

# TAMAKASTI: A GULF NAHUAT TEXT

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## INTRODUCTION

The following legend is known and told by a few people in the Nahuat speaking village of Mecayapan, Veracruz, a village of about 2,000 people. This text was given to the investigator by Víctor Cruz, a man of about 32 years of age who speaks Spanish with some fluency. All work was done under the auspices of the Summer Institute of Linguistics.

The consonant phonemes of this dialect are: **p, t, k, ʔ, b, d, g, k<sup>w</sup>, s, š, h, ç, č, m, n, ŋ, l, r, w, y**. The phonetic values of these letters are approximately those of the same letters in Spanish. **ç** = *ts*, **š** = *sh*, **h** (as in English), **ʔ** = simple **č** = *ch*, glottal closure, **ŋ** = voiced velar nasal.

The vowel phonemes are: **i, i:, e, e:, a, a:, o, o:** in which the symbol **:** indicates length. The long vowels in this paper are transcribed as double vowels **aa, ee, ii, oo** for convenience in printing. The phonetic quality of the vowels is approximately that of the same Spanish vowels except that **e** is more lax and open, **o:** is closer and more rounded approaching the Spanish **u**.

Normal stress occurs on the penultimate syllable. Irregular stress is marked with an acute accent, thus **´**. Enclitics are separated from the word they follow by a hyphen as in **sekan-saŋ**.

The main character of the legend is named Tamákasti. He is an important figure in the folklore of the Gulf Nahuat speakers; he seems to be almost all-powerful, is able to change from a human to a bird and perhaps to other animals, speaks several languages, and is never bested in any contest. This text as told seems to give explanation to the origin of many things such as insects, "dead" stones, and the lizard's split tongue. There are numerous vague similarities to European folktales.<sup>1</sup> From the point of the visit to the king, through the rest of the narrative, the general flavor is European.

<sup>1</sup> Cf. Aarne-Thompson, *The Types of the Folk-tale*, (Helsinki, 1928), Types 302, 432, 665. Also in an unpublished Mixe text by Walter S. Miller of the Summer Institute of Linguistics, a bird impregnates a woman.

## [NAHUAT TEXT]

inón tsisimilama kipiaya isiwapiltsiin. kenamoradoj inón donseyaj. kómo inón tototsiin tajtowaya kijliaya donseyaya iga kipia much kariño iwaan iga monamiktikan. kijli iye?, “nej anikneki xochiwajkal niga xochixikal así es ke pues si ayá? tikneki timonamiktia? nowan, entonses nej niaya” pues komo inón tototsiin tajtowaya, mijtoti? inón tototsiin iyakapan donseyaya. entonses yej akafigurarowaya iga por otra kosaj. inón tototsiin kimati tee kichii. ya despues a los otros dias witsia sej. i ya despues kwando sej kasiko inón donseyaya, kijli, “pues siempre tiawi timonamiktiti nowan. kijliaya iye? ilama, “inín nopiltsiin akimeki a? makatrasaroj. inín nopiltsiin kipia mucho trabajo. yejwa akineki molestia porke yej kichijto kwantas tájmachtí. a los otros días ayá? walaj porke el soltero kimati iga kipiaya ixolo? inón donseyaya yej kenamoradojto?.

tsitsimilama momá? de kwenta i despues kijli iga kita? ipiltsiin kipiaya ixolo? kwesiwi?-ya. kijli ipiltsiin, “tan luego ke onos inón kone? tiawi tiktisitij iwaan tiawi tikawiltij ariédarko” porke akinekia? iga makita ipiltsiin inón donseyaya. de veras despues iga ono? inón kone? kimanke iwaan kitisi? iye? ilama. kichii ken se bolajtsiin iwaan kitajkalito? ipan ariédarko.

## [FREE ENGLISH TRANSLATION]

The she-devil had a daughter who fell in love with a bird that talked. She was so much in love she wanted to marry him. Her mother said, “I don’t want any fooling around. So if you don’t want to marry me, then I’m going.”

Since the bird talked, he danced upon the girl. Therefore, he wasn’t worth anything; he knew what he had done. Later he came again and said to the girl, “Well, we’ll still get married.” The grandmother said, “This daughter of mine doesn’t want anyone to bother her. She has a lot of work to do. She is making a lot of napkins.” After that the young man didn’t come back because he knew she had a baby.

The she-devil learned of this and after she saw that her daughter was pregnant she became angry. She told her daughter, “As soon as the child is born we are going to grind it and leave it on the red-ant hill because I don’t want this girl to see her child.” Indeed after the child was born she cooked it and ground it up. She made it into a small ball and threw it on the ant hill.

a los tres dias yajki kitato? ke si ayá? kitolo? añiedos. kasito? enteño. kita? iga enteño kijtowa yej, "tee iga akitolo? inín ariedoj" inón yej kitiske konetsiin tajtowaya. kijliaya ariedoj, "amo xineekwakan porke wi? noye?ilama." kijliaki ariedoj, "kan anee-kojkopejke xineesasalowike nonakayotsiin." de veras a los tres dias kitato? sej iye? ilama i despues kita? iye? ilama ayá? kikwaj ariedoj pues kikwi sej. yajki kimotato? sej ipan weyaa? iga makikawaa pepetska. kita? iga kimoto kitolo? aapepetska. yej yajki ichan.

siempre inón konetsiin tajto sej iwaan pepetska. kijli, "amo xineekwaakan. sej xineesasalowikan nonakayo porke wi? sej noye? ilama neeitaki"

a los tres dias kitato sej. despues kasito sej. ono? enteñito. kita? iga enteño. kikixti sej. kijto isiwapiltsiin, "inín konetsiin atikmati tee iga akikwaj pepetska ni ariedoj." kijto iye?ilama, "entonses, tiawi tikawiltij tsika?" ni tsika? sej akikwaj. kijlia?, "amo xineekwaakan. sejwa xineekajkawiliki sejwa nonakayojsiin." i iga kitato? sej iye? ilama enteño ono? ayá? kikwaj sej ni tsika?. así es ke kikwi sej — kiwiga? ichan. kijlia? isiwapiltsiin, "akikwaj

Three days later she went to see if the red-ants had eaten it. She found it whole. When she saw it whole, she said, "Why haven't the red-ants eaten it?" The baby had told the red-ants, "Don't eat me because my grandmother will come again. Where they have taken off my flesh, stick it back on again." Indeed in three days his grandmother returned and when she saw that the red-ants had not eaten him, she took him again. She went to throw it in the big arroyo for the fish to eat. As she threw it in, she saw the fish swallow it. She went home.

The child spoke to the fish and said, "Don't eat me. Stick my flesh back on again because my grandmother is coming again to see me."

In three days she came and found him whole again. She took him again. Her daughter says, "Who knows why neither the fish nor the red-ants will eat him." His grandmother said, "Then we are going to leave him to the black ants." But not even the black ants ate him. He told them, "Don't eat me. Come and put my flesh back on me." And when his grandmother came again she found him whole. The black ants had not eaten him either. So she took him again and carried him to her house. She tells her daughter, "The black ants didn't eat him

ni tsika?. así es ke tiawi tikawatij ipan lagunaj. oompa makikwaa tee iga tee ya welitis kikwaa." yej kitajkalito? ipan lagunaj.

a los tres dias kitato?. sej kasito?. sej a ajkito? ken piyooteksis. kita? iga ijkón kimakato? kwenta isiwapiltsiin. kijli iye?, "nej nimitsijli 'amo matikmanakan'. inón nopiltsiin atikmatij tee mochiwaya (tee iteki katka inón nopiltsiin)". kijli, "ya ves, naman akikwaj ariedoj ni pepetska." "aman," kijli yej, "aman tiawi tikitskitij iga matayawal." kiwigake oome matayawal. kixnantiliayaj pero awél kikitskijke. ooltime mokansarojke iga kikitskiayaj pues choga? iye?. chokatoya. ayá? ono? konforme. yej siempre kitojtokatinemi — no ves cholowa?-iga tiktechowaj despues kita? iga awél awél kikitskijke, kijli iye?ilama, "oompa-ya makawi." kijli iye?, "nej ayá? nono? konforme este ken nikitskia?. naman nimosewij." despues yej kitojtokatinemi siempre. i komo takaki inón konetsiin kita? iga lástima iye? chokatinemi itepotsta. siempre kikitski-ja oompa. i entonses yej mokonformarój i kiwigake ichañ. asito ichañ.

kijli itajwewe, "xikchiwili un baul" i kakijke ipan inón baul

either. So we are going to leave him on the lake. There let whatever will eat him." So she threw him on the lake.

Three days later she went to see him. She found it floating on the lake shaped like an egg. She saw her daughter come to see what had happened. His mother said, "I told you, 'Let's not cook it! Who knows what my son might be doing (what might be his work).'" She said, "You see now, neither red-ants nor fish have eaten him." "Today," she said, "today we are going to catch him with a net." They took two nets and tried to catch him, but couldn't. Finally they tired and his mother cried. She went away crying because she was not content. She continued to follow him—you see, he fled—in order to get near him. After a while his grandmother saw that she just couldn't catch him and so she said, "Let him stay there now." His mother said, "I won't be happy until I catch him. Then I can rest." Then she continued to follow him. Since the boy could hear, he took pity on his mother crying and following after him. Finally she caught him and then she became content and they took him to their house.

His grandmother said, "Make a trunk." In it they put him. After

inón piyooteksis. a los 30 dias rebentaroj inón baul. kwando iga yajki rebentaroto? inón baul naseroj diferentes animal.

komo pues yejwa siempre itaj tototsiin yajki amo ma? de kwentaj iye? si iga yej yajki. a los ocho dias walaj kasiko iye? ilama nemi tajmachowa. atei iye?. yej yajki aijti. komoompa kan tajmacho ono? nantsinkwawi, inón tototsiin oompa papatantine-mia ilmajtsiin amomaka de kwentaj. i momakato? de kwentaj iga ai? wel tajmachowa. yej kijto, "tee neechiwilia? iga ai?-ya nikojasi? iga nitajmacho?". yej kijto, "tee iga ijkón neechiwilia?. anka nomano? iga ayo? wel nitajmacho?. komo pues itiempoj inón nantsin kitekilia? iye?ilama yej yoksi nantsin iga makikwaa. tan luego iga kita? xini? nantsin kipejpej iye?ilama iwaan kikwaj. kijto, "ja ke weli xooxogoro-nantsin." kijto, "anka nomano? neexinilia? inín nantsin."

despues ai? kichii kaso iga tajmacho?. kijto, "neekwaa noatin." despues kikope? inón itsoŋkal nemi moatimia?. ikwaapetska-ya. kita? iga ikwaapetska-ya iye?ilama kitegi? nantsin yej xoxowi?. kitamotili iye?ilama ipan ikmakajlo. wetsito? inón nantsin. kikasti-

thirty days the trunk burst open. When it burst, many different animals were born.

Inasmuch as his father went away, his mother didn't know he had left. After a week he came and found the boy's grandmother weaving. The boy's mother wasn't around. She had gone to the arroyo. Since where she was weaving there was a nanchi tree, this bird flew around there. His grandmother wasn't aware of it. But she realized that she no longer could weave. She said, "What is happening to me that I can't weave any more? Why is it happening to me like this? Perhaps my daughter's child is keeping me from weaving." Since this was the season of the nanchi fruit, she picked a ripe one. As soon as it fell to the ground she picked it up and ate it. She said, "Oh, how delicious is this nanchi and so big! Perhaps my grandchild knocked this down for me."

Afterwards she didn't try to weave anymore. She said, "Satan's lice are biting me." Then she cut off all her hair to get rid of the lice. She was bald-headed then. Seeing that she was bald, the bird picked a ripe nanchi and threw it down on her head. The nanchi fell and punished the boy's grandmother. You see, he was mad because

garo iye?ilama. no ves kwesiwi iga kimana? iwaan iga kitisi?. ayá? mixnesti inón konetsiin yej yajki sej.

a los ocho dias sej walaj. kasiko iselti sejwa iye?ilama. iye? yajki tapakato?. iye?ilama kichii tsapomantega?. entonses mokwepa? ken miston. tsajtsito? iga kikwasneki tsapot. kajajwa ilamajtsiin iga amo makikwali tsapot. siempre kiichtekile inón tsapot. yej kijtowa, "añka miston yej in ayej miston." yej in ipiltsiin kitajtajkalili-ja inón tsapomantega?. despues wejwetskaté? ipiltsiin iga asi?ya iye?. komo pues pacha? iye?ilama — inón iga kitajtajkalili itsapotsiin iye?ilama. iye?ilama ka?-ya alegre iga kika?ya ipiltsiin kichiwili.

kijli iye?, "aman nejwa niwalaj. nejwa aneemanke, aneetiske. aman si, niwalaj. mimitsserbiroko." kikli iye?, "maneechiwili no-maatatsiin (de itena?) notajwewe kichiwili."

itajwewe kijliaki, "mania? manikwiti aat aaijti." asito? aaijti; kipinaajtia? tototsitsiin iwan tsaname kwesiwi choochin iga kipinaajtia? asito? ichañ. kijlia? iye?ilama, "notajwewe maneechikili no-kojkolwijtol." kichiwili itajwewe. kijli iye?ilama, "an si, nikpiaya

she cooked and ground him. She didn't see him. He went away again.

In a week he came again. He found her alone. His mother had gone to wash. His grandmother made fried bananas. So he became a cat. He cried that he wanted to eat bananas. The grandmother scolded him for wanting to eat bananas. He stole a banana anyway. She said, "Perhaps the cat isn't a cat." The boy threw the fried banana at her. Afterwards the boy smiled because his mother arrived. He threw the banana at his grandmother because she was blind in one eye. She was happy when she heard that her son had done it.

The boy tells his mother, "Today I have come. You cooked me; you ground me. Today, indeed, I have come. I have come to serve you." His mother says, "You may make me my net (of spider web). My grandmother makes them."

He said to his grandmother, "With your permission, I'm going to get water in the arroyo." He went to the arroyo. Two different kinds of birds angered him. He went home and told his grandmother, "My grandmother should make me a bow." His grandmother made him a bow. He told his grandmother, "Now I have my bow; I'm going to the arroyo to find those that embarrassed me." When he arrived in the

nokojkolwijtol. an nia sej aaijti nikitati yej neepinaajtia?." asito? aaijti yej kipaajtijke inewi kimijmima? — newi kitrojaro sekan-sañ i walaj iye?ilama. kijliaki, "tikmijmikti-ja topiyooorej." kijli iye?ilama, "neekwesoj iga neepinaajtia?." kijli iga aman newi sej xikixiti?.

kita? iye?ilama, kitolo?-ja tsika? iyiix ai? kipia? inón tsanamej. kijli iye?ilama, "inewi sejwa nia nikixititi." en seguida kitejtegi? kotsiskil iyol iga iyiix tsana? iwaan dongolicho. todo animales kikkixitili iyiix tsika? inón iga iye?ilama kwesiwi. yej kijto, ai? ya kixiti.

kinejnecho? sej kajakili kotsiskil iyol. kimemexkoloj i despues isake sej los animales. entonses kestimarojke iga kipinaajtiaya. kijlijke, "aman amonoke konforme iga ankochoya." se? oraj kijli, "aman yej wel mitskitskiske mamitskitskikan. kinonotsa? tamakas.

kita? iye?ilama se-ja takwika ikayo. kijli isiwapiltsiin, "inín to-piltsiin atikmatai tee iteki inewi kiixiti sejwa tokayomej." yajki ichañ tamákasti. asito? ichañ; kijlia? iye?, "inimej tonto nikmijmiktijka-ja. no ves neekwesojke; inón iga nikmijmiktijka." kijli

arroyo with his bow and arrows, he shot all those that embarrassed him. When he had gathered them all together in one place, his grandmother came. She came to tell him, "You've killed our chickens." He told his grandmother, "It made me angry that they embarrassed me." (It is said that today they all live again.)

His grandmother saw that the black ants were already devouring the birds. They no longer had their eyes. He said, "I'm going to resurrect all of them again." Immediately he cut the seed of a certain tree for eyes for the birds. The ants had eaten all the birds' eyes. That made the grandmother mad because she said, "Now they won't live again."

He gathered them together again and jumped over them several times and then they became alive. Therefore, those that embarrassed him esteemed him. He said, "Today you are happy that you slept." Later he says, "Let whoever can catch you catch you." This is the council he gave them.

His grandmother saw that her rooster crowed again. Her daughter said, "Who knows what idea our son has that he has awakened all our chickens again." Tamákasti went home. He says to his mother, "I killed all those fools. You see, they made me mad; that's why I

iyé?, "aman nikijixiti sej si iga sejwa neepinaajtiske. nia nikmiktiti una ves iga ai? ya maneepinaajtikan." "aman", kijli iyé?, "ijisake yej wel kikwaaske makikwaakan." iyé?ilama kwesito?-san iga ipiltsiin maj tamati ke yejamen porke yejamen ai? wel kixitiaj yej kimiktiaj.

entonses motajtojtijke iwaan isiwat. kijli inín topiltsiin, "yo kreo ke tiawi-ja tikwaatij." pero komo yej tamáskasti en segúida momá? de kwentaj iga yawi kikwaati kiprestaroj tamáskasti morsiejoj iga makimikti itajwewe. komo senkochi iwaan itajwewe inón tamáskasti kijli inín isiwat tsitsimiwewe kijlia?, "weya topiltsiin. tiawi-ja tikwaatij."

komo las ocho kijli iyeilama, "xiya xikwiti aat." tamáskasti kikwito? aat. wewetsiin kochto? ajkohan. tsitsimiilama yej kiji, "an̄ka ipiltsiin iyesyó? nemi ixika?." ayej ipiltsiin iyesyó?; yej-in iwewe-san iyesyó? nemi ixika?. kita? tsitsimiilama iga nemi ixika? iyesyó?. mokamakoya. newi konili iyesyó?. kwando iga ixwi-ya iga koni in iyesyó? kinotsa? iwewe. kijliaya, "xikoniki iyesyó? topiltsiin. a ke chaj-ya." kikagi iga akinotsa?. tejkawi ajkohan; yawi kitati yej-in yej migi?-ya.

killed them. Now I'm going to resurrect them if they won't embarrass me any more. I'll kill them once and for all if they embarrass me."

"Awaken them today," says his mother, "so we can eat them." His grandmother was mad because he knew more than they because they couldn't resurrect those whom they killed.

His grandfather talks with the boy's grandmother and says, "I think we should eat our son." But since Tamáskasti immediately learned of their plan, he borrowed the bat that he might kill his grandfather. Tamáskasti and his grandfather slept together. His grandmother said, "Our son is big. Let's eat him."

About eight o'clock his grandmother said, "Go fetch some water." He went to get the water. The old man was asleep in the bamboo attic. His wife says, "I guess that's my son's blood dripping." It wasn't her son's blood—it was the old man's blood. When she saw the blood dripping, she opened her mouth and drank the blood. When she was full, she called her husband. She says to him, "Come, drink our son's blood. How delicious it is!" She didn't hear him answer, so she went up into the attic. She sees that it is her husband that is dead.



inón tamákasti aya-san wi? aaijti. no ves kitekimá?-ya iye?ilama iga makikwiti aat. kwando asiko kijlia, "nopiltsiin! anka tejwa tikmikti? motajwewe." kijlia, "ke wel nej nikhikti notajwewe siendo ke nejwa niajki aaijti!" kijlia, "motajwewe migi?-ya." nejwa nikijto?, "anka tejwa tikmikti?." kijliaki, "ayej nejwa!" kijli, "bueno, pues, inaj mi?-ya motajwewe; ka? mamiki motajwewe. tejwa xiktemi dos pailaj."

kwando kitemi inón pailaj kitali tiko ilamajtsiin iga kikwaya ipiltsiin. kimotaya ipan pailaj. ikwa kita? ilamajtsiin iga nemi-ya kwakwalaka pailaj, kijlia ipiltsiin, "a, nopiltsiin, xiktimaka pailaj. xikwijkwiti kwajkwawi iga makwakwalaka pailaj." kijlia, "nejwa aya nikwijkwiti. xiya tejwa xikwijkwiti kwajkwawil." akikredoj iye?ilama.

kita? iga akikredoj. kinotsa? sej. kijlia, "pues, xinejnemi, nopiltsiin. xikpitsaki pailaj" kijliaki, "tejwa xikpitsa pailaj." i kwando kipitsa? pailaj ilamatsiin kikitskili iyikxi, kimota ipan pailaj. kajakili maj kwajkwawil — mojmoloni. ka?-san iyomiyomej. kiki-kixti sejwa iye?ilama iyomiyomej. kitrojarowili kwajkwawil. ki-

Tamákasti hasn't yet returned from the arroyo because his grandmother had obliged him to fetch water. When he arrived, she says, "My son, perhaps you killed your grandfather." He says to her, "How could I kill him seeing that I went to the arroyo!" She says to him, "Your grandfather has died. I said, 'Perhaps you killed him.'" He tells her, "It wasn't I." She says, "Well, anyway your grandfather has died. Let him die. You are going to fill the two caldrons."

When the caldrons were full, she put them on the fire so she could eat her son. She was going to throw him into the caldron. When his grandmother saw that the caldron was boiling, she says to her son, "Put on more wood so that the caldron will boil. Go get some wood so that it will boil." He says, "I'm not going to get it. Go get your own wood." He didn't obey his grandmother.

She called him again, "Come, son. Come and fan the fire." He tells her, "You fan the fire." When she fanned the fire, he grabbed her leg and threw her in the caldron. He put on more firewood until it boiled. Nothing remained but her bones. He took her bones and made a big fire and burned them together with his grandfather. When

sentati iwaan itajwewe. kwando kawi nexti-sañ kinejnechkoj inón inexyo? iye?ilama iwaan itajwewe.

entonces kiprestaroj a? makitajkaliti. kijli kala?, "nej nia niktajkaliti." kijli yejwa, "ke si tej tiaya tiktajkaliti este iyikan lamar iga amaka? inón ladoj. xiya xiktajkaliti iyikan lamar." kijto kala?, "nej nia niktajtaliti este kan tej tikijtowa." kala? kitasalolti kiwiga iyikan lamar. ayej siertoj iga iyikan lamar kikawato?. asito? lamar-tenoj. oompa-sañ kitajkal inón baul. pues kwando kitajkal rebentaroj inón baul — puramente sayoolin, moyo?, chákisti?, diferentes animales naseroj. inón iga inañ ono? dialma chákisti?, sayoolin, iwaan moyo?.

kita? iga aya kitajkalito? este kan kijlijke. ono? sewo? yej kijlia, "nej nikawati este iyikan lamar." agachoxi? yej kikajkaya; akiyeko inón baul. masi? iwaan jilgeroj. yej kajkaya iga yawi de correo. kijto? agachoxi?, "siendo ke yejwa yawi kitajkaliti inexyo tsitsimiilama iwaan tsitsimiwewe." asi? itenoj tamákasti kimá? de kwentaj ke yej yawi de correo. inón agachoxi? akiwiga inón baul. masi? iwaan sorriyoj agachoxi?. kijlia?, "tejwa tilástimaj. atikwigas porke etik." kisalo sorriyoj. yej yajki kitajkalito?

there was nothing left but ashes, he gathered the ashes of his grandfather and grandmother.

Then he got someone to throw out the ashes. The toad says, "I'll throw them out." He says to him, "If you throw them out, throw them across the ocean so they won't remain on this side." The toad says, "I'll throw them wherever you say." The toad carried them away to the other side of the ocean. But he didn't really carry them across the ocean; he merely arrived at the edge of the shore. There he threw down the trunk of ashes. When he threw it down, it burst open. Nothing but animals of many kinds were born — mosquitos, flies, and gnats. For this reason there are many today.

Tamakásti saw that he hadn't thrown it where they had told him. Another animal says, "I'll leave it on the other side of the ocean." But the lizard deceived him; he couldn't carry it either. He met the linnet and said that he was a messenger, but he deceived him because he was going to leave the ashes on the other side of the ocean. Tamákasti arrived at the shore and learned that the lizard was a messenger. He didn't take the trunk but since he met with the skunk, the skunk took it and went to throw it across the ocean. The lizard

iyikan lamar. mokwepa? agachoxi?. yej asiko?. kijlia tamákasti, "nej niajki nikawatoya iyikan lamar." si supuestoj ke ayá siertoj. kikajkaya agachoxi?; yejwa mokwepa?.

a los tres dias inón sorriyoj asito? kan ichañ tamákasti. kijli, "nejwa nikasi agachoxi?. batayaroto? agachoxi?. awel kiwiga iga etik." pues yej kichiwili el favor. kikwili inón baul. yajki kikawato? iyikan lamar. así es ke kidesconcerowa agachoxi?. kimaxalowili ilenguaj agachoxi?. inón iga inañtikitaj ilenguaj agachoxi? mamaxalti? ilenguaj. no ves kikweso? tamákasti — yejwa kwando kitajkal inón inexyo itajwewe iwaan iye?ilama.

así es ke yejwa kipensaro iga yawi kitati itaj tamákasti. yej kijli iye?, "añ sí, nia nikitati notaj, porke nej nia nimonamiktiti nochañ, porke notaj yawipta-ya neetatitanili notaj iga nejwa neeixmati notaj, porke mucho tiempo ai?-ya wi?. de allí yawi jilgero de correo este kan ono? notaj iga makimati iga nej oompa-ya nia?. a las once del diaj llejwa nia nasiti ichañ notaj."

ke va a hacer! yejwa medio del camino siawi?. motali ipan te?, kochi?, amo maka de cuenta ke si kitolo?. cuando isako una ves akitoloj te? i cuando que kikixti su espadañ kikixtili iyalmaj (inón te?) iga para ver amo ma rebibiro nunca niga mas nunca

returned. When he arrived he says to Tamákasti, "I left it across the ocean." Of course, it wasn't true. The lizard deceived him.

Three days later the skunk arrived at Tamákasti's house. He says, "I found the lizard struggling with the trunk; it was too heavy; he couldn't carry it. So I did him a favor. I took it and left it across the ocean." For this reason he disowned the lizard. He split his tongue in two and that's the reason the lizard has a split tongue today. You see Tamákasti got mad at him.

Tamákasti decided to go see his father. He told his mother, "Now I'm going to see my father because I'm going to get married at my house. Two days ago my father sent for me to come for it has been a long time since he came here. The linnet will go to tell my father that I'm coming. I will arrive at his house at 11 A.M."

That wasn't how it happened! Half way there he got tired and sat on a stone. He slept and did not realize that the stone swallowed him. When he awakened he wasn't completely swallowed. He grabbed his sword and cut out the stone's heart so that it would never live

maweya? i despues kichá? itaj — ateyi ipiltsiin. yejin kitolojka-ya te?. inón atraso kipia. yajki sej jilgero. imanín kimakato? de cuenta itaj tamákasti kiliaki, "nejwa neetolojka-ya te? pero mas inán nunca arebibiro te?" kikwi ojti. jilgero yajki teemakato? cuenta ichan itaj. masi? iwaan el sorro. kijli yejwa iga ipadrino. así es que kijli iga, "nia nimonamiktiti este notierra." kijli, "xiya este on? notaj que porke iga tej nopadrino." iga kijlia? iga mayawi, yajki este kan ono? itaj, iga makimati itaj, iga ipadrino ipiltsiin. asito? ichañ itaj con buen músico. inón musico puro xii-kojmej. cuando kijli itaj, "tia tincetaijtanaliti ichañ rey." kijli itaj, "nejwa nia nimitstaijtanaliti." siempre yajki itaj.

asito? ichañ rey. kisaludaroj. a medio de la conversación kijli, "te iga yejwa nemi." kijli que, "porke iga ipiltsiin tapensaro ichañ rey." kijli el rey que, "si nejwa anikonoserowa el joven nejwa nikneki manikonosero el joven. xikijli iga mawiki." así es que pues itaj moma? de cuenta. yejwa yajki con pensar komo yejwa pobre ni itsotsol akipia yej achi bueno. kipia vergüenza iga asiti ichañ rey. como kijlia? itaj, "tiene que tiawi porke ijkon-ya neeiqli el rey. así es que tiawi." yajki iwaan itaj. asito? ichañ rey. tasaluda-

again or get bigger. His father was waiting for him, but he didn't appear. "A stone has swallowed him," he says. This is what is keeping him." The linnet goes again and immediately informs Tamákasti's father that Tamákasti says "A stone swallowed me, but the stone will never live again." He starts out again and meets the fox. He tells the fox he shall be his best man because he's going to get married. He says, "Go to where my father is because you're going to be my best man." The fox goes to his house and tells his father he is to be the best man. He arrives with a band of musicians who are all wasps. He says to his father, "Are you going to solicit the princess for me?" The father says he will.

His father goes to see the king. He greets him and in the middle of the conversation the king asks what he wants. He answers that his son is thinking about marrying the princess. The king says, "If I don't know the young man, I want to get acquainted with him. Tell him to come here." Thus his father learned and the son went to see the king, poorly dressed and sad. He was embarrassed to arrive at the king's palace, but his father told him they had to go, because that was what the king said. They arrived at the palace and greeted the

roj. kijli el rey, "que inán-ya joven monamikti iwaan nopiltsiin." yejwa kijli itaj, "pues ya ve padre que nimitsijli. yawi needesapresiaroti el rey." kijli pues, "nejwa nikpia cariño con la jovencita." así es que kijli, "a ver si iga tineemaka mopalabra que si iga wel nimonamikti iwaan mosiwapiltsiin." kijli, "hay un apuesto ke san a? poderoj." komo pues tonalejekat iwaan masito? ichañ rey yejwa no? taijtani iga inonsañ doncella oome tiake. así es que kijli, "como nejwa nipobresito anipoderoj anka pero nejwa nia nikchiwati empeño iba a ver si nimonamikti iwaan modonseya." como kita? idonseya iga el joven ono? mal vestido. pues kijli itaj, "nejwa aya nimonamiktia? iwaan inón soltero." pues yejwa kipia gusto iga monamiktia? iwaan tonalejekat. kijli itaj, "uno de los dos yej iga katinaro el apuesto, inón tia timonamiktiti iwaan."

a los ocho días mokwepke sejwa itaj tamákasti. asito ichañ rey. kijli, "keman yawi el apuesto." "porke el apuesto el día domingo. yawi witseti sewo? yej nento? nigaj no?" así es que pues inonsan kikakike itaj tamákasti. yajki. asito? ichañ. kijli ipiltsiin, "el apuesto el día domingo. pues así es que el día domingo tia tonoti. kijli itaj tamákasti, "notaj mitsmaka pena tejwa iga nej

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king. The king says, "Does this youth want to marry my daughter?" The son said to his father, "You see, father, the king is going to belittle me." Tamákasti tells the king, "I'm in love with your daughter. Would you do me the favor of giving me your word that I can marry your daughter?" The king answers, "There is a wager for whoever can." The Southwind also came to ask for the princess. Thus there were two of them contending for the princess. So Tamákasti says, "I'm just a poor boy and perhaps I won't be able to win the wager, but I'm going to do what I can so that I can marry your daughter." When the princess saw that he was poorly clothed, she said to her father, the king, "I won't marry that fellow." She preferred to marry the Southwind. Her father told her, "One of the two will win the wager and that is the one you will marry."

A week later Tamákasti's father returned and asked when the wager would be. The wager was to be the next Sunday and there would be another one to try for the princess. His father returned and told Tamákasti. He said, "The wager will be held on Sunday and so next Sunday we will go." Tamákasti said, "Father, it will embarrass you if they make a fool out of me, but the king won't be able to." His

neetantearoske nowan. el rey aneetantearo." kijto itaj, "ke tikmati-ya te apuesto yawi onoti inón diaj." kijli, "ayá nikmati pero si al caso oompa tiawi tikitatij. primero makijto? yej nento oompa no?. oompa yawi motantearoti iwaan tonalejekat."

así es que asito? las ocho de la mañana oompa ichañ rey. asike. kisaludarojke. kijliaki, "buenos dias, mi señor Zacarías majestad." i panojke kaliyti. así es que el pobre joven nemi bien choreado. así es que motali iteno-ja itaj tamákasti. kijto el rey, "aman como ken nigaj amonoke nejwa nikneki ximatikan te de lo que kipia nopiltsiin. yej iga akimatis te de lo ke kipia nopiltsiin kitomaroj 25 balasos mosta a las ocho de la mañana." entonces kijli tamákasti, "aman nikneki manikmati a? yej primero walaj yej taijtaniko." kijli el rey, "tejwa ultimo tiwalaj sierto. pues así es que tejwa tia tineijliti despues. así es que makijto primero tonalejekat te de lo que kipia nopiltsiin."

así es que kijto tonalejekat, "nejwa nikmati te de lo que kipia mopiltsiin." i entonces cuando kijto tonalejekat, "mopiltsiin kipia escondido un anillo di oro." pero kijli yej, "en que lugar kipia." kijto tonalejekat, "kipia a la izquierda ipan ipierna." i ayej cierto. así es que en seguida kikitskijke los soldados. kiwigake al pan-

father said, "What, do you know what the wager is?" He answered, "No, I don't know what it is, but perchance we shall see. First let the other one try and see if they can make a fool out of him."

Thus it was that they arrived at eight o'clock on Sunday morning at the king's palace. They arrived and greeted the king, "Good day, my lord Zacarias majesty." They went inside and Tamákasti was dripping wet; he sat beside his father. The king said, "Now that we are all here I want to know what it is that my daughter has. The one that doesn't know will be shot twenty-five times tomorrow at eight o'clock in the morning." Then Tamákasti said, "Now I want to know who it was that came first to ask for your daughter." The king answered, "It is true that you were the last one to arrive, and so you will be the last one to speak. The Southwind will be the first."

The Southwind spoke, "I know what your daughter has. She has a ring of gold hidden." But the king asked, "Where is it hidden?" The Southwind answered, "It is hidden at the left on her leg." But it wasn't true. Thus immediately the soldiers grabbed him and took him to the

teon. kijli, "mosta tej a las ocho horas de la mañana tiktomaro 25 balasos." así es que choka tonalejekat que porque yawi-ya mikiti.

pues, kijli tamákasti, "si iga atikmati amo ximometro a lo bruto." "si iga anikmati nejwa nikijto anikmati te de lo de que kipia la princesa." así es que kijto el rey, "nejwa nikmatisneki inañ si iga tejwa maj tikmati te de lo que kipia la princesa." kijli tamákasti, "nejwa nikmati te de lo que kipia la princesa." kijli, "kipia una estrella di oro a la derecha."

kijli el rey, "pues, así es que tejwa tikganaroj el apuesto pero mas ahorita anyawi amonamijtititi este inín ocho días." yej kijli, "está bién, mi señor rey. entonces inín ocho días nimonamiktiske."

pues como tonalejekat kipia sus hermanos yejamen kijlito el rey que porque aquel joven kijtowa. "que porque yejwa no digo inón katararowa este mas todabia. sewo? apuesto wel katararowa." así es que kimati el rey iga kijtowa ijkon. pues, así es que kitatitanili en seguida iga mamopresentaro sej ichan rey. asito ichan rey yejwa tasaludaroj. asi? motali. i despues kijli el rey, "nejwa niwalaj nikmatiko te iga tinetitanili." kijli el rey, "pues, tikmatis joven que tejwa tikijtotinemi. que no digo inón apuesto-san no más tikatararowa este mas todabia tikatararowa wel. así es que kijli, "que nejwa nunca nikijtotinemi. a?kon mitsijliko." kijli yej, "pues, nejwa, atinetajtantos. así es que mosta a las ocho tiawi

cemetery and told him, "Tomorrow morning at eight you will be shot twenty five times." The Southwind cried because he was going to die.

The king warned Tamákasti, "If you don't know, don't rush in like a fool." Tamákasti said, "If I didn't know, I would tell you I didn't know. The princess has a gold star at her right."

The king said, "Well you have won the wager and so you both shall be married a week from now." "That's fine," said Tamákasti, "We shall marry in a week."

However, the Southwind had his brothers and they told the king that Tamákasti was going around saying that he could win even more wagers. So the king sent for Tamákasti. When he arrived he asked the king why he had sent for him. The king said, "You are going around saying that you can divine even more wagers." Tamákasti answered the king, "I never have gone around saying that. Who told you?" The king said, "Don't ask me any questions. Tomorrow at eight

tikchiwatij sewo? apuesto." kijli yejwa, "pues, nejwa nikjugarowa el apuesto de lo que tejwa tineijli. así que a las ocho nigaj nono? iwan notaj."

así es que morepresentaro iwan itaj. así? kijli, "joven, aman este apuesto tiawi tikchiwatij. si iga nejwa nikpola, nejwa anivalerowa. nejwa niatsofrecerowiliti este nopalacio. así es que si nikpolowa, nejwa nia nikisati con sólo ropa de lo que nikpia." kijli yej, "así es que tikchiwa una documentación," kijto tamákasti. "así es que inón yej netijtikomutake entonces yawij kisatij no? afusilado." "pues," kijto el rey. "inón, si, ateyi perdon porque nej también nia nikisati con sente ropa." así es que yejamen kisaj afusilado de allí.

kijti tamákasti, "así es que el palacio notatki que si niktani el apuesto." entonces kijto el rey, "motatki el palacio. nikneki xineijli te de lo que kipia nopiltsiin." kijli tamákasti, "sabe usted, rey, te de lo que kipia mopiltsiin. kipia sembrado se caña en medio del palacio i inón caña de siete colores. si tikneki matitejkawikan este kan ono? mopiltsiin para ver iga ximoconformaro." kijli el rey, "ke si es sierto. el apuesto yajki legal porque nejwa nikijto? aḅka atikmatiaya. pues, nopiltsiin kipia sembrado sierto tajko kajli." "pues, así es que si tikneki tiawi tikitati kan ono? mopil-

o'clock there will be another wager." Tamákasti said, "I will play at all the wagers you tell me. Tomorrow at eight o'clock I will be here with my father."

The next day Tamákasti and his father were there. The king said, "Today we shall have this wager. If I lose, I won't be worth anything. I'm going to offer you this palace. If I lose, I'll leave with only the clothes I have on." He told him, "Make out a document. Then those that were gossiping about me will be shot, too?" The king answered, "For them there is no pardon because I also will leave with just the clothes I have on." The others were shot at that point.

Tamákasti said, "Then the palace is mine if I win the wager?" The king answered, "The palace is yours. I want to know what it is that my daughter has." "You know what your daughter has, king," said Tamákasti. "She has a sugar cane plant of seven colors planted in the middle of the palace. If you like, let us climb up to where your daughter is that she might confirm it." The king said, "It is true.



tsiin. tejwa aticonocerowa te nejwa nosabido." asito? kan ono? ipiltsiin. kijli, "pues, así es que nejamen nikitakoj yej tiktoga? tajko kajli."

asito? ompa. kijli tamákasti, "tikneki tikitas kan nigaj xochowa? inín caña de siete colores." kijli yejwa, "pues, nejwa nikitanekei kan nigaj xochowa? inín owa?" kijli, "inín owa? yejwa kitoga? mopilstiin yawi xochowati." cuando iga relampagaro? asiya iye? tamákasti. cuando iga tachá? el rey ono? un palacio mas weyi que ipalacio de puro oro. inón owa? amo ma? de cuenta ken xochowa?. ikwa kijto? el rey, "an si, anivalero. así es que nejwa nikitans norumbo kan igapa nia." así es que kixilajtili se kawayo yej wetsisneki i pues yajki atikmati te rumbo kiwiga?. así es que inón yej kichismosiarowaya afusilado tomarojke 25 balasos iyomextin. así es que tsinti ilwi? iga monamikti tamákasti. ocho dias de fiesta iga monamikti tamákasti.

The wager was legal because I said earlier that you didn't know. was legal because I said earlier that you didn't know. Indeed, my daughter has it planted in middle of the house." "If you let us go where your daughter is. You didn't know what wisdom I had."

They arrived there and Tamákasti says, "Do you want to see where flowers this sugar cane of seven colors?" He answered, "I'd like to see it." He said, "This sugar cane that your daughter planted is ready to flower." When the lightening flashed, Tamákasti's mother arrived. When the king saw again, there was a palace much bigger than his and of pure gold. They didn't know how it would flower. The king said, "Now, indeed, I'm not worth anything. I'll be leavlike, let us go where your daughter is. You didn't know what wisdom ing now for my region wherever I can go." So he saddled an old broken down horse that was about to fall and went who-knows-where. Those who gossiped about Tamákasti were shot with twenty-five shots. The fiesta began for Tamákasti's wedding and it lasted eight days.