

ACCORDING TO OUR ANCESTORS

folk texts from guatemala and honduras

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Preface

The purpose of this volume is to make available certain materials of interest to linguists, anthropologists, and any who are interested in folklore. It is not intended to be a study in depth, but does include some notes and observations based on the texts. It consists of legends, lore, and first-person accounts originally told to investigators who were seeking a body of material for linguistic analysis.

The informants who submitted these texts are present-day Mayans,¹ many of whom prefaced their remarks with, "According to our ancestors. . . ." They are not necessarily polished story tellers; some were apologetic for their lack of skill, but they were still encouraged to relate the account so that the investigator might obtain a connected corpus of native speech. Most of the contributions were recorded without interruption on magnetic tape, then transcribed and interpreted with the help of a native speaker.

All contributions have been made by members of the Summer Institute of Linguistics working in Central America, all of whom have had at least two years' residence in their respective ethno-linguistic regions. It is their hope that some of the pleasure that has been theirs in collecting the tales might be shared by those who read them.

Mary Shaw

1 Exceptions: Carib and Jicaque narrators, although there is probably a certain amount of Mayan influence present in these ethnic groups also.

TZUTUJIL

The Tzutujil number approximately 50,000, and occupy the area along the southwest shores of Lake Atitlán. James and Judy Butler, contributors of the following texts, began studies in the Tzutujil language in San Pedro la Laguna in 1964.

TEXTS

How Mt. Xekapoj Got its Name
Signs of Destiny at Birth
The Woman and Her Nine Sons
St. Peter and the Church Bell



HOW MT. XEKAPOJ GOT ITS NAME

A long time ago there was a man whose daughter was in a dance. He put his daughter in the Dance of Tucun and the daughter had the part of Malincha. (One day) the father went for firewood. He arrived at a place (called) Xequiak-nom and began crying. He didn't pay any attention to (gathering) his firewood. He just cried (about) clothes for his daughter for the dance. (Then) the owner of the volcano came. He drew near. "What are you crying for?" he says. And he (the father) said, "I'm crying for my child. I've put her in the dance (and) right now I don't have a cent.¹ Furthermore, the (time for) the dance of the fiesta has almost arrived and I'm very sad (about) the clothes because I (simply) have no money now." Then, he was told by the owner of the volcano, "Come here. Don't cry and don't be sad." Thus he was told.

He (the owner of the volcano) entered into the volcano. The volcano was opened before him and he went in. A lot of clothes were shown to him (the father). The clothes of the man's daughter have come from inside the volcano. And the man was told, "(Here's) what you (will) do to your daughter: take these clothes for your daughter (and) when she puts on the clothes you will lay her face down in the doorway of the church." Thus he was told. "Then, you (will) step over her twice."² Thus he was told. But he did not obey the owner of the volcano. And (what) he did to his daughter--(well), he didn't do what he was told.

Then when the fiesta of San Juan arrived, the dance begins³ in front of the church of San Juan. His daughter went out (to start dancing). Then came a whirlwind. It carried the daughter away. She was carried to the sky by the whirlwind. She went down into the volcano. After this, the volcano was called Xekapoj (i. e., "Unmarried Woman").

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- 1 This dance is no longer held in San Pedro, but in former days, the mayor and each of twelve town councilmen were obliged to provide one person who would take part in the dance. The expense of the costume could be a major problem to a man of limited means.

The importance of beautiful dance costumes is dramatically illustrated in "The Origin of Monkeys" (Chuj). (Ed.)

- 2 The magic charm of stepping over a person is a motif which also appears in "The Marriage of the Sun and the Moon" (K'ekchi'). (Ed.)
- 3 Verb tenses here generally follow the tenses (or aspect) given in the original. Often, when one action immediately precedes another, the first verb is given in past tense (or completed aspect) and the second is given in progressive or incomplete aspect. (Ed.)



SIGNS OF DESTINY AT BIRTH

When a (certain) baby is born the people say, "He has a special power." There are babies (of whom) the people say, "They are characoteles¹." There are those who have a lot of hair on their hands or feet or there is some kind of special mark on them. (Then) the midwife says, "The baby has a special power; this is a person who has special power." When he grows into childhood, (when) he's a little bigger, he and another child fight with each other. The one who has special power goes to molest the one who fought him because he whipped him during the day. But at night the other child is molested (in a mysterious way) by the one who has special power. When the other child shouts, he is asked (by his parents), "What happened to you?" "Who in the world grabbed me?" he says. He is told, "You whipped that child earlier today. That child has special power, therefore, he's the one who molested you."

The same thing is true for girls. (When) they are born it is said, "They are midwives; they have special power." There is a special sign on the midwives when they arrive in this world.² (And when they arrive) the (attending) midwives say this: "The baby has a special power. Take very good care of it."

And of the boys, when they arrive, there are those of whom it is said, "They are curse-making witchdoctors,"³ or "They are curse-breaking witchdoctors." When they are born they always have a special sign. "These have powers," the people say, because there is something which has been given to them for their destiny.

-
- 1 Persons that can change into animals or spirits, with the special ability to molest people in strange ways.
 - 2 The special mark on a baby girl who is destined to be a midwife is a veil over its head at the time of birth.

Characoteles and curse-breaking witchdoctors are born with the veil (amniotic sac) completely unruptured, thus forming a round ball at birth.

- 3 Curse-making witchdoctors are born with one fist clasped, and it is said that such a baby is holding worms in his fist. He also is supposed to be born with two teeth already through. A rainmaker is born crippled; he may also have the veil over part of the body.



THE WOMAN AND HER NINE SONS¹

There was a woman with nine sons. The sons, who were still youths, go to work. There came one day when they went looking for crabs by the shore of a lake. They sent their youngest brother to bring a crab from beneath a rock. The boy was left pinned under the rock. There he stayed and they told him that there he is to stay all the time. Then the boy moved the stone. There was an earthquake. Since then, they say this boy is the one who makes earthquakes today. When they arrived (home) they were asked by their mother, "Where's your little brother?" (They answer), "Who knows where he is? You know this, that your little son is just lazy. He doesn't work." Then their mother began crying.

The other eight (brothers) gave to each other (certain) assignments. One became the sun, the first-born. The second-born became the moon. The others divided (other assignments) among themselves. Then one afternoon when they came (home) they say to their mother, "Prepare the steam bath. Put wood on the fire because we are going to take a steam bath." Their mother believed them. She built the fire. "Go into the steam bath, my sons," she says to them. (They answer), "Ah, no, you go in first." She believed them. The poor woman entered the steam bath. They closed the door and there she died.

Therefore, today, when the women go in for their steam bath they say, "Our grandmother² went in"; today, they remember this because a poor woman died there (in the steam bath).

-
- 1 The motifs in this legend are closely paralleled in other tales which appear in this work; the crab motif occurs in the Achi tale of Sipac; the youngest brother is easily identified with the youngest brother in the Chuj story, "The Origin of Monkeys." Other motifs are duplicated far back in time and far away geographically: the two boys who became the sun and moon appear in Popol Vuh part II, ch. 15. Two boys who shut their mother up in a steam bath and later became the sun and moon are featured in a Mexican legend (Mixteco Texts, p. 14). (Ed.)
 - 2 "Grandmother" here refers simply to a female antecedent without any indication of family connection.



ST. PETER AND THE CHURCH BELL

There's a story I have heard in the old times when I was nine or ten years old. My father sends me to a place in San Juan called Xepanucuy. With some neighbors as companions we are going to care for chick-peas. There is a man called Jeronimo Rocche. When it begins to rain we go with him because we are afraid because there are coyotes. He tells us a story.

"Children," he says to us, "over there in Quistilín there is a bell which St. Peter has brought from Rome. He has carried the bell on his back. When he arrived in Quistilín he fell. The bell dropped and remained in a ravine. He has brought a lot of water in a jug and the water was spilled out. Then this formed the lake,"¹ he says. "Then St. Peter went back to Rome, brought another bell which is the one in our village here, San Pedro. The bell he first brought remained there in Quistilín and is there today."² But this we haven't seen; it's just that he told us. Who knows if it's true or not?

1 This refers to the origin of Lake Atitlán.

2 This refers to a bell-shaped rock that is said to exist in Mt. Quistilín.



**TEXTS
IN
TZUTUJIL**

SIGNS OF DESTINY AT BIRTH

1. Nquibij₁ ja₂ winak₃ tok₄ n'ueje'e₅ jun₆ tac'al₇ Ja₈ rac'al₉
 le'₁₀ c'o₁₁ tirxin.₁₂ 2. C'oli₁ tak₂ ac'ala'₃ nquibij₄ ja₅ winak₆ Etak₇
 k'isoma'.₈ 3. C'oli₁ ni₂ tak₃ patz₄ cakan₅ o₆ tak₇ quek'a'₈ o₉ hak₁₀
 c'o₁₁ seña₁₂ quixn₁₃ le'.₁₄ 4. Mbij₁ riyom:₂ C'o₃ rxin₄ ja₅ rac'al.₆
 ne'e:₇ Jari'₈ ja₉ jun₁₀ winak₁₁ c'o₁₂ rxin₁₃ le'.₁₄ 5. Ja₁ c'a₂ tok₃
 nrjixi₄ le',₅ tichom₆ le',₇ nquech'ay₈ qui'₉ ruqu'uin₁₀ jun₁₁ tac'al₁₂
 chic.₁₃ 6. Ja₁ c'a₂ ch'ayocan₃ ja₄ c'o₅ tirxin₆ le'₇ nerbana'₈ mole-
 star₉ porque₁₀ xuch'ay₁₁ pa₁₂ k'ij.₁₃ 7. In₁ tucwak'a'₂ c'a₃ neban₄ a₅
 molestar₆ arja'₇ ja₈ ch'ayonel₉ rmal₁₀ ja₁₁ c'o₁₂ rxin.₁₃ 8. Cari'₁
 tok₂ c'a₃ nuya'₄ si'c'₅ ja₆ rac'al:₇ Nak₈ xaban?₉ ne'xi.₁₀ 9. Nakla'₁
 sinchapowl,₂ ne'e.₃ 10. Mbix₁ tre:₂ Xach'ay₃ ja₄ jun₅ ac'al₆ mier.₇

-
1. When₄ a₆ (certain) child₇ is born₅ the₂ people₃ say;₁ 'That₈
 child₉ there₁₀ has a supernatural power."₁₁₋₁₂ 2. There are₁ children₂₋₃
 of whom the₅ people₆ say,₄ 'They are characoteles."₇₋₈ 3. There are
 some₁ (that have) a lot₂ of hair₃₋₄ on their little₇ hands₈ or₆ on their
 feet₅ or₉ there is some₁₀ special mark₁₂ on them. 4. The midwife₂
 says,₁ 'The₅ child₆ has a supernatural power;₃₋₄ this₈ is a person₉₋₁₁
 that has supernatural power."₁₂₋₁₄ 5. When₁₋₃ he is bigger,₄₋₅ (when) he
 has grown up a bit,₆₋₇ he and another₁₁₋₁₃ child₁₂ fight.₈₋₁₀ 6. The one
 who₄ has supernatural power₅₋₇ goes to bother₈₋₉ (the one who fought him)
 because₁₀ he hit him₁₁ during the day.₁₂₋₁₃ 7. But₁ at night time₂ the
 other boy is bothered₄₋₇ (in a mysterious way) by₁₀ the one₁₁ who has
 supernatural power.₁₂₋₁₃ 8. When₂ the₆ other child₇ cries out₄₋₅ he is
 asked₁₀ (by his parents), 'What₈ happened to you?'₉ 9. 'I wonder who in
 the world₁ grabbed me,"₂ he said.₃ 10. They told him,₂ 'You hit₃ that₄₋₅

11. Jala'₁ jun₂ ac'al₃ c'o₄ rxin₅ chewi'₆ c'a₇ ja₈ natnako₉ la',₁₀
 ne'xi. 12. Y₁ cani'₂ chique₃ tak₄ xtani'.₅ 13. Neq'ueje'e₁ le':₂ Etak₂
 iyoma',₄ neche'xi:₅ C'o₆ tak₇ quixin.₈ 14. Ja₁ tak₂ iyoma'₃ c'o₄ tak₅
 seña₆ chique₇ ja₈ tok₉ ne'urka₁₀ chwachulew₁₁ le'.₁₂ 15. C'ari'₁
 nquibij₂ jari'₃ iyoma':₄ C'o₅ rxin₆ ja₇ rac'al.₈ 16. Lok'₁ tena'a',₂
 ne'xi.₃ 17. Y₁ chique₂ tak₃ ala'i'₄ ec'oli₅ mbix₆ chique:₇ Etak₈ aj-
 itza',₉ neche'xi,₁₀ o:₁₁ Etak₁₂ ajcuma',₁₃ neche'xi.₁₄ 18. Tok₁ ne-
 q'ueje'e₂ ni₃ c'o₄ seña₅ chique:₆ 19. Ja₁ c'ari'₂ c'o₃ quixin,₄ neche-
 'e₅ ja₆ winak₇ porque₈ c'oli₉ nak₁₀ ja₁₁ ya'onto₁₂ chique ja₁₃ tre₁₄
 suerte.₁₅

boy₆ earlier today.₇ 11. That₁₋₂ boy₃ has supernatural power,₄₋₅ there-
 fore,₆ he is the one₈ who bothered you." ₉₋₁₀ 12. The same is true₁₋₂ for₃
 the girls.₄₋₅ 13. (When) they are born₁₋₂ it is said,₅ "They are
 midwives;₃₋₄ they have supernatural power." ₆₋₈ 14. There is a special
 mark₄₋₆ on the midwives₂₋₃ when₈₋₉ they arrive₁₀ in this world.₁₁₋₁₂
 15. (And when they are born) the₃ midwives₄ say,₂ "The₇ little child₈ has
 supernatural power.₅₋₆ 16. Take special care of her.₁₋₂ 17. And₁ con-
 cerning₂ the boys₃₋₄ (when they are born) there are those₅ of whom₇ it is
 said,₆ "They are bad witchdoctors," ₈₋₉ or₁₁ "they are good witch-
 doctors." ₁₂₋₁₃ 18. When₁ they are born₂ they always₃ have_{4,6} a special
 sign.₅ 19. "These₁₋₂ have supernatural powers," ₃₋₄ the₆ people₇ say,₅
 because₈ something₉₋₁₁ was given₁₂ to them because of their destiny.₁₃₋₁₅



HOW MT. XEKAPOJ GOT ITS NAME

1. C'o₁ jun₂ achi₃ ojer₄ xa₅ c'o₆ jun₇ rme'al₈ pa₉ xajoj.₁₀ 2. Ja₁ c'a₂ rme'al₃ xucoj₄ pa₅ xajoj₆ sin₇ Tucun₈ y₉ ja₁₀ rme'al₁₁ xoi₁₂ Malincha.₁₃ 3. Ja₁ rtata'₂ be₃ pa₄ si'.₅ 4. Xekaj₁ chipan₂ jun₃ lugar₄ Xequiaknom₅ y₆ xumaj₇ ok'ej.₈ 5. Maxuya'ta₁ rusi'₂ pa₃ cuenta.₄ 6. Xa₁ xbisoj₂ ri₃ rtziak₄ rme'al₅ xin₆ ri₇ xajoj.₈ 7. Xpeti₁ ri₂ rajaw₃ jayu'.₄ 8. Xelto.₁ 9. Nak₁ nawok'ej?₂ ne'xi.₃ 10. Y₁ arja'₂ xbi:₃ Ja₄ rinin₅ nwok'ej₆ ri₇ walc'wal.₈ 11. Ncojon₁ chipan₂ ri₃ xajoj.₄ majun₅ ncentavo₆ camic.₇ 12. Y₁ también₂ porque₃ xa₄ jalal₅ manteli₆ ri₇ xajoj₈ xin₉ ri₁₀ nmak'ij₁₁ y₁₂ conwana₁₃ mbisoj₁₄ ri₁₅ tziak₁₆ porque₁₇ majun₁₈ ncentavo₁₉ camic.₂₀ 13. Bix₁ c'a₂ arja'₃ tre₄ rmal₅ rachi₆ rajaw₇ jayu':₈ Catojo'₉ wawe'.₁₀ 14. Macatbisonta₁ y₂ macatok'ta.₃ 15. Querí'₁ mbix₂ tre.₃ 16. Xoqui₁ chipan₂ ri₃ jayu'.₄ 17.

1. A long time ago₄ there was₁ a₂ man₃ whose daughter₇₋₈ was₆ in₉ a dance.₁₀ 2. He entered₄ his daughter₁₋₃ in₅ the dance₆ of₇ Tecun₈ and₉ the daughter₁₀ played the part of₁₂ Malincha.₁₃ 3. (One day) the₁ father₂ went₃ for₄ firewood.₅ 4. He came₁ to₂ a₃ place₄ (called) Xequiaknom₅ and₆ began₇ to cry.₈ 5. He didn't give any attention to_{1,3,4} (gathering) the firewood.₂ 6. He just₁ cried₂ (about) the₃ clothes₄ for his daughter₅ for₆ the₇ dance.₈ 7. The₂ owner₃ of the volcano₄ came.₁ 8. He came out.₁ 9. "What₁ are you crying for?"₂ he said.₃ 10. Then₁ he₂ said,₃ "I'm₄₋₅ crying for₆ my child.₇₋₈ 11. I have put her₁ in₂ the₃ dance₄ (but) I don't have₅ a cent₆ now.₇ 12. And₁ also₂ because₃ in just a few days₄₋₅ the₇ dance₈ of₉ the₁₀ fiesta₁₁ will begin₆ and₁₂ I'm really₁₃ sad because of₁₄ the₁₅ clothes₁₆ because₁₇ I don't have₁₈ a cent₁₉ now.₂₀ 13. Then₂ he₃₋₄ was told₁ by₅ the man,₆ the owner of₇ the volcano,₈ "Come₉ here.₁₀ 14. Don't be sad₁ and₂ don't cry."₃ 15. Thus₁

Jaki₁ ri₂ jayu'₃ chwach₄ y₅ arja'₆ xoqui.₇ 18. C'ut₁ jule'₂ ri₃ tziak₄ chwach.₅ 19. Chipan₁ ri₂ jayu'₃ petnakwi'₄ ri₅ rtziak₆ ri₇ rme'al₈ ja₉ rachi.₁₀ 20. Bix₁ tre₂ rachi:₃ Ja₄ naban₅ tre₆ rame'al.₇ xtac'a-mel₈ jawa'₉ ri₁₀ tziak₁₁ rame'al.₁₂ tok₁₃ xtucol₁₄ ri₁₅ tziak₁₆ najup-ba'₁₇ pa₁₈ rchi'₁₉ iglesia.₂₀ 21. Queri'₁ mbix₂ tre.₃ 22. Entonces₁ naxolk'otij₂ ca'₃ mul.₄ 23. Queri'₁ mbix₂ tre₃ arja'.₄ 24. Pero₁ arja'₂ maxnimajta₃ rutzij₄ ri₅ rajaw₆ jayu'.₇ 25. Y₁ arja'₂ xuban₃ tre₄ rme'al.₅ maxubanta₆ queri'.₇ 26. Entonces₁ tok₂ peti₃ xin₄ namk'ij₅ San Juan₆ najini₇ ri₈ xajoj₉ chwach₁₀ ja₁₁ riglesia₁₂ San₁₃ Juan.₁₄ 27. Be₁ rme'al.₂ 28. Xpe₁ jun₂ quiaksalc'um.₃ 29. Xlc'amel₁ ja₂ ri₃ rme'al.₄ 30. Chicaj₁ c'amarelwi'₂ rmal₃ ja₄ ri₅ quiaksalc'um.₆ 31. Xekaj₁ chipan₂ ja₃ ri₄ jayu'.₅ 32. Entonces₁ xbina'aj₂ ri₃ jayu'₄ Xek'apoj.₅

he₃ was told.₂ 16. He went₁ into₂ the₃ volcano.₄ 17. The₂ volcano₃ opened up₁ before him₄ and₅ he₆ went in.₇ 18. A lot₂ of clothes₃₋₄ were shown to him._{1,5} 19. The₅ clothes of₆ the₇ daughter of₈ the₉ man₁₀ came₄ from inside₁ the₂ volcano.₃ 20. The man₂₋₃ was told,₁ "(Here's) what you are to do₄₋₅ to₆ your daughter;₇ take₈ these₉₋₁₀ clothes₁₁ (and) your daughter₁₂ when₁₃ she puts on₁₄ the₁₅ clothes₁₆ put her face down₁₇ in₁₈ the door of₁₉ the church."₂₀ 21. Thus₁ he₃ was told.₂ 22. "Then₁ you are to step over her₂ twice.₃₋₄ 23. Thus₁ he₃₋₄ was told.₂ 24. But₁ he₂ didn't obey₃₋₄ the₅ owner of₆ the volcano.₇ 25. And₁ he₂ didn't do₃₋₆ like this₇ to₄ his daughter.₅ 26. Then₁ when₂ the fiesta₅ of₄ San Juan₆ came₃ the₈ dance₉ was in process₇ in front of₁₀ the₁₁ church₁₂ in San₁₃ Juan.₁₄ 27. His daughter₂ went.₁ 28. Then came₁ a₂ whirlwind.₃ 29. His daughter₂₋₄ was carried away.₁ 30. She was carried₂ up in the sky₁ by₃ the₄₋₅ whirlwind.₆ 31. She went₁ inside₂ the₃₋₄ volcano.₅ 32. After this₁ the₃ volcano₄ was called₂ Xekapoj₅ (this means "beneath the young lady").

THE WOMAN AND HER NINE SONS

1. C'o₁ jun₂ nan₃ eblaje'₄ ral.₅ 2. Ja₁ ral₂ c'a₃ ec'ajola'na₄
 y₅ neve₆ pa₇ tak₈ samaj.₉ 3. Xapon₁ k'ij₂ cuando₃ xebe₄ nequicano₅
 tap₆ chi₇ jun₈ ya'.₉ 4. Xquetakoc₁ ja₂ tiquich'alal₃ chi₄ nerc'ama'to₅
 jun₆ tap₇ xe'₈ abaj.₉ 5. Xk'ape'can₁ ja₂ tala'₃ xe'₄ abaj.₅ 6. Tri'₁
 xq'ueje'canwi'₂ y₃ xquibijcan₄ tre₅ chi₆ xar₇ nq'ueje'₈ tri'.₉ 7. Y₁
 xusil₂ ja₃ raba₄. 8. Xuban₁ cabarkan.₂ 9. Entonces₁ ja₂ tala'₃ nqui-
 bij₄ ja₅ raje'e'.₆ Jari'₇ ri mbano₈ cabarkan₉ camic.₁₀ 10. Tok₁ xe-
 'ull'.₂ Awl₃ c'a₄ techak'?₅ mbix₆ chique₇ rmal₈ jari'₉ quete'.₁₀ 11.
 Xa₁ bala'₂ c'ocanwi'.₃ 12. Jari'₁ xa₂ awotak₃ chi₄ ri₅ tawal₆ xa₇
 sak'or.₈ 13. Mansamajta.₁ 14. Entonces₁ xuchap₂ ok'ej₃ ja₄ quete'.₅
 15. Ja₁ c'a₂ rewaxaki'₃ chic₄ xqueya'chic₅ quitakaquil₆ chi₇ quibil₈
 qui'.₉ 16. Jun₁ xoc₂ k'ij.₃ ri₄ nabeyal.₅ 17. Jac'ari'₁ rucab'al₂ xoc₃

1. There was₁ a₂ woman₃ who had nine sons.₄₋₅ 2. Her sons₁₋₂
 were still young₃₋₄ and₅ they would go₆ to work.₇₋₉ 3. One day₁₋₃ they
 went₄ to look for₅ crabs₆ on the shore of₇ a₈ lake.₉ 4. They sent₁ their
 little brother₂₋₃ to₄ bring back₅ a₆ crab₇ (that was) under₈ a rock.₉
 5. The₂ poor little boy₃ got stuck₁ under₄ the rock.₅ 6. He remained₂
 there₁ and₃ they told₄ him₅ that₆ he would just₇ stay₈ there.₉ 7. And₁
 he moved₂ the₃ rock.₄ 8. There was₁ an earthquake.₂ 9. Afterward₁
 they₅₋₆ said,₄ "This₇ poor little boy₂₋₃ is the one who makes₈ earthquakes₉
 now."₁₀ 10. When₁ they arrived₂ (at home) they₇ were asked₆ by₈ their
 mother,₉₋₁₀ "Where₃₋₄ is your little brother?"₅ 11. "Who knows where₁₋₂
 he is?"₃ 12. You know₃ this₁ that₄ your little child₅₋₆ is just_{2,7} lazy.₈ 13. He
 doesn't work.₁ 14. Then₁ their mother₄₋₅ began₂ to cry.₃ 15. Then₂ the₁
 other₄ eight₃ gave₅ jobs₆ to one another.₇₋₉ 16. One₁ (of them), the₄
 oldest,₅ became₂ the sun.₃ 17. The₁ next oldest₂ became₃ the moon.₄

ic'.₄ 18. Ja₁ c'a₂ jule'₃ chic₄ xquipaxij₅ qui'.₆ 19. Entonces₁ tok₂
 xulkaji₃ pa₄ jun₅ takak'ij₆ nquibij₇ tre₈ ri₉ quete'.₁₀ Pues,₁₁ tacojo'₁₂
 tuj.₁₃ 20. Taya'₁ si'₂ pa₃ k'ak'₄ porque₅ nkatij₆ tuj.₇ 21. Ri₁ quete'₂
 xnima₃ quetzij.₄ 22. Xbox₁ jari'₂ k'ak'.₃ 23. Quixoc₁ c'a₂ pa₃ tuj,₄
 wal,₅ mbij₆ chique.₇ 24. Aa,₁ macanta,₂ atet₃ catoqui₄ nabey.₅ 25.
 Y₁ xnimax₂ quetzij.₃ 26. Xoc₁ ja₂ tinan₃ pa₄ tuj.₅ 27. Xquitz'apijcan₁
 ruchl'₂ y₃ tri'₄ xcamkajwi'.₅ 28. Entonces₁ jari'₂ nquibij₃ ri₄ ixoki'₅
 camic;₆ Xoc₇ katit,₈ cuando₉ netujan₁₀ ja₁₁ rixoki',₁₂ camic₁₃ nquina-
 taj:₁₄ katit,₁₅ porque₁₆ jun₁₇ tinan₁₈ xcamkaj₁₉ tri'.₂₀

18. Then₂ the₁ rest of them₃₋₄ divided (other jobs) among themselves.₅₋₆
 19. Then₁ one afternoon₄₋₆ when₂ they arrived₃ (at home) they say₇ to
 their mother,₈₋₁₀ "Prepare₁₁₋₁₂ the steam bath.₁₃ 20. Put₁ wood₂ on₃
 the fire₄ because₅ we are going to take₆ a steam bath."₇ 21. Their mother₁₋₂
 obeyed them.₃₋₄ 22. She made₁ the₂ fire.₃ 23. "Now₂ go₁ into₃ the
 steam bath,₄ my children,"₅ she says₆ to them.₇ 24. "Ah₁ no,₂ you₃ go
 in₄ first."₅ 25. And₁ she obeyed them.₂₋₃ 26. The₂ poor old lady₃ went₁
 into₄ the steam bath.₅ 27. They closed₁ the door₂ and₃ there₄ she died.₅
 28. Therefore,₁ today₆ when₉ the₄ women₅ go into the steam bath₁₀₋₁₂
 they say₃ this,₂ "Our grandmother₈ went in;"₇ they recall this₁₄₋₁₅
 today₁₃ because₁₆ a₁₇ poor old lady₁₈ died₁₉ there.₂₀



ST. PETER AND THE CHURCH BELL

1. C'o₁ jun₂ tzij₃ wac'axan₄ ojer₅ tok₆ bilage'₇ o₈ lajuj₉ tin-juna'.₁₀ 2. Nirutak₁ ja₂ nata'₃ pa₄ jun₅ lugar₆ San Juan₇ rbina'an₈ Xe'panucuy.₉ 3. Nekachaj₁ carwanso₂ ewachbil₃ chic₄ jule'₅ tak₆ vecinos.₇ 4. C'o₁ jun₂ ta'₃ rubi'₄ Xro'm Koche'.₅ 5. Tok₁ nkaj₂ jab₃ nekato'o'₄ ki'₅ ruqu'in₆ porque₇ nkaxebej₈ ki'₉ porque₁₀ ec'ol₁₁ utiwa'.₁₂ 6. Nibij₁ c'a₂ jun₃ tzij₄ chake.₅ 7. Metz',₁ mbij₂ chake:₃ chila'₄ pa₅ Q'uistilin₆ c'o₇ jun₈ campana₉ re'amonto₁₀ San Pedro₁₁ pa₁₂ Roma.₁₃ 8. Rikanto₁ ja₂ campana.₃ 9. Tok₁ xuli₂ chwa₃ Q'uistilin₄ pajl.₅ 10. C'ari' xtzokpijel₁ jari'₂ campana₃ y q'ueje'can₄ pa₅ siwan.₆ 11. Re'amonto₁ jule'₂ ya'₃ pa₄ jun₅ se'sic₆ y₇ xtix₈ c'a₉ ri₁₀ ya'.₁₁ 12. Entonces₁ jac'ari'₂ xoc₃ laguna₄ mbij₅ arja'.₆ 13. Entonces₁ ja₂ San

1. There is₁ a₂ story₃ I heard₄ long ago₅ when₆ I was nine₇ or₈ ten₉ years old.₁₀ 2. My father₂₋₃ sent me₁ to₄ a₅ place₆ (in) San Juan₇ called₈ Xepanucuy.₉ 3. We went to take care of₁ chick peas₂ --my companions₃ (who were) some neighbors.₄₋₇ 4. There was₁ an₂ old man₃ named₄ Geronimo Koche.₅ 5. When₁ the rain₃ came down₂ we went to him to be safe₄₋₆ because we were afraid₈₋₉ because₁₀ there were₁₁ coyotes.₁₂ 6. Then₂ he told₁ us₅ a₃ story.₄ 7. "Children,"₁ he said₂ to us,₃ 'over there₄ in₅ Quistilin₆ there is₇ a₈ bell₉ (which) St. Peter₁₁ brought₁₀ from₁₂ Rome.₁₃ 8. He carried on his back₁ the₂ bell.₃ 9. When₁ he arrived there₂ by₃ Quistilin₄ he fell.₅ 10. Then the₂ bell₃ fell₁ and stayed₄ in₅ the ravine.₆ 11. He had brought₁ some₂ water₃ in₄ a₅ jar₆ and_{7,9} the₁₀ water₁₁ spilled.₈ 12. Then₁ this₂ (water) became₃ the lake,₄ he₆ says.₅ "Afterward,₁ St. Peter₂₋₃ went back₄ to₅ Rome₆

Pedro₃ xmelejchic₄ pa₅ Roma,₆ xeruc'ama'chic₇ jun₈ campana,₉ ja₁₀
 c'o₁₁ pa₁₂ katinamit₁₃ wawe'₁₄ San Pedro,₁₅ 14. Ja₁ c'a₂ ja₃ cam-
 pana₄ re'amonto₅ nabey₆ xq'ueje'can₇ tri'₈ pa₉ Q'uistilin₁₀ y₁₁ c'o₁₂
 camic₁₃ tri'.₁₄ 15. Pero₁ jarí'₂ makatz'atonta₃ solamente₄ xbi₅ cha-
 ke.₆ 16. Wi₁ katzi₂ o₃ makatzijta.₄

and brought another₇₋₈ bell,₉ the one₁₀ that is₁₁ here₁₄ in₁₂ San Pedro₁₅
 our town.₁₃ 14. The₁₋₃ bell₄ he brought₅ first₆ stayed₇ there₈ in₉
 Quistilin₁₀ and₁₁ it is₁₂ there₁₄ today." ₁₃ But₁ we haven't seen₃ this;₂
 it was just₄ told₅ to us.₆ 16. Who knows whether it is true₁₋₂ or₃ not?₄

