PEDRO CUARESMA AND OTHER NAHUATL STORIES

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These four stories were told by Agustín Borda, 60, of Santa Catarina Zacatepec in the Municipio of Tepoztlan, Morelos. They were collected between August 1969 and January 1970. Some additions were made by the informant's son Félix Borda.

“Pedro Cuaresma”, the longest story, is a trickster tale, with one episode involving a pun on his name, which can be translated as Peter Lent. Of the three other stories, the first is a fable, the second seems to be a fragment of a legend, and the last is a moral tale.

1. PEDRO CUARESMA

NAHUATL TEXT

1. Nehuatl onicac cento onononotzalotaya totatahhuan. 2. Quitohua que cente pilontli ica cente cisuanton quimach omanque o omohuihullataya. 3. Totatahhuan, huan nehuatl ompa onicactaya teinhuan, oquiquixtique cento quitohua Pedro Cuaresma huan que omocuep sabio. 4. Huan icuac omonehuanoque inon pilantoton, cisuanton ica pilontli, cana ipan ce xipa o ome xipa, oquicoque cente petlatl yancuic, oquicoque. 5. Despúes oquicoque cente huexolotl huan omolhuique de entre yehuan, “Xiquitta aquinon tochan mocalotiz,

TRANSLATION

1. I heard a story that our grandfathers were always telling. 2. It tells how a boy and a young girl had just gone to live together or gone away. 3. Our grandparents, and I heard it from them, related a story that is called Pedro Cuaresma (Peter Lent) and how he turned wise. 4. And when they had gone to live together, the girl and the boy, in about one or two years, they bought a new petate, they bought one. 5. Afterwards they bought a turkey and said to each other, “Look, he who asks for a room in our house, we will lend
tlactlanetizque nican ca inin petlatl ipan cochiz. 6. Huan nican ca inin huexolotl, tlathuican, zan cuacom cani timehuaz tictmictiz huan tichuicxitiz huan tictlemoloz. 7. Ticcepancuazque, aquinon nican mocalotiz.
8. Huan melahuac ipan inon tlalticpactli tiempo, ayemo otlaneltocaya. 9. Ce tonalli omochin ce cayoacapan ohualilaz cetzin toahtzin. 10. Quitohua, “Ma nican nonocalotl.”
11. Huan inon totata yehuatzin dios omonehnemitiya ipan in tlalticpactli. 12. Huan tlenon quitoque inon pilantoton omonaco cuenta yehuatzin, huan oquitoque, “Axan nia niquimittati inon pilantoton tlen oquitoque tlen hueliz melahuac o zan por oquitoque o zan por omolhuique melahuac.”
15. Cana hueliz las 2 de la mañana o las 3 de la mañana oquihiuiaia isohuan, “Xitlachia, hombre, yelahca. 16. Tlen otoquitoque tlenon mochichihuaz, ticcuazque inonte huexolotl.”
17. Probe sohuatl. Omeheta huan oquimictito huexolotl huan oquitlali. 18. Huan o cana las 6:30

him here this petate on which to sleep. 6. And here, this turkey, at dawn, very early you will get up to kill it and you will cook it and make mole. 7. We will all eat it together, with whoever asks to sleep here.”
8. And it was true that in that time on earth, there was still not the true rule. 9. One day it happened in the afternoon that there came an old man. 10. He says, “May I rest here?” 11. And that old man was the Lord who wandered about on the earth. 12. And of what the young couple had said, he was aware and he said, “Now I am going to go see if what those young people said can be true or if they just said it to be saying it to be true.”
13. He went to their house. 14. It was true that they gave him that petate on which to rest and to sleep.
15. About two or three in the morning, he said to his wife, “Look, woman, it is already late. 16. What we said to each other would be done, we will eat that turkey.”
17. Poor woman. She slowly got up and went to kill the
quimilhuia, “Ximocuartican, xitlacuacan.”


25. Huan oquito non tlacatl, “Xitzicuini, xitetoca, hasta canin ye huila axan.”

26. Melahuac. 27. Oteacic sohuatl, tetocac, otlacito, oteli, “Papán, inin momeliotzin oticmolcahuilliti?”

28. Oquitoque totata, “Xiccahuacan, hijos mios, inon para amehuan.”

29. Huan oquito sohuatl, quitohua, “Papa, ompa nechahahauaz; tla timonequilti, xicmottilliti.”

30. Ihuan melahuac ohualiac, oquittaco.


turkey and prepared it. 18. And about 6:30, she says to them, “Come to eat.”

19. It was true that the Lord came to eat. 20. There he thanked them, “I ate through your kindness. Now I am going.”

21. And they entered the house, they saw where he had rested and had slept. 22. The petate was just stretched out, not rolled up. 23. When they lifted it they found a bundle of money tied with a handkerchief. 24. Then that woman says to her husband, “Look, he forgot his money in our house.”

25. And the man said, “Run, look for him, as far as he has gone now.”

26. It is true. 27. The woman reached him, she looked for him, she found him, she said to him, “Father, didn't you leave your money?”

28. The Lord said, “Leave it, my children; that is for you.”

29. And the woman said, she says, “Father, he will be angry with me there; if you want, go to see him.”

30. And it is true that he went, he came to see him.

31. Her husband told him, “We don't want anything.”
32. Oquimilhuique totata, “Tlenon anquinequi, piltotontli?”
33. Oquito piltontli, “Tla tinechmaquiliz ce sabiduría?”
34. Huan oquitoque totata, yehuatzin omoemihuac ipan tlalticpactli, santo, “Pos cualli, hijo; lo que tlen tiquitohua, cualli timitzmacaz.”
35. Pos, ocualmacaque sablo, oquiteochiteque para sablo. 36. Huan oncan oquilhuique, “Queman tiquek timiquiz?”
37. Huan oquito non piltontli, “Icuac nehua niquitoz nimiquiz.”
38. “Bueno; cualica.”
39. Yehuatzin ohuila huan piltontli omoca; huan despues tlen equinequia, oquichitinemi como sablo, lo que tlen quichihuilitoc. 40. Pos cualli, opapacti inon piltontli ipan in tlalticpactli.
41. Ontall tlen quichhua.
42. Ce tonalli oquichin ica iborrto. 42. Oyatinemia; huan oquitlaliltilti cente campana ica oquiquechilpi, huan canin quipet iborrto tlaltatzilinti. 44. Ce tonalli ipan cente tlaltzolco de ohtli, yehuan arrieros hualtemoya.

32. The Lord said to them, “What do you want, children?”
33. The boy said, “If you will give me wisdom?”
34. And the Lord said, he who walked on the earth, the holy one, “Well good, son; what you say I will be able to give you.”
35. Well, he gave him wisdom; he blessed him to make him wise. 36. And there he said to him, “When do you want to die?”
37. And the boy said, “When I say I will die.”
38. “Good; that is fine.”
39. He went away and the boy remained; and afterwards whatever he wanted to do, he did since he was wise, whatever he went to do. 40. Well and good, that boy was very happy on the earth. 41. Now what he is doing.
42. One day he did something with his burro. 43. He was walking along and he put a bell on him that he tied to its neck, and wherever the burro went it went ringing. 44. One day in a narrow part of the road, some mule drivers were
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45. Quilhuia iborrito, "Árriele, camínele, camínele, árriele." 46. Mira no más lo que pasó.
47. Oquitoque inon arrieros, "Huitze nican, ocalaquico cente arriero. 48. Ave María Purísima, tlen amocahuallotin quinhuicaz?" 49. Omacamique.
50. Quitohua, "Ma ca ayocmo tiaacan, porque campa tiaazque."
55. Melahuac ompa motlaliqu ce lado otlatemuique.
56. Oquizato Pedro Cuaresma ica iborrito tlatlatziliniti.
57. "Tlen yolcame?" oquilhuie.
58. "Amitla; zan cente."
61. Huan como axan inon hombre Pedro Cuaresma coming down. 45. He says to his burro, "Get on, hurry up, get on." 46. Look at what happened.
47. The mule drivers said, "He is coming here, a mule driver is coming in. 48. Holy Mary, how many horses must he be bringing?" 49. They were frightened. 50. They said, "Let's not go farther, because we will go there."
51. He comes along yelling, "Get on," he tells them to open way.
52. "Just to here, just to here, what will we do, what will we do? 53. It's better that we stay here; we will never pass because it's already late. 54. If not, suddenly they may begin and we will fall when we go up, here we are."
55. It is true that they went to one side there and unloaded. 56. Out came Pedro Cuaresma with his burro with the bell ringing.
57. "What animals?" they said.
58. "None; just one."
59. The muledrivers said, "Now we will see what we will do to him. 60. He deceived us."
61. And since that man Pedro Cuaresma was wise, he
como sabio omomaca cuenta niman. 62. Entonces cayoacapan omotlalihque tlacua. 63. Omotlatotonili; otlacuasque. 64. Entonces inon Pedro Cuaresma ocanan cente pehpechtl ihtec ocalac, huan omoquechilpi que costal. 65. Inon arrieros molhuia, “Axan tiquistazque tlen ticchihaultizque inin maldito; tlen tiquitohua tlctlalizque inin río. 66. Nican ca río.”

67. Cente oquito, “Tleca amo; tlctlalizque.”

68. Huan como omomacatica cuenta inon hombre, inon borretero, icuac ye cochi yehuan, entonces ome yehuatl, oquantiali lazotin, reata de cargas, lazos de cargas, huan oquiten ihtec costal huan oquiquechilpi huan omotecato occe lado. 69. Huan icuac oizaque yehuantin inon arrieros, ocananque costal ica otlamotlaque ihtec inin río. 70. Conilhuia, “Adiós, Pedro Cuaresma.”

71. Huan Pedro Cuaresma zan pronto ca yehuatl, “Adiós, reatas y lazos de cargas. 72. Ye huatzinco tlen ica antlamamazque, cobardes, tontos, tarrugos?”

73. Hasta amo oquinequia mottazque. 74. “Malhaya, la jodida nican. 75. Otomoleroque nican. 76. Oticltacalti

realized what happened right away. 62. Then in the afternoon they sat down to eat. 63. They heated their food and ate. 64. Then Pedro Cuaresma took a sack and got inside it, and he tied it at the top like a packbag. 65. The muledrivers said to each other, “Now we will see what we will do to that devil; what we say is to throw him in the river. Here is the river.”

67. One said, “Why not; we will throw him in.”

68. And since that man realized what was happening, the one with the burro, when they were asleep, then he got up, he took the lassos, the packing ropes and lines, and put them in the packing bag and tied the top and went to lie down elsewhere. 69. And when the muledrivers woke up, they took the sack and threw it in the river. 70. They said, “Good-bye, Pedro Cuaresma.”

71. And Pedro Cuaresma right afterwards, “Adiós, packing ropes and lines. 72. Now early in the morning what will you pack with, cowards, fools, idiots?”

73. They couldn't bear to look at each other. 74. “Damn, a bad situation here. 75. We messed things up. 76. We threw them in the water. 77. Now there's no
ihtec atzintli. 77. Axan de tlen maneras, oticchihque. 78. Axan moquque remedio. 79. Tlaneci o amo tlaneci.”
80. Yehuatl oquitlamamalti iborriti ihuan oya. 81. Ompa oquincate yehuan. 82. Ohualaque ipan cente lugar. Oquimanato lazotin. 83. Ompa oquichihque calma. 84. Ome yei tonalli oquichihque ompa.
94. Huan otelhui Pedro Cuaresma, “Padre, xinechtlanehiti mocaballo, man ipan nitlehco, huan man nicpanolti primero huan ye ica ocpa cualli panoz. 95. Amitla ca timocuatotonilitzino.”
96. Ipan omohtali huan amo oquinec panoz. 97. Otelhui, “Padre, Padrecito, xinechmomaquill
motzomatzin huan ma naqui, nicpilhui momorral ica misal, Padre.”


109. Icuac ocalaquito ica icabayo huan como cuicac tzotzomahtli de padre huan icuac cualquixti inin misal, otlatzilinti motlahaquia. 110. Icuac yeca oquichin misa, quichihua misahuan cual mas cual menos, misa alta, oquichin misa, oya.

111. Después quimati canin chantihua padre. 112. Inon caballo oquipintarohua de tliltic. 113. Oquitlali put them on, let me take your bag with the prayer book, Father.”

98. And he gave them to him. 99. He had no lack of confidence in that man. 100. He went to give him the bag with the prayer book. 101. He mounted and made him go into the water of the river. 102. He crossed. 103. Only from far away did he say, “Good-bye, Father. Let's see when we meet.”

104. He went to a village where the priest went to say mass. 105. But since he was wise, he well understood where he went. 106. When he was only about two kilometers away from entering, he began to ring the bell. 107. He rings and rings. 108. When they saw the priest coming there, “Now the Father is coming, now he has come in.”

109. When he entered with his horse and since he was wearing the priest's clothes and he took out the prayer book, he began to ring the bell and put on his robes. 110. When he had completed the mass, which was more or less high mass, he had held mass, and left.

111. Afterwards, he finds out where the priest lives.

118. Oquilhuique temozo, “Tla xictlatlani, a ver tla por casualidad quinamacaz icaballo ihuan tla quinamac este, ma nechnamaquilti. 119. Axan amitla nicpia nocaballo.”

120. Huan melahuac ompa opanoc. 121. Casi por condición de que quichia, oquittac ompa huitz ipan yati caballo.

122. “Tlen ticchichihua?”
123. “Amitla.”
126. “Tlenon tiquitta, tlenon, tlenon; ma niccaqui ce palabra. 127. Tlenon ticnequi tehuatl?”
128. “Nican quitohua padre, ica tlahtlanihua por inin...”
caballo, cox ticnamaca?"
129. "Tleca amo?"
130. "Tlen nechilhuizque padre, ma zan axihua tlen ipatin quitlaniz."
131. "Pues, cualli."
132. "Tiquitoz quezzquich ipatin padre, tleca amo máes o menos ticmati quixtlahuazque; quichihua gustos."
133. "Bueno, pos tla nechmacaz ixtoni, xicomihui."
134. "Xicathhua. 135. Por tomin amo onca cuidado."
136. Cualica; xicathhua."
140. Pos ye tecaballo.
141. "Caray! Ay éste."
142. Ye ocpa omocuilloc inon caballo. 143. Primero, omocuilloc ica respeto; otenamaquitli yeca ocpa; huan otenamaquitli inon ichtequi, oteichtequili inin tecaballo.
144. Huan aparte axan quitohua padre, "De que

says if you will sell it perhaps?"
129. "Why not?"
130. "What the priest will tell me, that only he be able to pay the price that is asked."
131. "Well, fine."
132. "You will tell the priest how much he is worth, why not more or less you know what he will pay, what he is worth to him."
133. "Well, if he will give me so much, go tell it to him."
134. "Leave it that way. 135. There's no worry about money. 136. It's fine; leave it."
137. It is true that he left it thus. 138. And Pedro told him, "Bathe the horse," and he went to bathe him. 139. Only then did the paint come off that he had and he turned white. 140. Well, now he was his horse.
141. "Heavens! Oh, this fellow."
142. Now a second time he had bought that horse. 143. First, he bought him rightly; now a second time he was sold him; and he was sold him by that thief, who had stolen his horse. 144. And besides that now the priest says, "Since
I saw that man, I should have demanded that they arrest him, because he is wearing my clothes and he carried away my book to hold mass. 145. Anyway, let's see where I ask where he will have my clothes.

146. Well that is the way he handled him. 147. Pedro Cuaresma was very happy about this.

148. Another day what he did: 149. A gringo or Spaniard said, he said, "Here are some cheeses; put them away on the shelf above for Lent (Cuaresma)."

150. And now Pedro Cuaresma, since he was wise, realized this. 151. With just one careless move, when they were not there, he went inside. 152. And that man went to tell the children of the Spaniard, "Now I've come; your father said that the cheese was for Lent. 153. I am called Pedro Cuaresma and now your father is my brother, and he said, 'That is for Lent.' 154. I came to take those cheeses away."

155. And the Spaniard's children said, "But how are you going to take them and we don't know about it?"

156. And Pedro Cuaresma said, "I don't have what I see.


167. “Pero cómo?” Hasta amo oquinequia mottaz non gachupin. 168. “Que tleca onyaque toquesohuan?”

169. “Pues ocominanaco Pedro Cuaresma. 170. Quitohua inon Pedro Cuaresma tlen mocuitia inon nombre, oquito Pedro Cuaresma nelli mocnin.”

171. Niman ihquinon oquito inon gachupin, “Amo nicnequi tlahtolli.”


157. Give them to me. 158. I don't want another word.”

159. He took a ladder and he knew where they were. 160. He began to take them down. 161. He kept taking them down.

166. When he had them down, he took them and put them in sacks, just what would fit, only what his burro could carry. 163. There he went.

164. The father, the Spaniard came. 165. His children said to him, “Look, Papa. The cheeses are gone now.”

167. “But how?” That Spaniard couldn't bear the sight of himself. “Why are our cheeses gone?”

169. “Well, Pedro Cuaresma came to take them. 170. That Pedro Cuaresma said what his name was; Pedro Cuaresma said he is really your brother.”

171. Then in this way the Spaniard said, “I don't want a word more.”

Then he saddled his horse and began to gather his friends. 173. He got six or seven together. 174. They left. 175. They reached the road. They looked for Pedro Cuaresma now. 177. When they had gotten three or four kilometers
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178. Pero como axan Pedro Cuaresma ye quimati que nican mosalvaroz, omopintaro iteh huan omoitenapalotaya. 179. Huan oquinnamiquito ome arrieros. 180. Quimilhuia, “Ica cuidado nepan oniquinnamic ichteque; casi onechmicititeque, zan no más obra de Dios nonozcali, huan amo machia nicxicoti.”


186. Quintlahtlania, “Amo cana anquimitta nican cente borretero?”

187. Oquitoque arrieros, “Tleca amo; nican yeya. 188. Pero oquitzacuilique inon ichteque. 189. Zan moitenapalotl; zan momachia cox quixicoz; imeztamalhuan; itzotzoma de icalzon zan poro yeztli, huan quien sabe tla ca xicoti para canin yeya.”

190. “Huan iborro, tlenon quimamati?”

from the city they had left, they met two muledrivers.

178. But since Pedro Cuaresma already knows how to save himself, he painted his stomach and walked along holding it. 179. And he met two muledrivers. 180. He told them, “Be careful; over there I met thieves; they almost killed me, I was saved just by the grace of God, and who knows if I'll survive.”

181. And he knew that the Spaniards and the others were almost upon him. 182. He left them running. 183. They soon came along carrying arms. 184. And along there were going the muledrivers. 185. They met those he had just left.

186. They asked them, “Have you seen anywhere around here a burro driver?’

187. The mule drivers said, “Of course; he is going along here. 188. But some thieves attacked him. 189. His stomach is all red; who knows if he will survive; his legs, the cloth of his trousers is pure blood, and who knows if he will survive as far as he is going.”

190. “And his burro, what is it carrying?”

191. “Well, we don't know what it is carrying,” he said.
191. “Pos amo ticmati tlenon quimamati,” oquito.
192. Inon mero interesado inon quesotin oquimilhui
inon occachtin, “Ma tocuepacan, hombres. Amo
necesidad. Nican techonmictizque zan por inon lo que tlen
194. Yehuatl ohuala. 195. Y pos tlenon quinequi,
oquichitinemia. 196. Pero como inin dios oquimaquili
permiso para que sea sabio, pos omodivertiro cualli.
197. Huan icuac oquito ye quinequi miquiz, “Ahora si
nicnequi nimiquiz,” pos melahuac oya, omic. 198. Oya
infierno. 199. Ocalac por primera puerta, ocalac.
200. “Nicnequi niquittaz nocnin, inon portero.”
201. Oquitlapo para ocalac. 202. Pos de manera casi
quitohua, “Tehuatl tinocnin.” 203. Por inon oquiplilque
respeto. 204. Solo quimilhuia, “Comoquiera onihualal.”
205. Amo quimaca ilugar pero ocalac como oquihui
“Noconin.” 206. Huan ocalac, opapanota, opapanota ihual
que ye ipan occe yeca. 207. Opeque quiquiza alma, quiza
alma. 208. Oquiztoque. 209. Huan oquito inon mero jefe,
“Tlenon onca, tlenon onca, tleca otlaitlapoque?”

192. The one interested in the cheese said to the others,
“Let's go back, men. It isn't necessary. They can kill us
here just for what I lost. Let's turn back here, let's go.”
They turned back.

194. He went on. 195. Whatever he wanted, he went on
doing. 196. But since God had given him permission to be
wise, well, he had a good time. 197. When he said that he
wanted to die, “Now I really do want to die,” well, it is true
that he went, he died. 198. He went to hell. 199. He went
in the first door, he entered. 200. “I want to see my brother,
the doorman.” 201. He opened for him to enter. 202. Well,
in a way, he almost says, “You are my brother.” 203. That
is why they respected him. 204. He just told them,
“Anyway, I came.”

205. He didn't have a place, but he went in because he
said, “My brother”. 206. And he went in, he walked around
just like in any other place. 207. The souls began to come
out, to come out. 208. They kept appearing. 209. And the
big man said, “What's going on, what's going on, why did
they come out?”
210. "Well, a man came in."
211. "What does he want here? 212. Take him out at once."
213 Well, it is true that they took him out. 214. He went again, he went to heaven with his namesake Peter.
215. He tells him, "Peter, what are you doing, namesake?"
216. "Here I am, doing nothing."
217. "I came here now."
218. "You don't belong here. 219. You can't be here, you can't fit in here."
220. Well, he just went outside. 221. He went again.
222. He went on in. 223. "Look, brother, look, namesake. 224. You don't let me come in. 225. At least let me look around."
226. It is true that he looked, he looked around, he looked around heaven. 227. He didn't want to leave.
228. He stayed there and they turned him to stone. 229. He is there looking now, but they turned him into stone. 230. In the door of heaven is Pedro Cuaresma.
231. There ends all I know.
2. THE COYOTE WHO BECAME A COMPADRE


17. Huan oquito inon tlacatl oquitemo
icompadre, “Por inon tla timonequitia, tochihuazque de compadres; por inon. 18. Ompa tiazque tehuan, tehuan tocahua responsables para itla mitzmotlapazoelhuiiz. 19. Por inon ompa tiazque para timitzmottilizque.”


3. THE HILLS THAT MOVED

1. Nepan tiempo ayemo otlaneltocaya tlalticpactli. 2. Quitohua tepeme otzicuinia. 3. Huan despues icuac otlaneltocac, entonces ayocmo tzicuinque; zan ompa omomanque. 4. Hasta axan lo que tlen tiquimitta, axan omomanque tepeme. 5. Axan inon ticuitia radora. 6. Yehualica tlatelli ihuan ihtec tlalmanalli. 7. Ihuan axan inon tlatelli technonotza omonehnemitlco ye huehuetzitzin otechnonotzaya. 8. Inln tlatelli momachia canin ca ohuala;

“For that reason if you want, we will become compadres, for that reason. 18. Wherever we will go, we are responsible if something endangers you. 19. For that reason, wherever we will go we will look out for you.”

20. But there they began to drink. 21. And afterwards they were drunk, he left, he went away. 22. The dogs would have eaten him. 23. And for that reason it is said, “A good deed done is paid by a bad one.” 24. And thus it was done and now is seen.

1. At one time the world was still not civilized. 2. It is told that the hills would run. 3. And afterwards, when it was civilized, then they no longer ran, they just remained where they were. 4. Until now, as we see them, the hills just stayed there. 5. Now there is one that we call the Radura. 6. Around it are little hills and there is a flat surface in the center. 7. And now they say that the hill is there since the first people came to live, they told us about it. 8. Who knows where the hill came from; they said that it came by

4. THE THIEVES' FATE

1. Ce tonalli padre otelhuico ipan cente pueblo de que para quichihuatihue misa. 2. Ihuan yehuatzin oquitoque que cualli, para quichihuatihue misa. 3. Entonces icuac ye tlahca, o como que tlacualiztli, ohuilacl, itself, but that it came from below. 9. We are just guessing because it is there, it turned to go down. 10. But since the world was civilized, it just stayed there, it didn't go away. 11. Even now we go by it there. 12. It can't be moved now. 13. If someday it be taken away, we will not see it, we have come to live but few days, we are just passing through here, God only blessed us with a few days that we have come to live. 14. Here no one knows when we are going to die. 15. Only God knows when we will die. 16. It is said that when we are born, we are already blessed, if one dies quickly or waits a long time to die, but sometimes it depends on us. 17. When we are happy, we don't bother about anyone, but when one must pay, no one remembers what was done here.

1. One day, they went to ask a priest to go say mass in a village. 2. And he said that it was fine, that he would go to give the mass. 3. Then when it was already late, about

13. Otenanquili, "Nigente."
14. "Tleca nican tica?"
15. "Pos nican nica."
16. "Tleca nican tica?"
17. "Nican otechmayaque."
18. "Huan tleca?"
19. Otechacique; tichteque."
20. Ihuau oquitoque padre, "Tleca amichteque, por necesidad o por ambicion?"
21. Oquito yehua ichtequi, "Por vicio, ayocmo por necesidad."

midday, he went, he rode his horse. 4. Halfway there, he heard someone cry out and the priest stopped his horse. 5. He heard crying, he even got down from his horse, and looked around on the ground. 6. He saw nothing. 7. He didn't hear anything when he was on the ground. 8. Afterwards he again got on his horse. 9. When he was mounted, he picked up the horse's reins to go again. 10. He had hardly mounted when he heard the cry again and once more he got down. 11. He was angry. 12. He says, "What are you, are you perhaps God, or the devil, or people?"

13. It answered him, "I am a person."
14. "Why are you here?"
15. "Well I'm here."
16. "Why are you here?"
17. "They killed us here."
18. "And why?"
19. "They caught us; we are thieves."
20. And the priest said, "Why are you thieves, because of need or because of ambition?"
22. “Nehua nanmechilhuia lo que tlen se quicua se quixtlahua, mazqui ye ihqui ye viejotin, quipia tlen quixtlahuaz,” oquito padre.

21. The thief said, “Through vice, not because of need.”
22. “I tell you that what one eats, one pays for; even though one be old, he has to pay,” said the priest.

RESUMEN

La investigadora presenta cuatro cuentos populares de Santa Catarina Zacatepec, Morelos. El primero narra las aventuras del picaro Pedro Cuaresma. El segundo trata de un hombre que, no habiendo hallado padrino de bautizo para sus hijos, escoge un coyote, aunque el coyote se resiste a aceptar. Por fin el hombre deja al coyote a que lo miden los perros. Por eso se dice “Un bien con un mal se paga”. El tercero es un mito etiológico sobre una época primeva en que los cerros caminaban. El cuarto trata de un sacerdote que se encuentra con un ánima en pena en el camino. El aparecido revela que en vida había sido ladrón. “Lo que se come, se paga” le dice el sacerdote.