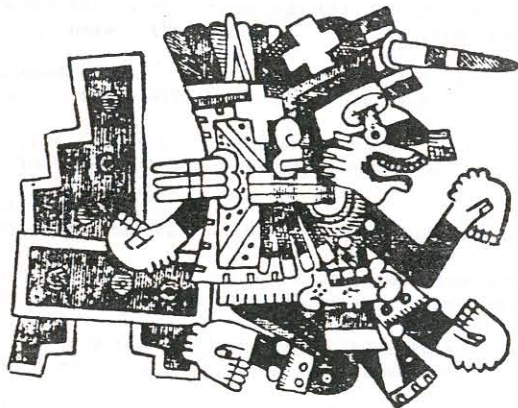


Octaviano Ruíz, age 28, from Santa Cruz. All the narrators were bilingual speakers who had lived all their life in the region.

Finally, my thanks go to the aforementioned individuals for making the following texts available for recording, and thus publication.



Nanahuatl, the God of Leprosy

(from Eduard Seler, Códice Borgia, 1963. Vol II: 79.)

THE CREATION OF THE COXTECAME

Coxtecame pejqe elij huan quema se tiotl qui-
The Huastecos (Nahuas) they began they are and when one god he

cuacuaqui nopa sintli huan quichijqui tixtli, ya yejca qui-
bit it that corn and he made it dough, already therefore he

chijqui. Ini tiotl quiistejqui pan se tlayohuali chichiltic.
made them. This god he inhabited it in a disc red.

Itztoyaj sejco campa cuajcualtzi. Quipiyayaj se simolo
They lived together where pleasant. They had it a corn cob

ipan inteno huan ya quicuayayaj ipan se sintli
in it their chin and then they used to eat (from) it one corn

mojmostla. Huan iquino mochihuayayaj huan quema motenamiyayaj
daily. And thus they were created and when they reproduced

ica ini inayayo. Sempa se tlatcatl, se tlatz-
themselves with it this their breath. One time a man, a man

catlacatl, quititlanqui huejca nopa simolo tlen
of cedar (dark-skinned), he broke it off far that corn cob which

quipiyaya iteno, huan quicopejqui. Huan quema quicopejqui,
he had it his chin and he made fun of it. And when made fun of

nochi nopa coxtecame quitepejque nopa simolo tlen quipi-
it, all those Huasteca Nahuas they lost it that corn cob which they

yayaj inteno. Huajca nopa tioNanahuatl⁴ cualanqui, huan
had it their chins. Then that god Nanahuatzin he was angry, and

quema ya cualanqui, quintoca nochi nopa huastecame,
when now he was angry he followed them all those Huasteca people,

huan quichihuiliyqui ma quitocaca huan ma quipiyaca
and he made it that they might sow and that they might have

nopa sintli ica inseltic. Nopa coxtecame
that corn by it themselves (their-alone). Those Huasteca people

panoquejya pan Pánuco. Huajca nopa Nanahuatl moixtiyol-
they passed already through Panuco. Then that Nanahuatzin he plucked

quixti huan quitepejqui huejca. Se huetzico nicanica,
his eyes out and he threw them far way. One it came falling right

huan se quipolojqui ipan tlali. Nopa tlen nica huetzico
here, and one it disappeared on it earth. That one which here it came

nicani, nica ya nopa mitotiani⁵ quihuicaj
falling right here, here that one the ceremonial dancers they bear

intzontecontipa, ipan intzonacahuilo. Ya quipiyaj
it on top of their heads, on them their head-dress. Now they have

nopa tescatl. Huan nopa se tlen huetzqui ca tlatzintla, tlatzintla
that mirror. And that one which it fell is in the south, in the

ne Mexico, ya huetzito nopa ateno, nopa Papalo-
south there Mexico, already it went falling in that river, that River

apan huan nopa se Coatzacoalcos. Quijtohua huan quema tlamis
Papaloapan, and that one Coatzacoalcos. They say and when it

ini tlalticpactli, nopa mitotiani quiajsise⁶ nopa
will end this world, those dancers they will reach it that

seyoc iixtiyol nopa tiotzi. Nopa huastecame quitojqe
other his eye that dear god. Those Huasteca people they sowed it

huan quichijque miecpa nopa sintli, miec mila. Nochipa
and they made it many times that corn, many corn fields. Always

quichihuayayaj huan quitlamijque nopa tlali. Nopa toTio
they were doing it and they finished it that land. That our god

guinejqui techpalehuis, quinpalehuis anqui⁷
(Nanahuatzin) he wanted it he will help us, he will help them those

quinchijqui. Huan yejca quinejqui tlatemis ipan nopa
who he made them. And thus he wanted it it will flood on it that

talticpactli. Nojquia yejca nopa cuatochi quiistejqui ipan ne
world. Also thus that rabbit he inhabited in it that

metztli huan hualajqui nicani ni talticpactli. Techyolmelahuaco
Moon and he came here this world. He (the Rabbit)⁸

quenami oncas tlatentli. Pejqui quiyahui
came to warn us how there will be flood. It began it rains

ipan tonati huan ipan yohuali. Nohuiya oncac tlatentli.
in it the day and in it the night. Everywhere there was the flood.

Setzi momahuiti: se teta, se tena, se
Just one he survived: one someone's father, one someone's mother, one

icone oquichpil huan ome sihuame. Nopa anqui momanahuij
his/her child little boy and two females. Those who they were saved

huan quema tlanqui nopa tlatemiti, hualajca quihualtitlanqui se icone
and when it finished that flood, then he came sending a child

ipan ni talticpactli ma tlachiyahui
of his on it this world in order that he will come to observe

tlacuatiyas. Hualajqui nopa telpocatli ipan ni taltic-
he will go to eat something. He came that youth on it this world.

pactli. Huan quema ajsico quinitaco miaque tlapi-
And when he came arriving he came seeing them many animals

yalme⁹ mictoque. Miaque tlapiyalme itztoque ica atl, huan pejqui
dead. Many animals they were in it water, and he began

quincua nopa anqui potehuiyaya. Nopa telpocatli quicuayaya
he eats them those which they were rotting. That youth he was eating

nopa nacatl tlen ijqui potehuiyaya. Yejca nopa itata
that flesh (meat) which thus it was rotting. Thus that his father

huan quema quichixqui huan ax ajsiyaya, quihualtitlanqui nopa
and when he awaited him and not he arrived, he sent her that

se ichpoca. Huan quinahuati ma quihui ma yahui
one his daughter. And he ordered her that she tells him that he goes

nopa itelpoca. Huan quema ajsico nica ni talticpactli
that his son. And when she came arriving here this world

nopa ichpoca, mochijqui se totoli itoca chiltota,¹⁰ pampa
that his daughter, she became a bird its name chiltote, because

ya pejqui tzajtzi, pampa momajmati huan quema
already she started she screams, because she was frightened and when

quiltac iicni quicua nopa nacatl potehui.
she saw him her brother he eats it that meat it rots.

Hualajca nopa teta anqui itztoya huejcapa, quihualtitlanqui
Then that someone's father who he was high above, he came to send

se ipilsihuapiltzi. Huan quema ajsico ipan ni taltic-
one his younger daughter. And when she came arriving on it this world

pactli quiltaco nopa iicni tlen quichihuayaya.
she came to see that her brother what he was doing (it).

Quihui ma yahui ma quiltati itat. Huan
She told him that he goes that he goes to see him his father. And

teipa nopa iicni ax quinejqui. Hualajca nopa hueyitetat
afterwards that her brother not he wanted it. Then that great father

nopa huapil quichijchijqui huitzili, huan nopa
that his young daughter he turned her into (it) hummingbird, and that

icone, itelpoca, anqui ax quinejqui yas quiltati,
his child, his son, who not he wanted it he will go he will go to see

ya quicuepqui tzopilotl, anqui techpaxqui
him, now he transformed him into a vulture, who he possessed us

tojuanti ni tihuastecos.
we these we Huasteca people.

Nopa tzopilotl iconehua quinyecchijqui se ichpocatli anqui mootzti
That vulture his children she created them a virgin who she

ica tiocuahuatl.¹¹ Yejca techmacaqui ni
became pregnant with it the cedar tree. Thus she came to give us this

toxayac. Yejca tielque tiocuahuatl iconehua huan
our skin (color). Therefore we were the cedar tree his children and

ne tzopilotl tlaqui tocoli. Nama ni huastecame
that vulture which our grandfather. Today these Huasteca people

ax mohuise intla ax quiajsij nopa iixtiyol totio, pampa
not they will rest if not they reach it that his eye our god, because

nopa se iixtiyol ya quihuicaj nopa mitotiani. Huan quema ticajsise
that one his eye now they wear it those dancers. And when we will

nopa tiotl iixtiyol, hualajca tlamis ni talticpactli,
reach it that god his eye, then it will end this world

hualajca ya nochitiltzose ica tlatzintla ne Mexco
then already all we shall be living in it the south that Mexico

campa onca nopa hueyitetzontecomitl.
where there are those large stone heads.

Free Translation

The Huasteca Indians originate from the time when a god was eating corn and made it into a thick dough, thereby creating them. This god had his home in a red disc. They all lived there together in a paradise. They possessed a corn cob in each of their chins and they would eat some corn from it daily. So that is how they were created and they reproduced themselves by mixing their breath.

Then one day a man, a dark-skinned man, broke off the corn cob which was in his chin and throwing it far away made fun of it. And then, all of a sudden, all the Huasteca Nahuas lost their corn cobs which were in their chins. So then the god, Nanahuatzin, became very angry, he followed all those Huasteca people, and he forced them to cultivate and harvest the corn by themselves.

The Huasteca Indians passed through Pánuco. Then Nanahuatzin plucked out his eyes in sorrow and flung them far away. One of them fell in these parts and the other disappeared somewhere on the ground. The eye which fell here is now borne by the ceremonial dancers who wear it on their head-dress. It is represented by a mirror. The other eye which fell further to the south, in the south of Mexico, fell into a river at the confluence of the Papaloapan and Coatzacoalcos Rivers. That is what they say, and when this world comes to an end, the dancers will have reached the other eye of our god.

The Huasteca people sowed and produced so much corn over a long period of time - repeatedly planting it - that all their lands became exhausted. Our god wanted to help us, he wanted to help those people he created. So he decided to bring a flood to the world. Now there was also a rabbit that lived in the Moon and he came down to Earth. He came to warn us about how there would be a huge flood.

It began to rain by day and by night. The flood spread everywhere. Only one sole family survived: a father, a mother, a young boy and two girls. Those were the only ones saved, and when the flood was over, he sent his son down onto the Earth in order to discover whether there was any food. The young lad came down to Earth, and upon arrival he observed that there were many dead animals. Many animals were floating in the water and he started to eat those which were rotting away. The boy ate the meat which was going off.

Therefore, the boy's father, having been kept waiting and finding the lad had not returned, sent down one of his daughters. He ordered her to tell the young lad to return. But when the daughter reached the Earth, she was transformed into a bird they call chiltote, because she started screaming and she was frightened when she saw her brother eating the rotten meat.

So the father, who was still high above, sent his other daughter. When she reached the Earth she saw her brother and what he was doing. She told him to go and see his father, but her brother refused. At that point, her father turned her into a hummingbird, and his son, the young lad, who refused to go to see him, was transformed into a vulture, who then had (reproduced) us, the Huasteca people.

The children of that vulture were created by a young girl who was made pregnant by the (scent of the) cedar wood tree. That is how we were given the color of our skin. So we are the children of the cedar tree and the vulture is our grandfather. Now the Huasteca Indians will not rest until they find the other eye of our god, because the dancers only carry on eye. But when we succeed in finding the other, then it will be the end of the world and we shall be living in the south of Mexico where the large stone heads are.

THE DISCOVERY OF CORN

Ni cuento motratarohua¹² sobre quema quipantijque sinti te ama
This story it deals about when they found it corn which today

nima techpanoltiti nochi. Entonces ni eltoya se tacat tapejquet.
now it concerns us all. Then this there was one man the beginner

Ya huajca antes san puro tapehuayayaj.
of things. Only then before only just they were beginning something.

Ya tijmatij tojuanti quema primero tacame amo quitocayayaj
Now we know it we when first men not they used to sow it

sinti, sino que puro tapehuani itztotaj. Puro quinmictiyayaj
corn, but that just beginners they existed. Just they slaughtered

animales para¹³ tacuatoyaj. Quicuayayaj puro
them animals so that they had food to eat. They used to eat it just

frutas o cuanelhuat, xihuit hua animales. Entonces sinti amo
fruit or roots (greens), herbs and animals. Then corn not

oncayaya. Entonces nopa ni se tacat yajqui cuatita huan quitato
there was. So that this a man he went the forest and he went

pan se cuahuit campa huaquisti postequi nopa cuahuit, huan ya
to see it in a tree where dry broken that tree, and now

quehua ya nenpolijqui quehua ya huaqui nopa, huan
since now it was rotted (lifeless) since now it is dry the latter, and

pan se cuapilcoyontoc cuaixco huan pona ixhuatoya se sinti mili.
in a small hollow tree trunk and there it had grown a corn field.

Entonces como ya ino ixhuatoya pona, entonces quijto: "Huan ni
So since now that it had grown there, so he said it: "And this

sinti, huelis nica onca sinti, huelis canajya." Entonces achi
corn, perhaps here there is corn, perhaps everywhere." So a

mas ne yajqui, nejnenqui achi nopa cuatita, huan
little more there he went, he walked a little that forest, and

quitato yajtoque nopa tzicame, yajtoque
he went to see they had gone (there) those ants, they had gone

tzicame. Huan nochi cada setzi ica quihuicas se sinti.
ants. And all each little one with it he will carry it one corn

Pero nochi quihuicac chipahuac sinti, puro chipahuac
(grain). But all they carried it white corn, just white

sinti. Entonces yejca quijtohua huajca huelis ni sinti
corn So therefore they say it then perhaps this corn

antes amo oncayaya costic o yayahuic o chichiltic sinti, sino que
before not there was yellow or black or red corn, but that

eltoya puro chipahuac sinti, porque quijtohuaya nopa tapejquet
there was only white corn, because it is said that beginner

ya quijto nopa tzicame quicuicayayaj puro chipahuac
already he said those ants they were carrying it only white

sinti. Entonces nopa tapejquet yajqui quintoquili
corn. So that beginner he went he followed them (the ants)

canica yahuik nopa tzicame. Yajqui, yajqui ijquino. Yajqui hasta
to where they go those ants. He went, he went thus. He went until

can quitato se tepet eltoc se tepet eltoc. Pona
where he went seeing it a hill there is, a hill there is. There

peco nopa tzicame huan miaque. Huan quijtohua pan ni Mexico,
there those ants and many. And they say it in this Mexico,

o sea de nochi Latinoamerica, amo oncayaya ino nopa sinti.
or rather of all Latin America, not there was that that corn.

Entonces quihualicayayaj huelis de seyoc tali, de seyoc
So they brought it perhaps from another land, from another

tali quihualicayayaj.¹⁴ Entonces quijtohua: "Na nijnequisquia
land they brought it. So he says it: "I I would like it

nijquixtis ni sinti; huelis miac eltoc, porque
I shall take it this corn; perhaps much there is, because

se tepet hueyi." Nopa tepet itoca teipa Huescontepet,¹⁵
a hill large." That hill its name afterwards the Hill of Provisions.

Entonces nopa tacat quijto: "Na nijnequisquia na nijquixtis
So that man he said it: "I would like it I I shall take it

ni sinti."
this corn."

"Pos, ta tijnequi tijquixtis, quena, pero san monequi
"Well, if you want it you shall take it, yes but only it is neces-

nochi moicnihua tiqunpalehuis. Amo ta ax tijmatis
sary all your brothers you will help them. Not you not you shall

ten timitzmacase, porque ni Dios iaxca huan ne
what we will give to you, because this God his possession and that

amo quema tamis. Nochi cuali. Xiya! Ximochihua huan
not when (never) He will end. All good. Go! Let it be done and

quena." Entonces nopa tacat quijto: "Pos, quena, na nimotepanita,
yes." So that man he said it: "Well, yes I I respect Him,

quena niquninmacas. No niquninicnelis nochi novecinis,
yes I shall give them some. Also I shall love them all my neighbors

huan san monequi techmaca ni te eltoc," quij-
and only it is necessary he gives to us this which there is," he said

tojqui. Entonces quijlique: "Bueno, quena timitzmacase.
it. So they told him: "Good, yes we will give it to you.

Pero entonces huajca xijtzontequiti xihuit, cuahuit,
But then then go to cut them down bushes (lit. greens), trees,

nochi xijtzontequiti, huan tasoli. Huan ximotasolpacho,
everything cut it down, and the scrub. And clear the rubbish,

ximotalis nochi xihuit huan ximoteca, xihuitapachos.
place them all the plants and lie them down, you must clear the

Huan amantzi tojuanti tiquninojnotzase neca cati
plants. And at once we we shall summon them there those who

atahuisehuani huan tapetaniani, tatomoniani, nochi
(are) spirits of the rain and the lightning, the thunder, all

amantzi hualase para quicotonase ne tepet
right now they will come so that they will split it open that hill

para ya nesi ta onca nelia ne para ten tiqijtohua."
so that now it appears if there is truly that for which you say it."

"Bueno, entonces quena."
"Good, then yes."

Nopa tacat achi huejca yajqui, tzinquisqui nopa can tepet.
That man a little far he went he came away from that where hill.

Yajqui achi huejca. Entonces hasta ne ya motali tasoli
He went a little far. So until there now it was put rubbish

motapacho. Huan quema san para se taloltzi ya quimatqui huala
it was cleared. And when just for one moment now he knew it it comes

ajacat miac. Nochi pan cuatita quimolinia ajacat, quimolinia
wind much. Everything in the forest it moved it the wind, it moved

ajacat. San puro se taloltzi ya nochi motali mixti,
it in the wind. Only just one moment now everything it remained clouds,

at, nochi ya motali. Sampa se taloltzi quitato
water, everything now it remained. Again one moment he went seeing

amo ya moli, ya tatomoniani. Sampa se taloltzi mas, sampa se
it not now it moved, now thunder. Again one moment more, again one

sampa se taloltzi pejqui huetzi at, huetzi at, huetzi
Again one moment it began it falls water it falls water it falls

at. Nopa nopa miac tanto huetzi at, nopa tepet amo mas tetic,
water. That that much so much it fell water that hill not more hard,

porque eltoya tetic, huactoc. Pero como ya huetzqui miac at,
because it was hard, dry. But since now it fell much water,

ya manilijqui. Huan quijtohua quema hualajqui
now it flooded (it was saturated). And they say it when it came

se tatatzinquet,¹⁶ quimotejqui chicahuac huan ajacat halajqui.
a streak of lightning, it sliced it strong and wind it came.

Sa ica moitac nopa tepet. Entonces nopa tepet nica ya
Only with it it was seen that hill. So that hill here now

tatzinta. San mas san quentzi san pocti cajsí ya nopa
below. Just more only a little only smoke it reaches it it that

costic. Huan cati mas tatzinta amo cajsí nopa tit
yellow. And that which more below not it reaches it that fire

de nopa tatzinquet, ya quena chipahuac mocajqui. Entonces nopa
from that lightning, it yes white it remained. So that

tacat ya quisasaca, ijquino huan yejca
man now he carried it away (the corn) often, thus and therefore

ama ni sinti onca chipahuac, costic, chichiltic, huan yayahuic.
today this corn there is white, yellow, red, and black.

nesqui nopa sinti. Huan yejca ama tojuanti tijpantiaj sinti
it appeared that corn. And thus today we we find it corn

yayahuic cati achi tatzinta san quentzi. San ica ajsito
black which a little below just a little. Just near it it went

pocti, ya nopa ama chichiltic sinti cati mas achi
reaching smoke, now that today red corn which more a little

Free Translation

This story deals with the time when corn was discovered which concerns us all today. At that time there was a man who was of the first generation, he was the beginner of things. They were only just starting. We already know that originally men did not cultivate corn, rather they were just beginners. They just hunted animals so that they had food to eat. They used to eat fruit, greens, or animals. There was no corn. Then one day a man went out into the forest and came across a tree which had a section hollowed out, having rotted away and dried up. A crop of corn had grown in the hollow of the tree-trunk. So since that had grown there, the man said, "If there is corn here, perhaps there is everywhere."

So he went on a little further walking through the woods and he found some ants there. Each one of them was carrying a grain of corn. But they were all carrying white corn, only white. So therefore they say that perhaps in the beginning there was no yellow, black or red corn, but just white, because the first man said the ants were transporting only white corn.

So the man went off to follow those ants and see where they were going. On and on he walked, until finally he could see a hill. There were all the ants and many of them. They say that in Mexico, or rather throughout Latin America, this corn did not exist. So it must have been imported from another country. And he continued: "I would certainly like to take this corn - there must be an abundance of it because the hill is huge." That hill was called the Hill of Provisions (Huescontepet). And the man said: "I would like to take this corn." "Well, if you want to take it, fair enough. But you must help all of your fellow men (lit. brothers) with it. You will not realize what we will give you, because it belongs to God, and He is forever lasting. It is good. Go and let it be done!"

The man replied: "Of course, I shall honor God and I shall offer my brothers some. I shall also love all my neighbors and He only needs to give us whatever there is," he said.

So they answered: "In that case, we shall give it to you."

"Go and cut the plants, the tress, cut down everything and clear away all the rubbish, clear it all away. We shall summon at once the spirits of the rain, lightning and thunder. They will all come to split open this hill so that we shall see if what you say is true."

"All right. Certainly."

That man then went away a little, he came away from the hill. Then he went back a little farther. Then he put there all the waste he had cleared. He knew that in a moment a strong wind would approach. The wind stirred everything in the forest, it blew fiercely. The next moment all the clouds and rain were there. A moment later he saw the thunder had come and it became less windy. As time passed, it started to rain, and it rained and rained. And since it poured down rain, the whole area became flooded. There was so much water that the hill was no longer hard as it had been before. They say that when a streak of lightning (lit. the spirit of the lightning) sliced through the hill with force and when the wind blew there, the hill was laid open to view. The corn in the hill was then revealed. That is why today black corn is near the surface (lit. only a little below) where the smoke penetrated. Then the red corn is a little further down. Below that still is the yellow corn, where the smoke also reached. But at the bottom, where the corn did not get burned by the lightning, the corn stayed white.

The man made various journeys to carry it away. And that is why today there is white, yellow, red and black corn.



Xolotl - Symbol of Lightning
(from Eduard Seler, *Códice Borgia*, 1963. Vol. II:214)

THE WOMEN AND THE MOON

Nijmati quijtohua como ne metzti¹⁷ quehua quijtohua que
 I know it they say it how that Moon how they say it that

antes se ichpocat monamictis,
 before a young girl (virgin) she will get married (lit. to make her-
 self husbanded),¹⁸ quipolos ivirginidad, quijtohua
 she will lose it her virginity, they say it

monequi ya ne achtohui quichihua ne metzti. Quij-
 it is necessary now there firstly he does it that Moon. They used

tohuayaya quinchihuilia se amor. Entonces quijtohua nopa metzti
 to say he makes to them a love. Then they say it that Moon

ya ino quichihuilia se tamanti, quita. Por ejemplo,
 now that one he does it to her a thing, he sees her. For example,
 nopa primero, quema antes doce años, se ichpocat amo quiyiya
 that first one when before twelve years, a young girl not she has it

ion se teno campa quisas, por ejemplo, esti, axque?
 neither a anything where it will come out, for example, blood, right?

Quej se menstruacion amo quisa. Entonces ta ne metzti ya
 Since a menstruation not it comes out. So if that Moon now

quichihuilis nopa amor, ya huala primera menstruacion.
 he will do it for her that love, now it comes first menstruation.

Entonces ya quisa nopa esti. Huan yejca ya ino
 So now it comes out that blood. And therefore now that

quijtohua que ya achtohui quichihua ino. Nopa menstruacion
 they say it that now firstly he does it that. That menstruation

huala cada se metzti. O sea, ne metzti nopa
 it comes each one month (lit. Moon). In other words, that Moon that

quichihua san se huelta, san quema para primera pehua, san
 he does it just one time, just when for first one it begins, just

huajca ino. Para teipa quicahua ya, ya cuali
 then that one. For afterwards he leaves her now, now good

monamictis nopa sihuat. Entonces, san quinihualita quij-
 she will marry that woman. Then, only he comes to see them they

tohua san quema antes de primera menstruacion.
 say it only when before first menstruation.

Quijtohua quema onca se eclipse de ne metzti, quijtohua que
 They say it when there is an eclipse of that Moon, they say it that

THE CREATION OF THE COXTECAME...

cati brujos mocuepaj tamanti, quijtohua.
 those who (are) witches/sorcerers they turn into things, they say it.

O sea se cuahuit molinia quijtohua. Molinis ta quichihuilito-
 Or else a tree it moves they say it. It will move if they have done

que se mal por malos espíritus pona itztoque. Ama
 to it an evil thing, because evil spirits there they dwell. Today

se tet cati ax cuali, quiyiya mal espíritu. Entonces mocuepa
 a stone which not good, it has it bad spirit. So it transforms

se ocuili o se cuatochi o se cualquier animal - se nahuali¹⁹
 into a snake or a rabbit or a whatever animal - a "nagual"

mocuepas. Entonces yejca quej quijtohua quemantica quema para
 it will change into. So thus how they say it sometimes when for

cualometzti. Quitatij candela de cati quitiochijtoque, o qui-
 eclipse. They burn candles of those which blessed, or they

tejtecaj at de tatiochihualat, agua bendita. Huan cati
 splash on them water of blessed water, water holy. And those who

brujos ijquino quinitzquiltia candela para amo
 witches/sorcerers thus they keep them away the candles so that not

mocuepase ion teno. Nopa ino quijtohua ten cati yaya
 they will turn into anything. Those that they say it those who they

huehuema, pero cati telpocame amo quineltoaj ino.
 elders, but those who (are) youths not they believe it that.

Ta sehuis metzti. huajca ayacmo teno quimpantilis
 If it stops Moon,²⁰ then no longer nothing he will meet them

sihuame. Entonces ayacmo oncs conome, ayacmo mas
 the women. So no longer there will be children, no longer more

conetzitzi, porque eltos san nopa sihuat.
 little children, because she will exist only that woman.

Free Translation

I know that when they talk about the Moon they say that before a young girl gets married, she must lose her virginity, and they say that this is something the Moon must do for her. They say that it is he who first makes love with the women. They say that the Moon has intercourse with them. For instance, on the first occasion, before the girl is twelve years old, there is no appearance of any blood, what they call menstruation.

So the Moon comes down and makes love and has intercourse in order to produce her first menstruation. Then the blood starts to appear. They say he is the one who does this initially. The menstruation comes every month, or rather, what I mean is that the Moon does this act only once with each girl, just on the first occasion so it begins. Afterwards, he leaves her and the woman is ready to be married. Hence they say he comes to see them before their first menstruation.

They also say that when there is an eclipse of the Moon, the sor-

cerers change form, that is what they say. Or perhaps a tree starts moving. It will move if they have bewitched it, if evil spirits inhabit it. There may be a bad stone which has an evil spirit. Thus, the sorcerer may change into a snake, or a rabbit or some other animal - he will change into a nagual. So that is what they say sometimes about an eclipse. They light candles which have been blessed or they splash around holy water. The candles keep away those who are sorcerers and witches so that they will not be transformed. That is what the elders tell us, but the young men do not believe it.

If the Moon was extinguished, then it would no longer meet the women. From that it follows that there would no longer be any children, there would be no babies, because only the women would exist.

THE RABBIT AND THE MOON

Na nijcajqui se nopa noabuelo techili ijquino. Nopa se
I I heard it one that my grandfather he told us thus. That a

tlacat²¹ quititla²² pan se imila quitzontlequiyaya²³ nopa
man he sees it in a his cornfield it was cutting it down that

toctli. Nochipa yahuiyaya quitzontlejqui, quitzontlejqui
plant (of corn). Always he used to go it cut it down, it cut it down,

quitzontlejqui nochi. Yahui mojmotla, quitzontlejtoc. Huan
it cut it down everything. He goes daily, it has cut it down. And

tleipa²⁴ quititla Cualani. Quiijto: "Pos, na ni cuatochi
afterwards he sees it. He is angry. He said it: "Well, I this rabbit

nijtlachiliya taya nechchihiulia; ni nomil quitzontlejqui. Na
I observe it what it does to me; this my cornfield it cut it down. I

mejor nihualas nimocuitahuíqui, nihuales nimocuitahuíqui
better I will come I will come to guard it, I will come I will come to

ni, nopa cuatochi nijtaponia."
guard it this, that rabbit I shoot it."

Quitlachilijqui, quitzontlejqui, toctli quitzontlejqui. Quiilia:
He observed it, it cut it down, plant it cut it down. He says to

"Ya ayocmo tle²⁵ para tijnequis," quiilia.
him: "Already no longer which for you will want it," he tells it.

"Amo techmictilis, amo techmictilis!" quiilia, "porque
"Not kill me (lit. "us") not kill me!" it told him, "because

si ta techmictilis,²⁶ amo nimitzilis lo que ten
if you kill me, not I shall tell you that which that which

pasaros pan ni tlali."
it will happen on this Earth."

THE CREATION OF THE COXTECAME...

Bueno, tleipa quiilia nopa: "Bueno, tlaqui techpasaros?"
Well, afterwards he says to it that one: "Well, what it will
happen to us?"

"Pos, na nimitzilis. Ximochihuilis se nopa cuacali, sequi
"Well, I I will tell you. Make yourself one those wooden houses, another

nopa cuacali para quema huetzis at. Huetzis at,
er that wooden house for when it will fall water. It will fall water,

huetzis at huetzis huan huetzis at, huan mochi-
it will fall water, it will fall and it will fall water, and it will

huas huejcatla. Mochihuas hueyi tlen nochi ni cali ajsi
become deep. It will be made large which all this house it reaches

nelhuejcatotl. Pero ticalaquis ica nochi moconeuhua,
very high. But you will enter with it (them) all your children.

ica nochi moanimal huan nochi nopa motapiyal,²⁷
with it (them) all your animals and all those your animal(s).

Huan nochi pona ticalaquis ininhuaya. Huan na niyas
And all there you will enter with them. And I I shall go

moixco, pero amo techmictilis. Si ta techmictilis, amo
on top of you, but not kill me (lit. "us"). If you kill me, not

nyas mohuaya."
I shall go with you."

Tleipa ya quema huetzi at, huetzi, huetzi, huetzi, ya
Afterward now when it falls water, it falls, it falls, it falls, now

quiita ya calaqui j nochi nopa iconehua,
it (the rabbit) sees it now they enter all those his children,

itlapiyahlua, nochi inanantzi, nopa teta, nochi yahuij.
his animals, all their mothers, that someone's father, all they go.

Tlejcoti nopa at, tlejcoti, tlejcoti, tlejcoti.
It goes rising that water, it goes rising, it goes rising, it goes
rising.

Huan nopa compa²⁸ cuatochi ya yajtloc pan nopa lancha, ya ompona
And that co-father rabbit now he has gone in that boat, now there

yajtloc. Nopa yahui, yahui tlejcotli,²⁹ tlejcotli. Teipa,
he has gone. That it goes, it goes it rises up, it rises up. After-
wards,

quema ya quichijqui, ya quehua ayamo huetzi at, ya hualtemo,
when now it made it, now since no longer it falls water, now it (the

hualtemo, hualtemo, hualtemo.
ark "cualcali") comes down, it comes down, it comes down, it comes down.

Teipa ya ajsicoj para ni talchi, ya hualajque
Afterwards now they came arriving to this on the ground, now they came

ya. Teipa ya quiitla, pero amo hueli ne nemi.
now. Afterwards now he (the man) sees it, but not he can he wanders.

Quiijtohua ya amantzi soquititla, huejcatla, soquitl, ayamo cuali
He says it now right now muddy, deep, mud, no longer good

tlahuaqui. Pero mayanaj, mayanaj, mayanaj.
it is dry. But they are hungry, they are hungry, they are hungry.

Tleipa quillia tlahuaqui ya. Quiijtohua para nopa mosehuij,
Afterwards he says it it is dry now. He says it for those they rest,

ya quisque. Tleipa quisque ya quitemoj cuahuit
now they left. Afterwards they left now they searched for it wood

cati huactoc para tlaxcalose, para
which dry in order to they will make tortillas, in order to

tlacuase, porque mayanaj, nochi mayanaj. Tleipa
they will eat, because they are hungry, all they are hungry. Afterwards

quiijtohua nepa ya tlacuase. Huan quillia nopa Dios amo
he says it there now they will eat. And he tells Him that God not

mopoliitoque, huajca nopa se mocajtloc.³⁰ Teipa sampa ya
they have perished, so that one it remained. Afterwards again now

nozona mocajqui, ya nozona itztoya, ax mijqui ya.
there it remained (the family) now there it lived, not it died now.

Huan nopa cuatochi ya mocahuati pan ne metzti, mero
And that rabbit now it goes remaining in that Moon, right there

mocahuati. Ayamo hueli quitlachi. Ama ya
he goes to stay. No longer it is possible he observed it. Today now

quiijtohua ino nopa eltoc pan nopa metztli. Amo nijmati
they say it that one that he exists in that Moon. Not I know it

ta nelia.
if true.

Free Translation

This is a story which one of my grandparents told me. A man goes off to his field only to see that (the rabbit) it was cutting down his plants. He would go all the time and find everything cut down. He went daily, only to find it was all cut down. And when the man saw who was doing it, he was very annoyed, and he said: "Well, I can see what this rabbit is doing to me; it is cutting down my cornfield. The best thing is for me to come and be on guard. I shall come and watch over it and shoot that rabbit."

He caught him in the act of cutting down the plants. He said to the rabbit: "You shall no longer want for anything."

"Don't kill me, don't kill me!" the rabbit said, "because if you kill me, I shall not be able to tell you what is about to happen on this Earth."

Well, afterwards the other one said, "All right, what is going to

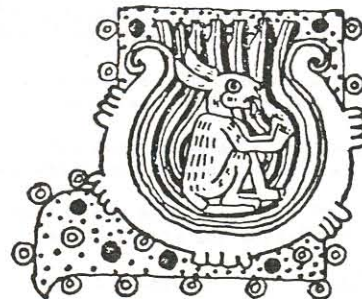
happen to us?"

"Well, I shall tell you. Make one of those wooden houses (arks), a wooden house for when the rains come. It will rain and rain, it will rain very much and it will become deep. You will make the wooden house large and it will rise up high. You must go inside it with all your children, with all your animals and possessions. And you will go inside it with them all. I shall travel on top of you, but please don't kill me. If you kill me I shall not go with you."

Then it began to rain. It poured and poured, and the rabbit saw all the children going into the ark, the animals, the mother and the father - they were all there. The water went on rising, higher and higher and the rabbit went on top of the ark. The ark went on rising higher and higher. Finally, when the rains gradually ceased, the people and animals began to drift down and down. They came back down, eventually landing on the ground. The man peered out, but they could not leave the ark. He said it was very muddy and the mud was very deep - it had not fully dried up. Nevertheless, they were all becoming very hungry.

Soon it had dried up and they were told to leave the ark and settle there. When the people left the ark, they went in search of firewood which had become dry, in order to make tortillas and eat, since they were all extremely hungry. Afterwards he told them to eat there. He told God that they had not perished, that that one (family) remained. They continued to live there and did not die.

The rabbit who accompanied them ended up in the Moon (n.b. It is supposed that the ark had risen so high that it almost touched the Moon and the rabbit, fearing for his safety and doubting the honesty of the man, decided to jump on to the Moon), right in it. It was no longer to be seen anywhere. They say the rabbit is right there in the Moon. I don't know if that is true.



The Rabbit in the Moon
(from Eduard Seler, *Códice Borgia*, 1900. Vol. II:143)

THE FLOOD

Quiijtohua ino se camanali quema polijqui ino masehuali,
 They say it that one story when he perished that Indian man,
 quema ino huetzqui at miac, pero amo quimati si ta quema ijquini
 when that it fell water much, but not he knows it if if when thus
 polihuis ni talticpacti. Pero inon cuatochi yaja ino
 it will disappear this world. But that rabbit he that
 quiijto para queman. Huan para tiotac quiisteco como a
 he told him for when. And for evening he came leaving about at
 las seis yahui para icha. Mosta sempa ya sempa quitzonquiti
 six o'clock he goes to his home. Tomorrow again now again he goes to
 huan cuali quichihuati pedacitos. Mosta sempa
 cut up (wood) and good he goes making it little pieces. Tomorrow again
 quititati cuatitamit. Entonces quichiyato
 he goes to see it the forest. So he (the man) went waiting for him
 ino cuatochi, quihluia: "Ta tinenpolohua nopa campa ni
 that rabbit, he said to him: "You you perish in vain that where this
 caja." "Quena, señor. Na nijchihua ini pampa ya mero tipolohuise.
 box." "Yes, sir. I I make it this because now soon we shall
 Huan amo ne inin titais san tapi
 perish. And not that this you will drink something free of charge,
 mejor xicanxani. Ayacmo xitais. Ayacmo tijcuas,
 better throw it aside. No longer (you) drink. No longer you will eat,
 ya tipolihuis. Huetzis miac at,"
 now you shall perish. It will fall much water."
 "Huan quej ni?" quili. "Tojuanti ta huan ta ticuatochi."
 "And how this?" he said it. "We you and you you rabbit."
 "Pos na nijmati pampa ino quiijtohua Toteco para quena tipoli-
 "Well I I know it because that he says it Our Lord for yes we shall
 huise Tipolihuisse ica at, amo seyoc tamanti. Huan na
 perish. We shall perish with it water, not another thing. And I
 nijchijchihuas se hueyicali para nozona ticalaquise para
 I shall prepare it a large house so that there we shall enter so that
 titejcase. Tojuanti amo timiquise ica ni at. Nimocahuas
 we shall rise up. We not shall die with it this water. I myself
 pan inon caja, na huan tahua huan moconeua huan
 will remain in that box, I and you and your children and your

THE CREATION OF THE COXTECAME...

mosihua. Huan nozona tijhuicas piyo, nacat, chile,
 your woman (wife). And there you will take them chickens, meat, chile,
 at, istat, café, huan nozona timocahuase, ticalaquise. Pero
 water, salt, coffee, and there you will stay, you will enter. But
 tijtzacuas inon caja huan tijcohuas se loro para
 you must shut it that box and you will buy it a parrot in order to
 talis ipan inon caja, para ino loro ajsiti pan
 place (it) in that box, so that that parrot he will go arriving in
 ilhuicac. Quema motetzonas pan ilhuicac, cuatzajtzis huan
 the sky. When he will be crushed in the sky, he will scream and
 huajca quiijtos ya tiajsitos pan ilhuicac. Hasta san
 then he will say it now you will have arrive in the sky. Until only
 nozona," quiijto. "Huajca sempa titemose, titemose,
 there," he said. "Then again we shall go down, we shall go down,
 iyoli, iyoli, iyoli, hasta campa tiajsiquij talchi.
 slowly, slowly, slowly, until where we shall come arriving on the
 Tiajsiquij talchi, si ya titemoj.
 ground. We shall come arriving on this ground, if now we descend.
 Tipichise, tijcuase nopa piyo, tijcuase
 We shall light a fire, we shall eat it that chicken, we shall eat it
 nopa ten tijhuicaj."
 that which we bring it."
 "Bueno, huan nozona niitztos."
 "Well, and there I shall be."
 Ijquino miac mictoc masehuali huan pitzome, mazame, animales, pero
 Thus many dead Nahua people and pigs, deer, animals, but
 onca miac. Nochi mijque, nochi ten onca masehuali,
 there are many. All they died, all which there are Nahua people,
 nochi mictoque huan animales. Huan quema ya ajsicoj,
 all (they) dead and animals. And when now they came arriving,
 quichijque miac tit huan se mazat o se noviyo quicuase.
 they made it much fire and a deer or a calf they will eat it.
 Huajca quema no quiijtohua ni Toteco: "Tanque noconeua."
 Then when also he says it this Our Lord: "They finished my children."
 Quema quichijtoc se tit, tejcoto hasta pan ne ilhuicac.
 When he had made it a fire, it went rising until in there sky.
 "A ver para te ino aqui ya mocjqui pan ni talticpacti,
 "To see for what that who now he was left on this Earth,
 ya mocajqui." Ya quitemoto, quitemoto,
 now he remained." Now he went to search for (them), he went to search,

ya quitato aqueya ino itztoc. Primero huelt
now he went to see them who that he is living. First time

quitatanqui se tzopilotl. "Tahua, xiya topili! Xiquitati a ver
he sent it a vulture. "You, go custodian! Go to see it to see

aqueya itztoc ino, aqueya mocajqui pan ni tali."
who he lives that, who he remained on this land."

Ya hualtemo; quitaco onca miat nacat.
Now he came down; he came to see it there is much meat.

"A ver, xipano! Ya titacuaqui huan ya tiyas."
"Let's see, come in! Now you come to eat and now you will go."

Huan quema ya hualajqui ya quicuaco nacat.
And when now he (the vulture) came now he came to eat meat.

Quema sempa tejco, ayamo hueli huala sempa,
When again he goes up, no longer it is possible he comes again,
mocahuaco nica talchi.
he came to rest here on the ground.

"Bueno, ama tehua tiyas, cuatochi.³¹ Xiquitati aqueya yajuanti
"Well, now you you will go, rabbit. Go and see who they

itztoque nepa campa ino onca tit." Sempa ya hualajqui.
they live there where that there is fire." Again now he came.

"A ver, xijcuaqui nacat. Titacuas huan ya tiyas."
"Let's see, come and eat meat. You will eat and then you will go."

"Huan para nijcuas nacat, amo nijcuas. Mejor niconcuas
"And for I will eat it meat, not I will eat it. Better I will eat it

ni pilocuiltzi." Se pilocuiltzi quicui para quicuas,
this worm." One little worm he takes it in order to he will eat

san pilocuiltzi huan ya yajqui.
it, only little worm and then he went.

Taloltzi nopa huala ya ayamo ajsito. Sempa
A moment that one he comes now no longer he went arriving. Again

ino ya hualajtoc, sempa ino mosehuico. Seyoc
that one now he has come again, again that one he came to rest. Another

quitatanqui. "A ver, ama tahua, xiya gavián!" Gavián
he sent him. "Let's see, now you, go sparrow-hawk!" The sparrow-hawk

hualtitanqui. Por lo mismo quisaco quicuas
he came to send. For the same reason he came leaving he will eat them

nopa ocuili. Sempa ya mocajqui, ax aqueya hualajqui yajtoc
those worms. Again now he remained, not who he came he has gone

para ilhuicac.
(e.g. returned) to the sky.

Huajca seyoc nopa hualtitanqui, nopa huitzitziltzi.³² Ya quena
So another that he came to send, that hummingbird. Now yes

hualajqui ijquino. Quinpaxaloco quintachilico
he came thus. He came to visit them he came to observe them

quenijqui itztocque cati nochi topili, nopa nemij, ayamo
how they live those who all ustodian, those they live, no longer

hueli yahuij. Huan hualajqui ino huitzitziltzi, yahua quicuaco
it is possible they go. And he came that hummingbird. he he came to

Bueno, nemico, nemico, nemico
eat it. Well, he came wandering, he came wandering, he came wandering

nopa ino huitzitziltzi huan sempa yajqui ya quitato.
that that hummingbird and again he went now he went to see him.

Quilhuia: "Ta cuali topili ta quena cuali topili.
He says to him: "You good custodian, you yes good custodian.

Ama ta tijcua, tiquis san ni xochiat
Now you you eat it, you shall drink it only this 'aguardiente' (cane

para nochi tonal. Huan cati inon topili yahua quicuas
alcohol) for all days. And he who that custodian he will eat it

nochi ten onca animales campa miquis huan seyoc quicuas
all which there is animals where they will die and others they (he)

ocuili taya quipantis, porque amo tatepanita,
will eat it worm which he must find it, because not they (he) respect
amo techneltoca. Huan Dios ino huitzitziltzi quena tiquil-
they (he) believe me (us).³³ And God that hummingbird yes we say

huiaj 'chuparroza'. Huan san nopona
him 'rose sucker' (cf. Spanish "chupaflor"). And just there

tanqui ino camanali.
it finished that story.

Free Translation

Well, there is a story told about the time when the Indian man perished, when it rained so much, but they did not know if the whole world would be destroyed. However, the rabbit told them when it would occur. In the evening he (the rabbit) left at about six o'clock to go home. The next day he went once again to cut up wood and he chopped it into little pieces. The following day he went again into the wood. So the man lay in wait for the rabbit and said to him: "You are going to perish in vain where this ark (box) is."

"Yes, sir. I am making this exactly because we shall soon perish. Forget that, this one you will drink free of charge; throw that (drink) aside. Don't drink anymore; you shall no longer eat anymore. You will perish. A great flood is coming."

"How come?" said the man. "We (are humans) and you are a rabbit."