How the Saints Came From Rome and Constructed the Church in Esquipulas/Saint in the Church of Chajul

Two men tell their versions of this story. One is slightly different from the other. In the first story there was a famine, and the people had nothing to eat. They saw a jay carrying an ear of corn in his beak. They followed it, and discovered that the corn was falling out of a crack in a cliff. They summoned a woodpecker to come and peck a bigger hole in the cliff so the corn would pour out. In this manner the people found food and survived. In the second version of the story a crow was carrying the ear of corn and led the people to where the corn was stored in the cliff. The people hired a medicine man to summon Saint Gabriel to send a lightning bolt to break open the cliff and allow the corn to pour out. When the lightning bolt broke the rock the corn poured out. The corn closest to the surface got burned, and that is the blue corn. The corn in the center of the cave got scorched, and that is the yellow corn. The corn that was deepest in the cave wasn’t affected by the lightning, and that is the white corn.

Como los santos vinieron de Roma y construyeron la iglesia en Esquipulas/El santo en la iglesia en Chajul

Dos Nahualeños hablan del origen de los patronos de varios pueblos como la patrona de Nahualá y Santa Catarina Ixtahuacán, Sololá. Describen como Cristóbal Colón y Yegua Achi se fueron a Roma a conseguir los santos patronos, a traerlos a los pueblos de Guatemala. Esos dos individuos también construyeron las iglesias para los santos que trajeron de Roma. Cuentan la historia de la imagen de Cristo que está en la iglesia en Chajul. Por fin explican que la gente de Chiantla, Huehuetenango es muy próspera porque su patrona, la Virgen de Chiantla, es muy poderosa y les provee ganado, caballos, y ovejas a sus fieles.
Project Background
The stories and rituals included in this collection were collected between 1968 and 1973. All of them are narrated in the K’iche’ Maya language of Guatemala with almost all of the narrators speaking the Nahualá-Santa Catarina Ixtahuacán dialect of that language.

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http://laii.unm.edu/kiche

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