72) Well, the old woman went. (73) She got them down; they were already men.

(74) They said to their grandmother, “gramma, tomorrow we are going to go hunt,” they tell her. (75) “Go ahead, my grandchildren,” she said. (76) They went; they killed a deer. (77) They skinned it and told their grandmother to cook it; she cooked it. (78) When the food was ready, since they had stayed up, they slept. (79) Their grandmother spoke to them, she said, “wake up, the food is ready, wake up my children, wake up, the food is ready!” (80) They ate the food; they ate the food that they went to catch.

(81) But their grandmother deceived them because she had a lover. (82) She began to call her lover so they could eat together, so she could eat together with her lover. (83) She no longer gave the food to her grandchildren; she only ate together with her lover.

(84) But as the Nanahuatzin was there, the youngest child, he saw that their grandmother was doing. (85) He told his brothers, “my grandmother is screwing you; you’re not eating.” (86) “She just smears grease on your lips so they will taste.” (87) “Oh, gramma,” they said, “gramma we’re hungry” they tell her. (88) “I already fed you, but lick your lips,” she said, since she spoke to them in Spanish, “lick your lips, you already ate.” (89) She lied; they had not eaten. (90) The Nanahuatzin, the youngest child, said to them, “take me; my grandmother’s fellow, he’s the one who eats the food; so take me!” (91) “I’m going to show you where he goes.” (92) “Go make a trench; go sharpen güiscoyols (thorny palms) so he’ll stay there, stay there, he’s going to die.” (93) They went and they took him. (94) “We’re going to take our little brother, grandmother.” (95) “No, because he is going to get stuck with the thorns, he’s going to get pricked,” she tells them. (96) But they took him. (97) “Make the trench here, but sharpen the güiscoyols and put them in the ground.” (98) “Now, our ‘bogeyman’ is coming here and he’s going to feel the “parram,” “pa,” he’s going to fall.” (99) “top, top, top, top,” the thorns are going to pierce him.” (100) So that’s what they did. (101) The next night, “plah”; it’s their ‘bogeyman’, “ah”. (102) “Let’s skin him,” they said. (103) They skinned him, washed him, and took him to their grandmother’s. (104) “Look, gramma,” they said to her, “we brought a deer,” and it was a lie. (105) That was not a deer; it was the meat of their ‘bogeyman’, of their grandmother’s fellow. (106) “Well yes, yes, my children, I’m going to cook it, we’re going to eat.” (107) No, it was not a deer, but rather their grandmother’s fellow. (108) It was him that they killed, and they took the meat so that their grandmother would eat it. (109) The food was ready. (110) She said to them in Spanish, “get up my grandchildren, the food is ready.” (111) “Oh gramma, my head aches, “I’m exhausted”, they say in Spanish. (112) So, she began to eat alone. (113) “Sleep now!” she said in Pipil, “go to sleep!” (114) They went to sleep again. (115) The iron-toothed-old-woman began to eat the meat. (116) Afterwards they said, “how did you find the meat, grandmother?” (117) “Delicious my sons, delicious my sons, soft.” (118) “That was our bogeyman’s flesh”, they said. (119) “Oh, it was shit, it was shit, oh.” (120) She felt like throwing up, but she couldn’t.

(121) “Ha, I know that the youngest child has advised you, he has advised you.” (122) “Well, that’s all right, so be it, but I’m going to kill that youngest child.” (123) She was wanting to kill him. (124) She went to sharpen her teeth, there by the edge of the canyon she sharpened her teeth so she could eat the little boy. (125) She was going to bite him.

(126) The other said to the lizard, “look lizard”, in Spanish he said, “go see what my grandma is doing,” he said in Spanish. (127) “I’ll go”, it was the lizard; the lizard went. (128) He went by and saw that she was sharpening her teeth. (129) The lizard returned. (130) “She hit me with a rock”, he said. (131) “The piece of tile stuck here (pointing to the back of the neck); she found a piece of tile and she busted my head.” (132) “OK, but my grandmother is going to see what’s going to happen.”

(133) Later in the evening she was coming with her wash. (134) They said, “look grandmother, we’re going to make a bet; whoever passes his/her piss on top of the house we don’t want to kill.” (135) “Whoever does not get his/her piss there we are going to kill.” (136) Then the men began, “chirr”; another went, “irr”. (137) “Now grab our grandmother; let her pass her piss.” (138) She took off running, she closed herself in the house. (139) They tied the rings (of the door) and set fire to the house. (140) There the iron-toothed-old-woman met her end.