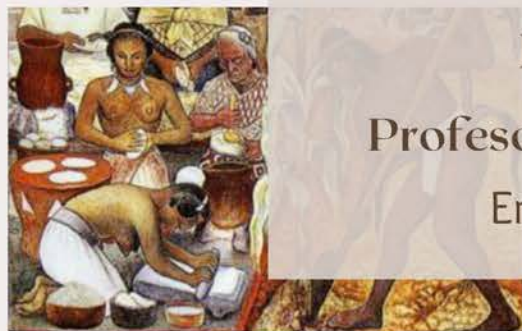


# NACIDOS DEL MAÍZ

El alma de las Américas



Preparado para:  
Profesores de 7-12 grado  
En el estado de Utah



## Artes de México en Utah

Esperamos aumentar la comprensión cultural y fomentar una mayor apreciación de los principales cultivos agrícolas, las tradiciones y el conocimiento de diversos Naciones y Pueblos Originarios de las Américas.





## 1) Nacidos del Maíz

El período de tiempo que abarca esta lección es aproximadamente desde el año 1400 d.C. hasta 1750 d.C.

**World History Standard 4.3:** Students will describe the complex cultures of indigenous societies, such as those in Polynesia, Sub-Saharan Africa, Australia and the Americas.

los pueblos indígenas de las Américas, específicamente los mayas. También se explorarán las prácticas que aún persisten hoy en día y la importante conexión entre la cultura, la naturaleza y la sostenibilidad.

## 2) Colores de la Naturaleza

**Período de tiempo:** (1000 B.C.E - 900 C.E)

**World History Standard 2.3:** los estudiantes haran inferencias basadas en evidencia sobre los valores culturales de las civilizaciones clásicas, utilizando expresiones artísticas de varios géneros como fuentes primaria

Esta segunda lección se enfocará en el concepto del color desde una perspectiva indígena, específicamente de los mayas. Incluirá aspectos como la literatura, simbolismo, murales y pinturas estelares (códices). La lección explorará cómo los colores se manifestaban en el Popol Vuh, el proceso moderno de pigmentos y tintes naturales, y la importancia de los tejedores en las comunidades mayas. También se incluirá una actividad STEAM en la que los estudiantes podrán crear sus propios pigmentos naturales.

## 3) Comida, Tierra, Poder

**Período de tiempo:** (1914 d.C. - 1989 d.C.)

**Estándar de Historia Mundial 6.3:** Los estudiantes pueden explicar las ideas políticas en el corazón de la descolonización, los movimientos de independencia y la formación de nuevos sistemas políticos, como la teología de la liberación, la desobediencia civil, la autonomía, los movimientos separatistas y el panafricanismo.

Esta lección explora alimentos que son nativos del continente americano, las formas en que los alimentos migran de un lugar a otro y cómo los mayas cultivan cultivos a través de un sistema agrícola sostenible llamado "La Milpa". También se enfoca en la relación entre la comida y la justicia social para los pueblos indígenas y cómo la migración cambia la accesibilidad a los alimentos ancestrales.

<u>TABLA DE CONTENIDOS</u>	<u>PAGES</u>
Más acerca de las diapositivas	4 - 7
Más acerca de las imágenes	8 - 10
Vídeos de Creación y Maíz Libros	11
y Más Colección de Cuentos:	12 - 13
• La Doncella de la Milpa	14-25
• El Maíz Rojo	
• Cuento del Maíz Rojo	
• La Madre del Maíz	
• El Origen del Maíz para los Humanos	
• La Leyenda del Maíz	



## Descripción del Proyecto

En todo Utah, Estados Unidos y de hecho en las Américas, están ocurriendo choques entre los Pueblos Originarios y las comunidades en general. Gran parte de esto se basa en una falta fundamental de comprensión y conocimiento de las diferencias en la historia, filosofía, religión, cosmovisión, y una falta de perspectiva de la historia desde las voces indígenas omitidas en la educación pública. Una diferencia fundamental a menudo radica en las creencias básicas sobre nuestra relación humana con la naturaleza.

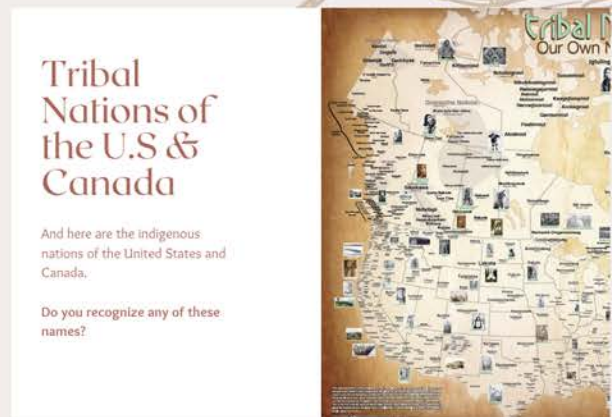
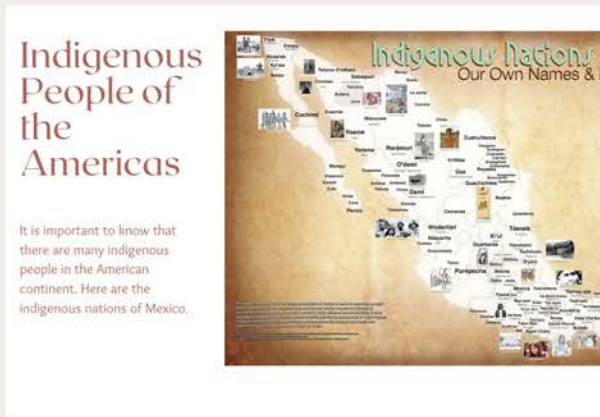
Esta lección introducirá a los educadores a la importancia y relación entre cultura, naturaleza y sostenibilidad, presentando el maíz como fuente de vida y existencia para los pueblos indígenas de las Américas, cuyas prácticas aún están presentes hoy en día.

Es importante destacar que el conocimiento indígena ES conocimiento científico, esto incluye la selección genética del teocintle en maíz y el proceso de nixtamalización, que es un proceso científico que fue ignorado por los europeos cuando llevaron el maíz al extranjero.



# Nacidos del Maíz

## Más sobre las diapositivas



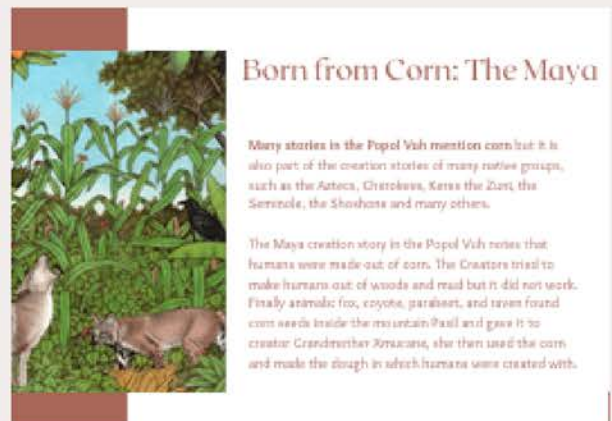
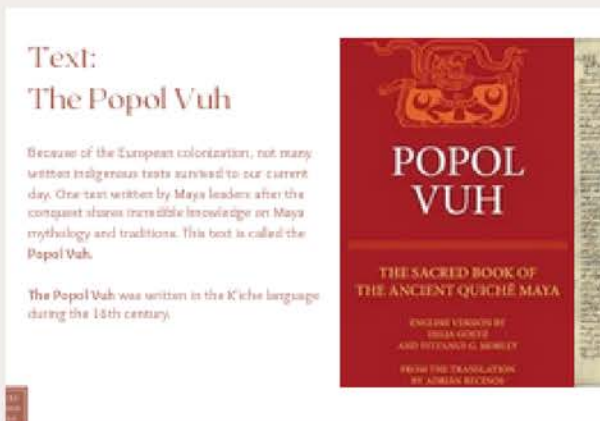
### Los terminos "Mayan e Indio"

#### Diapositivas 10 - 11

El término "mayan" se utiliza solo por académicos cuando se refieren a las lenguas mayas en Inglés. El término "maya" se usa cuando se refiere a personas, lugares y cultura, sin distinguir entre singular o plural. Ejemplo: "Está escrito en maya".

El término "indio o indian" tiene una connotación negativa en América Latina dependiendo de quién y cómo se use. Este mapa fue creado por Aaron Carapella y muestra los nombres reales de los pueblos indígenas por los propios pueblos indígenas. Más sobre los mapas:

<https://www.tribalnationsmaps.com/>



#### Diapositiva 13

Muchos académicos han traducido el Popol Vuh de su idioma original, lo que explica por qué hay tantas variaciones en la narrativa. También es importante señalar que el Popol Vuh fue **escrito** después del contacto colonial, pero las representaciones de la historia han estado presentes durante miles de años en el arte maya.

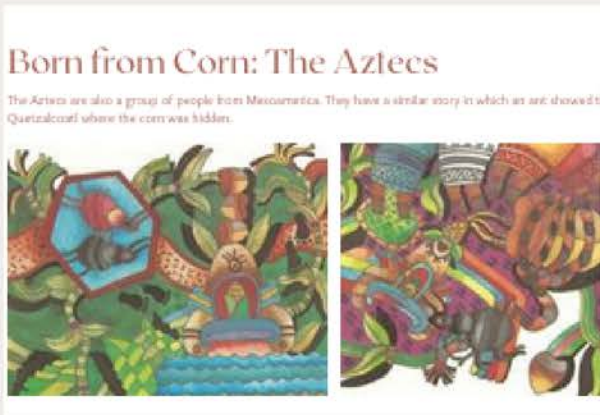
#### Los animales en las historias de la creación

#### Diapositiva 14

Esta imagen se puede encontrar en la publicación "Popol Vuh, un libro sagrado de los mayas" de Víctor Montejo, Luis Garay y David Unger. La imagen representa a los animales involucrados en la historia de la creación del pueblo maya Ki'che.

# Nacidos del Maíz

## Más sobre las diapositivas



### Historia de la creación Azteca

#### Diapositiva 15

Estas imágenes son del libro "La Leyenda del Maíz" de Esther Jacobo. El libro presenta la narrativa azteca de su historia de la creación.



### Mujeres del Maíz

#### Diapositiva 17

La imagen en la parte superior es la Doncella del Maíz Hopi y es obra de la artista Apache/Tarahumara, Rose de Sweet Medicine Drums.

Para apoyar a la artista: <http://www.sweetmedicinedrums.com/handpainted.htm>

La imagen en la parte inferior proviene de "Los Murales Pintados de San Bartolo" en Guatemala. Esta imagen muestra la representación del Dios del Maíz Maya y la creación del mundo, rodeado de cuatro doncellas del maíz arrodilladas. Las historias de las doncellas del maíz se han transmitido a través de la narración de historias en todo Mesoamérica. Algunas de ellas han sido escritas, otras no, y todavía se comparten hoy.



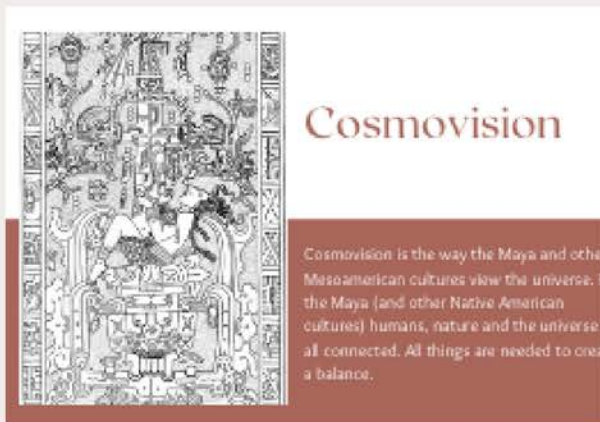
### Xmucané y los Héroes Gemelos

#### Diapositiva 16

Esta imagen se puede encontrar en la publicación "Popol Vuh, un libro sagrado de los mayas" de Víctor Montejo, Luis Garay y David Unger. La imagen de arriba muestra a la Abuela Ixmucané frente a una planta de maíz, según las instrucciones de los Héroes Gemelos. La imagen de la izquierda proviene de un plato del Período Clásico (650-900 d.C.), muestra al Creador del Maíz emergiendo de una concha de tortuga, simbólica de la tierra. Los dos hombres a los lados son los Hero Twins, que ofrecen agua y otros obsequios como parte del ritual para dar vida a su padre fallecido.

# Nacidos del Maíz

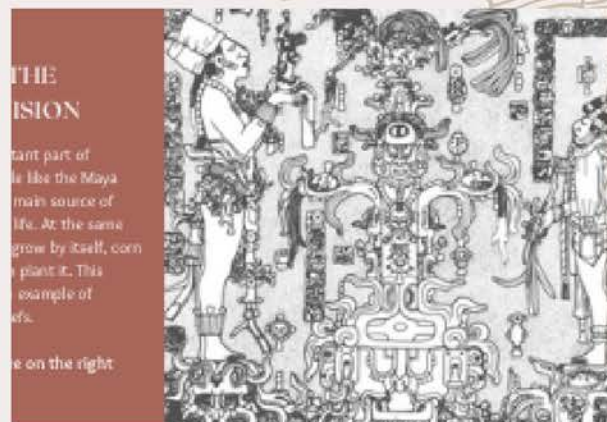
## Más sobre las diapositivas



### Cosmovisión

#### Diapositiva 20

La imagen de esta diapositiva es de Ki'nich Janaab' Pakal, un gobernante maya de Palenque. Esta imagen se encuentra en una gran tapa de sarcófago de piedra tallada en el Templo de las Inscripciones, Chiapas, México. En esta imagen se pueden encontrar representaciones del maíz.



### Maíz-El sustentador de la vida

#### Diapositiva 21

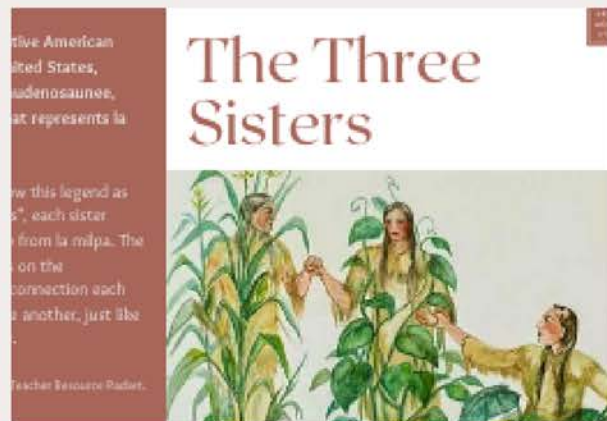
La imagen de esta diapositiva es del Templo de la Cruz Foliar, ubicado en Palenque, México. En esta imagen se pueden encontrar motivos de cabezas humanas brotando del maíz. Las cabezas que crecen en el tallo de maíz son las de los primeros hermanos gemelos del Popol Vuh.



### La Milpa y las Tres Hermanas

#### Diapositiva 26, 27, 28

El principal beneficio de cultivar una milpa es la diversidad de vegetación que satisface una dieta equilibrada y nutritiva. Cuando un agricultor maya va a plantar su maíz, primero prepara la milpa, de manera muy similar a cómo el dios creador tiene que preparar/crear la Tierra. Cuando un agricultor siembra las semillas de maíz, es simbólico del Dios del Maíz descendiendo al Inframundo y muriendo. Con el cuidado adecuado, la planta brotará y crecerá, al igual que el Creador del Maíz renace y provee para el pueblo maya. La historia de las Tres Hermanas se encuentra en grupos indígenas nativos americanos y no en Mesoamérica.



# Nacidos del Maíz

## Más sobre las diapositivas



### Nixtamalización

#### Diapositiva 30, 31

La imagen de la derecha es de un video titulado "¿Qué es la nixtamalización?" de CIMMYT. Para verlo: <https://youtu.be/TIs3gjOPevw>

La nixtamalización es un proceso creado por los pueblos indígenas y es un proceso que proporciona varios beneficios nutricionales, como la biodisponibilidad de la vitamina B3 niacina, que reduce el riesgo de la enfermedad de la pelagra y aumenta la ingesta de calcio. También es importante destacar que los genes del maíz fueron seleccionados por los pueblos indígenas para domesticar el teosinte y convertirlo en maíz, el teosinte es una planta originaria del centro de México.



### Literatura Maya

#### Diapositiva 29

Este textil en particular es de Chiapas, México. Diferentes comunidades mayas utilizan diferentes colores para representar su comunidad. La iconografía utilizada en los textiles se puede comparar con la iconografía utilizada en la antigua Mesoamérica.



### Jardines Comunitarios

#### Diapositiva 32

¡Hoy en día tenemos personas mayas viviendo en Utah! En la imagen de arriba, María Elena y Josefina enseñan a los más jóvenes cómo cultivar una milpa en Wasatch Community Gardens.

# Nacidos del Maíz

## Más sobre las imágenes



### Jardín de las Tres Hermanas

In Diapositiva 26

"El jardín de las Tres Hermanas". Ilustraciones de Elayne Sears de un artículo de Barbara Pleasant en Mother Earth News, abril/mayo de 2011.



### Rosita

Diapositiva 19

Rosita vistiendo su huipil (vestimenta tradicional maya) y demostrando el proceso de nixtamalización.



### La cosecha

Diapositiva 19

La imagen de arriba demuestra la celebración y la bendición de la cosecha.



### Agricultores Mexicanos

Diapositiva 19

Agricultores aztecas plantando y cosechando maíz. Imágenes encontradas en el Códice Florentino, Libro IV, escrito por Bernardino de Sahagún.



### Pedro Rafael González Chavajay

Diapositiva 19

"Hombres de Maíz, Ritos" del artista maya/guatemalteco Pedro Rafael González Chavajay.



### Paula Nicho Cumez

Diapositiva 19

"Corazón del Maíz" del artista maya/guatemalteco Paula Nicho Cumez.



# Nacidos del Maíz

## Más sobre las imágenes



### Bendición de las semillas

Slide 19

María Elena preparando la Bendición de las Semillas en un evento de Wasatch Community Gardens.



### Moliendo maíz

Slide 19

Un miembro de la comunidad de Utah muestra a Artes de México en Utah cómo muele maíz con un mano y metate.



### El festival del maíz

Slide 19

"El Festival del Maíz" de Diego Rivera, pintura al fresco, 1924.



### Las tres herman

Slide 28

"Las Tres Hermanas", pintura de Ernest Smith.



### Laikña Ch'ol

Cover Slide

Esta pintura, "Laikña Ch'ol", es obra de Darwin Cruz, un artista Maya Ch'ol de Chiapas, México. Los Maya Ch'oles se dedican a plantar maíz, ya que es la base de su alimentación junto con los frijoles.



### Maize and Windmill

Cover Slide

"Maíz y Molino de Viento (Dallas Nine)" pintado por Otis Dozier.

# Nacidos del Maíz

## Más sobre las imágenes



### La evolución del maíz

#### En la cubierta

La Evolución del Maíz en la oficina de correos de Ames, Iowa, fue pintada por el artista Lowell Houser. El mural fue creado como parte de la iniciativa New Deal del presidente Franklin D. Roosevelt. En la sección izquierda, puedes ver a un nativo Maya cultivando maíz verde con una azada de obsidiana. En la derecha, ves a un granjero del medio oeste recogiendo maíz de tallos de color ocre seco. En el centro, puedes ver el maíz creciendo.



### Josè Reanda Quiejù

#### Diapositiva 6

La pintura anterior, de Josè Reanda Quiejù, se llama "Mi Hermanito Santiago Atitlán".



### Campeños Siderales

#### En la cubierta

"Campeños Siderales" de Crow Muñoz, mural de la Ciudad de México, 2017.



### Hombres de Maíz

#### En la cubierta

Hombres de Maíz (Maiz People). Pintura por Mario Gonzalez Chavajay



### Civilización Huasteca

#### En la cubierta

Pintura de Diego Rivera representando la civilización Huasteca.

# Nacidos del Maíz

## Libros y más



### The word Indigenous

El video "The word Indigenous - explained", elaborado por CBC Kids News en Canadá, explica el significado de la palabra "Indígena". Pueden verlo haciendo clic en el siguiente enlace:  
<https://www.youtube.com/watch?v=CISeEFTsgDA>



### Feather Serpent and the Five Suns

"Feather Serpent and the Five Suns: A Mesoamerican Creation Myth" escrito por Duncan Tonatiu es la historia de la búsqueda de Quetzalcóatl para crear a la humanidad.



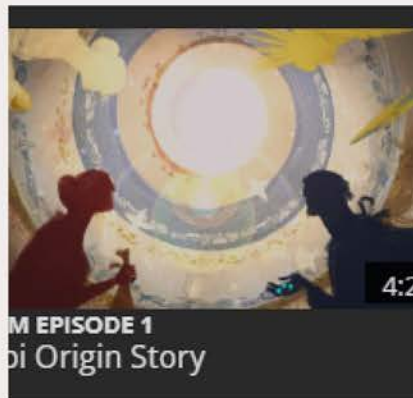
### Aquí Era el Paraíso

"Aquí era el paraíso" es una selección de poemas escritos por el poeta Maya Humberto Ak'abal. Está escrito en español, inglés y en maya.



### Popol Vuh: A Sacred Book of the Maya

La adaptación fue realizada por Víctor Montejo, ilustrado por Luis Garay y traducido por David Unger.



### Historias de maíz:

Muchas historias recuerdan a los Diné (Navajo) su profunda conexión con el maíz y les instan a cuidarlo siempre. Pueden explorar la colección del Museo de Historia Natural haciendo clic en los siguientes enlaces:  
<https://baskets.nhmu.utah.edu/collections/stories/corn-stories>



### Simbolismo del maíz:

Naadą́' (el maíz) es un alimento básico fundamental en la vida de los Diné (Navajo) y un símbolo de sustento en Diné'tah (la tierra natal de los Diné).

Colección del Museo de Historia Natural haciendo clic en los siguientes enlaces:  
<https://baskets.nhmu.utah.edu/collections/symbols/corn-symbolism>

# Born from Corn Books and More

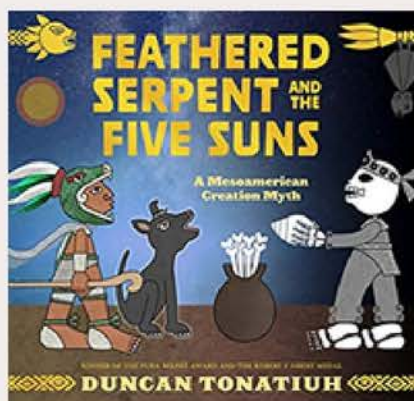


## The word Indigenous

The word Indigenous - explained, video made by CBC Kids News in Canada.

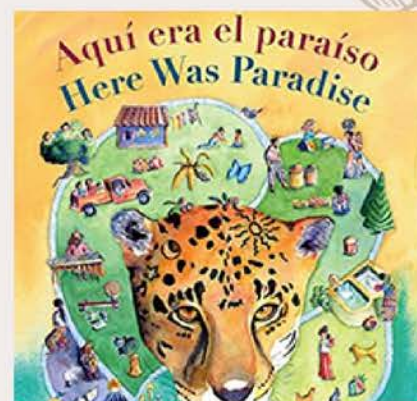
Click:

<https://www.youtube.com/watch?v=CISeEFTsgDA>



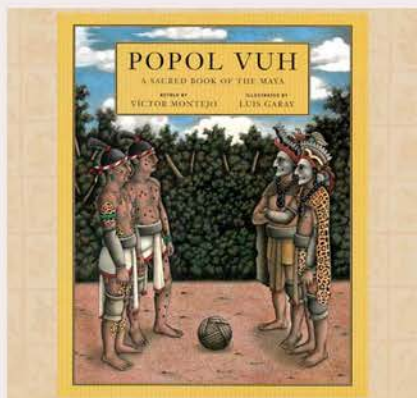
## Feather Serpent and the Five Suns

Feather Serpent and the Five Suns: A Mesoamerican Creation Myth written by Duncan Tonatiuh is the story of Quetzalcóatl quest to create humankind.



## Aquí Era el Paraíso

Aquí era el paraíso (Here was Paradise) is a selection of poems written by Maya poet Humberto Ak'abal. Written in Spanish, English and in Maya.



## Popol Vuh: A Sacred Book of the Maya

Adapted by Victor Montejo, illustrated by Luis Garay and translated by David Unger.



## Corn Stories

Many stories remind the Diné (Navajo) of their deep connection to corn and that they should always care for it.

Click to explore the Natural History Museum's collection: <https://baskets.nhmu.utah.edu/collections/stories/corn-stories>



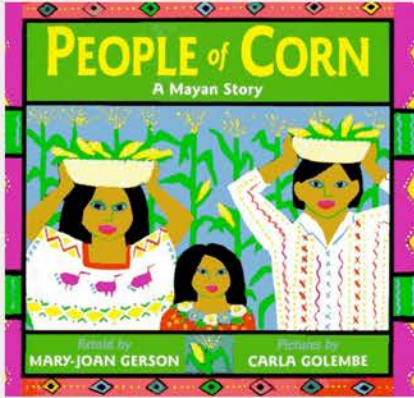
## Corn Symbolism

Naadą́ą' (corn) is a primary staple of Diné (Navajo) life and a symbol of sustenance in Dinétah (the Diné homeland).

Click to explore the Natural History Museum's collection: <https://baskets.nhmu.utah.edu/collections/symbols/corn-symbolism>

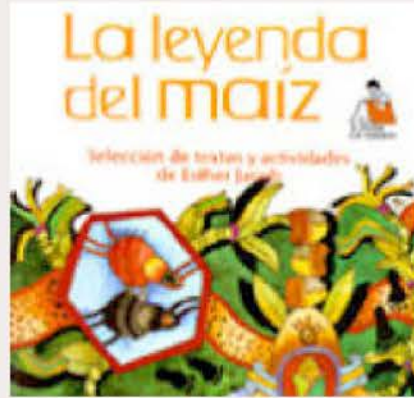
# Nacidos del Maíz

## Libros y más



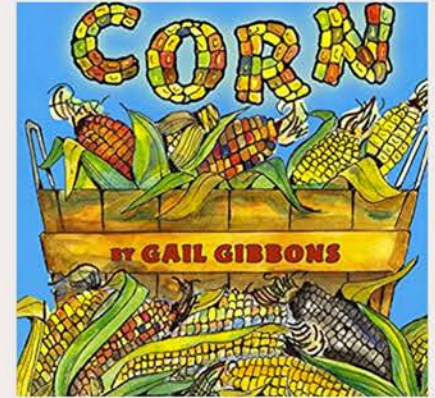
### People of the Corn

Por May Joan Gerson e ilustrado por Carla Golembe



### La Leyenda del Maíz

Por Esther Jacob e ilustrado por Jose Esteban Martinez



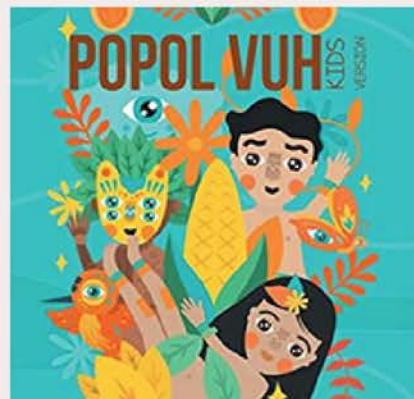
### Corn

Por Gail Gibbons



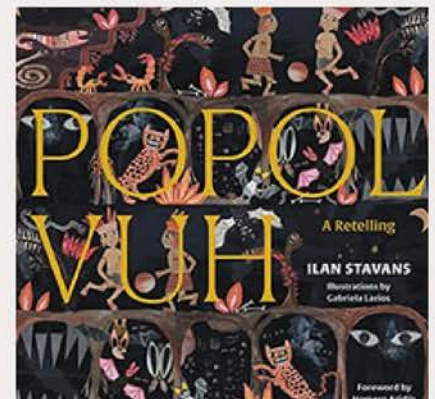
### Three Stalks of Corn

Por Leo Politi



### Popol Vuh: Kids Version

Por Irina Rohrmoser Moreno



### Popol Vuh

Por Ilan Stavans e ilustrado por Gabriela Larios



LAS VERSIONES EN ESPAÑOL DE  
LAS SIGUIENTES HISTORIAS SE  
ENCUENTRAN EN LOS ENLACES  
AL PIE DE CADA PÁGINA.

*Por respeto a las culturas indígenas, les pedimos que  
compartan las siguientes historias con espíritu de respeto.*

*Las historias fueron traducidas manteniendo el mismo estilo  
conversacional, ya que pertenecen a la tradición oral de la  
narración de cuentos.*

*Están destinadas a ser contadas, no solo leídas.*

*Esta colección fue compilada y traducida únicamente con fines  
educativos.*

*Pueden copiarla solo para uso educativo.*

*No pueden venderla individualmente ni como parte de un  
paquete.*



# THE MAIDEN OF THE MILPA

El mundo tzeltal parece bastante similar al de sus otros hermanos mayas. Está constituido por un cosmos (chul chan), la madre tierra (lum balumilal o ch'ul balumilal) y el inframundo (k'atimbak). El equilibrio y la armonía entre estos tres espacios es premiado por las divinidades protectoras del universo: el Sol, la Luna y las Montañas. En lum balumilal, los guardianes de la madre tierra y las fuerzas naturales son responsables de preservar ese orden manteniendo la vida humana en equilibrio con la naturaleza. Del "Dueño" (Ajau witz, Tatik Anh'el) se cuentan muchas historias didácticas que la memoria colectiva transmite de familia en familia:

Hace mucho tiempo la virgen (Jalametik) le dio el maíz a un niño y le dijo: "Estas semillas se harán milpa." El niño sembró las semillas, crecieron cuatro arbustos grandes y dieron espigas, luego el niño fue a picar la milpa y se llevó las espigas a su casa, pero al otro día fue a ver la milpa, que estaba igual como si no hubiera cosechado, y lo volvió a hacer, al día siguiente volvió otra vez y lo mismo del día anterior, así hizo durante ocho días seguidos, pero se aburría de tanto trabajo y cortó las cañas de la milpa con su machete, entonces apareció el Dueño y le dijo: "Ya has perdido la semilla porque cortaste la caña de la milpa, si la hubieras doblado y dejado secar... se quedan sin plantas y habrá que esperar hasta el próximo año." Desde entonces se tapisca solo una vez al año (informe de Navil, Tenejapa).

The Tzeltal world appears quite similar to its other Maya siblings. It is formed by a cosmos (chul chan), mother earth (lum balumilal or ch'ul balumilal), and the underworld (k'atimbak). The balance and harmony between these three spaces is rewarded by the protective divinities of the universe: the Sun, the Moon and the Mountains. In lum balumilal, the guardians of mother earth and natural forces are responsible for preserving that order by keeping human life in balance with nature. From the "Owner" (Ajau witz, Tatik Anh'el) many instructive stories are told and transmitted through a collective memory from family to family:

- Long time ago, the maiden (Jalametik) gave the corn seed to a boy and told him: "These seeds, they will become milpa". The boy then planted the seeds, four large bushes grew and gave ears. Time passed, and the boy harvested the milpa, he took the ears to his house; but the next day he went to see the milpa, and it was still the same as if he hadn't harvested, then he did it again. The next day he went back, nothing had changed. He did this for eight continuing days. He got bored of so much work and cut the reeds of the milpa with his machete. Then the Owner appeared and told him: "You have already lost the seed because you cut the cane from the milpa, if only you had bent it and let it dry... now you are left without plants and you will have to wait until next year". Since then, the harvest occurs only once a year (story from Navil, Tenejapa).

# THE RED CORN

For a long time, it has been told how red corn was born.

Once upon a time there was a man who didn't care for work. He started looking for a wife, but no one liked him because he was lazy. He had already traveled to several places in search of a wife, and nobody paid attention to him because he was not a man of commitment. Then one day, a woman cared for him. She went to her dad and asked him:

"Dad, accept him!" - "I will marry him and see how we'll eat"

The newlyweds moved far away from their parents and, with the passage of time, they had a male child. Shortly after, they had a girl. The man began to work, he made his milpa and the corn grew very well. The following year, he had excellent cobs from their milpa.

Then the third planting year, it did not turn out as expected. The man and his family began to suffer the consequences. Every time he sowed, he no longer harvested what he expected. The woman noticing the situation and told her husband:

"Plant again and I'll see how to make the milpa grow."

The husband returned to sow in his milpa. However, he did not harvest as he wanted. The milpa hardly gave a few small ears. He was very angry with the results and stopped caring for his milpa. Then, the woman was the one who went alone, and she did find large ears of corn.

With great wonder, the man finally decided to go see how she was able to harvest from their milpa. He was amazed but realized that the milpa did not appear harvested. Upon returning home, he asked his wife:

"Where did you get the corn you're harvesting?" The milpa does not look like you harvested, the corn is intact!

"Why do you say that? I have harvested it from that milpa," she replied to her husband.

"Where else do you think I would take it from?"

The husband didn't believe her, he took her to show her how the milpa appeared. Realizing that there was no harvest, at that time, he got mad. Enraged, he raised his hand, and since she was next to him, accidentally hit her nose. Instantly, she began to bleed. The woman held her nose to prevent further bleeding and cleaned it with her hand.

In that instant, some cobs of the milpa were splashed with drops of blood and the sprinkled ears became red corn.

The man was grateful to his wife, who was harvesting the corn. His family had been blessed by the creators of nature. Every time the wife visited the milpa, the corncobs multiplied and not only that, they were big and beautiful ears of corn. Thus, the wife continued to visit the milpa. When the husband ran out of corn, he instead sent his wife.



# THE RED CORN

He was still very curious to know where she reaped the harvest.

"Tomorrow you're going to bring more corn because we don't have any more," he told his wife.

However, the wife no longer wanted to go alone for the corn, but the husband insisted.

"Tomorrow you'll make me my pozol, I'll go to work with you!" the husband ordered.

"Okay," the wife answered.

His wife prepared his pozol and his work tools. The man pretended to go to work and went to hide at the edge of the milpa. There he was, sitting, when he realized that, little by little, the woman entered the milpa to harvest the corn. The woman filled a sack with corn and went home.

When the woman left the milpa, the man went to look out and realized that there were few reaped bushes. When he returned home, he apologized to his wife, for what he had told her and for hurting her by accident. He then understood the real origin of the corn she brought from the milpa. But the woman decided not to forgive him and left the house.

"I don't want to be here anymore." You have hurt me enough! Your milpa will no longer serve you, it will be flooded with water ---and she cursed her husband.

The woman asked her two children to stay and spend a little more time with their father.

"Your uncle will come for you. I leave you one pot of beans and a tecomate of tortillas, when you feel hungry just touch it. This is the way in which I will send food, but do not tell your father."

The woman went to take refuge in a cave. What she had said became a fact, her husband's cornfield filled with water. Meanwhile the man suffered because he could not find food to eat but was surprised because his two children did not suffer from hunger as he did.

One good day he asked them:

"Where do you get your food from? I can see that you are not hungry."

But the children said nothing. The days passed and the man began to spy on his children. The man couldn't handle his hunger anymore, he was starving and nearly fainting at every corner. The children did not touch their bean pot while their father was close.

The mother began to worry because her children barely asked for food.

"What happened to them? Why haven't they ask for food?"

But the children could not touch the pot or the tecomate, because their dad kept watching them. Their dad went out for a moment to the patio and the children quickly took the opportunity to touch the pot and the tecomate to order food.

# THE RED CORN

When the dad came back, he found them eating some delicious tortillas with beans. The father wondered and wondered how his children had found food. Full of anger, he broke the pot and the tocomate.

The next day, someone came to the patio of the house, a mysterious red-headed buzzard. The children watched all the buzzard all afternoon but they did not know that he was their uncle. One day, their mother visited the children secretly and asked:

“Why didn't you come with your uncle?”

“He didn't come to the house!” they replied.

“Didn't you see him when he arrived?”

“No, we only saw a buzzard arrive at the patio”

“He is your uncle. When he comes again he will open his wings. My son, you will hang on the right wing and your little sister on the left wing.

When the buzzard arrived again, it opened its wings and the children held on, just as their mother had indicated and took them where she hid.

This is how red corn came to be.

[http://dgei.basica.sep.gob.mx/files/fondo-editorial/lengua-materna-lengua-indigena/libros-de-literatura/lmli\\_II\\_00002.pdf](http://dgei.basica.sep.gob.mx/files/fondo-editorial/lengua-materna-lengua-indigena/libros-de-literatura/lmli_II_00002.pdf)



# TALE OF THE RED CORN

They say that many years ago, there was once a man who lived very alone in his shack in the field. One day, feeling lonely, he left his house to work on his land; Suddenly he heard someone talking on the side of the road, he turned to see who it was. It was a snake that was talking to him, the man asked:

-What are you doing? -

And the snake replied:

-Here, I was left here, some hunters broke my back and I can no longer continue my way.

And the snake asked:

-Would you take me back home?... because I don't know how else to return.

And the man said:

-No, because you can bite me.

-“No, I'm not going to bite you,” said the snake.

The snake insisted for a long time, then the man agreed and said:

-Okay, I'll take you, but if you bite me, I'll let you go and I'll leave you lying there.

So they set out on their journey. The path the snake indicated was very narrow and the man could hardly pass. The man and the snake arrived to a stone wall, which was at the foot of a mountain.

The serpent said:

-Go and touch the back of that branch, it is my father's key, that is where it is found! It can open the house!

By touching it, the stone moved and the door opened. Inside the mountain there was great bounty of corn, beans, and other seeds. The man was amazed because there were quite a few lovely women.

Suddenly, he saw that a very large man was coming towards him and asked him:

-What are you coming to my house for?

The man replied:

- I came here because on the side of the road, I found your son almost dead, some hunters attacked him.

It was then that the very tall man felt very worried and did not know what to do anymore and said:

- Come to my house good man and thank you for bringing my son!

They say the man's name was Usum (mushroom). And unintentionally the man had stared amazed at the women.

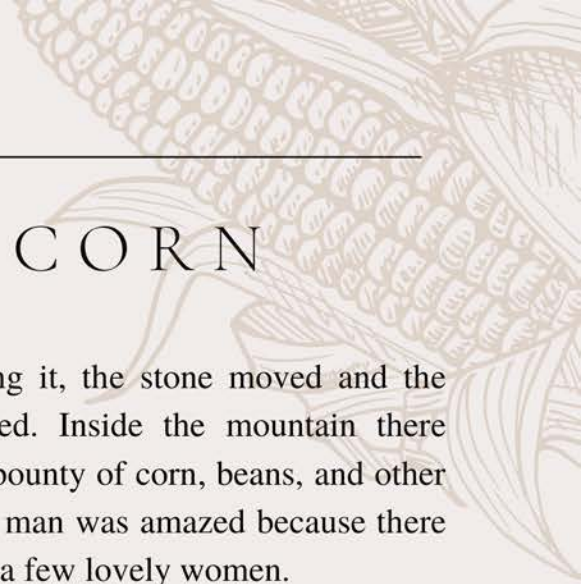
Suddenly, the very tall man, who was an angel, asked:

-Do you like my daughter?

And the man answered:

-No, not at all!

-If you like one of my daughters you can choose one of them and take her with you! said the angel.



# TALE OF THE RED CORN

Hearing that, the man was filled with joy and said:

-Would you give me the older sister?

The angel said:

-No, because she is the mother of hurricanes and they will destroy your cornfields!

Then the man asked again:

-Will you give me the younger sister?

The angel said:

-Yes, you can take her, but don't mistreat her, take good care of her because she is the mother of the crops!

Listening, the man promised that he would take care of her, and at that moment, they were returned to his house by a wind current. Once at their home, they began to harvest a large amount of corn, beans and squash.

One afternoon, when the man had gone to work, a poor woman approached their home to buy some corn from the daughter of the angel. She quickly took care of the woman. As the poor woman was on her way back, she felt her sack kept getting heavier and heavier with every step she took. When she turned a corner she ran into the man who was, then, the husband of the angel's daughter.

When the man saw the abundant corn that the woman had, he asked her:

-Where did you get that corn from?

And the woman replied:

-I came to buy it from your wife.

-And how much did you pay her?

-“Three bits of gold,” answered the woman.

The man got very angry and went home. When he arrived at his house, he hit his wife, their two little children began to cry out of fear. He then left his house and went for a walk.

The woman cried with sadness and, oh! Plenty of blood came out of her nose. Then, with a piece of corn she wiped her nose.

They say, then, that at that moment all the corn that was in his house turned to a red color. Our ancestors say that red corn originated there.

FELIPE, POTOBTIC COMMUNITY

[https://serazln-altos.org/habia\\_una\\_vez\\_una\\_noche\\_cast\\_tsotsil.pdf](https://serazln-altos.org/habia_una_vez_una_noche_cast_tsotsil.pdf)



# THE MOTHER OF CORN

An old Mexican legend tells the story of a tribe from the south of the country, the Huicholes, who were in the Sierra Madre del Oeste, were tired of always eating the same thing. In fact, they did not like the food they had, but they were content because huge mountains separated them from the rest of Mexico, and none dared to venture beyond those peaks.

But one day, one of the youngest Huicholes heard that behind the mountains there was a very tasty ingredient with which hundreds of different recipes could be prepared. They called that food 'corn'.

The young man did not know what he would find, nor if he would be able to cross the mountains alive, but he decided to try. One day, he put some food along with a bow and arrows in a little bag and went out in search of the corn.

The young man began to walk and climb the mountain. It was hard, especially because at the summit, which was full of snow, it was very cold. Then he managed to get down, and right on the slope, he saw a good number of ants that formed an endless row.

"Wow," thought the young Huichol, "these ants will surely show me the way to the corn. It must be close."

And since the young man was very tired, he fell asleep next to them. The ants then took advantage of the night to eat all his clothes and bag, so that the young Huichol only had a bow and an arrow.

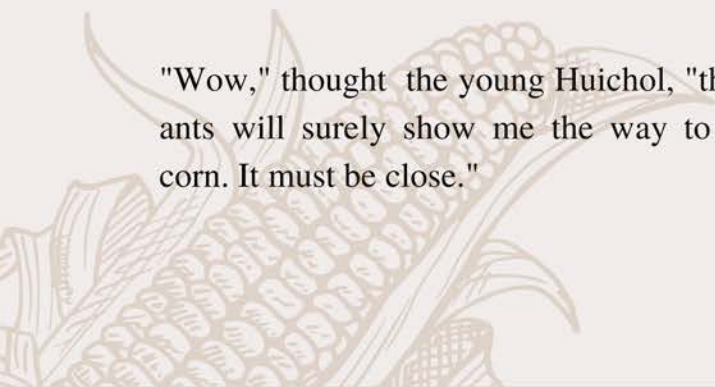
Realizing that he had been left with nothing and that he was half naked, he despaired. He was also very hungry. He then spotted a huge bird approaching him, he did not think twice, and took his bow and his last arrow to hunt it down. As he pointed at the bird, he suddenly heard it speak:

"Stop! Don't do it!" said the bird. "If you spare my life, I'll take you to the place where I keep my corn. I am the mother of corn, and I have five daughters who take care of it."

The boy, amazed, put aside the bow and decided to accompany the bird to the place of the corn.

It turned out that the bird was telling the truth, and soon the young Huichol could see a beautiful field of golden plants growing between large hard green leaves.

"It's corn," said the bird "and with it you can cook anything you want. And these are my five daughters: Yellow Mazorca, Red Mazorca, White Mazorca, Blue Mazorca and Black Mazorca."



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A HUICHOL STORY

# THE MOTHER OF CORN

The young man saw five beautiful girls appear slowly, approaching from the beautiful cornfield.

The young Huichol ate chilaquiles and delicious corn pancakes that the girls had prepared, and little by little, he fell in love with one of them: Mazorca azul. Since she also felt the same way about the young Huichol, she decided to accompany him back to his village with the corn. Upon arrival, all its inhabitants were very happy and prepared a great party to prepare for the wedding between the young Huichol and Blue Mazorca.

She taught them to plant and take care of the corn and to prepare delicious recipes. And when they thought they knew everything, she thought it was time to teach them the best of her recipes, and she taught them how to prepare *atole*, a hot drink that has been part of their culture and tradition ever since.

<https://es.slideshare.net/linogonzaleztorres/cuento-la-madre-del-maiz>





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AN OTOMÍ STORY

# THE ORIGIN OF CORN FOR HUMANS

A long time ago, but a long long time ago, the rat stole the corn from the loft to take it to another land surrounded by water. She was the sole owner of the corn. She pierced the loft to steal the cobs.

One day, during his travels, the raven rested on the island and asked the rat:

"What are you doing?"

The rat replied that she was eating corn.

Knowing that humans did not consume corn and remembering Creator, who had sent him, the raven told the rat: "I go wherever I want. Will you give me your corn to take to the land where I live? There is no corn there."

The rat did not want to get rid of her goods but she was already annoyed and wanted to be away from where other beings lived. Then she answered the raven: — "I'll give you my corn, but you have to take me to the place where you live."

So they agreed.

The raven took out the ears of corn, the rat climbed on his back and together they went to the land of the craven. That's where they stayed.

Now, all human beings eat corn and also rats still steal corn from houses.

An Otomí story

<https://libros.conaliteg.gob.mx/2021/P4LEA.htm#page/91>

# THE LEGEND OF CORN

A long, long time ago,  
The Creators were worried thinking:  
"What will the people of the earth eat?"  
They are looking for food!

The god Quetzalcoatl, trying to find out  
why food was scarce, saw the red ant and  
asked:

"Where did you find the corn kernels?"

She didn't want to tell him.

"Please tell me", Quetzalcoatl insisted.

"Schh!, schhh!, it's a secret..." answered the  
ant—, but I'm going to tell you: the grains  
of corn are there, on the Mount of  
Sustenance. There we have hidden all the  
food.

"Please, red ant, won't you come with me? I  
want to go... and see... There are so many  
children who don't have anything to eat!"

"Well, I'll go with you," she told him, "but  
only if we become friends."

Then Quetzalcoatl became a black ant  
and together they entered the Mount of  
Sustenance. Between the two, they  
transported the grains of corn to the shores  
of the mountain and then they were taken to  
Tamoanchan, the land of new life.

The gods distributed that corn in the  
people's mouths. And they cast lots with its  
grains. After feeding the people, the gods  
wondered: "What will we do with the  
Mount of the Sustenance?"

Quetzalcoatl had the idea of taking it  
away. He tied it up with ropes, but no  
matter how much force he used, he  
couldn't lift it. The Creators were all  
around him, looking, thinking, all the  
creators of the earth and of the rain, the  
creators blue as the sky, the white creators,  
the yellow ones, the red ones. Among all  
they chose Nanahuatl, and put him in  
charge of tearing up the mountain.

The rain creators piled up the earth and  
they brought white corn, yellow corn,  
green cane, blackish corn, beans, pigweed,  
chia, and chicalote.

All that is our sustenance was taken away  
by the rain creators!

...

Another version says that that this place  
was simple, but carrying the grain of corn  
was heavy, and it was almost impossible to  
remove it through the small slot where the  
ants entered.

Then, the god Quetzalcoatl asked the god  
Nanáhuatl (the sun creator who  
represented humility) for help, and he  
launched a powerful thunderbolt against  
the mountain, splitting it in two, and  
exposing the entire cornfield.

And that was how, from then on, people  
were able to feed themselves with the corn  
that the 'mountain of our sustenance'  
offered them.



