

Ch'orti' speaker: Isidro González
Anthropological linguist: John Fought
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Transcription/translation by Ch'orti' Project, Robin Quizar

28 Rainmaking - Upejka e Jaja'r

1. K'ani inche kontar koche
I am going to do tell how

ak'ajpesyan e pagrino konda
prays the padrino when

war upejka e jaja'r. B'ajxan
he is calling for the rain. First

uche mandar ache'na inte'
he does order to be built an

ramada koche utarer ingojr
arbor like its being a (round)

otot. Najtir e otot.
house. Far away the house.

19. I konda o'sta, uche mandar
And when it is ready, he does order

awa'b'na uxe' krus, uche mandar
to be stood up three crosses, he does order

ache'na adorer taka e k'om

to be done decorated with the *conte*

y e kandela b'ajxan. Uturub'a
and the candles first. Are placed

cha'cha'te' e winikob' a kada aldeya.
two the men in each village.

Che ke' e winikob' yaja'
They say that the men those

sakumb'irob' twa' e pagrino. Y
older brothers of/to the padrino. And

e sakumb'irob' yaja' axana umorojsyob'
the older brothers those go gathering

e tumin, e nar, e ak'ach, e
the money, the corn, the chickens, the

chumpi', e ujtz'u'b', tama tuno'r
turkeys, the incense, in all

e alde'yob'.
the villages.

49. I poroso tama tuno'r e
And that is why in all the

aldeya uturub'a chacha'te' sakumb'irob'
villages are two older brothers

twa' ja'x umorojsyob' tuno'r lo ke'
so that they gather all that

twa' ak'ampa. I konda e sakumb'irob'
in order it is used. And when the older brothers

yaja' ak'otwob' taka e tumin, tuno'r
those arrive with the money, all

lo ke' umorojsyob' ta e aldeya,
that they have gathered in the villages,

ak'otoy a'ktana ta uyotot.
they arrive to leave it at his house.

65. Entonses uturub'a e diya ke'
Then came the day that

tuk'a diya twa' nojk'inyob'. I e
which day for them to celebrate. And the

sakumb'irob' yaja' a'xinob' upak'yob' e
older brothers those go to mold the

ujtz'u'b' tuno'r lo ke' twa'
incense all that for/to

uk'ampesob' uchob' adorer.
them to use they do decorate.

75. I konda ixto turi'x tuno'r lo ke'
And when then is in place everything that

k'ani uk'ampesob', entonses a'xin
they need they use, then they go

apejkna tyá' maker turu tu'yotot.
to call him where shut up is in his house.

Porke' e pagrino yaja' uk'ajna'r
Because the padrino that his need

uturub'a udiya, esto tama ocho
he waits for his day, until in eight

diya uya're e sakumb'irob' ke'
days (a week) he says to the older brothers that

“Tal diya kanojk'ini.” I ja'xir
“Such and such day we will celebrate.” And he

umaki ub'a' ch'a'n tu'yotot
shuts himself up lying in his house

ub'ajner, porke' che ke' war
alone, because they say that he is

ukojko ub'a.
waiting.

93. Porke' che'nob' ke' yaja'
Because they say that there

e pagrino yaja' kondo twa'
the padrino that when

o'jron taka e dyos i e
he speaks with the God and the

anjelob' uk'ani ke' ja'xir ukojko ub'a.
angels, it is necessary that he waits.

A'ti ajk'in aj'k'in ti
He bathes day after day to

twa' che ke' ma'chi apujktu't
in order to they say that not be soiled

konde war o'jron taka e dyosob'.
when he is speaking with the gods.

Ukojko ub'a esto tama ocho diya.
He waits until in eight days (one week).

116. Twa' ak'ajpesyan konda
To pray when

uk'ajyes uyaju' uk'ajpesyaj che,

he begins his prayer he says,

“E sakumb’irox, kone’r e ora
“The you older brothers, now the time

twa’ kak’ajpesyan tu’t e anjelob’:
for we pray to the angels:

morojsenik ib’a tara.” I umorojse ko’ra
gather yourselves together here.” And he gathers a few

b’ik’it maxtak. E b’ik’it maxtak
little children. The little children

yaja’ che ke’ ja’x yaja’ e Anxerob’.
those they say that they there the Angels.

Aka’y ak’ajpesyan uwob’i ujur tama
He begins he prays he covers their heads in

inte’ yaja’ blanko trapo. Uwob’i
a that white cloth. He covers

ujor aturwan. Y e sakumb’irob’
his head he sits down. And the older brothers

ub’an ub’ujkse ub’ob’ tama inte’
also dress themselves in a

e trapo blanko, uwob’i ujur
the cloth white, cover their heads

ub'o'b' tuno'rob' twa' aturwanob'
all of them to sit down

tu'yejtz'er yaja' e pagrino.
beside that the padrino.

155. Entonses e pagrino aka'y
Then the padrino begins

ak'ajpesyan. Y che, "Kone'r e
praying. And he says, "Today the

diya lo ke' wa'ron, i turo'n
day that we are here, and we are sitting

war kapetruma. K'ani kak'ajpesyan
we are cringing. We are going to pray

to'yt.
to you."

169. B'ajxan uya'ryob' e dyos xe'
First he speaks to the God whom

kawa're e Nwestro Pagre Eterno.
we call the Our Father Eternal.

Ja'x upejka b'ajxan. I che ke'
He calls to him first. And he says that

“Ne’t xe’ ik’otori tama tuno’r
“You, who rule over all

e anxerob’, tama tuno’r lo ke’
the angels, over everything that

ayan, tama tuno’r lo ke’ ayan
exists, over everything that there is

to’r e rum, ne’t ik’ot’ori, porke’
on the earth, you rule, because

ne’t achu’t e k’in, ache e rum,
you you made the heaven, you made the earth,

y ache tuno’r lo ke kawira.
And you made everything that we see.

I kone’r no’n kapejke’t ke’ twa’
And today we call to you so that

awe’b’ta awanxerob’ uwech’e ubendisyonob’
you send your angels to spread their blessings

tiko’r tara, porke’ no’n tara turo’n,
over us here, because we here live,

war kanumse kab’a me’yra taka e
we are experiencing great with the

wi'na'r, taka e taki'jti'r, porke'
hunger, with the drought, because

matuk'a katajwi kak'uxi. I kone'r
nothing we find to eat. And today

no'n --- ayan me'yra kachukpa'r tama
we we have great our need for

e bendisyon ta'b'a ke' -- ejtan. Ja'x
the blessing your that -- give it. This

eran e ora lo ke' turo'n tya'
is the time that we sit down where

war kapeti kab'a. Ko'jron takaret.
we live (?). We speak with you.

Ejtan awanxerob' tarik twa' utz'a'yob'
Let your angels come to spread water

to'r e rum tya' turo'n war kakojksan
over the earth where we stay watching

taka tuno'r ti'ne ch'a'r yer ujinajob'
for all whose lying corn seedlings

war ataki umen e k'in. Porke'
are drying from the sun. Because

matuk'a e ja' tamar.
there is no the water for them.

253. "I kone'r tya' turo'n tara,
"And today where we live here,

war awira ke' tya' war usati ub'a
you see that where they are depriving themselves

e pak'a'b', uturub'ob' tuk'ik'xix lo ke'
the people, they put out everything that

ucho'n nesesitar, y e pak'ab',
they (we?) do need, and the people,

e alde'yob', ja'xob' war usati ub'ob'
the villages, they are depriving themselves

twa' uturub'ob' tuno'r lo ke' turu
to put out everything that is

kanyener ira. I tamar era twa'
placed (?) here. And with this for

nib'ir, i ke' tamar twa'
payment (?) and that with it so that

isutpa awiro'n. Eptan awanxerob'
you turn to look at us. Send your angels

tarik. Ja'x era e ora tya' turo'n
here. It this the time when we live

tariran ke' no'n ayan me'yra
here that we have great

kachukpa'r tama e ja', porke' war
our need for the water, because

awira ke' e pak'ab' war
you see that the people are

achamay turu umen e wi'nar,
dying here from the hunger,

i tya' ma jayte' yerob' e
and where not whether young the

b'ik'it war a'rwob' umen e
little ones are crying from the

wi'nar, porke' matuk'a utajwi
hunger, because nothing they find

uk'uxob'."'
to eat."

302. I entonses aka'y upejka
And then he began to call

tuno'r e yaje' e anjelob'.
all the there the angels.

B'ajxan upejka, che, "Anjel San Gabryel,
First he calls, saying, "Angel San Gabriel,

Anjel Santo Tomas, Anjel Santo Tomas Beroniko,
Angel Santo Tomas, Angel Santo Tomas Veronico,

i Anjel San Migel Arkanjel." Che ke'
and Angel San Migel Archangel." They say that

San Migel Arkanjel ja'x ak'otori, i
San Migel Archangel he rules, and

ja'x upejka tuno'r uyet anxerir
he calls all his fellow angels

twa' a'chpa alok'oy takar. Entonses
to rise up come with him. Then

konda k'a'pa upejka tuno'r e
when he has finished calling all the

anjelob' yaja' lo ke' twa' uk'ache
angels those that that he lifts

alok'oy takar apatna, entonses upejka
bringing with him to work, then he calls

e San Lorenzo. Che, "San Lorenzo!
the San Lorenzo. He says, "San Lorenzo!

Barba de Oro, Barba de Plata!"
Golden Beard, Silver Beard!"

345. Y e San Lorenzo yaja' ja'x
And the San Lorenzo that, they

konda uyub'i atojtna e tambor
when hear being beaten the drum

umen e anxerob', entonses ja'xir
by the angels, then they

a'chpa water uwira. Poreso e
rises up to come to look. That is why the

pagrino che, "San Lorenzo, mama'b'iret ta
padrino says, "San Lorenzo, you are uncle to

e anxerob'. Achpe'n kone'r la'r. Iranon.
the angels. Rise up now come. Look at us.

Tya' turo'n war kachamay umen
Where we live we are dying from

e wi'nar. Tya' turo'n ka-- no'n
the hunger. Where we live we-- we

war kache sufrir. Achpe'n! I t'a'psen
are doing suffering. Rise! And raise

asobri'nob' tichan twa' uwech'ob' e
your nephews above so that they spread the

bendisyon tiko'r kone'r era. Porke'
blessing over us today this. Because

ma tawaton (tawaron?) twa' kawira, tanto wi'nar
not can stand to we see, such hunger

lo ke' ayan. I no'n ma tawaron tya'
that there is. And we not stand it where

turo'n war kachamay. Ya'rob' e b'ik'it
we live we are dying. Young the little ones

war ak'a'pa' chamo'b'. I eptan irajxi'x a --
are completely dying. And send now your

e bendisyon tiko'r."
the blessing on us."

386. E pagrino yaja' war
The padrino that is

ak'ajpesyan turu, i war utzuyi
praying sitting, and is burning

e yujtz'u'b' lo ke' pak'b'ir
the incense that is molded (planted?)

yaja', utzuyi tu'tajn uk'ab', uk'eche
there, he sets it in his hand, he holds it

tu't e k'in, i uwirse e anjelob'.
up to the sky, and he shows it to the angels.

Konda uk'eche uk'ab' tu'tk'in
When he holds his hand up to the sky

taka e yujtz'u'b' tu'tajn uk'ab',
with the incense in his hand,

che, "Anxerox, no'x ira ixkojkab'i,
he says, "Angels, you here you watch,

tara turu twa anib'ir. Ja'x era sutpe'nik
here sits for your payment. This here turn

iranik tya' no'n turo'n war
look at where we live we are

kakuni kab'a' kapejko'x. Sutpe'nik,
humbling ourselves we call to you. Turn

iranikon. Ira iwiro'n suturjut,
look at us. Do not look at us with eyes turned away,

iranon pasarjut, i wich'i'k
look at us with open eyes, and spread

ibendisyon tiko'r tya' turu
your blessing over us where live

e nisakunob' iriran. I ja'xob'
the my brothers here. And they

upati'x ub'o'b' xanob'. Upejko'b'
followed walking. They called

u't tuno'r e pak'ab' tya'
to all the people where

turu twa' uyajk'u lo ke' ayan
they sat in order to give what there was

two'b'. I tara turu kamener.
to them. And here it is by us.

I kone'r iranik i ch'ami'k
And today look at and take from

pasark'ab'." open hands."

444. I kone'r asutpa uk'eche
And now he turns back to hold

yerob' e b'ik'it ruch yaja'
small the little gourd that

tu't e k'in. Uya're, "Anxerox tara turu
up to the sky. He says, "Angels, here is

yer e kumja' kamener ti'b'a, ke'
small the *chilate* by us to you, although

kana'ta ke' no'x ma'chi ik'ampes
we know that you not you use it

koche' no'n. Pero kana'ta ke' ume'yn
like we. But we know that its spirit

ja'x xe' ik'ampes no'x." Uk'eche
it is that which you use you." He holds

uk'ab' tu't k'in. Intonses aka'y
his arm up to the sky. Then he begins

o'jron. I che, "Anjel San Gabryel,
to speak. And he says, "Angel San Gabriel,

San Migel Arkanjel, kone'r tya' turo'n,
San Migel Archangel, today where we live,

war kak'ajpesyan tyu't. Tekpanye'nik
we are praying to you. Tower up

kone'r. " I ke', "No'n war kakojksan.
today." And that, "We are watching.

Inkob'i'x e diya, war kakojksan turo'n,
Has come the day we are watching sitting,

porke' ayan kachukpa'r tama e bendisyon
because there is our need for the blessing

ti'b'a."
from you."

484. Entonses aka'y utzora a'xin
Then he begins to trace going

e witzirob' twa' che ke' twa'
the peaks that they say that that

e tokar yaja' atekpani
the clouds those build up

tanyo'r e witzirob'. Aka'y uyajk'u
over the peaks. He begins to give

uk'ab'a' e witzirob'. Tuk'a tuk'a witzir
their names the peaks. Each and every peak

lo ke' una'ta u'k'ab'a' uyajk'u
that he knows its name he gives

uk'ab'a'. Ke' ya twa' atekpani e
its name. So that there so that build up the

tokar. Porke' e tokar yaja'
clouds. Because the cloud that

che ke' ja'x e b'ujr twa' e
they say that it the jar to the

anjelob'. Entonses che e pagrino ke',
angels. Then says the padrino that,

“Jay ayan tya' turu inte'
“If there is somewhere lives an

ajmab'anb'an nawalir war uxotyut,
evil person spirit is working,

pero kone'r chenik konjurar a'espada,
but today do conjure your sword,

chenik konju rar asenteyo. Ira iwakta
do conjure your thunderbolt. Do not let them

ak'otori. I kone'r tya' ma jayte'
rule. And today where there not

nawalir ajmab'anb'an, chenik konjurar.”
spirit evil person, do conjure.”

538. Upejka tuno'r e anjelob'
He calls all the angels

tu'k'ab'a' tuk'ab'a'. I che, "Anjel San
by name. And he says, "Angel San

Gabryel, chokje'yn chokje'yn. Yaxmujre',
Gabriel, throw throw down the water. Make it green,

yaxmujres e lugarob'. Anjel Santo Tomas,
make green the places. Angel Santo Tomas,

chokje'yn chokje'yn, yaxmujresik tuno'r
throw down, throw down the water, make green all

e lugarob'. San Migel Arkanjel ajk'otoret
the places. San Migel Archangel you are ruler

tama tuno'r e anxerob'. Chokje'ynik
over all the angels. Throw down the water

i yaxmujresik tuno'r e lugarob'
and make green all the places

tya' turo'n. War katz'intz'a umen
where we live. We are sympathetic from

e chukpa'r. Kone'r chektesik tuno'r
the need. Now reveal all

e rum ya', yaxmujresik. Tuno'r
the world there, make it green. All

utrabajo e pak'ab' lo ke' turu
their work the people that sit

war atz'intz'o'b'. Tya' war umorb'a
they are sympathizing. Where they are they are gathering

yer ujinajob'. Yaxmujresik, chokje'ynik
seedlings. Make it green, throw down the water

tamar tya' ch'a'r a'si e xeror
on them where lie playing the blight

maywi tatakinar. Kone'r t'ab'senik
delirium in the drought. Now rise

i yarik tu'ch'u'r montanya, porke'
and pour out over mountains, because

no'n kak'ani ke' e lugar yaxmuren,
we want that the places are green,

i ke' ya katajwi tuno'r lo ke'
and so that there we will find everything that

no'n kak'uxi tara to'r e rum.
we eat here on the earth.

Jay aran tuk'a pak'ab' turu war
If there is some human here who is

axeror musi'k'i, kone'r kapejko'x
blighting with his breath, today we call you

ke' no'x twa' ixk'otori ta ujur.
so that you to him you dominate over his head.

Anjel Santo Tomas Beroniko, Parramador, we'chrún
Angel Santo Tomas Veronico, Parramador, spread over us

kone'r e inyax toma, e insak
today the green source, the white

toma de agwa, we'ch'run kora kora twa'
source of water, spread over us all around so that

no'n kach'ami tara e bendisyon, e
we take here the blessing, the

chojb'esyaj ti'b'a.
compassion you have.

631. "Ajtekpan tokarox, achpe'nik
"You towering clouds, rise up

ik'ak'we'nik tamar e inyax laguna,
take form in the green lake,

e insak laguna, k'ek'we'nik to'r
the white lake, take form over

e yax montanyob', to'r e witzirob'.
the green mountains, over the peaks.

Porke' tamar a'tz'i, ja'x uwa'ri'b'
Because for certain, it their support

uyok e anxerob', i kone'r achpe'nik,
their legs the angels, and now rise up,

i k'ek'we'nik to'r e witzirob'.
and take form over the peaks.

651. "Anxerox, sutpe'nik, iranik tuno'r
"Angels, return, look at all

e pestejo tya' turu kamener
the stink where live by us

tamar. E noj kombento tamar,
in it. The great altar in it,

e yax kombento mayor, tya'
the green altar great, where

turo'n, war kapete kab'a
we live, we are kneeling

ak'ajb'esyan tyu't kone'r.
to pray before you today.

Yaxtajresik e lugarob', yaxtajresik
Bring green to the places, bring green to

uyok uchorob' e nisakunob' ira
its feet their cornfields the my brothers here

tya' turwob' war upatub'ob' tyu't.
where they live are working for you.

674. "Porke" e pak'ab' tya' war
"Because the people, where they are

e'yximyan apatajyan, ma tawarob' twa'
raising corn, working, not endure with

e nesesida, ma tawarob' twa'
the need, not can stand with

tuno'r lo ke' kanumse kab'a.
all that happens to us.

Tz'ayme'nik kone'r pasar u't k'in.
Pity them today open the sky.

Chokja'yenik kone'r pasar u't k'in.
Throw the water today open the sky.

Ajtektan tokarox, ajtektan ik'arox,
You towering clouds, you towering winds,

kone'r k'ek'we'nik tama u't e k'in.
today take form in the sky.

Ajtektan ik'arox, kone'r b'ujksenik
You towering winds, today clothe

tuno'r u't e k'in tya' k'ani apatna
all the sky where will work

e anxerob'. San Lorenzo, Barba de Oro,
the angels. San Lorenzo, Golden Beard,

Barba de Plata, kone'r xe' asobri'nob'
Silver Beard, today those who are your nephews

i taka -- takarsaj ke' ja'xirob'
and with -- assist who they

patnakob' kone'r. No'n ma'chi
let them work today. We not

atz'i k'ani kakojko twa' to e
certain will we wait that already the

me'yra diya. Porke' ayan
many days. Because we have

kachukpa'r. I kone'r era
our need. And today this

kak'ani twa' ixchokb'esyan tiko'r.
we want that you have mercy on us.

725. "Ayan e chukpa'r twa' e Ninyo
"We have the need for the Boy

Jawaylika, e Ninya Jawaylika. E
Hauailika, the Girl Hauailika. The

Jawaylika, che ke' ja'x lo ke'
Hauailika, they say that this what

e jinaj y e b'u'r. Poreso che'nob'
the corn and the beans. That is way they say

Ninyo Jawaylika i Ninya Jawaylika. Che
Boy Hauailika and Girl Hauailika. They say

ke' ja'x uk'ab'a' e nar y e b'u'r.
that this its name the corn and the beans.

I che tya' turo'b' war achamo'b'
And they say where they live they are dying

umen e takijti'r. Kone'r we'ch'i'k
from the drought. Today spread

ibendisyon tu'jorob'. I ke' ja'x
your blessing over their heads. And that this

e alimento ta tuno'r e pak'ab' e konoj
the food on all the human beings

to'r e rum."
on the earth."

752. Konda ixto ak'a'pa ak'ajpesyan
When then he finishes praying

tya' kotorob' tu'yejtz'er (e) ubarko
where they are bent over beside his bowl

de sa' i ujtz'u'b', i tuno'r
of chilate and his incense, and everything

lo ke' turu umenerob', entonses alok'wob'
that is placed by them, then they go out

a'wanob' to'r e tinaj taka tuno'r
to stand in the yard with all

e anxerob' y e sakumb'irob'.
the angels and the brothers.

Alok'oy a'wanob' to'r e tinaj. Uk'echob'
They go out to stand in the yard. They carry

inte'nte' punyu'jtz'u'b' tu't ajnuk'ab'ob',
each fist-full in their palms,

alok'ob' takar patir y e resensaryo
they go out to (?) back and the censer

taka ujtz'u'b' war uputu, uyujmob'
with incense is burning, they fan

e resensaryo, uk'echob' e b'u'tz (ta')
the censer, they carry the smoke

tichan, i uk'eche uk'ab'ob' tichan
up, and they hold their arms up

tu't e k'in taka ujtz'u'b'. I a'chpa'
to the sky with incense. And they rise

awanob' i sutpa akotwanob'. Maja'x
standing up and return to crouch. They do not

inyajr taka uchob', tuno'r e yaje'
once just do it, all the there

e sakumb'irob' yaja' y e anxerob'.
the brothers those and the angels.

795. E pagrino che, "Pagre
The padrino says, "Father

Nwestro, ke' estas en lo syelos," y
Our, who art in the heaven," and

yaje' e anxerob' y e sakumb'irob'
there the angels and the brothers

yaja', ja'x uk'a'pesob' tuno'r e yaje'
those, they finish all the there

e Pagre Nwestro. Pero war o'jronob'
the Our Fathers. But they are speaking

i war akotwanob'. I war ub'u'tz'ob'
and they are crouching. And they are censing

kora kora e b'u'tz' yaja' twa' a'xi
everywhere the smoke that which is going

twa' uwech'e ub'a kora kora. Y e
so that it spreads itself all around. And the

pagrino wa'r war uk'eche uk'ab'
padrino stands is holding his arms

tu't e k'in taka ujtz'u'b'. Konda ixto
to the sky with incense. When then

ak'a'pa uche tuno'r e yaja',
they finish doing all the that,

entonses uk'eche tuno'r e upya'rob'
then he brings all the his friends

lo ke' war uche resar takar
who were doing praying with him

o'choy maku'.
he goes inside.

825. Konda ixto k'a'pi'x tuno'r,
When then is already finished everything,

entonses aka'y uchamsyob' tuno'r
then he begins to kill all

e yaje' e ak'ach, e chumpi
the there the chickens, the turkeys

lo ke' turu umenerob', i akay
that were placed by them, and he begins

utukyob' e sa' tama e ch'en
to pur the chilate into the hole

xe' yorb'ir umenerob'. Konda ak'a'pa,
that was dug by them. When he has finished,

uche mandar ak'ejcha e syan
he does order to be brought the many

ak'ach yaja' tama e otot tya'
chickens those into the house where

aturu e yaje' e ixiktak xe'
are sitting the there the women who

warut (?) uchob' e mandado. Uche
standing they do the order. He does

mandar ab'ejrna' xi tuno'r twa'
order be fetched that everything so that

o'stana e ak'ach yaja'.
are fixed the chickens those.

849. I ja'xir uya're e sakumb'irob',
And he says to the brothers,

“Kone'r aketpa tu't takarox tuno'r
“Now is left for you everything

lo ke' uk'anto twa' anumuy.”
that is necessary that you go through.”

Aketpa e sakumb'irob' yaja' aka'y
Keep on the brothers those they begin

uputo'b' e ujtz'u'b', tuno'r lo ke'
burning the incense, all that

туру. I aka'y apukmayanob' e sa'
is there. And they begin to stir the chilate

lo ke' turu umenerob', akay upukyob'
that is set out by them, they begin to share it

taka e jente lo ke' ak'otoy i
with the people who are coming and

e ma'ksa' lo ke' uturub'ob' yaja'.
the chilate that they put there.

Akay uxut'yob' inb'ijk inb'ijk uyajk'ob'
They begin sharing it little by little they give it to

e b'ik'it maxtak. Porke' che
the small children. Because they say

ke' e ma'ksa' yaja' ja'x
that the chilate that it is

utwa'nib'ir e yaje' e San Lorenzo.
his payment the there the San Lorenzo.

Aka'y uxut'yob' uyajk'ob' tuno'r
They begin to share it giving it to all

e b'ik'it maxtak lo ke' ak'otoy.
the small children who come.

891. I ja'xir a'xin maku',
 And he goes inside,

 uch'ujku e ak'ach tya' war
 looks at the chicken where it is being

 o'stana, i aka'y usik'b'a ti'ne
 prepared, and begins to look for one that is

 inb'ajr. Uche mandar o'stana
 heavy. He does order to be prepared

 aparte twa' uk'uxi ja'xir. Porke'
 separately so that eats he. Because

 che ke' ja'xir, i kocha
 they say that he, and since

 ja'x war uk'ajti e jaja'r i
 he was calling the rain and

 uk'ani ke' twa' uk'uxi ja'xir,
 he wants that to eat he,

 ja'x e ak'ach xe' anojran. I
 it the chicken that grew big. And

 poreso uk'ajna'r a'xin maku'
 that is why his concern to go inside

tya' turu e ixiktak, aka'y
where are the women, he begins

uchuyuru' e ak'achob' tya' turu
to pick up the chickens where they were

twa' utajwi ti'ne inb'ajr.
in order to find the one that heavy.

917. I e sakumb'irob' yaja' iraj iraj
 And the brothers those one by one

alok'oy a'wanob' to'r e tinaj,
they go out to stand in the yard,

uwirob' jay war a'chpa e tokar
looking at whether are rising the clouds

to'r e witzir. I jay ixin e
over the mountain. And if goes the

tarde, may tuk'a ayan, ukojkob' ak'otoy
afternoon, there are none, they watch coming

ocho diya, i matuk'a e jaja'r,
8 days, and there is no the rain,

sutpa, aka'y umorojsyob' otronyajr,
they return, begin to gather another time,

xe' che'nob' aprebensyon, axana
which they say is precautionary, walk

e sakumb'irob' tama tuno'r
the brothers through all

aldeya umorojsyob' otronyajr tuno'r
villages gathering another time everything

lo ke' ajk'unob'ix ani, twa' asutpa
that had already been given, so as to return

uturub'ob' otronyajr. Pero e pagrino
to place it once more. But the padrino

xe' a'k'ajna'ni oni'x, e pagrino
who prayed before, the padrino

yaja' che ke' uk'ab'a' ani
that they say that his name was

yaja' inte' uk'ab'a' ani Bernabe Lyon,
there one his name was Bernabe Leon,

i inte' a'rob'na ani tama
and one was called by

Bisente Lyon.

Vicente Leon.

951. Che ke' e pagri'nob' yaja'
They say that the padrinos those

ani war tokto aka'y
had already begun

ak'ajpesyanob'. Porke' che ke'
to pray. Because they say that

yaje' e Bernabe yaja' che ke'
there the Bernabe that they say that

desde akuxna umen utu',
from when he was born by his mother,

pakar inkojt pekpek ta ub'aker
face down one (animal) toad at his bone

upat. I che ke' yaje' e partera
his back. And they say that there the midwife

xe' war uwira e ch'urk'a'b' yaja',
who was seeing the afterbirth that,

konda uwira e ch'urk'a'b' yaja'
when she saw the afterbirth that

k'axi. I pakar e pekpek ta
she fell down. And bent over the toad at

ub'aker upat, uya're e tu'b'ir,
his bone his back, said the mother,

“Aktan, ira alok'se, porke' yer
Leave it, not let it out, because small

e sitz' ira, ma'chi ana'ta tuk'a
the boy this, not you know what

uk'ampib'ir ti'ne tyempo. E
his use some time. The

sitz' ira b'anix ja'x twa' inte'
boy this surely he so that one

ajk'ajpesyaj tama tuno'r upya'rob'
prayer-sayer for all his friends

ti'ne tyempo.” I ke' ja'x ub'ib'ir
some time. And that it was heard

uyojroner umen e dyosob'.
his speech by the gods.

996. I che ke' yaje' e sitz'
And they say that there the boy

yaja' akay ch'i'. K'otoy inte'
that began to grow. Came a

diya uya're utu', "Nana, yer
day he said to his mother, "Mother, little

nipekpek yara, k'ani a'ti.
my toad of mine, he is going (wants) to bathe.

Tares inb'ijk ja' tama inte'
Bring a little water into a

ruch xe' maja'x ajk'anpa'r.
bowl which not it is used.

K'ani inch'ab'u tamar, porke'
I am going to lay him in it, because

k'ani a'ti yer nipekpek."
he wants to bathe, little my toad."

1001. I che ke' e tu'b'ir
 And they say that the mother

yaja' ixin upete inb'ijk ja'
that went put a little water

tama e ruch yaja' xe' maja'x
into the bowl that which it was not

ajk'anpa'r. Konda uch'ab'u e pekpek
used. When he laid the toad

yaja' tamar, wak'chetaka kirikna
that in it, immediately it thundered

u't e k'in. Uya're utu', "Nana, b'anix
its face the sun (sky). He said to his mother, "Mother, it is indeed already

e u'tk'in akirikna. E tu'b'ir
the sky thundering. The mother

che, "Jaja'r uk'ani." "I ana'taka
said, "Rain it is going to." "And do you know

tuk'atar kirikna u't e k'in yaja'?"
why is thundering the sky that?"

E tu'b'ir che, "B'anix inna'ta ke' –
The mother said, "Indeed already I know that

porke' ach'ab'u apekpek tama
because you laid your toad in

e ja'." Ja'xir sutpa uch'ujku
the water." He returned to look at

u't e k'in. I ch'a'r e pekpek
the sky. And was lying the toad

yaja' tama e ja', sutpa kirikna
that in the water, it returned to thunder

u't e k'in.
the sky.

1043. I lok'oy e tu'b'ir uwira
 And went out the mother to look

to'r tinaj, uwira ke' korakori'x
in yard, she saw that everywhere

wa'r u't e k'in a'xin tama o'r e
was the sky going at their peaks the

witzirob'. Intonses uya're utu', "Kone'r
mountains. Then he said to his mother, "Today

k'u'b'sen ke' e nipekpek ira, ke'
believe that the my toad this, that

konda ja'x inch'ab'u tama e ja',
when him I put in the water,

i ke' wak'chetaka twa' ak'axi
and that immediately that it falls

e jaja'r." E tu'b'ir che, "Ijo,
the rain." The mother said, "Hijo,

entonses ne't b'anix utarer dyos
then you indeed already his gift God

awirna'r. Porke' no'n ma'to inyajr
your appearance. Because we have not yet once

kawira inte' winik koche' ne't.
we see a man like you.”

Pero ne't b'anix awet ojroner
But you truly you are in conversation with

e anxerob' twa' e katata' dyos.”
the angels of the Our Father God.”

1077. Che ke' k'otoy inte' diya
 They say that came a day

wa'wan inte' berano. Porke' che
set in a drought. Because they say

ke' tarix e tyempo e jente apa'kmob' ani
that long ago the people used to plant

tamar era e marso. Y
in it was the March. And

e diya yaja', k'a'pa e marso,
the day that, ended the March,

ochoy e abril, matuk'a e jaja'r.
entered the April, there was no the rain.

Entonses tama abril k'otoy
Then in April came

e syan jente tu't. Che twa',
the many people to him. They said to him,

“Ne't, achekta ko'yb'i ke' ne't,
“You, it appears we hear that you,

desde ke' kuxne't to'r e rumer
since the time that you were born into the world

ira, ayan inkojt yajpekpek
this, there has been one-animal toad

kuxna takaret. I no'n kak'ani ani
was born with you. And we we want

twa' awirsyo'n koche ere.
that you show us what it is like.

Porke' no'n tarix diya kay
Because we long ago we started

patno'n. I war kakojksan
working. And we are waiting

turo'n tama e jaja'r, i
we kept for the rain, and

matuka'. Pero talbes ne't ani uyub'ye't
there is none. But maybe you he heard you

e dyos kone'r."
the God today."

1123. Enton ja'xir che, "Pero
Then he said, "But

matuk'a itares twa' kawirse e
nothing you have brought that we show the

anjelob'." Entonses e winikob'
angels." Then the men

yaja' che, "Pwes, matuk'a katares,
those said, "Well, nothing we have brought,

pero ma'chi k'anik uyiub'yo'n.
but not can he hear us.

Uyub'yet e dyos b'an taka."
He hears you the God just like that."

1136. Entonses ja'xir che,
Then he said,

"Erer inche. Pero ne'n
"Can I do it. But I

inwa'ryo'x ke' e dyosob' uk'ani
I tell you that the gods want

twa' kawirse tuk'a lo ke'
that we show what that

kak'apes tara. Ja'xob' ma'chi
we use here. They not

uk'uxob'. Pero uk'uxob' ume'yn."
They eat. But they eat its spirits."

I che ke' uwajpi e
And they say that he took the

pekpek yaja', uch'ab'u tama
toad that, he laid it in

e ja', i upejka e anjelob'.
the water, and he called the angels.

I che, "Tata'b'iret, xe' ture't ik'otori
And he said, "Father, who you live you rule

tiko'r, eptan kone'r awanxerob'
over us, send now your angels

tiko'r." Upejka e anjelob'. Che,
to us." He called the angels. He said,

“Anjel San Gabryel, Anjel Santo Tomas,

“Angel San Gabriel, Angel Santo Tomas,

San Migel Arkanjel, i tuno'rox ti'ne
San Miguel Archangel, and all of you who are

anxerob' twa' e Nwestro Dibino Eterno,
angels of the Our Divine Eternal One,

ke' ja'x Kayumar, ja'x ayumari tiko'r.
who he Our Master, he has mastery over us.

Chokje'nik tz'ayne'nik to'r e rum,
Let the water fall spray it for me over the earth,

yaxtajresik e lugarob' ira, yaxmajresik
make green the places here, make green

tuno'r e lugarob'. Porke' e
all the places. Because the

pak'ab' ira tya' turo'b' tanyu't
humans these, where they lived before

war atz'intz'o'b'. Ayan uchukpa'rob'.
they are grieving. They have their poverty.

I kone'r wech'i'k ibendisyon.
And now spread your blessing.

Tekpanye'nik kone'r, porke' e
Tower up today, because the

pak'ab' ira k'ani uwiro'b' irajxi'x
humans these want to see right away

ira ichojb'esyaj."
here your love."

1198. Che ke' war tokto o'jron
 They say that he was just telling this

туру kwando kirikna u't e k'in.
here when it thundered sky.

Entonses che yaj e winikob' yaja',
Then said there the men thoses,

"E'ra'ch ajchi'. E winik ira
"Truly the one. The man this

o'b'na twa' utares e jaja'r.
was heard by Him he brought the rain.

Porke' ub'ib'ir uyojroner umen
Because was heard his speech by

e dyosob', umen e anxerob'."
the gods, by the angels."

Che ke' e winik yaja'
They say that the man that

maja'x me'yra uyojroner twa'
not much his speech when?

aturwan ak'ajb'esyan, pero ja'xir
he sat down to pray, but he

ub'ib'ir ani uyojroner umen e
was heard his speech by the

dyosob'. Che ke' tama chajr
gods. They say that in two times (twice)

war ak'otoy apejknu't umen e
he was coming being asked by the

winikob' yaja', y e winikob'
men those, and the men

yaja' uk'otesob' ixto ya' tuno'r
those brought then there everything

lo ke' uk'ani: e ujtz'u'b',
that he wanted: the incense,

e nar, tuno'r. Ak'ach, chumpi'
the corn, everything. Chickens, turkeys,

k'otoy uyajk'o'b', i kay uya're
they came to give him, and he began to tell them

turb'ana e syan sa'.
to be placed the much chilate.

1247. Tonses uya're e sakumb'irob'
Then he said to the brothers

ke' "Ana'tanik ke' lo ke' watar
that, "You know that what will be

turb'ana maja'x porke' water
put out is not because will come

e anxerob' uk'echob' tuno'r lo ke'
the angels to carry off all that is

turu kamener, pero ume'yn
put out by us, but his spirit

war uk'echob'. I ja'xir kay ink'ajb'esyan
they will carry off. And this I begin to pray for

taka' e uyanxerob'." I ja'x taka
to the his angels." And he as

syempre lo ke' kay uk'ajb'esyan tamar,
always that which he began to pray to them,

ja'x taka oiron tamar otronyajr,
he just as he spoke with them another time,

che ke' war tokto o'iron turu,
they say that he was just speaking sitting down,

konda kirikna u't e k'in i kayxix
when it thundered the sky and at once began

achpa e tokarob' to'r e witzir.
to increase the clouds over the mountains.

I e tokar yaja' wak'chetaka
And the clouds those immediately

ub'ujkse u't e k'in. Che ke' kayxix
covered the sky. They say that began at once

k'axi e jaja'r. I poreso
to fall the rain. And that is why

che ani e jente ke' e pagrino
used to say the people that the padrino

yaja' ub'ib'ir ani uyoironer umen
that was heard his speech by

e dyos, porke' ja'xir war tokto
the God, because he was just

o'jron turu, war ak'ajb'esyan tu't
speaking sitting down, was praying to their faces

e dyosob', y e jaja'r warix
the gods, and the rain was already

ak'axi to'r e witzirob'.
falling over the mountains.

1298. Pero e pagri'nob' lo ke' kayto
 But the padrinos that I began

inwiro'b' ne'n, ma inyajr inwira
to see them I, not once I saw

xe' war tokto o'jrono'b' i warix
that they were just talking and was already

ak'axi e jaja'r. Pero ja'xob'
falling the rain. But they

o'jronob' me'yra. Me'yra uk'ajb'esyajob'
spoke a lot. A lot they prayed

tu't e dyos. Pero ma'chi
to his face the God. But not

takix o'b'na' uk'ajb'esyajob' umen e
right away were heard they were praying by the

dyos, porke' ma'chi ak'axi e
God, because not was falling the

jaja'r kocha takix war o'jronob'.
rain as just already they were speaking.

Ne'n ma'chi inna'ta jay war
I not know if I could

alok'oy ink'ajti e jaja'r. Pero
go out asking for the rain. But

jay tara ma'chi ak'axi, pero
if here not falling, but

ne'n inna'ta ke' a'xin ak'axi
I know that it is going to fall

ta nilugar, porke' ayan nijinaj
at my place, because exists my seedlings

ch'a'r.
lying.

1326. I konda e pagrino uwira
And when the padrino saw

ke' war ak'axi me'yra e jaja'r,
that was falling a lot the rain,

i ke' ma'chi'x uyub'i apatna
and that not yet were able to work

e jente umen e jaja'r, entonses
the people because of the rain, then

e sakumb'irob' yaja' ak'o'yanob' umen
the brothers those grew tired due to

e jaja'r, aka'y a'xin upejkob'
the rain, they began to go to ask

u't e pagrino, che'nob', "Tata pagrino,
his face the padrino, saying, "Father Padrino,

no'n war kayo'pa kapejko'yt tara porke'
we are coming to ask you here because

e dyosob' ira ma'chi'x uyub'i
the gods these not yet allow

kapatna umenerob', porke' war
we work by them, because they are

atz'aymo'b' me'yra." Entonses e pagrino
spraying water a lot." Then the padrino

uk'ajti lo ke' twa' uturub'o'b'. E
told them what for them to put out. The

sakumb'irob' yaja' alok'oy umorojsyob'
brothers those went out to gather things

tama e aldeyob', tuno'r lo ke' twa'
in the villages, everything what for them

uk'ampesob'. Sutpa aka'y ak'ajpesyan
they use. He returned began to pray

yaje' e pagrino otronyajr. Upejka
there the padrino again. He called

e anjelob' yaja' tuno'r lo ke'
the angels those all which were

ajpatna'rob'.
workers.

1379. Uya're, "Anxerox, kone'r
 He said, "You angels, now

kawajk'o'x ideskanso, ijirya'r. Porke'
we give you your rest, your rest. Because

e pak'ab'ob' ira me'rer twa'
the humans these not possible so that (for them)

apatno'b', i kone'r kawajk'o'x ijirya'r.
to work, and today we give you your rest.

Kojkya'b'e'nik. Kojka'b'enik kone'r,
Wait. Wait today,

anxerox. San Lorenzo, kojka'b'en kone'r,
angels. San Lorenzo, wait today,

ch'ajb'e'yx ti'b'a ke' no'x iwajk'o'nix
thank you that you you give us already

me'yra e bendisyon. Iyaxmujresi'x,
great the blessings. You have already made it green,

iyaxtajresi'x tuno'r e lugarob'
you have brought green to all the places

tya' turo'n. I kone'r kojkya'b'e'nik."
where we live. And today, wait."

1410. Uya're tuno'r e tokarob' lo ke'
 He said to all the clouds which

kay upejka, kwando war upejka
he had called, when he was calling,

turu e jaja'r, i tuno'r lo ke' kay
sitting, the rain, and everything which he had

upejka, tuno'r uyajk'u ujirya'r. I
called, everything he gave its rest. And

uya're ke', "Jirye'nik! Kojka'b'enik!"
he said that, "Rest! Wait!"

Ja'xto era ukay u'mb'i ne'n kocha
Then it was I heard I how

ak'ajb'esyan e pagrinob' ani.
used to pray the padrinos.

1433. Pero ayan inte' mes xe' ma'chi'x
But there was one month that not yet

e'yri e jaja'r, i alok'oy
stop the rain, and came

me'yra kib'itz tama e lugarob'
many landslides in the places

tama e witzirob'. Che ke' yaje'
in the mountains. They say that there

ayan inte' anjel uk'ab'a' Anjel
there was an angel his name Angel

Kulebrina. I che ke' ja'x,
Viper. And they say that he,

kondo ja'x apatna, ayan me'yra
when he works, there is much

e jaja'r i alok'oy kora kora
the rain and comes all over

e kib'itz tama e witzirob'.
the landslides in the mountains.

Entonses e pagrino uturb'a tuno'r
Then the padrino puts out everything

lo ke' uche akostumbrar uturub'ob'.
which they are used to putting out.

Che ke' utwa'nib'ir yaje' e
They say that it is payment for there the

Anjel Kulebrina.

Angel Viper.

1463. I e Anjel Kulebrina yaja' aturub'ana
 And the Angel Viper that is placed

ta uk'ab' e San Migel Arkanjel, porke'
in his hands the San Miguel Archangel, because

e San Migel Arkanjel ja'x akotori
the San Miguel Archangel he rules

tama tuno'r e anjelob'. I poreso
over all the angels. And that is why

yaje' e Anjel Kulebrina yaja' aturub'ana
there the Angel Viper that is put

tu'k'ab' e anjel, e San Migel
in his hands the angel, the San Miguel

Arkanjel ke' kawa're ke' ja'x e
Archangel who we say that he is the

Kumix Anjel. Yaje' e Anjel Kulebrina
Young Angel. There the Angel Viper

yaja' umen e Kumix Anjel twa'
that by the Young Angel so that (to him?)

ajk'una ujirya'r twa' ma'chi ak'a'pa
is given his rest so that not finish

usati tuno'r e lugarob', porke' e
destroying all the places, because the

Anjel Kulebrina che ke' yaja' ja'x
Angel Viper they say that there he is

yumarb'ir twa' tuno'r e chanob'
master of all the snakes

lo ke' ayan tu't maku' witzir.
that exist at inside mountains.

1502. I kondaixto atwa'na e yaje'
 And when then is paid the there

e Anjel Kulebrina, akojkab'i e jaja'r
the Angel Viper, stops the rain

tama e lugarob'.
in the places.