

# **ACCORDING TO OUR ANCESTORS**

**folk texts from guatemala and honduras**

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# Table of Contents

|                                 | Page |
|---------------------------------|------|
| Preface                         | 6    |
| Comparative notes on the texts  | 7    |
| Free translation of the texts   | 37   |
| Achi                            | 39   |
| Aguacatec                       | 59   |
| Cakchiquel                      | 71   |
| Carib                           | 89   |
| Chuj                            | 97   |
| Ixil                            | 109  |
| Jacalteco                       | 129  |
| Jicaque                         | 145  |
| K'ekchi'                        | 151  |
| Mopan                           | 167  |
| Pocomam                         | 193  |
| Pocomchi                        | 205  |
| Quiche (Cantel)                 | 211  |
| Quiche (Joyabaj)                | 219  |
| Rabinal-Achi                    | 225  |
| Tzutujil                        | 235  |
| Uspantec                        | 241  |
| Texts in the original languages | 247  |
| Bibliography of works cited     | 509  |

## 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,<sup>1</sup> 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

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

# K'EKCHI'

The boundaries of the K'ekchi' region cannot be specifically defined, but the people are found mostly in the department of Alta Verapaz, Guatemala. There are approximately 200,000 speakers and the region extends west to the Chixoy river, north past Cahabón and Dolores, and east to Lake Izabal. Collectors of these texts are Francis Eachus and Ruth Carlson, who began work in K'ekchi' in 1955.

## TEXTS

The Marriage of the Sun and the Moon  
The Jasmine Flower  
The Phantom of the River  
The Ghost and the Guitar  
A Pilgrimage to the God Chajul  
A Visit with the God of the Mountain  
The Traveler  
The Woodpecker  
Planting Quequesque  
How the Coconut Got its marks  
According to Our Ancestors

(For further ethnographic information, see "Kekchi Ethnography" by these same authors in Languages of Guatemala.)





THE MARRIAGE OF THE SUN AND THE MOON<sup>1</sup>

I want to tell you a story that I heard in Poptun, Peten.<sup>2</sup> There was a man who was a king. The king had a daughter who used to do her weaving in the patio. There was a young man. The young man always passed there with his blowgun as he went to hunt. Every day when the young man passed by, he had a deer with him. And when the girl saw this she said, "How many animals that man gets! Let's see what I will do to him." And when the girl washed her corn, she threw the corn water in the path. After that, when the man passed and had a deer with him, he fell on the corn water. When the deer hit the ground, it burst and ashes fell out. Ashes were inside the skin.<sup>3</sup>

Then the man was sad and embarrassed, and he decided what he would do. He turned himself into a hummingbird and went flitting around the flowers. The girl was weaving in the patio. She saw how pretty that little animal was as it sucked nectar from the flowers. She said to her father, "Father, shoot that bird. I want it."

The father immediately came to shoot that animal, and the little hummingbird fell to the ground. The little girl took it and put it by her side. "How pretty the colors of this little animal are, the little hummingbird," she said. The girl kept it.

At night the girl slept in the kitchen.<sup>4</sup> It was closed well because the king, her father, locked it with a key. When night came the hummingbird regained consciousness. And he stood up as a young man and he began to make love to the girl. He said to her, "Come with me, we will go away."

But the girl said, "But how will we go? My father has locked the door."

The young man said, "But if you want to, we can leave. We can go now if you want to," said the young man.

After that the girl was willing, but she said, "My father will find us with his glass."

The young man put achiote<sup>5</sup> on the glass so that the king could not see where they went.

Then the girl said, "But my father will kill us with his blow gun."

"Don't worry about that," the young man said. "I'll figure out what to do. Let's go." And they went out through the keyhole.

Then they went, they went far away by the sea. When the father woke up, he opened the door. He saw that his daughter wasn't there. He began to worry. "Where did my daughter go? Then it wasn't an animal that I killed. Perhaps it was a man." He took his glass and put it to his eye. The achiote got in his eye and that is how pinkeye started. The king said, "I have hope with my blowgun." He found his gun, his blowgun, and he began to draw back his daughter with his blowgun. And the young man, who was the sun, brought powdered chili and when the king was drawing in on his blowgun, he threw it in the air.

Then the king choked. And that is how whooping cough started. After that the king coughed. Then the king saw that he wasn't able to do it with that. He talked to the volcano and said, "May my daughter be killed along with that man who took her."

And the volcano quickly flashed the lightning.<sup>6</sup> The young man, the sun, saw that the lightning was beginning to flash and he knew that it was going to strike them. He quickly said to the turtle, "Turtle, may I borrow your shell?"

The turtle said, "Where would you enter? It is only big enough for me to be in my house."

But the young man, the sun, had already quickly borrowed it. He put himself in the shell of the turtle. And when the lightning struck, the girl burst. Everything landed in the water. Her blood all spilled out. Then the young man got out of the turtle shell. He saw her blood all spilled on top of the water. He said, "Now she is finished." He hunted what to do. He borrowed the little animals that fly around the water, the dragon flies. He said that they should gather up the blood.<sup>7</sup> Some gave bottles, some gave skins, others gave whatever to gather the blood. And then the little animals gathered up the blood. And when the little animals had finished, they said to him, here are your bottles. The young man, the sun, said, "Good." He gathered up all the bottles. He fixed them, he tied them. He put them in his suitcase. He left; he hunted a household. He said, "Please, I will leave my suitcase with you for two or three days and then I will return to get it." Then he left. They received his suitcase and he left. He didn't return for three weeks. After two weeks since leaving the suitcase there, the little animals in his suitcase began to stir. With that the household began to be afraid of his suitcase. And the young man, the sun, still did not return. And when he returned, the household was afraid. Immediately they said to him, "What is in your suitcase? How very much it is frightening us."

And he said, "Oh, nothing. Maybe a rat is in my suitcase." And since the man already knew what was in his suitcase, he left. He took it and when he saw that he was far away from that house, he opened the bottles. There were little snakes that went out. Other things went out of the bottles and the skins and everything. And the one other place where the blood was he opened last and he saw that nothing went out of it. He peeked in the bottom of that place where the blood was. He saw a tiny little woman there. And he said, "Come out from there," he said to the woman. The woman was very little when she got outside the container. The woman came out and they left. He took that woman. And she was the girl that the lightning had struck. They began to talk with a man. He said that what they had received was very difficult to remedy. The man visited with them and he said, "Your wife still needs for you to talk with the deer." He said that the deer must step over the wife and with that she might be his companion again.

And the man talked with the deer and he jumped over the wife three times, and then she became a woman. She was a big woman. When she was in the bottom of the place where the blood was, the woman was very little. The

woman was very, very little. But when the deer jumped over her three times, she grew to a real woman. And after that she was then the moon, and the man, he was the sun. And she was his wife.

This is what they told to me, and it has been sixteen years since they told me. Because of this, I told you. It is pretty, isn't it?

- 
- 1 This is a common K'ekchi' folktale which is told in many areas. It has various versions.
  - 2 The area here mentioned is occupied by both the K'ekchi' and the Mopan Maya, so it is not surprising that the tale should appear in collections from both languages. (Ed.)
  - 3 The stuffed hide of a deer occupies a somewhat different role in the Mixtec (Mexican) tale "Creation of the Sun and Moon"; in fact, the plot of that version is quite different from this one, nevertheless, the deerskin motif is still present. (Ed.)
  - 4 The kitchen is often regarded as an ideal place to sleep, as it is warmer and often more secure than other parts of the house. (Ed.)
  - 5 An orange dye used for coloring foodstuffs. (Ed.)
  - 6 Above an erupting volcano, brilliant, jagged flashes of lightning seem to shoot from the crater into the clouds hovering over it, hence the allusion here to the volcano's "flashing the lightning." (Ed.)
  - 7 In the Mopan version of this tale, the girl was revived when her blood and bones were collected from the water. Precedent for this type of event may be noted in the miraculous resurrection of the Popol Vuh twins when their ground-up bones collected at the bottom of the river in Xibalba (part II, ch. 12). (Ed.)

## THE JASMINE FLOWER

I will tell you another one. I like to tell this because it is pretty.

There was a king. This is another king because long ago there were only kings. There was a king. He had a plantation. He had everything. He had servants. He had a servant that worked with the cows and the horses. He brought the grass and put it there in the horses' house. The king had a daughter. She saw the servant. She went where the servant was. And this girl, the king's daughter, saw that he would be a good husband. The servant was in a lower class than the king because he was only a servant that hunted grass. Then the girl thought what to do. She hunted cold tortillas and took them to the servant. After she left the cold tortillas with the servant, the hunter of grass for the horses, she went to her father, the king. She said to her father, "Father, our poor servant eats very cold tortillas. How would it be if he came

to the kitchen to eat so that we can take care of our poor servant? The poor servant is eating cold tortillas," the girl said.

Because the girl was the king's daughter, he always did what she wanted. So the king did what his daughter wanted and said to her, "Good." And the king went to see his servant and he found him eating cold tortillas and he said to him, "You are not going to have to eat here any more. You will eat tortillas, but you will eat tortillas here in the kitchen as my daughter said." After that the servant went to the kitchen. Little by little they fell in love. After that he said to the girl that he wanted to take her and the girl was also in favor. The girl said to the servant, "Talk to my father. After you have talked with my father, he will ask me and I will tell him it is all right." The servant was afraid because it was hard to ask for the daughter of his patrón. But he decided to do it because the daughter encouraged him. He talked to the king, and the king said, "It is impossible because my daughter will not be in favor. I will talk to my daughter," said the king. And the king talked to his daughter. And the king's daughter said it was all right. When the king heard that his daughter said it was all right, he left it at that.

The young man, the hunter of grass, went again to talk to the king so that he could marry the king's daughter. He said that he wanted to marry the girl. And the king said, "I will ask my daughter." When the king learned that his daughter was determined to marry the man, the king said to his servant, "Now I will tell you that you may marry my daughter. But when my daughter dies, you will die too. From the beginning of her sickness, you will sit with her. If she dies, I will bury you alive with her," said the king.<sup>1</sup> The young boy said to himself, "I can't do that." But the girl had already told him how he should answer the father. The young man thought of her words and he said, "All right. I will marry her and I will do all that." And they were married. All the important people of the plantation came when the girl was married.

It wasn't long after the wedding that the girl became sick and she died. Because of the contract with the king, when the girl died they said they would bury his son-in-law with his daughter because that is what the contract was. When the son-in-law heard that he took his calendar, his bread, seven baskets, and he took his clothes. He packed his suitcase and when they went to bury the girl he also went. And in the tomb where they buried the girl they put the husband beside her. And there he was all the time. He didn't leave because he was shut up in the tomb with the dead one. He was there one year, two years, three years, four, five, six, and during the seventh year after his wife's death a little snake came in next to the corpse. He saw the snake when it entered there. He killed the snake, but where should he put it? He left it next to the corpse. After a little while another snake came in bringing a jasmine in its mouth. He put it to the nose of the dead snake and the dead snake came back to life. When he saw that the dead snake came back to life and that the little jasmine was left there by the snake, he picked up the jasmine. He thought that perhaps it would be possible that his wife might come back to life. He took the little jasmine and put it to the nose of his dead wife. And then he saw that his wife got up. When his wife stood up, her clothes didn't come up with her. Be-

cause of the cold dampness of the tomb, they were rotten. She got up naked. She didn't have any more clothes. She said, "What are we doing here?"

"Your father buried me with you and now it is seven years since we entered this tomb. Just now you came back to life. Let's go." And so they went out in the daylight and they went on a road and they went to a town. But they were a little ashamed because she didn't have any clothing. When they saw they were getting close to the town, the man said, "Stay here and I will go find you a dress. When I find your dress I will bring it and give it to you and then we can enter the town," said the man to his wife.

After that the man went and his wife stayed in the shadow beside the road. While the man was in town, a man passed and the woman showed a little bit in the shadows. He stopped to see. "What are you doing here?" he said. The woman said, "My husband left me here and went to hunt clothes for me in the town because I am naked."

The man said, "Come with me. I will give you clothes." The woman didn't want to but the man forced the wife of the poor man who had gone to hunt clothes for his wife. The woman went with the man. He took her as his wife. He was a captain for the government and they went to the military base.<sup>2</sup>

When the man came back with the dress for his wife, he saw she wasn't there. He was sad and began to hunt for her. But he couldn't find her anywhere. Finally he heard that his wife was at the military base--the wife of the captain. So the man enlisted in the service. He was doing sentry duty by the house when his wife passed by. He said to her, "Are you here? Why did you come here? I hunted your clothes and brought them back to the place where I left you and I couldn't find you. Now I want us to go. Come!" he said to his wife.

The woman got angry. She told the captain. The captain said, "I will kill him. I will shoot him." He set the day when he would shoot the man who was the former husband of the woman. A friend of the former husband said to him, "Now you will be shot." When the man heard that he was going to be shot, he said to his friend, "This jasmine I will leave with you. If they shoot me, go in secret and put this flower to my nose. With that I will come to life," he said to his friend.

The day came when the man would be shot because he had sinned in talking to the wife of the captain. They shot the man. He had already died when his friend came, the one he had given the jasmine to. He put it to the nose of the dead man and he came back to life. And they went far away and entered the service again. He found his place as a king and he started a war with the captain. The captain was afraid because he knew that he had killed this man and he had come to life again. When they were fighting, the soldiers of the captain were all being killed. The other man's soldiers were being killed but when he put the little flower to their noses, they came back to life. When all his soldiers were dead, the captain himself came. All were killed. Even the captain

and the woman. But the man knew that if the woman died, she would come back to life when he put the little flower to her nose.<sup>3</sup>

This is all I am going to say now. Until later.

---

- 1 To threaten a husband-to-be with dire consequences if anything should happen to their daughter is a common practice among modern Mayan parents, although imprisonment is usually the most severe threat made by parents nowadays. (Ed.)
- 2 An obvious anachronism occurs here, with the intrusion of a modern military base and an army captain. A military base is a prominent feature of the city of Cobán (where this tale was told) and apparently the narrator assumes that such bases have "always existed." (Ed.)
- 3 One of the most culturally meaningful events recorded in these tales is that in which a man receives his wife again after having lost her. Although such a culmination is not stated here, it is fully implied, for the hero had the means to revive his wife after disposing of her second husband. The overpowering desire to get his wife back led to the encounter of the deserted husband with the Phantom of the River, a tale also included in this section. In the Mopan tale, "The Sun God and His Wife," the husband went to great lengths to get his wife back from the underworld, where she seemed to be perfectly happy in the company of the devil. (Ed.)

## THE PHANTOM OF THE RIVER

The water animal<sup>1</sup> shows itself to men who often get drunk, and who are always thinking about women. Long ago, perhaps twenty-three years ago, there was a man who got drunk every day. His wife got tired of seeing her husband always drunk when he came home. He always beat her. What did the woman do? She ran away from him. She went a long way off. Then this man began to drink more every day. And he always thought about his wife. He was sad that his wife had run away. Every day he wondered where she was. He asked where she went. But no one would tell him the truth about where the woman went when she fled. Then one day he got very drunk. It was probably midnight when he was going home, when he saw his wife standing at the foot of a banana tree with her hair hanging loose. It looked as if she were combing her hair and had just finished bathing. When he saw his wife he was very happy. He went to find her and said to her, "Here you are. For a long time I have been looking for you. Why did you run away? Now I won't get drunk any more and we will always be happy," he said to his wife when he saw her. He really believed that his wife was there, but it wasn't she.

Then the woman said to him, "Come with me. Follow me," she said to him.

He went with the woman and began to follow her. They went far in a meadow where they passed the pool of water called Chi Cuarom. There was a fountain there which was overflowing. The woman went into the water and the man was following her. But he didn't see her eyes because they were covered with a cloth. They were in the water when she said to him, "Do you want to know if I am your wife that fled from you? Look at my hands," she said to him. She took out her hands and he saw that they were horse's hoofs. Then the eyes of the woman shone like the eyes of a horse. It was not his wife. The man was very frightened. He almost lost his mind. He stayed there in the river like a statue.

The next day his family looked for him and they couldn't find him. Then somebody else passed by that pool, and there he was in the water like a dead person. They took him out of the water and he was dumb. He didn't talk. They took him to his house. They warmed him up and changed his clothes. When he was warm, his senses returned. Then they asked him what happened to him. The man told what he had seen. He said he saw his wife leading him, but it was not really his wife. It looked like his wife's clothes on the lady, and when he saw her eyes, they were the eyes of a horse and she had the hoofs of a horse. With that he almost went crazy because of his fear. He got sick and died. And it is true that this happened long ago.

- 
- 1 "The water animal" is the name given by the K'ekchi' to the creature called Cimanagua or Siguanaba in Spanish. The phantom presents itself in the form of a beautiful woman or in the form of the beloved. When the phantom gains the attention of the man, it entices him to follow it into remote regions, then turns into a horse, dog, bull, or some such animal, always of abnormal form.

## THE GHOST AND THE GUITAR

There was an overseer of a large hacienda. This man died and left his wife with a daughter and a son. This woman began to be haunted. Every night they heard a noise where they slept and the candle was blown out. She lighted it and it would be blown out again and she couldn't see who blew it out. When she went to the kitchen to put away the food after they had eaten, in the morning there were no tortillas in the gourd. There was just a pile of dirt in the gourd. In the bean pot there was chicken manure, and because of this she was always frightened. She couldn't see who did it. Only this sort of thing happened to her. What could she do?

She told a man on a different hacienda. This man said to her, "It is a ghost that is haunting you. And there is something you can do so that you won't be haunted again. You borrow a guitar," he said to her. "Hang it from the rafter of the house. Leave a glass of water on the rafter with a white rose. The ghost will come at midnight to play the guitar. He will play a very sad

song and when he hears the sound of the guitar, he will go immediately and will never return."

What did the woman do? She sent to borrow a guitar and did as she was told. She heard that the guitar hanging from the rafter began to play, but she couldn't see who was playing it. She could only hear the sound. The ghost left immediately and he never returned to bother them again.<sup>1</sup> When he had bothered them before, he took the clothes of the girl and hung them in the tree top and he took the boy's hat and hung it in the tree top. Because of this they were frightened. And they were only able to drive the ghost out with the guitar.

- 
- 1 The use of music to accomplish certain ends (other than entertainment) is not unusual in the Mayan tale. The Popol Vuh twins played their flutes to bring their half-brothers home again (part II, ch. 5). (Ed.)



### A PILGRIMAGE TO THE GOD CHAJUL

There was a blind man who heard that the god Chajul did many miracles, so he went there to visit him. And when he went he took his gold chain. When he arrived at the temple, he entered and went to the altar before the god. At the altar he asked the god to heal his eyes that he might see again. He probably asked his forgiveness.<sup>1</sup> When everything was finished at the temple, he gave his gold chain for an offering. Then the man left the temple; just as he was going out the door, he saw that he could see again. His eyes were opened. How happy he was that his eyes were opened. All was finished. He was returning. On the road, maybe half way, he met one of his friends.

He asked him, "What did you do that your eyes have been opened?" the man said to him.

"Oh," he said, "my eyes were opened because of my chain. My chain was very expensive--gold. I left it at the feet of the god Chajul," the man said.

"Ah," said the man, "thanks to him that he opened your eyes!"

Then they parted. The one went to do his pilgrimage and the other was returning home. And the man whose eyes had been opened said to himself, "It is too bad I gave my gold chain. It was very expensive. I should have given a cheaper offering and my eyes would still have been opened." Then the man felt something heavy in his pocket. He put his hand in his pocket and he felt the chain. That was what was in his pocket. And when he found the chain, he was



immediately in darkness. He was blind again. Then the man realized that what he had done was wrong. "Why did I say that the chain was more valuable than my eyes?" he said when he realized that he could no longer see. Then the man knew that he had not given his offering with all his heart for the god, whose name was Chajul.

This is an example for us, too. What we give as an offering, we should give with all our hearts. Because if we don't, God will not receive what we are giving.

- 
- 1 Just what sin the man had committed to require the god's forgiveness is not stated here, but usually the requests are simply for forgiveness for neglect of the god. Illness is suspected to be a punishment, and the patient confesses the sin he thinks is the most likely cause of the god's ire. (See Ixil "The Man Who Was Carried Off by a Buzzard.") (Ed.)

## A VISIT WITH THE GOD OF THE MOUNTAIN

Long ago, maybe twenty-five years ago, there was a man on an hacienda far away from Cobán. The man's name was Vicente. And one day he was doing his religious rites there. They did this every Sunday. He began to fix his altar for his god and to fix up his little shrine. But when they did this, they always gave liquor and got drunk. When they finished fixing the house for his gods, he went home. This man always beat his wife. He had many children and he had dogs and chickens, and other things. When he left his work that Sunday after fixing the house of his god, he left, but he didn't go home. He took a different road. He lost three days in the forest.<sup>1</sup> His wife was very worried. She went to the patrón to say that her husband was lost. Then the patrón sent to hunt the man but they didn't find him. On the third day, the man came to his house, but he didn't<sup>2</sup> talk any more. Apparently he was very frightened. His wife asked him, "Where did you go?"

"I don't know," he said when he answered. He took off his belt and began to beat the dog. When he finished beating the dog he began to beat his wife. Then his wife became very frightened because she thought he had gone crazy. The man said, "Now I have beaten you; that is what I came back to do. Two nights I slept in the mountain. The god of the mountain took me." And he began to tell his wife what happened. He said, "I saw a very tall man who stood in front of me and he said to me, 'Shut your eyes for a little bit.'"

It is said that he shut his eyes. When he shut his eyes he was transported to a great big house.<sup>3</sup> But he didn't know where it was. He saw some very tall men there. And they talked and he did not understand what they said. Everything was big there. Night came and he saw only the stars in the sky. He saw the moon in the sky. And he heard the crickets in the weeds. The man just sat there. The night passed and he was very afraid because he didn't know where he was. Then a man said to him, "Now, do you know where you

are? You are here with the god of the mountain. I am very tired of hearing your dogs always barking. I am very tired of hearing your wife always fighting. Now I will let you go back to your house. Take off your belt and beat your dog and beat your wife. Then I won't bring you here again," said the man when he saw him.

And who knows what happened to this man? When he woke up he told all this as if it had been a dream that he had seen. But he was gone three days, and it is true what happened to him.

- 
- 1 "Lost" has the same word-base as "spent." This expression would parallel our "he spent three days in the forest." (Ed.)
  - 2 "Didn't" signifies "couldn't." Any activity which is normally performed by the healthy body is never described with the verbal auxiliary "can." Instead of saying "he couldn't speak," the general Mayan pattern calls for "he didn't speak." (Ed.)
  - 3 Shutting one's eyes is a part of the formula for arriving magically at a distant point. In the Mopan tale, "The Sun God and His Wife," the devil's messenger told the weeping woman to close her eyes and he would take her to his father. (Ed.)

## THE TRAVELER

This story is about what happens to us when we worry about what is going to happen. If we say that something is going to happen to us, it always happens. It happens to us because we are waiting for it to happen.

There was a man who went on a trip and he walked far. He stopped in the middle of the forest. Then he began to worry because he was alone in the middle of the forest. This is what he said. "Now I am alone in a very dangerous place. I hope a traveler comes and we will sleep here together," he said. He continued to worry and wish for a companion. He kept watching on the road for someone.

Then he saw in the moonlight that someone was coming on the road where he had passed. He said, "Oh, here comes a traveler. Now we will be two."

Then an old woman came, carrying her bag. She had a cane in her hand. The man was already making his coffee when she spoke to him. He had his coffee pot on the fire and the coffee was boiling. The woman arrived. "Have you made your fire?" she said.

"I did, lady," he said, because he knew that she was an old woman.

"I will make my fire next to you," she said.

"Good, that's alright," he said. The man was happy because now he had a companion.

Then the lady said, "I will toast my tortillas with you." She laid her bag there and began to toast her tortillas. She started to put the tortillas in the fire and looked at her meat. She gave a tortilla to the man. She put meat on the tortilla and gave it to the man. "Have a tortilla," she said to the man.

"Good," said the man. He accepted the tortilla, but he began to feel that something was wrong.<sup>1</sup> He began to tremble. Then he said, "Oh, God, what is happening to me? What is the meaning of this?" He began to pray. He said, "Lord, what is the meaning of this?" The woman became very uncomfortable when she heard the name of God. The man called on the name of God, and when the woman heard that, she screamed because she was an evil spirit and she went up in the sky. When she went, it looked like a horse walks. "I believed that I was going to win you," she said when she flew into the sky.

Then the man was left alone. He was afraid because it was not a woman. It was an evil spirit because that was what he was waiting for. It is dangerous to wait for what we ourselves want. It is better to wait for what God wants us to have and see. If you are waiting to look after yourself with magic, that is stupid. There is no hope in that. That's all, because I'm tired of talking now.

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- 1 The belief is that if the traveler had eaten the tortilla and the meat, he would have died, lost his mind, or suffered some terrible catastrophe. (See also "People Who Are Turned into Animals" in Cakchiquel section).

## THE WOODPECKER

When the woodpecker cries, it is a sign of suffering. There was a man on an hacienda a long way from Cobán. It takes four days to go there by foot. This man always came to Cobán to buy supplies. And when he came he always brought a servant with him. One day he came to buy the things that were necessary for the hacienda. He brought his servant. His servant led the horse loaded with the things which they bought in town. They were taking them to the hacienda. One place that they passed was a big mountain. They were going up the mountain when they rested under a tree. While they were resting under the tree, a woodpecker sang above them. Then the servant said to his patrón, "I don't want to go with you any more. I will stay here because when the woodpecker sings above us, something is going to happen to us on the road. Maybe we will fall. Maybe we will fall into the river," he said to his patrón.

Then his patrón said to him, "No. Let's go. You follow me. Nothing will happen to us," he said to him. He didn't believe what his servant believed.

And the servant didn't obey him. He said, "No. No, I won't go. I am afraid because of what will happen to us on the road." And he stayed right there. He didn't want to go any farther. He left the load.

The patrón saw that his servant was angry and that he didn't want to follow. He got down from his horse, and he took off his belt and he gave him a

whipping. When he had given him a good lashing, he said to him, "You obey what I tell you."

Then his servant said, "My father, now I will go. I will follow you. It has already happened to me what was going to happen on the road. I have already received what the woodpecker was crying about. Now there is nothing more to worry about. Nothing more will happen on the road because you have already beaten me," the servant answered. He went with his patrón and they arrived at the hacienda. The name of that hacienda is Sa' Pemech. And this happened long ago. And what happened there on the road is really true.<sup>1</sup>

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- 1 The Achi also believe that the sorcerer bird (a kind of woodpecker) warns of trouble to come. If one has undertaken a long journey, and hears the sorcerer bird cry, it is a sign of danger ahead. (Ed.)



### PLANTING QUEQUESQUE<sup>1</sup>

I will tell you how the quequesque is planted. If you want the quequesque to grow well, when you plant it, put your foot on top of it. The way your foot and toes are shows the way it will grow. If you want the quequesque to grow big, bring the roller from your grinding stone. That is the charm for big quequesque plants. Do not eat thin tortillas.<sup>2</sup> Make your tortilla dough into big fat rolls instead of thin cakes so that the quequesque will grow big. Don't eat any food with salt and don't eat any chile. Then the quequesque won't get wormy. But if you eat anything with salt when you plant quequesque, then it gets wormy. But in this way nothing will happen to your crop. It will turn out well if you select food without salt and without chile. That is the charm for planting when you don't want worms with your crop.

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- 1 The quequesque is a kind of squash. (Ed.)
- 2 "Keeping a diet" is common practice to assure success in any venture--from performing witchcraft to taking medicine. "A diet" does not just refer to abstinence from certain foods, but also to abstinence from getting one's feet wet, bathing, drinking alcoholic beverages, having sexual relations, and a host of other common activities. (Ed.)

## HOW THE COCONUT GOT ITS MARKS

Long ago when the Lord was on the earth with his disciples, they arrived at a place where there was no water. They were in a desert. They found only a coconut tree there at that place. The Lord said that he would pick the coconut. He picked the coconut and with his fingers he put the marks there. Water came out there and then his companions drank. They were happy because they found the coconut and tried the water. Because of that, the coconut has a place for its water to come out, because the Lord put his fingers there. That is the sign.

## ACCORDING TO OUR ANCESTORS

I have heard people say that a long time ago our ancestors said that the sun is the husband of the moon. When an argument comes up between them, it's because the sun gets tired of the disobedience of the moon's children.

"Sin is rampant in the earth," says the sun. "I'm tired of it. I don't want to look at them any more. I'm going to destroy the earth."

"No," says the moon. "You can't destroy my children on the earth. Please put up with them a little longer."

There are some who say that this is really true. I don't know. They say that the sun has power, and the moon also, because she is Our Lady. This is how they say things began with us.

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- 1 The belief that the sun is the husband of the moon is not unique among the K'ekchi'. Neither is the reference to the moon as "Our Lady" and to the sun as "Our Father." This latter reference is also found in texts from the Chuj and the Ixil, while the Achi refer to the sun as "Our Father" and/or "Jesus Christ," and to the moon as "Our Grandmother" and/or "The Virgin Mary." Texts from the K'ekchi' (the above tale and "The Marriage of the Sun and the Moon") provide us with a bridge that links these references with others which point up the reverence in which corn is held and its equivalence with the Virgin Mary.

"The Marriage of the Sun and the Moon" follows a familiar plot which we recognize in the Mopan tale, "The Sun God and His Wife," in the Jacalteco tale, "The Runaway Lovers," and in the Pocomchi versions of "The Origin of Corn." In the Jacalteco and Pocomchi accounts, the heroine becomes corn. Further, the Pocomchi version specifically referred to corn as "the body of our mother, "and the Achi put corn symbols (corncobs or candles of significant colors) into the casket with a corpse, saying, "This is his mother who will go with him."

# TEXTS IN K'EKCHI'

See Languages of Guatemala for a description  
of Kekchi grammar, written by Francis Eachus  
and Ruth Carlson.

## THE MARRIAGE OF THE SUN AND THE MOON

1. Tacuaj<sub>1</sub> tinserak'i<sub>2</sub> acue<sub>3</sub> jun<sub>4</sub> li<sub>5</sub> serak'<sub>6</sub> quicua'bi<sub>7</sub> aran<sub>8</sub>  
 Poptun<sub>9</sub> Peten.<sub>10</sub> 2. Jun<sub>1</sub> li<sub>2</sub> cuink<sub>3</sub> quicuan<sub>4</sub> rey.<sub>5</sub> 3. Quicuan<sub>1</sub> jun<sub>2</sub>  
 saj<sub>3</sub> cuink<sub>4</sub> ut<sub>5</sub> li<sub>6</sub> rey<sub>7</sub> cuan<sub>8</sub> jun<sub>9</sub> xrabin.<sub>10</sub> 4. Ut<sub>1</sub> li<sub>2</sub> saj<sub>3</sub> cuink<sub>4</sub>  
 cūula<sub>5</sub> cūula<sub>6</sub> nanume'<sub>7</sub> aran<sub>8</sub> rochben<sub>9</sub> lix<sub>10</sub> pub<sub>11</sub> ut<sub>12</sub> naxic<sub>13</sub> chi<sub>14</sub>  
 pubac.<sub>15</sub> 5. Ut<sub>1</sub> nak<sub>2</sub> nanume<sub>3</sub> rajlal<sub>4</sub> cuan<sub>5</sub> li<sub>6</sub> quej<sub>7</sub> riq'uin<sub>8</sub> li<sub>9</sub> saj<sub>10</sub>  
 cuink.<sub>11</sub> 6. Ut<sub>1</sub> lix<sub>2</sub> rabin<sub>3</sub> li<sub>4</sub> rey<sub>5</sub> aran<sub>6</sub> yo<sub>7</sub> chi<sub>8</sub> quemoc<sub>9</sub> chiru<sub>10</sub>  
 nebal.<sub>11</sub> 7. Ut<sub>1</sub> nak<sub>2</sub> nanume<sub>3</sub> li<sub>4</sub> cuink<sub>5</sub> a'an<sub>6</sub> li<sub>7</sub> saj<sub>8</sub> cuink<sub>9</sub> cuan<sub>10</sub>  
 li<sub>11</sub> quej<sub>12</sub> riq'uin.<sub>13</sub> 8. Ut<sub>1</sub> nak<sub>2</sub> naril<sub>3</sub> li<sub>4</sub> xka'al<sub>5</sub> k'axal<sub>6</sub> naxquet<sub>7</sub>  
 chak<sub>8</sub> li<sub>9</sub> xul<sub>10</sub> li<sub>11</sub> cuink<sub>12</sub> a'an<sub>13</sub> chan<sub>14</sub> li<sub>15</sub> xka'al.<sub>16</sub> 9. Cuilak<sub>1</sub>  
 chan<sub>2</sub> li<sub>3</sub> xka'al<sub>4</sub> li<sub>5</sub> c'a'ru<sub>6</sub> tinbanu<sub>7</sub> riq'uin<sub>8</sub> ut<sub>9</sub> li<sub>10</sub> xka'al<sub>11</sub> nak<sub>12</sub>  
 naxch'aj<sub>13</sub> lix<sub>14</sub> buch.<sub>15</sub> naxhoy<sub>16</sub> lix<sub>17</sub> ya'al<sub>18</sub> li<sub>19</sub> buch<sub>20</sub> sa'<sub>21</sub> li<sub>22</sub>

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1. I want<sub>1</sub> I will tell<sub>2</sub> your ego (to you)<sub>3</sub> one<sub>4</sub> the<sub>5</sub> story<sub>6</sub> I heard.<sub>7</sub>  
 2. One<sub>1</sub> the<sub>2</sub> man<sub>3</sub> he was<sub>4</sub> king.<sub>5</sub> 3. He was<sub>1</sub> one<sub>2</sub> young<sub>3</sub> man<sub>4</sub> and<sub>5</sub>  
 the<sub>6</sub> king<sub>7</sub> has<sub>8</sub> one<sub>9</sub> his daughter.<sub>10</sub> 4. And<sub>1</sub> the<sub>2</sub> young<sub>3</sub> man<sub>4</sub>  
 tomorrow<sub>5</sub> tomorrow<sub>6</sub> he passes<sub>7</sub> there<sub>8</sub> his companion<sub>9</sub> the his<sub>10</sub> gun<sub>11</sub>  
 and<sub>12</sub> he goes<sub>13</sub> for the purpose<sub>14</sub> to shoot.<sub>15</sub> 5. And<sub>1</sub> when<sub>2</sub> he passes<sub>3</sub>  
 every<sub>4</sub> there is<sub>5</sub> the<sub>6</sub> deer<sub>7</sub> with<sub>8</sub> the<sub>9</sub> young<sub>10</sub> man.<sub>11</sub> 6. And<sub>1</sub> the his<sub>2</sub>  
 daughter<sub>3</sub> the<sub>4</sub> king<sub>5</sub> there<sub>6</sub> she is<sub>7</sub> for the purpose<sub>8</sub> to weave<sub>9</sub> at the  
 front of<sub>10</sub> the patio.<sub>11</sub> 7. And<sub>1</sub> when<sub>2</sub> he passes<sub>3</sub> the<sub>4</sub> man<sub>5</sub> that one<sub>6</sub>  
 the<sub>7</sub> young<sub>8</sub> man<sub>9</sub> there is<sub>10</sub> the<sub>11</sub> deer<sub>12</sub> with him.<sub>13</sub> 8. And<sub>1</sub> when<sub>2</sub>  
 she sees<sub>3</sub> the<sub>4</sub> girl<sub>5</sub> very many<sub>6</sub> he destroys<sub>7</sub> the<sub>9</sub> animals<sub>10</sub> the<sub>11</sub> man<sub>12</sub>  
 that one<sub>13</sub> she says<sub>14</sub> the<sub>15</sub> girl.<sub>16</sub> 9. Let me see<sub>1</sub> she says<sub>2</sub> the<sub>3</sub> girl<sub>4</sub>  
 the<sub>5</sub> what<sub>6</sub> I will do<sub>7</sub> with him,<sub>8</sub> and<sub>9</sub> the<sub>10</sub> girl<sub>11</sub> when<sub>12</sub> she washes<sub>13</sub>  
 the her<sub>14</sub> cooked corn,<sub>15</sub> she throws<sub>16</sub> its<sub>17</sub> liquid<sub>18</sub> the<sub>19</sub> cooked corn<sub>20</sub>

be.<sub>23</sub> 10. Ut<sub>1</sub> chirix<sub>2</sub> a'an<sub>3</sub> nak<sub>4</sub> quinume<sub>5</sub> li<sub>6</sub> cuink<sub>7</sub> ut<sub>8</sub> cuan<sub>9</sub> chak<sub>10</sub>  
 li<sub>11</sub> quej<sub>12</sub> riq'uin<sub>13</sub> nak<sub>14</sub> quit'ane'<sub>15</sub> sa'<sub>16</sub> lix<sub>17</sub> ya'al<sub>18</sub> li<sub>19</sub> buch.<sub>20</sub>  
 11. Aran<sub>1</sub> quixnat'<sub>2</sub> lix<sub>3</sub> quej<sub>4</sub> ut<sub>5</sub> quipuq'ue<sub>6</sub> li<sub>7</sub> cha.<sub>8</sub> 12. Li<sub>1</sub> cha<sub>2</sub>  
 cuan<sub>3</sub> sa'<sub>4</sub> lix<sub>5</sub> tz'um.<sub>6</sub> 13. Ut<sub>1</sub> chirix<sub>2</sub> a'an,<sub>3</sub> quiraho'<sub>4</sub> nak<sub>5</sub>  
 quirec'a<sub>6</sub> nak<sub>7</sub> quixcut<sub>8</sub> xxutan.<sub>9</sub> ut<sub>10</sub> quixsic'<sub>11</sub> xna'leb.<sub>12</sub>  
 14. Quixsutk'esi<sub>1</sub> rib<sub>2</sub> chok'<sub>3</sub> tz'unun<sub>4</sub> 15. Ut<sub>1</sub> co'o<sub>2</sub> sa'<sub>3</sub> ru'uj<sub>4</sub> li<sub>5</sub>  
 utz'u'uj<sub>6</sub> ut<sub>7</sub> li<sub>8</sub> xka'al<sub>9</sub> yo<sub>10</sub> chi<sub>11</sub> quemoc<sub>12</sub> chiru<sub>13</sub> nebal.<sub>14</sub>  
 16. Quiril<sub>1</sub> li<sub>2</sub> xka'al<sub>3</sub> nak<sub>4</sub> ch'ina'us<sub>5</sub> li<sub>6</sub> xul<sub>7</sub> a'an<sub>8</sub> li<sub>9</sub> tz'unun<sub>10</sub>  
 li<sub>11</sub> yo<sub>12</sub> chi<sub>13</sub> tz'ubuc<sub>14</sub> sa'<sub>15</sub> ruk'<sub>16</sub> li<sub>17</sub> utz'u'uj<sub>18</sub> ut<sub>19</sub> quixye<sub>20</sub> li<sub>21</sub>  
 xka'al<sub>22</sub> re<sub>23</sub> lix<sub>24</sub> yucua',<sub>25</sub> --Cua'<sub>26</sub> puba<sub>27</sub> li<sub>28</sub> xul<sub>29</sub> a'an,<sub>30</sub> ut<sub>31</sub>  
 tinc'am<sub>32</sub> chok'<sub>33</sub> cue.<sub>34</sub> 17. Ut<sub>1</sub> li<sub>2</sub> yucua'bej<sub>3</sub> sa'<sub>4</sub> junpat<sub>5</sub> quichal.<sub>6</sub>  
 18. Quixpuba<sub>1</sub> li<sub>2</sub> xul<sub>3</sub> a'an<sub>4</sub> ut<sub>5</sub> quit'ane'<sub>6</sub> li<sub>7</sub> ch'ina<sub>8</sub> tz'unun<sub>9</sub> sa'<sub>10</sub>  
 ch'och'.<sub>11</sub> 19. Ut<sub>1</sub> li<sub>2</sub> xka'al<sub>3</sub> quixxoc<sub>4</sub> ut<sub>5</sub> quixq'ue<sub>6</sub> chixc'ato.<sub>7</sub>

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in<sub>21</sub> the<sub>22</sub> road (path).<sub>23</sub> 10. And<sub>1</sub> after<sub>2</sub> that<sub>3</sub> when<sub>4</sub> he passed<sub>5</sub> the<sub>6</sub>  
 man<sub>7</sub> and<sub>8</sub> there was<sub>9</sub> the<sub>11</sub> deer<sub>12</sub> with him<sub>13</sub> when<sub>14</sub> he fell<sub>15</sub> in<sub>16</sub>  
 its<sub>17</sub> liquid<sub>18</sub> the<sub>19</sub> cooked corn.<sub>20</sub> 11. There<sub>1</sub> he knocked<sub>2</sub> the his<sub>3</sub> deer<sub>4</sub>  
 and<sub>5</sub> it burst<sub>6</sub> the<sub>7</sub> ashes.<sub>8</sub> 12. The<sub>1</sub> ashes<sub>2</sub> were<sub>3</sub> in<sub>4</sub> the its<sub>5</sub> skin.<sub>6</sub>  
 13. And<sub>1</sub> after<sub>2</sub> that<sub>3</sub> he became sad<sub>4</sub> when<sub>5</sub> he felt<sub>6</sub> that<sub>7</sub> he showed<sub>8</sub> his  
 shame,<sub>9</sub> and<sub>10</sub> he sought<sub>11</sub> his wisdom.<sub>12</sub> 14. He changed<sub>1</sub> himself<sub>2</sub> as<sub>3</sub>  
 a hummingbird.<sub>4</sub> 15. And<sub>1</sub> he went<sub>2</sub> to<sub>3</sub> its nose<sub>4</sub> the<sub>5</sub> flower<sub>6</sub> and<sub>7</sub> the<sub>8</sub>  
 girl<sub>9</sub> she is<sub>10</sub> for the purpose<sub>11</sub> to weave<sub>12</sub> in front of<sub>13</sub> the patio.<sub>14</sub>  
 16. She saw<sub>1</sub> the<sub>2</sub> girl<sub>3</sub> that<sub>4</sub> beautiful<sub>5</sub> the<sub>6</sub> animal<sub>7</sub> that one,<sub>8</sub> the<sub>9</sub>  
 hummingbird<sub>10</sub> the (one)<sub>11</sub> it is<sub>12</sub> for the purpose of<sub>13</sub> sucking<sub>14</sub> at<sub>15</sub> its  
 hand<sub>16</sub> the<sub>17</sub> flower<sub>18</sub> and<sub>19</sub> she said<sub>20</sub> the<sub>21</sub> girl<sub>22</sub> to him<sub>23</sub> the her<sub>24</sub>  
 father,<sub>25</sub> Father,<sub>26</sub> shoot<sub>27</sub> the<sub>28</sub> animal<sub>29</sub> that one<sub>30</sub> and<sub>31</sub> I will take  
 (it)<sub>32</sub> as<sub>33</sub> mine.<sub>34</sub> 17. And<sub>1</sub> the<sub>2</sub> father<sub>3</sub> in<sub>4</sub> one moment<sub>5</sub> he came.<sub>6</sub>  
 18. He shot<sub>1</sub> the<sub>2</sub> animal<sub>3</sub> that one<sub>4</sub> and<sub>5</sub> it fell<sub>6</sub> the<sub>7</sub> little<sub>8</sub> humming-  
 bird<sub>9</sub> to<sub>10</sub> ground.<sub>11</sub> 19. And<sub>1</sub> the<sub>2</sub> girl<sub>3</sub> she picked (it) up<sub>4</sub> and<sub>5</sub> she



20. Ch'ina'us<sub>1</sub> lix<sub>2</sub> bonol<sub>3</sub> li<sub>4</sub> xul<sub>5</sub> a'an<sub>6</sub> li<sub>7</sub> tz'unun<sub>8</sub> chan<sub>9</sub> li<sub>10</sub>  
 xka'al.<sub>11</sub> 21. Ut<sub>1</sub> chirix<sub>2</sub> a'an<sub>3</sub> pues<sub>4</sub> quicana<sub>5</sub> chok'<sub>6</sub> re<sub>7</sub> li<sub>8</sub>  
 xka'al<sub>9</sub> ut<sub>10</sub> li<sub>11</sub> xka'al<sub>12</sub> aran<sub>13</sub> sa'<sub>14</sub> cocin<sub>15</sub> nacuar.<sub>16</sub> 22. Ut<sub>1</sub>  
 tz'apbil<sub>2</sub> chi<sub>3</sub> us<sub>4</sub> q'uebil<sub>5</sub> sa'<sub>6</sub> llave<sub>7</sub> xban<sub>8</sub> li<sub>9</sub> rey<sub>10</sub> lix<sub>11</sub> yucua'.<sub>12</sub>  
 23. Ut<sub>1</sub> chirix<sub>2</sub> a'an<sub>3</sub> nak<sub>4</sub> qui-oc<sub>5</sub> li<sub>6</sub> k'ojyin<sub>7</sub> ut<sub>8</sub> li<sub>9</sub> tz'unun<sub>10</sub> a'an<sub>11</sub>  
 quic'ulun<sub>12</sub> xch'ol<sub>13</sub> nak<sub>14</sub> quipuba<sub>15</sub> ut<sub>16</sub> qui-aj<sub>17</sub> ru.<sub>18</sub> 24. Ut<sub>1</sub>  
 quixaklic<sub>2</sub> chi<sub>3</sub> saj<sub>4</sub> cuinkil.<sub>5</sub> 25. Ut<sub>1</sub> qui-oc<sub>2</sub> chi<sub>3</sub> xk'unbesinquit<sub>4</sub> li<sub>5</sub>  
 xka'al.<sub>6</sub> ut<sub>7</sub> quixye<sub>8</sub> re<sub>9</sub> nak<sub>10</sub> yo'o<sub>11</sub> chicuix.<sub>12</sub> 26. ¿Toelk.<sub>1</sub> 27. Ut<sub>1</sub>  
 li<sub>2</sub> xka'al<sub>3</sub> quixye.<sub>4</sub> pero<sub>5</sub> bar<sub>6</sub> toelk?<sub>7</sub> 28. Lin<sub>1</sub> yucua'<sub>2</sub> a'an<sub>3</sub> sa'<sub>4</sub>  
 lau<sub>5</sub> cuan<sub>6</sub> li<sub>7</sub> puerta.<sub>8</sub> 29. A'ut<sub>1</sub> li<sub>2</sub> saj<sub>3</sub> cuink<sub>4</sub> quixye.<sub>5</sub> A'<sub>6</sub> lain<sub>7</sub>  
 cui<sub>8</sub> tacuaj<sub>9</sub> xban<sub>10</sub> toek.<sub>11</sub> 30. Hon<sub>1</sub> nocoxic<sub>2</sub> hon<sub>3</sub> cui<sub>4</sub> tacuaj<sub>5</sub>  
 chan<sub>6</sub> li<sub>7</sub> saj<sub>8</sub> cuink.<sub>9</sub> 31. Ut<sub>1</sub> chirix<sub>2</sub> a'an<sub>3</sub> pues<sub>4</sub> li<sub>5</sub> xka'al<sub>6</sub> quixc'ul'<sub>7</sub>  
 xch'ol.<sub>8</sub> 32. Pero<sub>1</sub> lin<sub>2</sub> yucua'<sub>3</sub> toxtau<sub>4</sub> riq'uin<sub>5</sub> lix<sub>6</sub> lem.<sub>7</sub> 33. Li<sub>1</sub>

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put<sub>6</sub> (it)<sub>6</sub> at her side.<sub>7</sub> 20. Beautiful<sub>1</sub> the its<sub>2</sub> color<sub>3</sub> the<sub>4</sub> animal<sub>5</sub> that  
 one<sub>6</sub> the<sub>7</sub> hummingbird<sub>8</sub> she said<sub>9</sub> the girl.<sub>10</sub> 21. And<sub>1</sub> after<sub>2</sub> that<sub>3</sub> it  
 remained<sub>5</sub> as<sub>6</sub> hers<sub>7</sub> the<sub>8</sub> girl<sub>9</sub> and<sub>10</sub> the<sub>11</sub> girl<sub>12</sub> there<sub>13</sub> in<sub>14</sub> kitchen<sub>15</sub>  
 she sleeps.<sub>16</sub> 22. And<sub>1</sub> closed<sub>2</sub> very well<sub>3-4</sub> given<sub>5</sub> to<sub>6</sub> key<sub>7</sub> by<sub>8</sub> the<sub>9</sub>  
 king<sub>10</sub> the her<sub>11</sub> father.<sub>12</sub> 23. And<sub>1</sub> after<sub>2</sub> that<sub>3</sub> when<sub>4</sub> it entered<sub>5</sub> the<sub>6</sub>  
 darkness<sub>7</sub> and<sub>8</sub> the<sub>9</sub> hummingbird<sub>10</sub> that one<sub>11</sub> it came<sub>12</sub> its heart<sub>13</sub>  
 when<sub>14</sub> it was shot<sub>15</sub> and<sub>16</sub> it woke up.<sub>17-18</sub> 24. And<sub>1</sub> he stood up<sub>2</sub> as<sub>3</sub>  
 (a) young<sub>4</sub> man.<sub>5</sub> 25. And<sub>1</sub> he began<sub>2</sub> for the purpose of<sub>3</sub> softening (making  
 love)<sub>4</sub> the<sub>5</sub> girl<sub>6</sub> and<sub>7</sub> he said<sub>8</sub> to her<sub>9</sub> that<sub>10</sub> she should go<sub>11</sub> after me.<sub>12</sub>  
 26. We will go out.<sub>1</sub> 27. And<sub>1</sub> the<sub>2</sub> girl<sub>3</sub> she said,<sub>4</sub> but<sub>5</sub> where<sub>6</sub> will we  
 go out?<sub>7</sub> 28. The my<sub>1</sub> father<sub>2</sub> that one<sub>3</sub> at<sub>4</sub> key<sub>5</sub> he has<sub>6</sub> the<sub>7</sub> door.<sub>8</sub>  
 29. But<sub>1</sub> the<sub>2</sub> young<sub>3</sub> man<sub>4</sub> he said,<sub>5</sub> but<sub>6</sub> I<sub>7</sub> if<sub>8</sub> you want<sub>9</sub> because<sub>10</sub>  
 we will go out.<sub>11</sub> 30. Now<sub>1</sub> we will go<sub>2</sub> now<sub>3</sub> if<sub>4</sub> you want<sub>5</sub> he said<sub>6</sub> the<sub>7</sub>  
 young<sub>8</sub> man.<sub>9</sub> 31. And<sub>1</sub> after<sub>2</sub> that<sub>3</sub> the<sub>5</sub> girl<sub>6</sub> it received (it)<sub>7</sub> her  
 heart.<sub>8</sub> 32. But<sub>1</sub> the my<sub>2</sub> father<sub>3</sub> he will find us<sub>4</sub> with<sub>5</sub> the his<sub>6</sub> glass.<sub>7</sub>

saj<sub>2</sub> cuink<sub>3</sub> quixq'ue<sub>4</sub> li<sub>5</sub> xayau<sub>6</sub> chiru<sub>7</sub> li<sub>8</sub> lem<sub>9</sub> re<sub>10</sub> nak<sub>11</sub> inc'a'<sub>12</sub>  
 taril<sub>13</sub> lix<sub>14</sub> yucua'<sub>15</sub> bar<sub>16</sub> xe'coheb.<sub>18</sub> 34. Chirix<sub>1</sub> a'an<sub>2</sub> li<sub>3</sub> xka'al<sub>4</sub>  
 quixye<sub>5</sub> re<sub>6</sub> li<sub>7</sub> saj<sub>8</sub> cuink<sub>9</sub> lin<sub>10</sub> yucua'<sub>11</sub> toxcamsi<sub>12</sub> riq'uin<sub>13</sub> lix<sub>14</sub>  
 pub<sub>15</sub> che',<sub>16</sub> chan.<sub>17</sub> 35. Ut<sub>1</sub> li<sub>2</sub> saj<sub>3</sub> cuink<sub>4</sub> quixye<sub>5</sub> re<sub>6</sub> li<sub>7</sub> xka'al<sub>8</sub>  
 --matc'oxlac.<sub>9</sub> 36. Lain<sub>1</sub> tinsic'<sub>2</sub> inna'leb.<sub>3</sub> 37. Ut<sub>1</sub> que'el<sub>2</sub> sa'<sub>3</sub> ru<sub>4</sub>  
 li<sub>5</sub> llave,<sub>6</sub> sa'<sub>7</sub> xlauil<sub>8</sub> li<sub>9</sub> puerta.<sub>10</sub> 38. Ut<sub>1</sub> nak<sub>2</sub> coheb.<sub>3</sub> te'cūulak<sub>4</sub>  
 chi<sub>5</sub> najt<sub>6</sub> chire<sub>7</sub> li<sub>8</sub> palau<sub>9</sub> ut<sub>10</sub> nak<sub>11</sub> quisak'eu<sub>12</sub> li<sub>13</sub> yucua'bej<sub>14</sub>  
 coxte<sub>15</sub> li<sub>16</sub> puerta.<sub>17</sub> 39. Chirix<sub>1</sub> a'an<sub>2</sub> naril<sub>3</sub> ma<sub>4</sub> ani<sub>5</sub> chic<sub>6</sub> lix<sub>7</sub>  
 rabin.<sub>8</sub> 40. Ut<sub>1</sub> aran<sub>2</sub> qui-oc<sub>3</sub> chi<sub>4</sub> c'oxlac,<sub>5</sub> ɔbar<sub>6</sub> xco<sub>7</sub> lin<sub>8</sub> rabin?<sub>9</sub>  
 41. Entonces<sub>1</sub> moco<sub>2</sub> xul<sub>3</sub> ta<sub>4</sub> li<sub>5</sub> xinpuba.<sub>6</sub> 42. Mare<sub>1</sub> junak<sub>2</sub> cuink.<sub>3</sub>  
 43. Tojo' nak<sub>1</sub> quixchap<sub>2</sub> li<sub>3</sub> lem<sub>4</sub> ut<sub>5</sub> quixq'ue<sub>6</sub> sa'<sub>7</sub> xnak'<sub>8</sub> ru.<sub>9</sub>  
 44. Ut<sub>1</sub> quiletz'<sub>2</sub> li<sub>3</sub> xayau<sub>4</sub> sa'<sub>5</sub> xnak'<sub>6</sub> ru.<sub>7</sub> 45. Ut<sub>1</sub> aran<sub>2</sub> quiticla<sub>3</sub>  
 li<sub>4</sub> ra-u.<sub>5</sub> 46. Tinyo'ob<sub>1</sub> sa'<sub>2</sub> lin<sub>3</sub> pub<sub>4</sub> che',--<sub>5</sub> chan<sub>6</sub> li<sub>7</sub> rey.<sub>8</sub>

33. The<sub>1</sub> young<sub>2</sub> man<sub>3</sub> he put<sub>4</sub> the<sub>5</sub> achiote<sub>6</sub> at the face of<sub>7</sub> the<sub>8</sub> glass<sub>9</sub>  
 so<sub>10</sub> that<sub>11</sub> not<sub>12</sub> he will see<sub>13</sub> the her<sub>14</sub> father<sub>15</sub> where<sub>16</sub> they went.<sub>17</sub>  
 34. After<sub>1</sub> that<sub>2</sub> the<sub>3</sub> girl<sub>4</sub> she said<sub>5</sub> to<sub>6</sub> the<sub>7</sub> young<sub>8</sub> man<sub>9</sub> the my<sub>10</sub>  
 father<sub>11</sub> he will kill us<sub>12</sub> with<sub>13</sub> the his<sub>14</sub> gun<sub>15</sub> wood<sub>16</sub> (blow gun), she  
 said.<sub>17</sub> 35. And<sub>1</sub> the<sub>2</sub> young<sub>3</sub> man<sub>4</sub> he said<sub>5</sub> to her<sub>6</sub> the<sub>7</sub> girl,<sub>8</sub> don't  
 worry.<sub>9</sub> 36. I<sub>1</sub> I will hunt<sub>2</sub> my wisdom.<sub>3</sub> 37. And<sub>1</sub> they left<sub>2</sub> at<sub>3</sub> its  
 face<sub>4</sub> the<sub>5</sub> key<sub>6</sub> at<sub>7</sub> its lock<sub>8</sub> the<sub>9</sub> door.<sub>10</sub> 38. And<sub>1</sub> when<sub>2</sub> they went,<sub>3</sub>  
 they arrived<sub>4</sub> very far<sub>5-6</sub> at the edge of<sub>7</sub> the<sub>8</sub> sea<sub>9</sub> and<sub>10</sub> when<sub>11</sub> it  
 dawned<sub>12</sub> the<sub>13</sub> father<sub>14</sub> passed by to open<sub>15</sub> the<sub>16</sub> door.<sub>17</sub> 39. After<sub>1</sub>  
 that<sub>2</sub> he sees<sub>3</sub> not<sub>4</sub> who<sub>5</sub> again<sub>6</sub> the his<sub>7</sub> daughter.<sub>8</sub> 40. And<sub>1</sub> there<sub>2</sub> he  
 entered<sub>3</sub> for the purpose<sub>4</sub> to think,<sub>5</sub> where<sub>6</sub> she went<sub>7</sub> the my<sub>8</sub> daughter?<sub>9</sub>  
 41. Then<sub>1</sub> not<sub>2,4</sub> an animal<sub>3</sub> the<sub>5</sub> I shot.<sub>6</sub> 42. Maybe<sub>1</sub> one<sub>2</sub> man.<sub>3</sub>  
 43. Then<sub>1</sub> he grabbed<sub>2</sub> the<sub>3</sub> glass<sub>4</sub> and<sub>5</sub> he put (it)<sub>6</sub> at<sub>7</sub> its seed<sub>8</sub> his  
 face (his eyes).<sub>9</sub> 44. And<sub>1</sub> it stuck<sub>2</sub> the<sub>3</sub> achiote<sub>4</sub> at<sub>5</sub> his eye.<sub>6-7</sub>  
 45. And<sub>1</sub> there<sub>2</sub> it began<sub>3</sub> the<sub>4</sub> pink eye.<sub>5</sub> 46. I will hunt (shoot)<sub>1</sub> at<sub>2</sub> the

47. Quixtau<sub>1</sub> chak<sub>2</sub> lix<sub>3</sub> pub<sub>4</sub> lix<sub>5</sub> pub<sub>6</sub> che'.<sub>7</sub> 48. Ut<sub>1</sub> qui-oc<sub>2</sub> chi<sub>3</sub>  
 xjik'bal<sub>4</sub> sa'<sub>5</sub> li<sub>6</sub> pub<sub>7</sub> che'<sub>8</sub> lix<sub>9</sub> rabin.<sub>10</sub> 49. Ut<sub>1</sub> li<sub>2</sub> saj<sub>3</sub> cuink<sub>4</sub>  
 a'an,<sub>5</sub> a'an<sub>6</sub> li<sub>7</sub> sak'e,<sub>8</sub> quixc'am<sub>9</sub> chak<sub>10</sub> li<sub>11</sub> c'aj<sub>12</sub> ic.<sub>13</sub> 50. Nak<sub>1</sub>  
 yo<sub>2</sub> chi<sub>3</sub> jik'oc<sub>4</sub> li<sub>5</sub> rey,<sub>6</sub> quixc'ut<sub>7</sub> chak<sub>8</sub> sa'<sub>9</sub> ik'<sub>10</sub> li<sub>11</sub> c'aj<sub>12</sub> ic.<sub>13</sub>  
 51. Ut<sub>1</sub> aran<sub>2</sub> quijik'e<sub>3</sub> li<sub>4</sub> yucua'bej.<sub>5</sub> 52. Li<sub>1</sub> yucua'bej<sub>2</sub> qui-oc<sub>3</sub>  
 chi<sub>4</sub> ojobac.<sub>5</sub> 53. Quicana<sub>1</sub> li<sub>2</sub> jik'.<sub>3</sub> 54. Ut<sub>1</sub> aran<sub>2</sub> quiticla<sub>3</sub> li<sub>4</sub> jik',<sub>5</sub>  
 ut<sub>6</sub> chirix<sub>7</sub> a'an,<sub>8</sub> pues,<sub>9</sub> quiril<sub>10</sub> nak<sub>11</sub> inc'a'<sub>12</sub> quiru<sub>13</sub> li<sub>14</sub> rey<sub>15</sub>  
 riq'uin<sub>16</sub> a'an<sub>17</sub> quiratina<sub>18</sub> li<sub>19</sub> volcan.<sub>20</sub> 55. Quixye<sub>1</sub> re<sub>2</sub> nak<sub>3</sub> chi<sub>4</sub>  
 camsic<sub>5</sub> lix<sub>6</sub> rabin<sub>7</sub> ut<sub>8</sub> rochben<sub>9</sub> li<sub>10</sub> cuink,<sub>11</sub> li<sub>12</sub> quic'amoc<sub>13</sub> re.<sub>14</sub>  
 56. Tic<sub>1</sub> came<sub>2</sub> re.<sub>3</sub> 57. Ut<sub>1</sub> li<sub>2</sub> volcan<sub>3</sub> sa'<sub>4</sub> junpat<sub>5</sub> quirepok<sub>6</sub> li<sub>7</sub>  
 rak'<sub>8</sub> cak<sub>9</sub> ut<sub>10</sub> quiril<sub>11</sub> li<sub>12</sub> saj<sub>13</sub> cuink<sub>14</sub> a'an,<sub>15</sub> li<sub>16</sub> sak'e,<sub>17</sub> nak<sub>18</sub>  
 oc<sub>19</sub> re<sub>20</sub> chi<sub>21</sub> pubac<sub>22</sub> li<sub>23</sub> cak,<sub>24</sub> quixnau<sub>25</sub> ajcui'<sub>26</sub> nak<sub>27</sub> a'an<sub>28</sub>

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my<sub>3</sub> gun<sub>4</sub> wood,<sub>5</sub> he said<sub>6</sub> the<sub>7</sub> king.<sub>8</sub> 47. He found<sub>1</sub> the his<sub>3</sub> gun<sub>4</sub> the  
 his<sub>5</sub> gun<sub>6</sub> wood.<sub>7</sub> 48. And<sub>1</sub> he began<sub>2</sub> for the purpose of<sub>3</sub> drawing in<sub>4</sub> at<sub>5</sub>  
 the<sub>6</sub> gun<sub>7</sub> wood<sub>8</sub> the his<sub>9</sub> daughter.<sub>10</sub> 49. And<sub>1</sub> the<sub>2</sub> young<sub>3</sub> man<sub>4</sub> that  
 one,<sub>5</sub> that one<sub>6</sub> the<sub>7</sub> sun,<sub>8</sub> he brought<sub>9</sub> the<sub>11</sub> powder (flour)<sub>12</sub> chile.<sub>13</sub>  
 50. When<sub>1</sub> he is<sub>2</sub> for the purpose of<sub>3</sub> drawing in<sub>4</sub> the<sub>5</sub> king,<sub>6</sub> he threw<sub>7</sub>  
 in<sub>9</sub> (the) wind<sub>10</sub> the<sub>11</sub> powder (flour)<sub>12</sub> chile.<sub>13</sub> 51. And<sub>1</sub> there<sub>2</sub> he drew  
 in<sub>3</sub> the<sub>4</sub> father.<sub>5</sub> 52. The<sub>1</sub> father<sub>2</sub> he began<sub>3</sub> for the purpose of<sub>4</sub> cough-  
 ing.<sub>5</sub> 53. It remained<sub>1</sub> the<sub>2</sub> whooping cough.<sub>3</sub> 54. And<sub>1</sub> there<sub>2</sub> it began<sub>3</sub>  
 the<sub>4</sub> whooping cough,<sub>5</sub> and<sub>6</sub> after<sub>7</sub> that<sub>9</sub> he saw<sub>10</sub> that<sub>11</sub> not<sub>12</sub> he was  
 able<sub>13</sub> the<sub>14</sub> king<sub>15</sub> with<sub>16</sub> that<sub>17</sub> he talked to<sub>18</sub> the<sub>19</sub> volcano.<sub>20</sub> 55. He  
 said<sub>1</sub> to him<sub>2</sub> that<sub>3</sub> for the purpose<sub>4</sub> to be killed<sub>5</sub> the his<sub>6</sub> daughter<sub>7</sub> and<sub>8</sub>  
 her companion<sub>9</sub> the<sub>10</sub> man,<sub>11</sub> the (one)<sub>12</sub> he took<sub>13</sub> her.<sub>14</sub> 56. Straight-  
 way<sub>1</sub> to be killed<sub>2</sub> her.<sub>3</sub> 57. And<sub>1</sub> the<sub>2</sub> volcano<sub>3</sub> at<sub>4</sub> one moment<sub>5</sub> it  
 flashed<sub>6</sub> the<sub>7</sub> lightning (its clothing lightning)<sub>8-9</sub> and<sub>10</sub> he saw<sub>11</sub> the<sub>12</sub>  
 young<sub>13</sub> man<sub>14</sub> that,<sub>15</sub> the<sub>16</sub> sun,<sub>17</sub> that<sub>18</sub> it was beginning<sub>19-20</sub> for the  
 purpose of<sub>21</sub> shooting<sub>22</sub> the<sub>23</sub> lightning,<sub>24</sub> he knew<sub>25</sub> also<sub>26</sub> that<sub>27</sub> that

oc<sub>29</sub> re<sub>30</sub> chl<sub>31</sub> xpubanquill<sub>32</sub> 58. Sa<sub>1</sub> junpat<sub>2</sub> quixye<sub>3</sub> re<sub>4</sub> li<sub>5</sub> coc<sub>6</sub>  
 --coc<sub>7</sub> chinto'onihak<sub>8</sub> la<sub>9</sub> cuix.--<sub>10</sub> 59. Ut<sub>1</sub> li<sub>2</sub> coc<sub>3</sub> quixye<sub>4</sub> nak<sub>5</sub>  
 --¿bar<sub>6</sub> ta<sub>7</sub> tat-oc<sub>8</sub> cue?<sub>9</sub> 60. Lain<sub>1</sub> ca'ajcui<sub>2</sub> tz'akal<sub>3</sub> nincuan<sub>4</sub> sa'<sub>5</sub>  
 li<sub>6</sub> cuochoch.--<sub>7</sub> 61. Ac<sub>1</sub> xto'oni<sub>2</sub> sa'<sub>3</sub> junpat<sub>4</sub> li<sub>5</sub> saj<sub>6</sub> cuink<sub>7</sub> a'an<sub>8</sub>  
 li<sub>9</sub> sak'e<sub>10</sub> quixchik'<sub>11</sub> rib<sub>12</sub> sa'<sub>13</sub> rix<sub>14</sub> li<sub>15</sub> coc<sub>16</sub> 62. Ut<sub>1</sub> nak<sub>2</sub>  
 quimok<sub>3</sub> li<sub>4</sub> cak<sub>5</sub> a'<sub>6</sub> li<sub>7</sub> xka'al<sub>8</sub> quixpuq'ui.<sub>9</sub> 63. Copub<sub>1</sub> chixjunil<sub>2</sub>  
 chiru<sub>3</sub> ha'.<sub>4</sub> 64. Quixye<sub>1</sub> nak<sub>2</sub> anakcuan<sub>3</sub> x-oso'.<sub>4</sub> 65. Ut<sub>1</sub> quixsic'<sub>2</sub>  
 xc'a'uxl.<sub>3</sub> 66. Quixto'onihéb<sub>1</sub> li<sub>2</sub> xul<sub>3</sub> eb<sub>4</sub> li<sub>5</sub> coc'<sub>6</sub> xul<sub>7</sub> li<sub>8</sub>  
 neque'rupupic<sub>9</sub> laj<sub>10</sub> tuluxul<sub>11</sub> re<sub>12</sub> li<sub>13</sub> ha'.<sub>14</sub> 67. Quixye<sub>1</sub> nak<sub>2</sub>  
 chixmolac<sub>3</sub> li<sub>4</sub> quic'.<sub>5</sub> 68. Cuan<sub>1</sub> quixq'ue<sub>2</sub> lix<sub>3</sub> botella<sub>4</sub> cuan<sub>5</sub>  
 quixq'ue<sub>6</sub> lix<sub>7</sub> tz'um.<sub>8</sub> cuan<sub>9</sub> quixq'ue<sub>10</sub> li<sub>11</sub> c'a'<sub>12</sub> chic<sub>13</sub> ru<sub>14</sub> re<sub>15</sub>  
 re<sub>16</sub> xtambal<sub>17</sub> li<sub>18</sub> quic'.<sub>19</sub> 69. Ut<sub>1</sub> chirix<sub>2</sub> a'an<sub>3</sub> que'xmól<sub>4</sub> li<sub>5</sub>

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one<sub>28</sub> it was beginning<sub>29-30</sub> for the purpose of<sub>31</sub> his shooting.<sub>32</sub> 58. At<sub>1</sub>  
 one moment<sub>2</sub> he said<sub>3</sub> to<sub>4</sub> the<sub>5</sub> turtle,<sub>6</sub> 'turtle,<sub>7</sub> let me borrow<sub>8</sub> your<sub>9</sub>  
 back."<sub>10</sub> 59. And<sub>1</sub> the<sub>2</sub> turtle<sub>3</sub> he said<sub>4</sub> then,<sub>5</sub> 'where<sub>6</sub> you will enter<sub>8</sub>  
 (in) me?<sub>9</sub> 60. I<sub>1</sub> only<sub>2</sub> enough<sub>3</sub> I am<sub>4</sub> in<sub>5</sub> the<sub>6</sub> my house."<sub>7</sub> 61. Already<sub>1</sub>  
 he borrowed<sub>2</sub> in<sub>3</sub> one moment<sub>4</sub> the<sub>5</sub> young<sub>6</sub> man,<sub>7</sub> that one<sub>8</sub> the<sub>9</sub> sun,<sub>10</sub>  
 he stuck<sub>11</sub> himself<sub>12</sub> in<sub>13</sub> his back<sub>14</sub> the<sub>15</sub> turtle.<sub>16</sub> 62. And<sub>1</sub> when<sub>2</sub> it  
 flashed (exploded)<sub>3</sub> the<sub>4</sub> lightning<sub>5</sub> that one<sub>6</sub> the<sub>7</sub> girl<sub>8</sub> it shot to pieces.<sub>9</sub>  
 63. It shot<sub>1</sub> all<sub>2</sub> at the face of (on)<sub>3</sub> water.<sub>4</sub> 64. He said<sub>1</sub> that<sub>2</sub> now<sub>3</sub> she  
 was done away with.<sub>4</sub> 65. And<sub>1</sub> he sought<sub>2</sub> his thoughts.<sub>3</sub> 66. He borrowed  
 them<sub>1</sub> the<sub>2</sub> animals,<sub>3</sub> them<sub>4</sub> the<sub>5</sub> little<sub>6</sub> animals<sub>7</sub> the ones<sub>8</sub> they fly<sub>9</sub>  
 (masculine definite article) the<sub>10</sub> dragon flies<sub>11</sub> for<sub>12</sub> the<sub>13</sub> water.<sub>14</sub>  
 67. He said<sub>1</sub> that<sub>2</sub> let them gather<sub>3</sub> the<sub>4</sub> blood.<sub>5</sub> 68. There were<sub>1</sub> they  
 gave<sub>2</sub> the their<sub>3</sub> bottles,<sub>4</sub> there were<sub>5</sub> they gave<sub>6</sub> the their<sub>7</sub> skins,<sub>8</sub>  
 there were<sub>9</sub> they gave<sub>10</sub> the<sub>11</sub> what<sub>12</sub> other<sub>13</sub> its face<sub>14</sub> to him,<sub>15</sub> for<sub>16</sub>  
 to collect<sub>17</sub> the<sub>18</sub> blood.<sub>19</sub> 69. And<sub>1</sub> after<sub>2</sub> that<sub>3</sub> they collected<sub>4</sub> the<sub>5</sub>

quic' <sub>6</sub> eb <sub>7</sub> li <sub>8</sub> coc' <sub>9</sub> xul <sub>10</sub> a'an. <sub>11</sub> 70. Ut <sub>1</sub> nak <sub>2</sub> que'rak'e <sub>3</sub> li <sub>4</sub> coc' <sub>5</sub>  
 xul, <sub>6</sub> que'xye <sub>7</sub> re <sub>8</sub> nak <sub>9</sub> cuae' <sub>10</sub> la <sub>11</sub> botella.-- <sub>12</sub> 71. --Us,-- <sub>1</sub> chan <sub>2</sub>  
 li <sub>3</sub> saj <sub>4</sub> cuink, <sub>5</sub> li <sub>6</sub> sak'e. <sub>7</sub> 72. Quixxoc <sub>1</sub> chixjunil <sub>2</sub> li <sub>3</sub> botella, <sub>4</sub>  
 quixyib, <sub>5</sub> quixbac'. <sub>6</sub> 73. Quixq'ue <sub>1</sub> sa' <sub>2</sub> xmalet. <sub>3</sub> 74. Ut <sub>1</sub> co'o, <sub>2</sub>  
 coxsic' <sub>3</sub> jun <sub>4</sub> li <sub>5</sub> rochochnal. <sub>6</sub> 75. Quixye <sub>1</sub> re <sub>2</sub> --tebanu <sub>3</sub> usilal, <sub>4</sub>  
 tincanab <sub>5</sub> kib <sub>6</sub> oxb <sub>7</sub> cutan <sub>8</sub> lin <sub>9</sub> maleta <sub>10</sub> eriq'uin <sub>11</sub> ut <sub>12</sub> tolinxoc. <sub>13</sub>  
 76. Ut <sub>1</sub> chirix <sub>2</sub> a'an <sub>3</sub> co'o. <sub>4</sub> 77. Quic'ule' <sub>1</sub> lix <sub>2</sub> malet <sub>3</sub> ut <sub>4</sub> co <sub>5</sub> a'an. <sub>6</sub>  
 78. Quibay <sub>1</sub> chak <sub>2</sub> oxb <sub>3</sub> xaman. <sub>4</sub> 79. Ut <sub>1</sub> chirix <sub>2</sub> a'an <sub>3</sub> nak <sub>4</sub> cuan <sub>5</sub>  
 culb <sub>6</sub> xaman <sub>7</sub> lix <sub>8</sub> canajic <sub>9</sub> li <sub>10</sub> malet, <sub>11</sub> qui-oc <sub>12</sub> chi <sub>13</sub> ec'anc <sub>14</sub> li <sub>15</sub>  
 coc' <sub>16</sub> xul <sub>17</sub> sa' <sub>18</sub> lix <sub>19</sub> maleta. <sub>20</sub> 80. Neque'tz'ibloc, <sub>1</sub> ut <sub>2</sub> aran <sub>3</sub>  
 qui-oc <sub>4</sub> xxiu <sub>5</sub> li <sub>6</sub> rochochnal <sub>7</sub> lix <sub>8</sub> malet. <sub>9</sub> 81. Ut <sub>1</sub> nak <sub>2</sub> quibay <sub>3</sub> chak <sub>4</sub>  
 mas <sub>5</sub> cui'chic <sub>6</sub> li <sub>7</sub> cuink <sub>8</sub> a'an, <sub>9</sub> li <sub>10</sub> saj <sub>11</sub> cuink <sub>12</sub> a'an <sub>13</sub> li <sub>14</sub> sak'e. <sub>15</sub>  
 82. Ut <sub>1</sub> nak <sub>2</sub> colelc <sub>3</sub> yoqueb <sub>4</sub> xxiu <sub>5</sub> li <sub>6</sub> rochochnal. <sub>7</sub> 83. Ut <sub>1</sub> ticto <sub>2</sub>

blood <sub>6</sub> they <sub>7</sub> the <sub>8</sub> little <sub>9</sub> animals <sub>10</sub> that one. <sub>11</sub> 70. And <sub>1</sub> when <sub>2</sub> they  
 finished <sub>3</sub> the <sub>4</sub> little <sub>5</sub> animals, <sub>6</sub> they said <sub>7</sub> to him <sub>8</sub> that <sub>9</sub> here are <sub>10</sub> your <sub>11</sub>  
 bottles. <sub>12</sub> 71. Good <sub>1</sub> he said <sub>2</sub> the <sub>3</sub> young <sub>4</sub> man, <sub>5</sub> the <sub>6</sub> sun. <sub>7</sub> 72. He  
 gathered <sub>1</sub> all <sub>2</sub> the <sub>3</sub> bottles, <sub>4</sub> he made, <sub>5</sub> he tied. <sub>6</sub> 73. He put (them) <sub>1</sub> in <sub>2</sub>  
 his suitcase. <sub>3</sub> 74. And <sub>1</sub> he went, <sub>2</sub> he hunted <sub>3</sub> one <sub>4</sub> the <sub>5</sub> his household. <sub>6</sub>  
 75. He said <sub>1</sub> to him, <sub>2</sub> you will do <sub>3</sub> goodness, <sub>4</sub> I will leave <sub>5</sub> two <sub>6</sub> three <sub>7</sub>  
 days <sub>8</sub> the my <sub>9</sub> suitcase <sub>10</sub> with you <sub>11</sub> and <sub>12</sub> I will come by to get it. <sub>14</sub>  
 76. And <sub>1</sub> after <sub>2</sub> that, <sub>3</sub> he left. <sub>4</sub> 77. It was received <sub>1</sub> the his <sub>2</sub> suitcase <sub>3</sub>  
 and <sub>4</sub> he went <sub>5</sub> that one. <sub>6</sub> 78. He delayed <sub>1</sub> three <sub>3</sub> weeks. <sub>4</sub> 79. And <sub>1</sub>  
 after <sub>2</sub> that <sub>3</sub> when <sub>4</sub> there was <sub>5</sub> two <sub>6</sub> weeks <sub>7</sub> the its <sub>8</sub> having been left <sub>9</sub> the <sub>10</sub>  
 suitcase, <sub>11</sub> it began <sub>12</sub> for the purpose of <sub>13</sub> stirring (moving) <sub>14</sub> the <sub>15</sub> little <sub>16</sub>  
 animals <sub>17</sub> in <sub>18</sub> the his <sub>19</sub> suitcase. <sub>20</sub> 80. They rustle (stirred around) <sub>1</sub> and <sub>2</sub>  
 there <sub>3</sub> it began <sub>4</sub> their fear <sub>5</sub> the <sub>6</sub> household <sub>7</sub> his <sub>8</sub> suitcase. <sub>9</sub> 81. And <sub>1</sub>  
 when <sub>2</sub> he delayed <sub>3</sub> more <sub>5</sub> again <sub>6</sub> the <sub>7</sub> man <sub>8</sub> that one <sub>9</sub> the <sub>10</sub> young <sub>11</sub> man <sub>12</sub>  
 that one <sub>13</sub> the <sub>14</sub> sun. <sub>15</sub> 82. And <sub>1</sub> when <sub>2</sub> he returned <sub>3</sub> it was <sub>4</sub> their fear <sub>5</sub>

quixye<sub>3</sub> re<sub>4</sub> --¿c'a'ru<sub>5</sub> cuan<sub>6</sub> sa'<sub>7</sub> la<sub>8</sub> cuik?<sub>9</sub> 84. Mas<sub>1</sub> c'ajo'<sub>2</sub> nak<sub>3</sub>  
 yo<sub>4</sub> chikaxe'besinquil.--<sub>5</sub> 85. Ut<sub>1</sub> a'an<sub>2</sub> quixye<sub>3</sub> --A<sub>4</sub> mac'a'<sub>5</sub>  
 86. Mare<sub>1</sub> ch'o<sub>2</sub> cuan<sub>3</sub> chi<sub>4</sub> sa'<sub>5</sub> li<sub>6</sub> malet--<sub>7</sub> chan<sub>8</sub> 87. Ut<sub>1</sub> como<sub>2</sub>  
 a'an<sub>3</sub> ac<sub>4</sub> naxnau<sub>5</sub> c'a'ru<sub>6</sub> cuan<sub>7</sub> sa'<sub>8</sub> lix<sub>9</sub> malet<sub>10</sub> ut<sub>11</sub> co'o.<sub>12</sub>  
 88. Quixxoc<sub>1</sub> ut<sub>2</sub> quiril<sub>3</sub> a'an<sub>4</sub> nak<sub>5</sub> quinajto'<sub>6</sub> xc'atc<sub>7</sub> li<sub>8</sub> cabl<sub>9</sub> a'an<sub>10</sub>  
 ut<sub>11</sub> coxocak<sub>12</sub> chi<sub>13</sub> xtebal<sub>14</sub> li<sub>15</sub> botella.<sub>16</sub> 89. Cuan<sub>1</sub> que-el<sub>2</sub> coc'<sub>3</sub>  
 c'antí'.<sub>4</sub> 90. Cuan<sub>1</sub> que-el<sub>2</sub> c'a'<sub>3</sub> chic<sub>4</sub> rull<sub>5</sub> sa'<sub>6</sub> li<sub>7</sub> botella,<sub>8</sub> sa'<sub>9</sub>  
 li<sub>10</sub> tz'um,<sub>11</sub> sa'<sub>12</sub> chixjunil.<sub>13</sub> 91. Ut<sub>1</sub> jun<sub>2</sub> chic<sub>3</sub> lix<sub>4</sub> na'aj<sub>5</sub> li<sub>6</sub>  
 quic'<sub>7</sub> quixte<sub>8</sub> sa'<sub>9</sub> roso'jic<sub>10</sub> ut<sub>11</sub> naril<sub>12</sub> nak<sub>13</sub> mac'a'<sub>14</sub> x-el<sub>15</sub> chi<sub>16</sub>  
 sa'.<sub>17</sub> 92. Ut<sub>1</sub> nak<sub>2</sub> quixch'uqui,<sub>3</sub> chi<sub>4</sub> rit<sub>5</sub> li<sub>6</sub> xna'aj<sub>7</sub> li<sub>8</sub> quic'<sub>9</sub>  
 a'an,<sub>10</sub> naril<sub>11</sub> cuan<sub>12</sub> chak<sub>13</sub> jun<sub>14</sub> ch'ina<sub>15</sub> ixk<sub>16</sub> babay.<sub>17</sub> 93. Ut<sub>1</sub>  
 quixye,<sub>2</sub> --elen<sub>3</sub> chak,<sub>4</sub> chan<sub>5</sub> re<sub>6</sub> li<sub>7</sub> ch'ina<sub>8</sub> ixk.<sub>9</sub> 94. Mas<sub>1</sub>  
 ca'ch'in<sub>2</sub> li<sub>3</sub> ch'ina<sub>4</sub> ixk<sub>5</sub> cuan<sub>6</sub> chirix<sub>7</sub> lix<sub>8</sub> na'aj<sub>9</sub> li<sub>10</sub> quic'.<sub>11</sub> 95. Ut<sub>1</sub>

the<sub>6</sub> household.<sub>7</sub> 83. And<sub>1</sub> right away<sub>2</sub> they said<sub>3</sub> to him,<sub>4</sub> What<sub>5</sub> is  
 there<sub>6</sub> in<sub>7</sub> your<sub>8</sub> load?<sub>9</sub> 84. Much<sub>1</sub> greatly<sub>2</sub> that<sub>3</sub> it is<sub>4</sub> for the purpose  
 of frightening us.<sub>5</sub> 85. And<sub>1</sub> that one<sub>2</sub> he said,<sub>3</sub> Ah,<sub>4</sub> there is nothing.<sub>5</sub>  
 86. Maybe<sub>1</sub> rat<sub>2</sub> there is<sub>3</sub> inside<sub>4-5</sub> the<sub>6</sub> suitcase,<sub>7</sub> he said.<sub>8</sub> 87. And<sub>1</sub>  
 as<sub>2</sub> that one<sub>3</sub> already<sub>4</sub> he knows<sub>5</sub> what<sub>6</sub> there is<sub>7</sub> in<sub>8</sub> the his<sub>9</sub> suitcase,<sub>10</sub>  
 and<sub>11</sub> he went.<sub>12</sub> 88. He took it<sub>1</sub> and<sub>2</sub> he saw<sub>3</sub> that one<sub>4</sub> when<sub>5</sub> he got  
 far (from)<sub>6</sub> its side,<sub>7</sub> the<sub>8</sub> house<sub>9</sub> that one,<sub>10</sub> and<sub>11</sub> he began each one<sub>12</sub>  
 for the purpose of<sub>13</sub> opening<sub>14</sub> the<sub>15</sub> bottles.<sub>16</sub> 89. There was<sub>1</sub> they went  
 out<sub>2</sub> little<sub>3</sub> snakes.<sub>4</sub> 90. There was<sub>1</sub> they went out<sub>2</sub> what<sub>3</sub> other<sub>4</sub> animals<sub>5</sub>  
 in<sub>6</sub> the<sub>7</sub> bottles<sub>8</sub> in<sub>9</sub> the<sub>10</sub> skins,<sub>11</sub> in<sub>12</sub> all.<sub>13</sub> 91. And<sub>1</sub> one<sub>2</sub> again,<sub>3</sub>  
 its<sub>4</sub> place<sub>5</sub> the<sub>6</sub> blood<sub>7</sub> he opened<sub>8</sub> at<sub>9</sub> the end<sub>10</sub> and<sub>11</sub> he sees<sub>12</sub> that<sub>13</sub>  
 nothing<sub>14</sub> it came out<sub>15</sub> inside.<sub>16-17</sub> 92. And<sub>1</sub> when<sub>2</sub> he peeked<sub>3</sub> at<sub>4</sub> its  
 bottom<sub>5</sub> the<sub>6</sub> its place<sub>7</sub> the<sub>8</sub> blood<sub>9</sub> that one,<sub>10</sub> he sees<sub>11</sub> there is<sub>12</sub> one<sub>14</sub>  
 little<sub>15</sub> woman<sub>16</sub> tiny.<sub>17</sub> 93. And<sub>1</sub> he said<sub>2</sub> "Come out!"<sub>3</sub> he says<sub>5</sub> to  
 her<sub>6</sub> the<sub>7</sub> little<sub>8</sub> woman.<sub>9</sub> 94. Very<sub>1</sub> little<sub>2</sub> the<sub>3</sub> little<sub>4</sub> woman<sub>5</sub> there is<sub>6</sub>

- li<sub>2</sub> ixk<sub>3</sub> qui-el<sub>4</sub> chak<sub>5</sub> ut<sub>6</sub> co'o<sub>7</sub> 96. Quixc'am<sub>1</sub> li<sub>2</sub> ixk<sub>3</sub> a'an<sub>4</sub>  
 97. Ut<sub>1</sub> a'an<sub>2</sub> li<sub>3</sub> xka'al<sub>4</sub> a'an<sub>5</sub> li<sub>6</sub> quipuba<sub>7</sub> ban<sub>8</sub> li<sub>9</sub> cak<sub>10</sub> 98. Ut<sub>1</sub>  
 chirix<sub>2</sub> a'an<sub>3</sub> pues<sub>4</sub> coheb<sub>5</sub> 99. Coxocak<sub>1</sub> chi<sub>2</sub> atinac<sub>3</sub> riq'uín<sub>4</sub> jun<sub>5</sub>  
 li<sub>6</sub> cuíñk<sub>7</sub> nak<sub>8</sub> ra<sub>9</sub> xc'ul<sub>10</sub> 100. Ut<sub>1</sub> li<sub>2</sub> cuíñk<sub>3</sub> a'an<sub>4</sub> quiserak'ic<sub>5</sub> re<sub>6</sub>  
 riq'uín<sub>7</sub> 101. Ut<sub>1</sub> quixye<sub>2</sub> nak<sub>3</sub> --la<sub>4</sub> cuixakil<sub>5</sub> a'an<sub>6</sub> toj<sub>7</sub> nara<sub>8</sub>  
 tacuatina<sub>9</sub> li<sub>10</sub> quej<sub>11</sub> 102. Quixye<sub>1</sub> nak<sub>2</sub> li<sub>3</sub> quej<sub>4</sub> a'an<sub>5</sub> chi<sub>6</sub> xyokba<sub>7</sub>  
 la<sub>8</sub> cuixakil<sub>9</sub> ut<sub>10</sub> riq'uín<sub>11</sub> a'an<sub>12</sub> tacuochbeni<sub>13</sub> 103. Ut<sub>1</sub> li<sub>2</sub> cuíñk<sub>3</sub>  
 quiratina<sub>4</sub> li<sub>5</sub> quej<sub>6</sub> ut<sub>7</sub> quipisc'oc<sub>8</sub> oxb<sub>9</sub> sut<sub>10</sub> li<sub>11</sub> rixakil<sub>12</sub> 104. Ut<sub>1</sub>  
 riq'uín<sub>2</sub> a'an<sub>3</sub> qui-ixko'<sub>4</sub> li<sub>5</sub> rixakil<sub>6</sub> 105. Xcana<sub>1</sub> chi<sub>2</sub> nimla<sub>3</sub> ixk<sub>4</sub>  
 como<sub>5</sub> li<sub>6</sub> ixk<sub>7</sub> a'an<sub>8</sub> mas<sub>9</sub> ca'ch'in<sub>10</sub> nak<sub>11</sub> cuan<sub>12</sub> chi<sub>13</sub> rit<sub>14</sub> li<sub>15</sub>  
 xna'aj<sub>16</sub> li<sub>17</sub> quic'<sub>18</sub> 106. Li<sub>1</sub> ixk<sub>2</sub> a'an<sub>3</sub> ch'ina<sub>4</sub> ca'ch'in<sub>5</sub> ut<sub>6</sub> nak<sub>7</sub>  
 quipisc'oc<sub>8</sub> oxb<sub>9</sub> sut<sub>10</sub> xban<sub>11</sub> li<sub>12</sub> quej<sub>13</sub> quinima<sub>14</sub> chi<sub>15</sub> tz'akal<sub>16</sub>  
 ixk<sub>17</sub> 107. Ut<sub>1</sub> chirix<sub>2</sub> a'an<sub>3</sub> nak<sub>4</sub> a'an<sub>5</sub> chic<sub>6</sub> li<sub>7</sub> po<sub>8</sub> ut<sub>9</sub> li<sub>10</sub> cuíñk<sub>11</sub>

outside<sub>7</sub> the its<sub>8</sub> place<sub>9</sub> the<sub>10</sub> blood<sub>11</sub> 95. And<sub>1</sub> the<sub>2</sub> woman<sub>3</sub> she came  
 out<sub>4</sub> and<sub>6</sub> he went<sub>7</sub> 96. He took<sub>1</sub> the<sub>2</sub> woman<sub>3</sub> that one<sub>4</sub> 97. And<sub>1</sub> that  
 one<sub>2</sub> the<sub>3</sub> girl<sub>4</sub> that one<sub>5</sub> the<sub>6</sub> was shot<sub>7</sub> by<sub>8</sub> the<sub>9</sub> lightning<sub>10</sub> 98. And<sub>1</sub>  
 after<sub>2</sub> that<sub>3</sub> they left<sub>5</sub> 99. He began<sub>1</sub> for the purpose of<sub>2</sub> talking<sub>3</sub> with<sub>4</sub>  
 one<sub>5</sub> the<sub>6</sub> man<sub>7</sub> that<sub>8</sub> sad<sub>9</sub> he received<sub>10</sub> 100. And<sub>1</sub> the<sub>2</sub> man<sub>3</sub> that one<sub>4</sub>  
 he talked<sub>5</sub> it<sub>6</sub> to him<sub>7</sub> 101. And<sub>1</sub> he said<sub>2</sub> that<sub>3</sub> 'your<sub>4</sub> wife<sub>5</sub> that one<sub>6</sub>  
 still<sub>7</sub> she wants<sub>8</sub> you will talk<sub>9</sub> (to) the<sub>10</sub> deer<sub>11</sub> 102. He said<sub>1</sub> that<sub>2</sub> the<sub>3</sub>  
 deer<sub>4</sub> that one<sub>5</sub> let it step over<sub>6-7</sub> your<sub>8</sub> wife<sub>9</sub> and<sub>10</sub> with<sub>11</sub> that<sub>12</sub> she  
 will accompany you<sub>13</sub> 103. And<sub>1</sub> the<sub>2</sub> man<sub>3</sub> he talked (to)<sub>4</sub> the<sub>5</sub> deer<sub>6</sub>  
 and<sub>7</sub> he jumped<sub>8</sub> three<sub>9</sub> times<sub>10</sub> the<sub>11</sub> his wife<sub>12</sub> 104. And<sub>1</sub> with<sub>2</sub> that<sub>3</sub>  
 she became a woman<sub>4</sub> the<sub>5</sub> his wife<sub>6</sub> 105. She remained<sub>1</sub> as<sub>2</sub> (a) big<sub>3</sub>  
 woman<sub>4</sub> as<sub>5</sub> the<sub>6</sub> woman<sub>7</sub> that one<sub>8</sub> very<sub>9</sub> little<sub>10</sub> when<sub>11</sub> she was<sub>12</sub>  
 at<sub>13</sub> its bottom<sub>14</sub> the<sub>15</sub> its place<sub>16</sub> the<sub>17</sub> blood<sub>18</sub> 106. The<sub>1</sub> woman<sub>2</sub>  
 that one<sub>3</sub> little<sub>4</sub> little<sub>5</sub> and<sub>6</sub> when<sub>7</sub> he jumped<sub>8</sub> three<sub>9</sub> times<sub>10</sub> by<sub>11</sub>  
 the<sub>12</sub> deer<sub>13</sub> she grew big<sub>14</sub> as<sub>15</sub> complete<sub>16</sub> woman<sub>17</sub> 107. And<sub>1</sub> after<sub>2</sub>

a'an<sub>12</sub> li<sub>13</sub> sak'e.<sub>14</sub> 108. Ut<sub>1</sub> a'an<sub>2</sub> quicana<sub>3</sub> chok'<sub>4</sub> rixakil.<sub>5</sub>

109. Jo'can<sub>1</sub> nak<sub>2</sub> pues<sub>3</sub> que'xserak'i<sub>4</sub> cue<sub>5</sub> lain.<sub>6</sub> 110. Ut<sub>1</sub> lix<sub>2</sub>

rabinquil<sub>3</sub> lain<sub>4</sub> cuan<sub>5</sub> cuaklaju<sub>6</sub> chihab<sub>7</sub> xyebal<sub>8</sub> cue.<sub>9</sub> 111. Jo'can<sub>1</sub>

nak<sub>2</sub> tinserak'i<sub>3</sub> acue.<sub>4</sub> 112. Ch'ina'us,<sub>1</sub> pe'<sub>2</sub> yal?<sub>3</sub>

that<sub>3</sub> when<sub>4</sub> that one<sub>5</sub> again<sub>6</sub> the<sub>7</sub> moon<sub>8</sub> and<sub>9</sub> the<sub>10</sub> man,<sub>11</sub> that one<sub>12</sub>  
the<sub>13</sub> sun.<sub>14</sub> 108. And<sub>1</sub> that one<sub>2</sub> she remained<sub>3</sub> as<sub>4</sub> his wife.<sub>5</sub> 109. Like  
that<sub>1</sub> when<sub>2</sub> they told<sub>4</sub> to me<sub>5</sub> I.<sub>6</sub> 110. And<sub>1</sub> the its<sub>2</sub> hearing<sub>3</sub> I<sub>4</sub> there  
was<sub>5</sub> sixteen<sub>6</sub> years<sub>7</sub> its telling<sub>8</sub> to me.<sub>9</sub> 111. Like that<sub>1</sub> that<sub>2</sub> I will tell<sub>3</sub>  
to you.<sub>4</sub> 112. Beautiful,<sub>1</sub> is it not true?<sub>2-3</sub>





## A PILGRIMAGE TO THE GOD CHAJUL

1. Jun<sub>1</sub> li<sub>2</sub> cu<sub>ink</sub><sub>3</sub> mutz'<sub>4</sub> li<sub>5</sub> ru.<sub>6</sub> 2. Ut<sub>1</sub> quira'bi<sub>2</sub> a'an<sub>3</sub> nak<sub>4</sub>  
 li<sub>5</sub> Kacua'<sub>6</sub> Chajul<sub>7</sub> mas<sub>8</sub> cuan<sub>9</sub> lix<sub>10</sub> milagro.<sub>11</sub> 3. Ut<sub>1</sub> aran<sub>2</sub> co<sub>3</sub> chi<sub>4</sub>  
 xbanunquil<sub>5</sub> visitar<sub>6</sub> li<sub>7</sub> kacua'<sub>8</sub> a'an.<sub>9</sub> 4. Ut<sub>1</sub> nak<sub>2</sub> co<sub>3</sub> quixc'am<sub>4</sub> jun<sub>5</sub>  
 lix<sub>6</sub> cadena<sub>7</sub> oro.<sub>8</sub> 5. Ut<sub>1</sub> nak<sub>2</sub> quicüulac<sub>3</sub> aran<sub>4</sub> sa'<sub>5</sub> li<sub>6</sub> templo<sub>7</sub> chi-  
 ru<sub>8</sub> li<sub>9</sub> kacua'<sub>10</sub> qui-oc<sub>11</sub> sa'<sub>12</sub> li<sub>13</sub> templo,<sub>14</sub> xco<sub>15</sub> sa'<sub>16</sub> li<sub>17</sub> artal.<sub>18</sub>  
 6. Sa'<sub>1</sub> li<sub>2</sub> artal<sub>3</sub> quixtz'ama<sub>4</sub> re<sub>5</sub> li<sub>6</sub> santo<sub>7</sub> a'an<sub>8</sub> nak<sub>9</sub> tixq'uirtasi<sub>10</sub>  
 li<sub>11</sub> ru,<sub>12</sub> tatelik<sub>13</sub> li<sub>14</sub> ru.<sub>15</sub> 7. Pues,<sub>1</sub> quixbanu<sub>2</sub> a'an.<sub>3</sub> 8. Quix-  
 tz'ama<sub>1</sub> re<sub>2</sub> li<sub>3</sub> santo<sub>4</sub> chanru<sub>5</sub> nak<sub>6</sub> tatelik<sub>7</sub> li<sub>8</sub> ru.<sub>9</sub> 9. Coxtz'ama<sub>1</sub>  
 tana<sub>2</sub> lix<sub>3</sub> cuybal<sub>4</sub> chiru.<sub>5</sub> 10. Ut<sub>1</sub> nak<sub>2</sub> quirake'<sub>3</sub> chixjunil<sub>4</sub> aran<sub>5</sub> sa'<sub>6</sub>  
 li<sub>7</sub> templo,<sub>8</sub> quixq'ue<sub>9</sub> lix<sub>10</sub> cadena<sub>11</sub> oro<sub>12</sub> chok'<sub>13</sub> xmayej.<sub>14</sub> 11. En-  
 tonces,<sub>1</sub> nak<sub>2</sub> qui-el<sub>3</sub> chak<sub>4</sub> li<sub>5</sub> cu<sub>ink</sub><sub>6</sub> chire<sub>7</sub> li<sub>8</sub> templo,<sub>9</sub> yo<sub>10</sub> chi<sub>11</sub>  
 elc<sub>12</sub> chire<sub>13</sub> li<sub>14</sub> puert<sub>15</sub> nak<sub>16</sub> quiril<sub>17</sub> a'an<sub>18</sub> nak<sub>19</sub> qui-iloc<sub>20</sub> li<sub>21</sub>

1. One<sub>1</sub> the<sub>2</sub> man<sub>3</sub> blind<sub>4</sub> the<sub>5</sub> his eyes.<sub>6</sub> 2. And<sub>1</sub> he heard<sub>2</sub> that  
 (one)<sub>3</sub> that<sub>4</sub> the<sub>5</sub> god<sub>6</sub> Chajul<sub>7</sub> much<sub>8</sub> there is<sub>9</sub> the his<sub>10</sub> miracles.<sub>11</sub>  
 3. And<sub>1</sub> there<sub>2</sub> he went<sub>3</sub> for the purpose of<sub>4</sub> making<sub>5</sub> a visit<sub>6</sub> the<sub>7</sub> god<sub>8</sub>  
 that one.<sub>9</sub> 4. And<sub>1</sub> when<sub>2</sub> he went<sub>3</sub> he took<sub>4</sub> one<sub>5</sub> the his<sub>6</sub> chain<sub>7</sub> gold.<sub>8</sub>  
 5. And<sub>1</sub> when<sub>2</sub> he arrived<sub>3</sub> there<sub>4</sub> at<sub>5</sub> the<sub>6</sub> temple<sub>7</sub> before<sub>8</sub> the<sub>9</sub> god,<sub>10</sub>  
 he entered<sub>11</sub> in<sub>12</sub> the<sub>13</sub> temple,<sub>14</sub> he went<sub>15</sub> to<sub>16</sub> the<sub>17</sub> altar.<sub>18</sub> 6. At<sub>1</sub>  
 the<sub>2</sub> altar<sub>3</sub> he requested<sub>4</sub> to it<sub>5</sub> the<sub>6</sub> saint<sub>7</sub> that one<sub>8</sub> that<sub>9</sub> he would heal<sub>10</sub>  
 the<sub>11</sub> his eyes,<sub>12</sub> they would be opened<sub>13</sub> the<sub>14</sub> his eyes.<sub>15</sub> 7. He did<sub>2</sub>  
 that.<sub>3</sub> 8. He requested<sub>1</sub> to it<sub>2</sub> the<sub>3</sub> saint<sub>4</sub> how<sub>5</sub> that<sub>6</sub> it would be opened<sub>7</sub>  
 the<sub>8</sub> his eyes.<sub>9</sub> 9. He going there requested<sub>1</sub> probably<sub>2</sub> the his<sub>3</sub> forgive-  
 ness<sub>4</sub> before him.<sub>5</sub> 10. And<sub>1</sub> when<sub>2</sub> he finished<sub>3</sub> all<sub>4</sub> there<sub>5</sub> at<sub>6</sub> the<sub>7</sub>  
 temple,<sub>8</sub> he gave<sub>9</sub> the his<sub>10</sub> chain<sub>11</sub> gold<sub>12</sub> as<sub>13</sub> his offering.<sub>14</sub> 11. Then<sub>1</sub>  
 when<sub>2</sub> he left<sub>3</sub> the<sub>5</sub> man<sub>6</sub> in front of<sub>7</sub> the<sub>8</sub> temple,<sub>9</sub> he is<sub>10</sub> for the purpose  
 of<sub>11</sub> leaving<sub>12</sub> before<sub>13</sub> the<sub>14</sub> door<sub>15</sub> when<sub>16</sub> he saw<sub>17</sub> that one<sub>18</sub> that<sub>19</sub>

ru.<sub>22</sub> 12. Xteli<sub>1</sub> chic<sub>2</sub> li<sub>3</sub> ru.<sub>4</sub> 13. Mas<sub>1</sub> nak<sub>2</sub> quisaho'<sub>3</sub> sa'<sub>4</sub> xch'ol<sub>5</sub>  
 li<sub>6</sub> cuink<sub>7</sub> a'an<sub>8</sub> nak<sub>9</sub> xteli<sub>10</sub> li<sub>11</sub> ru.<sub>12</sub> 14. Entonces,<sub>1</sub> quirak'ek<sub>2</sub>  
 chak<sub>3</sub> chixjunil<sub>4</sub> a'an.<sub>5</sub> 15. Quichal.<sub>1</sub> 16. Quisutk'i<sub>1</sub> chak<sub>2</sub> aran.<sub>3</sub> 17.  
 Ut<sub>1</sub> sa'<sub>2</sub> li<sub>3</sub> be,<sub>4</sub> sa'<sub>5</sub> xyitok<sub>6</sub> tana<sub>7</sub> lix<sub>8</sub> be,<sub>9</sub> quixc'ul<sub>10</sub> jun<sub>11</sub> lix<sub>12</sub>  
 conocido,<sub>13</sub> li<sub>14</sub> ramigo.<sub>15</sub> 18. Ut<sub>1</sub> quixpatz'<sub>2</sub> re,<sub>3</sub> ¿Chanru<sub>4</sub> xabanu<sub>5</sub>  
 la<sub>6</sub> nak<sub>7</sub> xteli<sub>8</sub> la<sub>9</sub> cüü?--<sub>10</sub> chan<sub>12</sub> re<sub>13</sub> li<sub>14</sub> cuink.<sub>15</sub> 19. --A,--<sub>1</sub>  
 chan<sub>2</sub> re,<sub>3</sub> --xteli<sub>4</sub> li<sub>5</sub> cüü<sub>6</sub> xmac<sub>7</sub> lin<sub>8</sub> cadena,<sub>9</sub> porque<sub>10</sub> lin<sub>11</sub> ca-  
 dena<sub>12</sub> a'an,<sub>13</sub> mas<sub>14</sub> terto<sub>15</sub> tzt'ak.<sub>16</sub> 20. Oro.<sub>1</sub> 21. Xincanab<sub>1</sub> chak<sub>2</sub>  
 rubel<sub>3</sub> rok<sub>4</sub> li<sub>5</sub> Kacua'<sub>6</sub> Chajul,--<sub>7</sub> chan<sub>8</sub> li<sub>9</sub> cuink<sub>10</sub> a'an.--<sub>11</sub> 22. --  
 A,<sub>1</sub> bantiox<sub>2</sub> re<sub>3</sub> nak<sub>4</sub> xteli<sub>5</sub> la<sub>6</sub> cüü,--<sub>7</sub> chan<sub>8</sub> li<sub>9</sub> jun<sub>10</sub> chic.<sub>11</sub> 23.  
 Entonces,<sub>1</sub> que'xjach<sub>2</sub> rib<sub>3</sub> li<sub>4</sub> cuink<sub>5</sub> a'an.<sub>6</sub> 24. Co<sub>1</sub> li<sub>2</sub> jun<sub>3</sub> chi<sub>4</sub>  
 xbanunquil<sub>5</sub> li<sub>6</sub> visit<sub>7</sub> ut<sub>8</sub> li<sub>9</sub> jun<sub>10</sub> chalc<sub>11</sub> yo.<sub>12</sub> 25. Ut<sub>1</sub> li<sub>2</sub> cuink,<sub>3</sub>

it looked<sub>20</sub> the<sub>21</sub> his eyes.<sub>22</sub> 12. They were opened<sub>1</sub> now (again)<sub>2</sub> the<sub>3</sub> his  
 eyes.<sub>4</sub> 13. Much<sub>1</sub> that<sub>2</sub> it became happy<sub>3</sub> in<sub>4</sub> his heart<sub>5</sub> the<sub>6</sub> man<sub>7</sub> that  
 one<sub>8</sub> when<sub>9</sub> it was opened<sub>10</sub> the<sub>11</sub> his eyes.<sub>12</sub> 14. Then<sub>1</sub> it was finished<sub>2</sub>  
 all<sub>4</sub> that.<sub>5</sub> 15. He came.<sub>1</sub> 16. He returned<sub>1</sub> there.<sub>3</sub> 17. And<sub>1</sub> on<sub>2</sub> the<sub>3</sub>  
 path,<sub>4</sub> at<sub>5</sub> its half<sub>6</sub> probably<sub>7</sub> the his<sub>8</sub> road,<sub>9</sub> he met<sub>10</sub> one<sub>11</sub> the his<sub>12</sub>  
 acquaintance,<sub>13</sub> the<sub>14</sub> his friend.<sub>15</sub> 18. And<sub>1</sub> he asked<sub>2</sub> him,<sub>3</sub> "What<sub>4</sub>  
 you did<sub>5</sub> you<sub>6</sub> that<sub>7</sub> it was opened<sub>8</sub> the your<sub>9</sub> eyes?<sub>10</sub> he said<sub>12</sub> to him<sub>13</sub>  
 the<sub>14</sub> man.<sub>15</sub> 19. Ah,<sub>1</sub> he said<sub>2</sub> to him,<sub>3</sub> "It was opened<sub>4</sub> the<sub>5</sub> my eyes<sub>6</sub>  
 because of<sub>7</sub> the my<sub>8</sub> chain,<sub>9</sub> because<sub>10</sub> the my<sub>11</sub> chain<sub>12</sub> that one<sub>13</sub> very<sub>14</sub>  
 expensive<sub>15</sub> its price.<sub>16</sub> 20. Gold.<sub>1</sub> 21. I left it<sub>1</sub> under<sub>3</sub> its feet<sub>4</sub> the<sub>5</sub>  
 god<sub>6</sub> Chajul,<sub>7</sub> he said<sub>8</sub> the<sub>9</sub> man<sub>10</sub> that one.<sub>11</sub> 22. "A,<sub>1</sub> thanks<sub>2</sub> to him<sub>3</sub>  
 that<sub>4</sub> it was opened<sub>5</sub> the your<sub>6</sub> eyes,<sub>7</sub> he said<sub>8</sub> the<sub>9</sub> one<sub>10</sub> other.<sub>11</sub>  
 23. Then<sub>1</sub> they parted<sub>2</sub> themselves<sub>3</sub> the<sub>4</sub> man<sub>5</sub> that one.<sub>6</sub> 24. He went<sub>1</sub>  
 the<sub>2</sub> one<sub>3</sub> for the purpose of<sub>4</sub> doing<sub>5</sub> the<sub>6</sub> visit<sub>7</sub> and<sub>8</sub> the<sub>9</sub> one<sub>10</sub> coming<sub>11</sub>  
 he is.<sub>12</sub> 25. And<sub>1</sub> the<sub>2</sub> man<sub>3</sub> the one<sub>4</sub> it was opened<sub>5</sub> the<sub>6</sub> his eyes<sub>7</sub> he

li<sub>4</sub> quitellic<sub>5</sub> li<sub>6</sub> ru<sub>7</sub> quixye<sub>8</sub> sa'<sub>9</sub> xch'ol<sub>10</sub> --Lastima<sub>11</sub> nak<sub>12</sub> xinq'ue<sub>15</sub>  
 lin<sub>14</sub> cadena<sub>15</sub> or<sub>16</sub> 26. A'an<sub>1</sub> mas<sub>2</sub> tert<sub>3</sub> xtz'ak<sub>4</sub> 27. Xinq'ue<sub>1</sub> raj<sub>2</sub>  
 jun<sub>3</sub> li<sub>4</sub> mayej<sub>5</sub> mas<sub>6</sub> cubenak<sub>7</sub> xtz'ak<sub>8</sub> ut<sub>9</sub> xtel<sub>10</sub> tana<sub>11</sub> li<sub>12</sub> cüu. --<sub>13</sub>  
 28. Quirec'a<sub>1</sub> li<sub>2</sub> cuink<sub>3</sub> a'an<sub>4</sub> nak<sub>5</sub> quich'eoc<sub>6</sub> sa'<sub>7</sub> xbolx<sub>8</sub> quirec'a<sub>9</sub>  
 jun<sub>10</sub> al<sub>11</sub> cuan<sub>12</sub> sa'<sub>13</sub> lix<sub>14</sub> bolx<sub>15</sub> 29. Quixchik'<sub>1</sub> li<sub>2</sub> ruk'<sub>3</sub> sa'<sub>4</sub>  
 lix<sub>5</sub> bolx<sub>6</sub> 30. Narec'a<sub>1</sub> li<sub>2</sub> cadena<sub>3</sub> a'an<sub>4</sub> 31. A'an<sub>1</sub> li<sub>2</sub> cuan<sub>3</sub> sa'<sub>4</sub>  
 xbolx<sub>5</sub> 32. Pues<sub>1</sub> nak<sub>2</sub> quixtau<sub>3</sub> li<sub>4</sub> cadena<sub>5</sub> a'an<sub>6</sub> sa'<sub>7</sub> junpat<sub>8</sub> qui-  
 oc<sub>9</sub> sa'<sub>10</sub> k'ojoyin<sub>11</sub> ut<sub>12</sub> quimutz'o'<sub>13</sub> cui'chic<sub>14</sub> li<sub>15</sub> ru<sub>16</sub> 33. Pues<sub>1</sub>  
 aran<sub>2</sub> quixq'ue<sub>3</sub> retal<sub>4</sub> li<sub>5</sub> cuink<sub>6</sub> a'an<sub>7</sub> nak<sub>8</sub> inc'a'<sub>9</sub> us<sub>10</sub> xinbanu<sub>11</sub>  
 34. --¿C'a'<sub>1</sub> nak<sub>2</sub> xinye<sub>3</sub> nak<sub>4</sub> a'<sub>5</sub> li<sub>6</sub> caden<sub>7</sub> mas<sub>8</sub> tert<sub>9</sub> xtz'ak<sub>10</sub>  
 que<sub>11</sub> chiru<sub>12</sub> li<sub>13</sub> cüu? --<sub>14</sub> chan<sub>15</sub> nak<sub>16</sub> quirec'a'<sub>17</sub> nak<sub>18</sub> inc'a'<sub>19</sub>  
 chic<sub>20</sub> na-iloc<sub>21</sub> 35. Pues<sub>1</sub> aran<sub>2</sub> nac'utun<sub>3</sub> chiru<sub>4</sub> li<sub>5</sub> cuink<sub>6</sub> a'an<sub>7</sub>  
 nak<sub>8</sub> moco<sub>9</sub> chi<sub>10</sub> anchal<sub>11</sub> ta<sub>12</sub> xch'ol<sub>13</sub> nak<sub>14</sub> quixq'ue<sub>15</sub> lix<sub>16</sub> mayej<sub>17</sub>

said<sub>8</sub> in<sub>9</sub> his heart<sub>10</sub> "Too bad<sub>11</sub> that<sub>12</sub> I gave<sub>13</sub> the my<sub>14</sub> chain<sub>15</sub> gold<sub>16</sub>  
 26. That<sub>1</sub> very<sub>2</sub> expensive<sub>3</sub> its price<sub>4</sub> 27. I gave<sub>1</sub> should have<sub>2</sub> one<sub>3</sub>  
 the<sub>4</sub> offering<sub>5</sub> much<sub>6</sub> less<sub>7</sub> its price<sub>8</sub> and<sub>9</sub> it opened<sub>10</sub> probably<sub>11</sub> the<sub>12</sub>  
 my eyes." <sub>13</sub> 28. He felt<sub>1</sub> the<sub>2</sub> man<sub>3</sub> that one<sub>4</sub> when<sub>5</sub> he touched<sub>6</sub> in<sub>7</sub> his  
 pocket<sub>8</sub> he felt<sub>9</sub> one<sub>10</sub> heavy<sub>11</sub> there was<sub>12</sub> in<sub>13</sub> the his<sub>14</sub> pocket<sub>15</sub>  
 29. He thrust<sub>1</sub> the<sub>2</sub> his hand<sub>3</sub> in<sub>4</sub> the his<sub>5</sub> pocket<sub>6</sub> 30. He feels<sub>1</sub> the<sub>2</sub>  
 chain<sub>3</sub> that one<sub>4</sub> 31. That one<sub>1</sub> the<sub>2</sub> it was<sub>3</sub> in<sub>4</sub> his pocket<sub>5</sub> 32. When<sub>2</sub>  
 he found<sub>3</sub> the<sub>4</sub> chain<sub>5</sub> that one<sub>6</sub> in<sub>7</sub> one moment<sub>8</sub> he entered<sub>9</sub> in<sub>10</sub> dark-  
 ness<sub>11</sub> and<sub>12</sub> it was blinded<sub>13</sub> again<sub>14</sub> the<sub>15</sub> his eyes<sub>16</sub> 33. There<sub>2</sub> he  
 gave<sub>3</sub> notice<sub>4</sub> the<sub>5</sub> man<sub>6</sub> that one<sub>7</sub> that<sub>8</sub> not<sub>9</sub> good<sub>10</sub> I did<sub>11</sub> 34. Why<sub>1</sub>  
 that<sub>2</sub> I said<sub>3</sub> that<sub>4</sub> that one<sub>5</sub> the<sub>6</sub> chain<sub>7</sub> very<sub>8</sub> expensive<sub>9</sub> its price<sub>10</sub>  
 than<sub>11</sub> before<sub>12</sub> the<sub>13</sub> my eyes<sub>14</sub> he said<sub>15</sub> when<sub>16</sub> he felt<sub>17</sub> that<sub>18</sub> not<sub>19</sub>  
 again<sub>20</sub> he saw/looked<sub>21</sub> 35. There<sub>2</sub> it shows<sub>3</sub> before<sub>4</sub> the<sub>5</sub> man<sub>6</sub> that  
 one<sub>7</sub> that<sub>8</sub> not<sub>9</sub> wholeheartedly<sub>10-13</sub> that<sub>14</sub> he gave<sub>15</sub> the his<sub>16</sub> offering<sub>17</sub>

chiru<sub>18</sub> li<sub>19</sub> Kacua'<sub>20</sub> Chajul<sub>21</sub> xc'aba'<sub>22</sub> neque'xye<sub>23</sub> re.<sub>24</sub> 36. Pues<sub>1</sub>  
 a'an<sub>2</sub> jun<sub>3</sub> ejemplo<sub>4</sub> chok'<sub>5</sub> ke<sub>6</sub> ajcui'<sub>7</sub> lao.<sub>8</sub> 37. Li<sub>1</sub> c'a'ru<sub>2</sub> takaq'ue,<sub>3</sub>  
 li<sub>4</sub> c'a'ru<sub>5</sub> takamayeja,<sub>6</sub> takaq'ue,<sub>7</sub> chi<sub>8</sub> anchal<sub>9</sub> li<sub>10</sub> kach'ol.<sub>11</sub> 38. Por-  
 que<sub>1</sub> cui<sub>2</sub> inc'a'<sub>3</sub> xkaq'ue<sub>4</sub> chi<sub>5</sub> anchal<sub>6</sub> li<sub>7</sub> kach'ol,<sub>8</sub> pues<sub>9</sub> inc'a'<sub>10</sub> aj-  
 cui'<sub>11</sub> tixc'ul<sub>12</sub> li<sub>13</sub> Dios<sub>14</sub> c'a'ru<sub>15</sub> takaq'ue<sub>16</sub> re.<sub>17</sub>

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before<sub>18</sub> the<sub>19</sub> god<sub>20</sub> Chajul<sub>21</sub> his name<sub>22</sub> they say<sub>23</sub> for him.<sub>24</sub> 36. That<sub>2</sub>  
 one<sub>3</sub> example<sub>4</sub> for<sub>5</sub> us<sub>6</sub> also<sub>7</sub> us.<sub>8</sub> 37. The<sub>1</sub> what<sub>2</sub> we give<sub>3</sub> the<sub>4</sub> what<sub>5</sub>  
 we offer,<sub>6</sub> we will give (it)<sub>7</sub> whole heartedly.<sub>8-11</sub> 38. Because<sub>1</sub> if<sub>2</sub> not<sub>3</sub>  
 we gave it<sub>4</sub> with all our hearts,<sub>5-8</sub> (whole heartedly), not<sub>10</sub> also<sub>11</sub> will he  
 accept it<sub>12</sub> the<sub>13</sub> god<sub>14</sub> what<sub>15</sub> we will give<sub>16</sub> to him.<sub>17</sub>



## A VISIT WITH THE GOD OF THE MOUNTAIN

1. Najter<sub>1</sub> mare<sub>2</sub> cuan<sub>3</sub> ob<sub>4</sub> xcac'al<sub>5</sub> chihab<sub>6</sub> anakcuan<sub>7</sub> cuan<sub>8</sub>  
 jun<sub>9</sub> cuink<sub>10</sub> sa'<sub>11</sub> jun<sub>12</sub> haciend<sub>13</sub> najt<sub>14</sub> riq'uin<sub>15</sub> arin<sub>16</sub> Coban.<sub>17</sub>
2. Li<sub>1</sub> cuink<sub>2</sub> a'in<sub>3</sub> laj<sub>4</sub> Vicente<sub>5</sub> xc'aba'.<sub>6</sub> 3. Ut<sub>1</sub> jun<sub>2</sub> cutan<sub>3</sub>  
 neque'xbanu<sub>4</sub> lix<sub>5</sub> costumbre<sub>6</sub> aran.<sub>7</sub> 4. Neque'oc<sub>1</sub> chi<sub>2</sub> nink'ic<sub>3</sub> rajlal<sub>4</sub>  
 Domingo<sub>5</sub> chi<sub>6</sub> xyibanquil<sub>7</sub> lix<sub>8</sub> artaleb<sub>9</sub> re<sub>10</sub> lix<sub>11</sub> kacua'<sub>12</sub> ut<sub>13</sub>  
 xxitinquileb<sub>14</sub> lix<sub>15</sub> hermit.<sub>16</sub> 5. Pero<sub>1</sub> nak<sub>2</sub> neque'xbanu<sub>3</sub> lix<sub>4</sub> c'anjel<sub>5</sub>  
 a'in<sub>6</sub> junelic<sub>7</sub> neque'xq'ue<sub>8</sub> li<sub>9</sub> boj<sub>10</sub> ut<sub>11</sub> neque'oc<sub>12</sub> chi<sub>13</sub> calac.<sub>14</sub>
6. Nak<sub>1</sub> que'rake<sub>2</sub> chi<sub>3</sub> xyibanquil<sub>4</sub> li<sub>5</sub> rochoch<sub>6</sub> lix<sub>7</sub> kacua'eb,<sub>8</sub> qui-aj<sub>9</sub>  
 sa'<sub>10</sub> rochoch<sub>11</sub> li<sub>12</sub> cuink<sub>13</sub> a'in.<sub>14</sub> 7. Pero<sub>1</sub> li<sub>2</sub> cuink<sub>3</sub> a'in<sub>4</sub> junelic<sub>5</sub>  
 nasac'<sub>6</sub> li<sub>7</sub> rixakl.<sub>8</sub> 8. Na'baleb<sub>1</sub> lix<sub>2</sub> coc'al<sub>3</sub> ut<sub>4</sub> cuanqueb<sub>5</sub> xtz'i'.<sub>6</sub>
9. Cuanqueb<sub>1</sub> xcaxlan.<sub>2</sub> 10. Cuan<sub>1</sub> chixjunil<sub>2</sub> li<sub>3</sub> c'a'ru<sub>4</sub> reheb.<sub>5</sub>
11. Nak<sub>1</sub> qui-el<sub>2</sub> sa'<sub>3</sub> lix<sub>4</sub> trabaj<sub>5</sub> sa'<sub>6</sub> li<sub>7</sub> domingo<sub>8</sub> a'an<sub>9</sub> nak<sub>10</sub>

1. Long ago<sub>1</sub> maybe<sub>2</sub> there is<sub>3</sub> twenty five<sub>4-5</sub> years<sub>6</sub> now<sub>7</sub> there  
 was<sub>8</sub> one<sub>9</sub> man<sub>10</sub> on<sub>11</sub> one<sub>12</sub> hacienda<sub>13</sub> far<sub>14</sub> with<sub>15</sub> here<sub>16</sub> Coban.<sub>17</sub>
2. The<sub>1</sub> man<sub>2</sub> this one<sub>3</sub> (definite masculine article)<sub>4</sub> Vicente<sub>5</sub> his name.<sub>6</sub>
3. And<sub>1</sub> one<sub>2</sub> day<sub>3</sub> they do<sub>4</sub> the their<sub>5</sub> ritual<sub>6</sub> there.<sub>7</sub> 4. They begin<sub>1</sub>  
 for the purpose of<sub>2</sub> celebrating<sub>3</sub> every<sub>4</sub> Sunday<sub>5</sub> for the purpose of<sub>6</sub> making<sub>7</sub>  
 the their<sub>8</sub> altars<sub>9</sub> for<sub>10</sub> their<sub>11</sub> god<sub>12</sub> and<sub>13</sub> fixing them<sub>14</sub> the their<sub>15</sub>  
 worship places.<sub>16</sub> 5. But<sub>1</sub> when<sub>2</sub> they do<sub>3</sub> the their<sub>4</sub> work<sub>5</sub> this<sub>6</sub> always<sub>7</sub>  
 they give<sub>8</sub> the<sub>9</sub> liquor<sub>10</sub> and<sub>11</sub> they begin<sub>12</sub> for the purpose of<sub>13</sub> getting  
 drunk.<sub>14</sub> 6. When<sub>1</sub> they finished<sub>2</sub> for the purpose of<sub>3</sub> making<sub>4</sub> the<sub>5</sub> his  
 house<sub>6</sub> their<sub>7</sub> gods<sub>8</sub> he returned<sub>9</sub> to<sub>10</sub> his house<sub>11</sub> the<sub>12</sub> man<sub>13</sub> this one.<sub>14</sub>
7. But<sub>1</sub> the<sub>2</sub> man<sub>3</sub> this one<sub>4</sub> always<sub>5</sub> he hits<sub>6</sub> the<sub>7</sub> his wife.<sub>8</sub> 8. Many<sub>1</sub>  
 the his<sub>2</sub> children<sub>3</sub> and<sub>4</sub> they were<sub>5</sub> his dogs.<sub>6</sub> 9. There were<sub>1</sub> his  
 chickens.<sub>2</sub> 10. There were<sub>1</sub> all<sub>2</sub> the<sub>3</sub> what<sub>4</sub> theirs.<sub>5</sub> 11. When<sub>1</sub> he left<sub>2</sub>

yoqueb<sub>11</sub> chi<sub>12</sub> xyibanquil<sub>13</sub> rochoch<sub>14</sub> lix<sub>15</sub> sant<sub>16</sub> co<sub>17</sub> ut<sub>18</sub> inc'a'<sub>19</sub>  
 cox<sub>20</sub> sa'<sub>21</sub> rochoch.<sub>22</sub> 12. Tic<sub>1</sub> jalan<sub>2</sub> chic<sub>3</sub> li<sub>4</sub> be<sub>5</sub> quixc'am.<sub>6</sub>  
 13. Quisach<sub>1</sub> oxlb<sub>2</sub> cutan<sub>3</sub> rubel<sub>4</sub> q'uiche'.<sub>5</sub> 14. Li<sub>1</sub> rixakil<sub>2</sub> c'a'jo'<sub>3</sub>  
 lix<sub>4</sub> c'a'ux.<sub>5</sub> 15. Co<sub>1</sub> riq'u<sub>2</sub> lix<sub>3</sub> patron<sub>4</sub> chi<sub>5</sub> xyebal<sub>6</sub> nak<sub>7</sub> lix<sub>8</sub>  
 belom<sub>9</sub> quisach.<sub>10</sub> 16. Tojo'<sub>1</sub> nak<sub>2</sub> lix<sub>3</sub> patron<sub>4</sub> quixtakla<sub>5</sub> ribal<sub>6</sub> bar<sub>7</sub>  
 co<sub>8</sub> li<sub>9</sub> cu<sub>10</sub> ink<sub>11</sub> a'in<sub>12</sub> ut<sub>13</sub> inc'a'<sub>14</sub> neque'xtau.<sub>15</sub> 17. Quicüulac<sub>1</sub> li<sub>2</sub>  
 cu<sub>3</sub> ink<sub>4</sub> sa'<sub>5</sub> rox<sub>6</sub> li<sub>7</sub> cutan.<sub>8</sub> 18. Quicüulac<sub>1</sub> sa'<sub>2</sub> rochoch<sub>3</sub> ut<sub>4</sub> inc'a'<sub>5</sub>  
 chic<sub>6</sub> mas<sub>7</sub> naatinac.<sub>8</sub> 19. Tic<sub>1</sub> chanchan<sub>2</sub> taxucuak.<sub>3</sub> 20. Li<sub>1</sub> rixakil<sub>2</sub>  
 quixpatz'<sub>3</sub> re,<sub>4</sub> --¿Bar<sub>5</sub> xatcüulac<sub>6</sub> chak?--<sub>7</sub> chan<sub>8</sub> re.<sub>9</sub> 21. --Inc'a'<sub>1</sub>  
 ninnau.--<sub>2</sub> chan<sub>3</sub> nak<sub>4</sub> quichak'oc.<sub>5</sub> 22. Quixhit<sub>1</sub> lix<sub>2</sub> cinch.<sub>3</sub> 23. Qui-oc<sub>1</sub>  
 chi<sub>2</sub> xq'uebal<sub>3</sub> xlob<sub>4</sub> li<sub>5</sub> tz'i'.<sub>6</sub> 24. Jok'e<sub>1</sub> quirak'e<sub>2</sub> xq'uebal<sub>3</sub> xlob<sub>4</sub> li<sub>5</sub>  
 tz'i',<sub>6</sub> qui-oc<sub>7</sub> xq'uebal<sub>8</sub> xlob<sub>9</sub> li<sub>10</sub> rixakil.<sub>11</sub> 25. Tojo'<sub>1</sub> nak<sub>2</sub> li<sub>3</sub>

at<sub>3</sub> the his<sub>4</sub> work<sub>5</sub> on<sub>6</sub> the<sub>7</sub> Sunday<sub>8</sub> that one<sub>9</sub> when<sub>10</sub> they are<sub>11</sub> for the  
 purpose of<sub>12</sub> making<sub>13</sub> his house<sub>14</sub> the his<sub>15</sub> saint,<sub>16</sub> he went<sub>17</sub> and<sub>18</sub>  
 not<sub>19</sub> he arrived<sub>20</sub> at<sub>21</sub> his house.<sub>22</sub> 12. Straightway<sub>1</sub> different<sub>2</sub> another<sub>3</sub>  
 the<sub>4</sub> path<sub>5</sub> he took.<sub>6</sub> 13. He lost<sub>1</sub> three<sub>2</sub> days<sub>3</sub> under<sub>4</sub> forest.<sub>5</sub> 14. The<sub>1</sub>  
 his wife<sub>2</sub> how much<sub>3</sub> the her<sub>4</sub> thought.<sub>5</sub> 15. She went<sub>1</sub> with<sub>2</sub> the his<sub>3</sub>  
 boss<sub>4</sub> for the purpose of<sub>5</sub> saying<sub>6</sub> that<sub>7</sub> the her<sub>8</sub> husband<sub>9</sub> was lost.<sub>10</sub>  
 16. Then<sub>1-2</sub> the his<sub>3</sub> boss<sub>4</sub> he sent<sub>5</sub> seeing<sub>6</sub> where<sub>7</sub> he went<sub>8</sub> the<sub>9</sub> man<sub>10</sub>  
 this one<sub>11</sub> and<sub>12</sub> not<sub>13</sub> they find (him).<sub>14</sub> 17. He arrived<sub>1</sub> the<sub>2</sub> man<sub>3</sub> on<sub>4</sub>  
 third<sub>5</sub> the<sub>6</sub> day.<sub>7</sub> 18. He arrived<sub>1</sub> at<sub>2</sub> his house<sub>3</sub> and<sub>4</sub> not<sub>5</sub> again<sub>6</sub> more<sub>7</sub>  
 he talks.<sub>8</sub> 19. Straightway<sub>1</sub> it appears<sub>2</sub> he is afraid.<sub>3</sub> 20. The<sub>1</sub> his wife<sub>2</sub>  
 she asked<sub>3</sub> him,<sub>4</sub> Where<sub>5</sub> you arrived,<sub>6</sub> she said<sub>8</sub> to him.<sub>9</sub> 21. Not<sub>1</sub> I  
 know,<sub>2</sub> he said<sub>3</sub> when<sub>4</sub> he answered.<sub>5</sub> 22. He loosened<sub>1</sub> the his<sub>2</sub> belt.<sub>3</sub>  
 23. He began<sub>1</sub> for the purpose of<sub>2</sub> giving<sub>3</sub> its beating<sub>4</sub> the<sub>5</sub> dog.<sub>6</sub>  
 24. When<sub>1</sub> he finished<sub>2</sub> giving<sub>3</sub> its beating<sub>4</sub> the<sub>5</sub> dog,<sub>6</sub> he began<sub>7</sub> giving<sub>8</sub>  
 her beating<sub>9</sub> the<sub>10</sub> his wife.<sub>11</sub> 25. Then<sub>1-2</sub> the<sub>3</sub> his wife<sub>4</sub> much<sub>5</sub> that<sub>6</sub>

rixakil<sub>4</sub> mas<sub>5</sub> nak<sub>6</sub> quixucua<sub>7</sub> porque<sub>8</sub> quixo'oxla<sub>9</sub> nak<sub>10</sub> mare<sub>11</sub> loc<sub>12</sub>  
 ru.<sub>13</sub> 26. Li<sub>1</sub> cuink<sub>2</sub> quixye,<sub>3</sub> --anakuan<sub>4</sub> xinq'ue<sub>5</sub> le<sub>6</sub> lob<sub>7</sub> xmac<sub>8</sub>  
 nak<sub>9</sub> xincūulac<sub>10</sub> chak.<sub>11</sub> 27. Cuib<sub>1</sub> k'o<sub>2</sub>jy<sub>3</sub>in<sub>2</sub> xincuar<sub>3</sub> chak<sub>4</sub> sa'<sub>5</sub> li<sub>6</sub>  
 tzul.<sub>7</sub> 28. Li<sub>1</sub> xyucua'il<sub>2</sub> li<sub>3</sub> tzul<sub>4</sub> xc'amoc<sub>5</sub> cue.--<sub>6</sub> 29. Ut<sub>1</sub> x-oc<sub>2</sub>  
 chi<sub>3</sub> xserak'inquill<sub>4</sub> re<sub>5</sub> li<sub>6</sub> rixakil<sub>7</sub> c'a'ru<sub>8</sub> quixc'ul.<sub>9</sub> 30. A'an<sub>1</sub>  
 quixye,<sub>2</sub> --Xcull<sub>3</sub> nak<sub>4</sub> jun<sub>5</sub> cuink<sub>6</sub> mas<sub>7</sub> najt<sub>8</sub> rok<sub>9</sub> xxakab<sub>10</sub> rib<sub>11</sub>  
 chicūu<sub>12</sub> ut<sub>13</sub> xye<sub>14</sub> cue,<sub>15</sub> --Mutz'<sub>16</sub> xnak'<sub>17</sub> la<sub>18</sub> cūu<sub>19</sub> junpat.--<sub>20</sub>  
 31. Entonces<sub>1</sub> a'an<sub>2</sub> quixmutz'<sub>3</sub> len<sub>4</sub> lix<sub>5</sub> nak'<sub>6</sub> ru.<sub>7</sub> 32. Ut<sub>1</sub> nak<sub>2</sub>  
 quixmutz'<sub>3</sub> xnak'<sub>4</sub> ru<sub>5</sub> nak<sub>6</sub> quiril<sub>7</sub> a'an<sub>8</sub> nak<sub>9</sub> ac<sub>10</sub> cuan<sub>11</sub> sa'<sub>12</sub> jun<sub>13</sub>  
 nimla<sub>14</sub> cab<sub>15</sub> mama'<sub>16</sub> tz'akal<sub>17</sub> cab<sub>18</sub> mas<sub>19</sub> nim.<sub>20</sub> 33. Pero<sub>1</sub> inc'a'<sub>2</sub>  
 naxnau<sub>3</sub> bar<sub>4</sub> ta<sub>5</sub> cui'<sub>6</sub> cuan.<sub>7</sub> 34. Naril<sub>1</sub> ruheb<sub>2</sub> li<sub>3</sub> cuink<sub>4</sub> aran<sub>5</sub>  
 ninkeb<sub>6</sub> xteram.<sub>7</sub> 35. Ut<sub>1</sub> neque'atinac<sub>2</sub> chi<sub>3</sub> inc'a'<sub>4</sub> naxtau<sub>5</sub> ru<sub>6</sub> c'a'ru<sub>7</sub>  
 neque'xye.<sub>8</sub> 36. Junes<sub>1</sub> xninkal<sub>2</sub> ru<sub>3</sub> narileb<sub>4</sub> ru<sub>5</sub> aran.<sub>6</sub> 37. Qui-oc<sub>1</sub>

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she was afraid<sub>7</sub> because<sub>8</sub> she thought<sub>9</sub> that<sub>10</sub> maybe<sub>11</sub> crazy<sub>12</sub> his face.<sub>13</sub>  
 26. The<sub>1</sub> man<sub>2</sub> he said,<sub>3</sub> 'Now<sub>4</sub> I gave<sub>5</sub> the your<sub>6</sub> beatings<sub>7</sub> because<sub>8</sub>  
 that<sub>9</sub> I arrived.<sub>10</sub> 27. Two<sub>1</sub> nights<sub>2</sub> I slept<sub>3</sub> in<sub>5</sub> the<sub>6</sub> mountain.<sub>7</sub> 28. The<sub>1</sub>  
 its father<sub>2</sub> the<sub>3</sub> mountain<sub>4</sub> it took<sub>5</sub> me."<sub>6</sub> 29. And<sub>1</sub> he began<sub>2</sub> for the pur-  
 pose of<sub>3</sub> its telling<sub>4</sub> to her<sub>5</sub> the<sub>6</sub> his wife<sub>7</sub> what<sub>8</sub> he received.<sub>9</sub> 30. That<sub>1</sub>  
 he said,<sub>2</sub> 'I saw<sub>3</sub> that<sub>4</sub> one<sub>5</sub> man<sub>6</sub> very<sub>7</sub> far<sub>8</sub> his foot<sub>9</sub> stood up<sub>10</sub> him-  
 self<sub>11</sub> before me<sub>12</sub> and<sub>13</sub> he said<sub>14</sub> to me,<sub>15</sub> 'Blind/shut<sub>16</sub> the your<sub>18</sub>  
 eyes<sub>19</sub> one moment."<sub>20</sub> 31. Then<sub>1</sub> that one<sub>2</sub> he shut<sub>3</sub> they say<sub>4</sub> the his<sub>5</sub>  
 eyes.<sub>6-7</sub> 32. And<sub>1</sub> when<sub>2</sub> he shut<sub>3</sub> his eyes<sub>4-5</sub> then<sub>6</sub> he saw<sub>7</sub> that one<sub>8</sub>  
 that<sub>9</sub> already<sub>10</sub> he was<sub>11</sub> in<sub>12</sub> one<sub>13</sub> big<sub>14</sub> house<sub>15</sub> big<sub>16</sub> very<sub>17</sub> house<sub>18</sub>  
 very<sub>19</sub> big.<sub>20</sub> 33. But<sub>1</sub> not<sub>2</sub> he knows<sub>3</sub> where<sub>4</sub> (locational particles<sub>5-6</sub>)  
 he is.<sub>7</sub> 34. He sees<sub>1</sub> their faces<sub>2</sub> the<sub>3</sub> man<sub>4</sub> there<sub>5</sub> big<sub>6</sub> their height.<sub>7</sub>  
 35. And<sub>1</sub> they talk<sub>2</sub> in a manner<sub>3</sub> not<sub>4</sub> he finds<sub>5</sub> its face<sub>6</sub> (understands<sub>5-6</sub>)  
 what<sub>7</sub> they say.<sub>8</sub> 36. Only<sub>1</sub> big<sub>2</sub> faces<sub>3</sub> he sees them<sub>4</sub> their face<sub>5</sub> there.<sub>6</sub>

- li<sub>2</sub> k'o<sub>jy</sub>in.<sub>3</sub> 38. Ca'ajcu<sub>1</sub> li<sub>2</sub> chahim<sub>3</sub> naril<sub>4</sub> ru<sub>5</sub> sa'<sub>6</sub> li<sub>7</sub> choxa.<sub>8</sub>  
 39. Ca'aj<sub>1</sub> cui'<sub>2</sub> li<sub>3</sub> po<sub>4</sub> naril<sub>5</sub> ru<sub>6</sub> sa'<sub>7</sub> li<sub>8</sub> choxa.<sub>9</sub> 40. Ca'ajcu<sub>1</sub>  
 nara'bi<sub>2</sub> nak<sub>3</sub> nae'an<sub>4</sub> xyabeb<sub>5</sub> li<sub>6</sub> chili'<sub>7</sub> chixjunil<sub>8</sub> rubel<sub>9</sub> li<sub>10</sub> pim.<sub>11</sub>  
 41. Li<sub>1</sub> cu<sub>ink</sub><sub>2</sub> a'in<sub>3</sub> junelic<sub>4</sub> len<sub>5</sub> chunchu.<sub>6</sub> 42. Quiname'<sub>1</sub> k'o<sub>jy</sub>in<sub>2</sub>  
 c'a'<sub>3</sub> jo'<sub>4</sub> taxucuak<sub>5</sub> porque<sub>6</sub> inc'a'<sub>7</sub> naxnau<sub>8</sub> bar<sub>9</sub> cuan.<sub>10</sub> 43. Tojo'<sub>1</sub>  
 nak<sub>2</sub> li<sub>3</sub> cu<sub>ink</sub><sub>4</sub> quixye<sub>5</sub> re,<sub>6</sub> --Anakcuan,<sub>7</sub> ɿma<sub>8</sub> nacanau<sub>9</sub> bar<sub>10</sub>  
 cuancat?<sub>11</sub> 44. Cuancat<sub>1</sub> arin<sub>2</sub> riq'u<sub>in</sub><sub>3</sub> xyucua'il<sub>4</sub> li<sub>5</sub> tzul.<sub>6</sub> 45. Mas<sub>1</sub>  
 xintitz'<sub>2</sub> chi<sub>3</sub> ra'binquileb<sub>4</sub> la<sub>5</sub> tz'i'<sub>6</sub> nak<sub>7</sub> junelic<sub>8</sub> yoqueb<sub>9</sub> chi<sub>10</sub>  
 cuobak.<sub>11</sub> 46. Mas<sub>1</sub> nintitz'<sub>2</sub> chi<sub>3</sub> ra'binquill<sub>4</sub> nak<sub>5</sub> junes<sub>6</sub> la<sub>7</sub> cuixakil<sub>8</sub>  
 junelic<sub>9</sub> pletic<sub>10</sub> naxbanu.<sub>11</sub> 47. Anakcuan<sub>1</sub> tatincanab<sub>2</sub> chi<sub>3</sub> xic.<sub>4</sub>  
 48. Nak<sub>1</sub> tatciulak<sub>2</sub> sa'<sub>3</sub> la<sub>4</sub> cuochoch<sub>5</sub> taht<sub>6</sub> la<sub>7</sub> cinch<sub>8</sub> ut<sub>9</sub> taq'ue<sub>10</sub>  
 xlob<sub>11</sub> la<sub>12</sub> tz'i'.<sub>13</sub> 49. Taq'ue<sub>1</sub> xlob<sub>2</sub> la<sub>3</sub> cuixakil.<sub>4</sub> 50. Chi<sub>1</sub> jo'<sub>2</sub>  
 ca'in<sub>3</sub> inc'a'<sub>4</sub> chic<sub>5</sub> tatinc'am<sub>6</sub> chak<sub>7</sub> arin.--<sub>8</sub> chan<sub>9</sub> li<sub>10</sub> cu<sub>ink</sub><sub>11</sub> re<sub>12</sub>

37. It enters<sub>1</sub> the<sub>2</sub> darkness.<sub>3</sub> 38. Only<sub>1-2</sub> the<sub>3</sub> moon<sub>4</sub> he sees<sub>5</sub> its face<sub>6</sub>  
 in<sub>7</sub> the<sub>8</sub> sky.<sub>9</sub> 40. Only<sub>1</sub> he hears<sub>2</sub> when<sub>3</sub> it sounds<sub>4</sub> their cries<sub>5</sub> the<sub>6</sub>  
 crickets<sub>7</sub> all<sub>8</sub> under<sub>9</sub> the<sub>10</sub> weeds.<sub>11</sub> 41. The<sub>1</sub> man<sub>2</sub> this one<sub>3</sub> always<sub>4</sub>  
 they say<sub>5</sub> (is) seated.<sub>6</sub> 42. It passed<sub>1</sub> darkness/night<sub>2</sub> how much<sub>3-4</sub> he  
 fears<sub>5</sub> because<sub>6</sub> not<sub>7</sub> he knows<sub>8</sub> where<sub>9</sub> he is.<sub>10</sub> 43. Then<sub>1-2</sub> the<sub>3</sub> man<sub>4</sub>  
 he said<sub>5</sub> to him,<sub>6</sub> "Now<sub>7</sub> (question indicator<sub>8</sub>) do you know<sub>9</sub> where<sub>10</sub> you  
 are?<sub>11</sub> 44. You are<sub>1</sub> here<sub>2</sub> with<sub>3</sub> its father<sub>4</sub> the<sub>5</sub> mountain.<sub>6</sub> 45. Much<sub>1</sub>  
 I got bored<sub>2</sub> with the purpose of<sub>3</sub> hearing them<sub>4</sub> your<sub>5</sub> dog<sub>6</sub> when<sub>7</sub> always<sub>8</sub>  
 they are<sub>9</sub> for the purpose of<sub>10</sub> barking.<sub>11</sub> 46. Much<sub>1</sub> I got bored<sub>2</sub> for the  
 purpose of<sub>3</sub> hearing<sub>4</sub> when<sub>5</sub> only<sub>6</sub> the your<sub>7</sub> wife<sub>8</sub> always<sub>9</sub> fighting<sub>10</sub> she  
 does.<sub>11</sub> 47. Now<sub>1</sub> you I will let<sub>2</sub> for the purpose of<sub>3</sub> going.<sub>4</sub> 48. When<sub>1</sub>  
 you will arrive<sub>2</sub> at<sub>3</sub> the your<sub>4</sub> house<sub>5</sub> you will loosen<sub>6</sub> the your<sub>7</sub> belt<sub>8</sub> and<sub>9</sub>  
 you will give<sub>10</sub> its beating<sub>11</sub> the your<sub>12</sub> dog.<sub>13</sub> 49. You will give<sub>1</sub> her  
 beating<sub>2</sub> the your<sub>3</sub> wife.<sub>4</sub> 50. In this manner<sub>1</sub> like this<sub>2-3</sub> not<sub>4</sub> again<sub>5</sub> you



nak<sub>13</sub> quiril.<sub>14</sub> 51. Ut<sub>1</sub> h<sub>2</sub> cuink<sub>3</sub> a'in<sub>4</sub> a<sub>5</sub> saber<sub>6</sub> c'a'ru<sub>7</sub> quixc'ul<sub>8</sub>  
 porque<sub>9</sub> a'an<sub>10</sub> nak<sub>11</sub> qui-aj<sub>12</sub> ru<sub>13</sub> quixserak'<sub>14</sub> chixjunil<sub>15</sub> a'in.<sub>16</sub>  
 52. Chanchan<sub>1</sub> tana<sub>2</sub> junak<sub>3</sub> matc'<sub>4</sub> nak<sub>5</sub> quiril.<sub>6</sub> 53. Pero<sub>1</sub> oxib<sub>2</sub>  
 cutan<sub>3</sub> quisach<sub>4</sub> ut<sub>5</sub> yal<sub>6</sub> nak<sub>7</sub> quic'ulman<sub>8</sub> a'in.<sub>9</sub>

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I will bring<sub>6</sub> here,"<sub>8</sub> he said<sub>9</sub> the<sub>10</sub> man<sub>11</sub> to him<sub>12</sub> when<sub>13</sub> he saw him.<sub>14</sub>  
 51. And<sub>1</sub> the<sub>2</sub> man<sub>3</sub> this one<sub>4</sub> who knows<sub>5-6</sub> what<sub>7</sub> he received<sub>8</sub> because<sub>9</sub>  
 that one<sub>10</sub> when<sub>11</sub> he woke up<sub>12-13</sub> he told<sub>14</sub> all<sub>15</sub> this.<sub>16</sub> 52. It appears<sub>1</sub>  
 probably<sub>2</sub> one<sub>3</sub> dream<sub>4</sub> when<sub>5</sub> he saw (it).<sub>6</sub> 53. But<sub>1</sub> three<sub>2</sub> days<sub>3</sub> he  
 lost<sub>4</sub> and<sub>5</sub> true<sub>6</sub> that<sub>7</sub> it happened<sub>8</sub> this.<sub>9</sub>



## THE GHOST AND THE GUITAR

1. Sa'<sub>1</sub> jun<sub>2</sub> haci<sub>end</sub><sub>3</sub> mas<sub>4</sub> nim<sub>5</sub> quicuan<sub>6</sub> jun<sub>7</sub> aj<sub>8</sub> lol<sub>9</sub> haci-  
end<sub>10</sub> aran.<sub>11</sub> 2. Quicam<sub>1</sub> li<sub>2</sub> cu<sub>ink</sub><sub>3</sub> a'in<sub>4</sub> li<sub>5</sub> nailoc<sub>6</sub> re<sub>7</sub> li<sub>8</sub> haci<sub>end</sub>.<sub>9</sub>  
 3. Ut<sub>1</sub> quicana<sub>2</sub> li<sub>3</sub> rixakil<sub>4</sub> rochben<sub>5</sub> jun<sub>6</sub> lix<sub>7</sub> rabin<sub>8</sub> ut<sub>9</sub> jun<sub>10</sub> li<sub>11</sub>  
 ralal.<sub>12</sub> 4. Tojo'<sub>1</sub> nak<sub>2</sub> li<sub>3</sub> rixakil<sub>4</sub> a'in<sub>5</sub> qui-oc<sub>6</sub> chi<sub>7</sub> xe'besic.<sub>8</sub> 5.  
 Cüula<sub>j</sub><sub>1</sub> cüula<sub>j</sub><sub>2</sub> nara'bi<sub>3</sub> nak<sub>4</sub> naec'an<sub>5</sub> sa'<sub>6</sub> li<sub>7</sub> rochoch<sub>8</sub> bar<sub>9</sub> neque'-  
 cuar<sub>10</sub> cui'<sub>11</sub> ut<sub>12</sub> nach'upe<sub>13</sub> lix<sub>14</sub> candel<sub>15</sub> chiru.<sub>16</sub> 6. Naxloch<sub>1</sub> ut<sub>2</sub>  
 nach'upe<sub>3</sub> cui' chic<sub>4</sub> chiru.<sub>5</sub> 7. Ut<sub>1</sub> inc'a'<sub>2</sub> naril<sub>3</sub> c'a'<sub>4</sub> ta<sub>5</sub> cui'<sub>6</sub> ru<sub>7</sub>  
 nach'upuc<sub>8</sub> re.<sub>9</sub> 8. Nak<sub>1</sub> naxic<sub>2</sub> sa'<sub>3</sub> lix<sub>4</sub> cocina<sub>5</sub> chi<sub>6</sub> xxochal<sub>7</sub>  
 li<sub>8</sub> c'a'<sub>9</sub> ru<sub>10</sub> re<sub>11</sub> nak<sub>12</sub> neque'rake<sub>13</sub> chi<sub>14</sub> cua'ac,<sub>15</sub> nak<sub>16</sub> nasakeu<sub>17</sub>  
 chic,<sub>18</sub> mac'a'<sub>19</sub> chic<sub>20</sub> lix<sub>21</sub> cua<sub>22</sub> sa'<sub>23</sub> lix<sub>24</sub> seleb.<sub>25</sub> 9. Ch'och'<sub>1</sub>  
 chic<sub>2</sub> tubtu<sub>3</sub> sa'<sub>4</sub> lix<sub>5</sub> sel.<sub>6</sub> 10. Ut<sub>1</sub> sa'<sub>2</sub> ruc'alli<sub>3</sub> lix<sub>4</sub> quenk'<sub>5</sub> c'ot<sub>6</sub>

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1. On<sub>1</sub> one<sub>2</sub> hacienda<sub>3</sub> very<sub>4</sub> big<sub>5</sub> there was<sub>6</sub> one<sub>7</sub> overseer<sub>8-9</sub>  
 hacienda<sub>10</sub> there.<sub>11</sub> 2. He died<sub>1</sub> the<sub>2</sub> man<sub>3</sub> this (one)<sub>4</sub> the<sub>5</sub> he sees<sub>6</sub> it<sub>7</sub>  
 the<sub>8</sub> hacienda.<sub>9</sub> 3. And<sub>1</sub> she remained<sub>2</sub> the<sub>3</sub> his wife<sub>4</sub> her companion<sub>5</sub>  
 one<sub>6</sub> the his<sub>7</sub> daughter<sub>8</sub> and<sub>9</sub> one<sub>10</sub> the<sub>11</sub> his son.<sub>12</sub> 4. Then<sub>1-2</sub> the<sub>3</sub>  
 his wife<sub>4</sub> this<sub>5</sub> she began<sub>6</sub> for the purpose of<sub>7</sub> being frightened.<sub>8</sub>  
 5. Tomorrow<sub>1</sub> tomorrow<sub>2</sub> she hears<sub>3</sub> when<sub>4</sub> it stirs (rustles)<sub>5</sub> in<sub>6</sub> the<sub>7</sub>  
 her house<sub>8</sub> where<sub>9,11</sub> they sleep<sub>10</sub> and<sub>12</sub> it goes out<sub>13</sub> the her<sub>14</sub> candle<sub>15</sub>  
 before her.<sub>16</sub> 6. She lights (it)<sub>1</sub> and<sub>2</sub> it goes out<sub>3</sub> again<sub>4</sub> before her.<sub>5</sub>  
 7. And<sub>1</sub> not<sub>2</sub> she sees<sub>3</sub> whatever<sub>4-7</sub> blows<sub>8</sub> it<sub>9</sub> out.<sub>8</sub> 8. When<sub>1</sub> she goes<sub>2</sub>  
 to<sub>3</sub> her<sub>4</sub> kitchen<sub>5</sub> for the purpose of<sub>6</sub> gathering<sub>7</sub> the<sub>8</sub> whatever<sub>9-11</sub> they  
 finish<sub>13</sub> for the purpose of<sub>14</sub> eating,<sub>15</sub> then, when<sub>16</sub> it dawns<sub>17</sub> again,<sub>18</sub>  
 there is not<sub>19</sub> again<sub>20</sub> the her<sub>21</sub> tortillas<sub>22</sub> in<sub>23</sub> the her<sub>24</sub> gourd.<sub>25</sub>  
 9. Dirt<sub>1</sub> again<sub>2</sub> collected<sub>3</sub> in<sub>4</sub> the her<sub>5</sub> gourd.<sub>6</sub> 10. And<sub>1</sub> in<sub>2</sub> their bowls<sub>3</sub>

caxlan<sub>7</sub> chic<sub>8</sub> cuan<sub>9</sub> chi<sub>10</sub> sa'.<sub>11</sub> 11. Ut<sub>1</sub> a'an<sub>2</sub> junelic<sub>3</sub> neque'xucuac.<sub>4</sub>  
 12. Inc'a'<sub>1</sub> neque'ril<sub>2</sub> c'a'<sub>3</sub> ta<sub>4</sub> cui'<sub>5</sub> ru<sub>6</sub> nabanunc<sub>7</sub> re.<sub>8</sub> 13. Ut<sub>1</sub> ju-  
 nes<sub>2</sub> jo'<sub>3</sub> a'in<sub>4</sub> neque'ux<sub>5</sub> re.<sub>6</sub> 14. ¿C'a'<sub>1</sub> quixbanu?<sub>2</sub> 15. Quixserak'i<sub>1</sub>  
 re<sub>2</sub> jun<sub>3</sub> chic<sub>4</sub> cuink<sub>5</sub> cuan<sub>6</sub> chic<sub>7</sub> sa'<sub>8</sub> jalan<sub>9</sub> haciend.<sub>10</sub> 16. Li<sub>1</sub> cuink<sub>2</sub>  
 a'in<sub>3</sub> quixye<sub>4</sub> re.<sub>5</sub> --a'in<sub>6</sub> li<sub>7</sub> anum<sub>8</sub> naxe'besinc<sub>9</sub> ere.<sub>10</sub> 17. Ut<sub>1</sub> a'in<sub>2</sub>  
 cuan<sub>3</sub> xyalal<sub>4</sub> chanru<sub>5</sub> nak<sub>6</sub> ta-elk<sub>7</sub> arin<sub>8</sub> sa'<sub>9</sub> cab<sub>10</sub> re<sub>11</sub> inc'a'<sub>12</sub>  
 chic<sub>13</sub> te'xe'besik.<sub>14</sub> 18. Teto'on<sub>1</sub> junak<sub>2</sub> li<sub>3</sub> quitar,--<sub>4</sub> chan<sub>5</sub> reheb.<sub>6</sub>  
 19. Ut<sub>1</sub> tet'uyub<sub>2</sub> sa'<sub>3</sub> xxala'<sub>4</sub> rit<sub>5</sub> li<sub>6</sub> cab.<sub>7</sub> 20. Tecanab<sub>1</sub> jun<sub>2</sub> vas<sub>3</sub>  
 ha'<sub>4</sub> aran<sub>5</sub> chi<sub>6</sub> xben<sub>7</sub> tz'amba<sub>8</sub> riq'uin<sub>9</sub> junak<sub>10</sub> saki<sub>11</sub> rosa.<sub>12</sub> 21. Ta-  
 chalk<sub>1</sub> li<sub>2</sub> anum<sub>3</sub> tuktu<sub>4</sub> k'o'jyin<sub>5</sub> tolch'e'<sub>6</sub> li<sub>7</sub> quitar.<sub>8</sub> 22. Tixch'e<sub>1</sub>  
 junak<sub>2</sub> son<sub>3</sub> mas<sub>4</sub> ra<sub>5</sub> sa'<sub>6</sub> xch'ol.<sub>7</sub> 23. Ut<sub>1</sub> nak<sub>2</sub> tara'bi<sub>3</sub> xyab<sub>4</sub> li<sub>5</sub>  
 quitar,<sub>6</sub> tic<sub>7</sub> taxic.<sub>8</sub> 24. Ma<sub>1</sub> jaruj<sub>2</sub> chic<sub>3</sub> tac'ulunk.<sub>4</sub> 25. ¿C'a'<sub>1</sub>  
 quixbanu<sub>2</sub> li<sub>3</sub> ixk?<sub>4</sub> 26. Quixtakla<sub>1</sub> xto'oninquil<sub>2</sub> li<sub>3</sub> quitar<sub>4</sub> ut<sub>5</sub> quixba-

her<sub>4</sub> beans<sub>5</sub> manure<sub>6</sub> chicken<sub>7</sub> again<sub>8</sub> there is<sub>9</sub> inside.<sub>10-11</sub> 11. And<sub>1</sub>  
 that one<sub>2</sub> always<sub>3</sub> they are afraid.<sub>4</sub> 12. Not<sub>1</sub> they see<sub>2</sub> whatever<sub>3-6</sub> it  
 does<sub>7</sub> it.<sub>8</sub> 13. And<sub>1</sub> only<sub>2</sub> like<sub>3</sub> this<sub>4</sub> it happens<sub>5</sub> to them.<sub>6</sub> 14. What<sub>1</sub>  
 she did?<sub>2</sub> 15. She told (it)<sub>1</sub> to<sub>2</sub> one<sub>3</sub> other<sub>4</sub> man<sub>5</sub> he was<sub>6</sub> again<sub>7</sub> at<sub>8</sub> (a)  
 different<sub>9</sub> hacienda.<sub>10</sub> 16. The<sub>1</sub> man<sub>2</sub> this<sub>3</sub> he said<sub>4</sub> to her,<sub>5</sub> "This<sub>6</sub> the<sub>7</sub>  
 ghost<sub>8</sub> he frightens<sub>9</sub> you (plural).<sub>10</sub> 17. And<sub>1</sub> this<sub>2</sub> there is<sub>3</sub> its truth<sub>4</sub>  
 how<sub>5</sub> that<sub>6</sub> he will leave<sub>7</sub> here<sub>8</sub> in<sub>9</sub> house<sub>10</sub> so that<sub>11</sub> not<sub>12</sub> again<sub>13</sub> will  
 you be frightened.<sub>14</sub> 18. You borrow<sub>1</sub> one<sub>2</sub> the<sub>3</sub> guitar,"<sub>4</sub> he said<sub>5</sub> to  
 them.<sub>6</sub> 19. And<sub>1</sub> you will hang (it)<sub>2</sub> at/on<sub>3</sub> its gable<sub>4-5</sub> the<sub>6</sub> house.<sub>7</sub>  
 20. You will leave<sub>1</sub> one<sub>2</sub> glass<sub>3</sub> water<sub>4</sub> there<sub>5</sub> on<sub>6-7</sub> (the) rafter<sub>8</sub> with<sub>9</sub>  
 one<sub>10</sub> white<sub>11</sub> rose.<sub>12</sub> 21. He will come<sub>1</sub> the<sub>2</sub> ghost<sub>3</sub> arranged<sub>4</sub> darkness<sub>5</sub>  
 (midnight<sub>4-5</sub>) coming he will play<sub>6</sub> the<sub>7</sub> guitar.<sub>8</sub> 22. He will play<sub>1</sub> one<sub>2</sub>  
 tune<sub>3</sub> very<sub>4</sub> sad<sub>5</sub> in<sub>6</sub> its heart.<sub>7</sub> 23. And<sub>1</sub> when<sub>2</sub> he will hear<sub>3</sub> its cry<sub>4</sub>  
 the<sub>5</sub> guitar,<sub>6</sub> straightway<sub>7</sub> he will go.<sub>8</sub> 24. Not<sub>1</sub> ever<sub>2</sub> again<sub>3</sub> he will  
 come.<sub>4</sub> 25. What<sub>1</sub> she did<sub>2</sub> the<sub>3</sub> woman?<sub>4</sub> 26. She sent<sub>1</sub> borrowing<sub>2</sub> the<sub>3</sub>

nu<sub>6</sub> li<sub>7</sub> quiyehe'<sub>8</sub> re.<sub>9</sub> 27. Quira'bi<sub>1</sub> nak<sub>2</sub> qui-oc<sub>3</sub> chi<sub>4</sub> ec'anc<sub>5</sub> xyab<sub>6</sub>  
 li<sub>7</sub> quitar<sub>8</sub> chi<sub>9</sub> t'uyt'u<sub>10</sub> sa'<sub>11</sub> xxala'<sub>12</sub> rit<sub>13</sub> li<sub>14</sub> cab.<sub>15</sub> 28. Pero<sub>1</sub>  
 inc'a'<sub>2</sub> naril<sub>3</sub> ru<sub>4</sub> c'a'<sub>5</sub> ta<sub>6</sub> cui'<sub>7</sub> ru<sub>8</sub> nach'ehoc<sub>9</sub> re.<sub>10</sub> 29. Ca'ajcui'<sub>1</sub>  
 li<sub>2</sub> xyab<sub>3</sub> nara'bi.<sub>4</sub> 30. Tic<sub>1</sub> co<sub>2</sub> ut<sub>3</sub> chalen<sub>4</sub> a'an<sub>5</sub> ma<sub>6</sub> jun<sub>7</sub> cua<sub>8</sub>  
 chic<sub>9</sub> quiciulac<sub>10</sub> chi<sub>11</sub> xch'ich'i'inquileb.<sub>12</sub> 31. Ut<sub>1</sub> nak<sub>2</sub> naxch'ich'i-  
 'iheb,<sub>3</sub> narisi<sub>4</sub> li<sub>5</sub> rak'eb<sub>6</sub> li<sub>7</sub> xka'al,<sub>8</sub> naxt'uyub<sub>9</sub> sa'<sub>10</sub> ru'uj<sub>11</sub> che'.<sub>12</sub>  
 32. Lix<sub>1</sub> punit<sub>2</sub> li<sub>3</sub> al<sub>4</sub> naxt'uyub<sub>5</sub> sa'<sub>6</sub> ru'uj<sub>7</sub> che'.<sub>8</sub> 33. Ut<sub>1</sub> aran<sub>2</sub>  
 neque'xoc<sub>3</sub> chak.<sub>4</sub> 34. Jo'<sub>1</sub> a'in<sub>2</sub> nak<sub>3</sub> mas<sub>4</sub> que'xucucac<sub>5</sub> xban.<sub>6</sub> 35.  
 Ut<sub>1</sub> ca'aj<sub>2</sub> cui'<sub>3</sub> riq'uin<sub>4</sub> li<sub>5</sub> quitar<sub>6</sub> que'risi<sub>7</sub> sa'<sub>8</sub> cab.<sub>9</sub>

guitar<sub>4</sub> and<sub>5</sub> she did<sub>6</sub> the<sub>7</sub> it was told<sub>8</sub> to her.<sub>9</sub> 27. She heard<sub>1</sub> when<sub>2</sub> it  
 began<sub>3</sub> for the purpose of<sub>4</sub> sounding<sub>5</sub> its noise<sub>6</sub> the<sub>7</sub> guitar<sub>8</sub> at (manner of)<sub>9</sub>  
 hanging<sub>10</sub> to<sub>11</sub> its gable<sub>12-13</sub> the<sub>14</sub> house.<sub>15</sub> 28. But<sub>1</sub> not<sub>2</sub> she sees<sub>3</sub> its  
 face<sub>4</sub> whatever<sub>5-8</sub> it plays<sub>9</sub> it.<sub>10</sub> 29. Only<sub>1</sub> the<sub>2</sub> its noise<sub>3</sub> she hears.<sub>4</sub>  
 30. Straightway<sub>1</sub> it went<sub>2</sub> and<sub>3</sub> from then<sub>4</sub> that (one)<sub>5</sub> not<sub>6</sub> one<sub>7</sub> time<sub>8</sub>  
 again<sub>9</sub> it arrived<sub>10</sub> for the purpose of<sub>11</sub> bothering them.<sub>12</sub> 31. And<sub>1</sub> when<sub>2</sub>  
 it bothers them,<sub>3</sub> it takes out<sub>4</sub> the<sub>5</sub> her clothing<sub>6</sub> the<sub>7</sub> girl,<sub>8</sub> it hangs  
 (them)<sub>9</sub> on<sub>10</sub> the its top<sub>11</sub> tree.<sub>12</sub> 32. The his<sub>1</sub> hat<sub>2</sub> the<sub>3</sub> boy<sub>4</sub> it hangs  
 (it)<sub>5</sub> on<sub>6</sub> the its top<sub>7</sub> tree.<sub>8</sub> 33. And<sub>1</sub> there<sub>2</sub> they get<sub>3</sub> (them). 34. Like<sub>1</sub>  
 this<sub>2</sub> that<sub>3</sub> much<sub>4</sub> they feared<sub>5</sub> because<sub>6</sub> (of it). 35. And<sub>1</sub> only<sub>2-3</sub> with<sub>4</sub>  
 the<sub>5</sub> guitar<sub>6</sub> they took it out<sub>7</sub> in/of<sub>8</sub> house.<sub>9</sub>

