

ACCORDING TO OUR ANCESTORS

folk texts from guatemala and honduras

SUMMER INSTITUTE OF LINGUISTICS PUBLICATIONS
IN
LINGUISTICS AND RELATED FIELDS
PUBLICATION NUMBER 32

EDITOR

Irvine Davis

ASSISTANT EDITORS

Alan C. Wares

Iris M. Wares

CONSULTING EDITORS

Doris Bartholomew

Eugene Loos

Robert E. Longacre

William R. Merrifield

Kenneth L. Pike

PUBLISHER

Benjamin F. Elson

ACCORDING TO OUR ANCESTORS
folk texts from guatemala and honduras

A Publication of the
Summer Institute of Linguistics
of the
University of Oklahoma
Norman

Edited by Mary Shaw
Illustrated by Patricia Ingersoll

DERECHOS RESERVADOS
1971
© Instituto Lingüístico de Verano
en Centro América

Impreso en Guatemala

According to our Ancestors
Folk Texts from Guatemala and Honduras
1971 7C

Impreso en los talleres del
Instituto Lingüístico de Verano
en Guatemala

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

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

Mary Shaw

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

IXIL

The Ixil occupy the northern part of the department of El Quiché, Guatemala, centering around the towns of Nebaj, Chajul, and Cotzal. They number something over 25,000 speakers. The following texts were collected by Raymond and Helen Elliott, who have resided in Nebaj since 1953.

TEXTS

Jesucristo Eludes His Captors
Dangerous Days
Su'mal Mountain
Lightning
The Origin of the Copal Custom
The Unfaithful Wife
The Lazy Boy
The Man Who Was Carried Off by a Buzzard
The Lying Dog
This Younger Generation!
"Godfather" Rock
Fright
Adam, Noah, and the Flood
Adam and the Flood

(For additional pertinent information on Ixil culture and beliefs, see "Ixil Ethnography" by these investigators in Languages of Guatemala.)



JESUCRISTO ELUDES HIS CAPTORS

They killed a rooster and ate it.¹ While they were eating, the rooster flapped its wings in the pot. Chile got into their eyes. They rubbed their eyes, and meanwhile Jesucristo escaped. They cleaned out their eyes. When they could see again Jesucristo was gone. "Well, now, where is Jesucristo? Where is Jesucristo now? Come on, let's hunt for him." They went to hunt Jesucristo, but he didn't appear. Jesucristo didn't appear; they didn't find him. As they went, they separated into groups to hunt him. They hunted him, but they didn't find him.

Jesucristo met a shepherd in the pasture. "Give me a lamb," Jesucristo said to the shepherd. The shepherd gave it to him. Jesucristo removed its entrails, and then left them in the trail.

"What?"² Jesucristo removed his intestines! No wonder he goes so fast!³ Now, then, let's remove our intestines so we'll be able to go fast (and lightly) too. Just as Jesucristo did, so that he can go weightlessly, that's how we'll go, since it is clear that he removed his intestines so he could run faster. We'll do the same now, we'll take out our intestines and then we'll go faster-and-lighter also. We'll be just like he is if we take out our intestines. Then we'll be able to catch him. But now we can't because we still have our intestines," they said.

They removed their intestines, and they all died. Instead of catching Jesucristo, death is what they did. They're not thinking about Jesucristo, they just died because they removed their intestines.

-
- 1 Jesucristo has become one of the names of one of the Ixil folk heroes. He is feuding with the Jews, which term is synonymous with devil (the Jews killed Christ, and only a devil would do that). He is astute and deceitful, so one has to stay on the good side of him. He always comes out on top. Somehow the Jews managed to capture him, and they have him tied up in the corner of the hut as they sit down to a celebration feast, the entrée being rooster stew.
 - 2 The Jews have arrived at the spot in the trail where he left the animal's entrails.
 - 3 Note the double meaning of the Ixil here: both "fast" and "light-weight."



DANGEROUS DAYS¹

People talk about the significance of the dangerous (or consecrated?) days. We don't call all days special. Holidays like those of Saint Mary²--there are lots of them, but they aren't special. Rather, consecrated days we call only those commemorating the death of Our Father. Thus, the consecrated days indicate that, since Our Father died, people can't work because these are important days, as we say. When the time of the special days comes, everyone takes note of the fact that they can't work.

A man can't go to work his cornfield, he can't go to get firewood, he can't cut down a tree, because he well knows that Our Father died. If he goes to get firewood, if he goes to work his cornfield, he is not demonstrating respect and he is guilty. We've heard that if one doesn't show respect, he may be changed into an animal; he may die, because it's dangerous to work on the special days. Because it amounts to the same thing, if someone works on the special days when he knows Our Father died, as if he himself had done it against Our Father, as if he himself had killed Him just like the Jews did long ago, when they beat Our Father and killed Him during the special days. If anyone does that, he may die. You can't work on special days.

A woman, if she weaves, well that's not right, because she knows that it isn't right to weave or wash clothes. Whatever kind of work is ordinarily done --well, in the special days you can't do it, because such a woman knows that if she doesn't show respect, she may die. Because we've heard about a thing that happened a long time ago. There was a girl who was changed into an animal because she wasn't respectful. She went to wash clothes, without her mother thinking; she went to wash; she didn't show respect, and she didn't return to the house. They went to hunt her, and there she was, already turned into an animal, there near the water, they say. So if anyone does that way, they should be aware that that might happen to them all of a sudden, because they don't have respect.

-
- 1 The Ixil word txala means "chosen" "set-apart" "special" and thus almost "tabu" in some contexts.
 - 2 This is the day of the Nebaj patron saint, the day of the Assumption of Mary on August 15.

SU'MAL MOUNTAIN

There is a peak called Su'mal that is dangerous for us to climb, because when we climb it it shakes when we go up. But we're afraid, too. We're able to climb it but we wouldn't live--we'd die. That's what one man did that climbed it, that came here long ago.¹ Why, he couldn't get there; he immediately died. It's dangerous to climb the mountain. He doesn't come now, because he died. It's dangerous to climb it because who knows what the peak will do!

Maybe there's a god up on it, or maybe it just moves by itself, but it's dangerous to climb it. It's a hard climb, but we can do it, but we'd be worried while we did it. But we're able to do it. But we wouldn't live anyway. We wouldn't be alive, but we'd die if we went up there. So now we don't go up there because we wouldn't live. We'd just die. What does it do? What does the peak do? Maybe it has a spirit. What does it do, then? Or maybe the souls of our ancestors are up there, but we don't know. What it does isn't good!

-
- 1 This reference alludes to an American ethnologist who died a few days after climbing the mountain.

LIGHTNING

I'll tell something about lightning that flashes in the afternoons. An animal in the sea, they say, comes up and opens its mouth and then lightning flashes, as we hear it.¹ But who knows if it's true, because no one knows. But we've just heard that there are winds, they say, that meet where one wind is a little cold and the other is hot and when they meet, they say, the lightning flashes. And that's the same, they say, with the lights in the town.² But then, we hear any old thing because we're ignorant. We don't know, but that's what happens, they say.

-
- 1 Suggestive of mythological dragons and sea monsters.
 2 The hydroelectric plant on the river; some have no doubt puzzled over how you get electric light out of water.

THE ORIGIN OF THE COPAL CUSTOM

Our Father Jesucristo had a sister who was pregnant. When her time came, two friends of Our Father arrived, they say. It was heard that the sister of Our Father was about to die, and they arrived. "Are you here, Sir?" they said.¹ "Yes, I'm here," said Our Father. "What is your errand?" "Our errand is nothing more than that we came to see you because your sister is sick," they say. Our Father said, "I'm not calling for you," he said, they say. He received no one with his sister.

"What help for it?" they said. "No,² here's what we'll do. One of us will take copal (incense), the other will take diapers." That is how the incense burner³ became established. So, when they went in, they say, they swung the incense. There was a strong wind, they say. The smoke from the incense blew into the face of one of them. And his face remained pure black, the one who carried the incense, because of the smoke of the incense. They went away.

One who was inside with Our Father said,⁴ "What was that that they carried?" he said to Our Father. "All right then, call them," said Our Father to the man. The men returned. They returned and one of them kept rubbing his face. When they went in with Our Father, "What was that you carried?" said Our Father. "No, Father, it was only incense that we carried," they said to Our Father.

As soon as they entered with Our Father, his sister gave birth. Our Father said, "I see that incense is very good! Now a blessing will remain on the incense," said Our Father. "But your face will stay black," said Our Father to them. And that is how it is now. That is why there are black daughters and white sons.⁵

-
- 1 This is part of common greeting formula among the Ixil.
 - 2 "No" is often not a true negative but is used merely as an introductory word much like "well then," "so," etc. (Ed.)
 - 3 This might also be interpreted "burning of incense."
 - 4 Characteristic of the Mayan languages is the use of "said" instead of "asked" when quoting a question. The word "asked" is reserved for use in the sense of "ask for (something)." (Ed.)
 - 5 Mayan languages make use of many compounds--black and white, sons and daughters, fathers and mothers, mountains and plains, etc. Here the narrator breaks with the traditional style by using half of the compound "black and white" with each half of the compound "sons and daughters." (Ed.)

THE UNFAITHFUL WIFE

There was a man, they say, long ago, who had a cat. When the cat came up to him it was injured. They say that when the man's wife came, she beat the cat. "Don't beat the cat," said the man, they say. "No, because the cat's no good," said the woman.

"I've been beaten, Father," said the cat to the man. "Why were you beaten?" "No, but tomorrow you take me to your work, you carry me and take some food for me. I'll do you a favor. I'll free you from the claws of an animal," said the cat. "How could that be, what you say?" said the man. "You mean, am I able to do it?" said the cat to the man. "Who knows if you could, since you're very small; maybe you can't do it," said the man to the cat. "I have claws," said the cat. "What for?" "No, but tomorrow you take me and I'll tell you something in the cornfield," said the cat.

"All right, then." Daybreak came. "I'm going to take my cat," said the man, and he went on his way with the cat. The cat said to him, "No, Father, a man is coming in with my mother," said the cat. "Can that be true, what

you're saying?" said the man to the cat. "Yes, it's true what I'm telling you. There I was seated by the fire when my mother beat me with firewood." "But why? Who is the man?" "No, he's very tall," said the cat. "And there's another thing: (they say) he's going to get the best of you. He'll change himself into an animal and kill you. You'll go on a trip, you'll go to your cornerib in the cornfield and he'll go and kill you," said the cat to the man. "Why, they haven't fed me but rather I've been beaten by my mother. Well, that's what I'm telling you. Every time you go to your cornfield, this man comes in with my mother; he sleeps in the bed with my mother," said the cat to the man.

"All right, then," said the man. "But don't you say anything to her," said the cat to the man. But he couldn't bear it. He came and said to his wife, "This is what the cat said to me, that a man is coming in with you," said the man to his wife. "Liar! He's just lying!" said the woman. She really got angry; she really got mad at the cat. So another day, the man didn't take his cat, and when he returned, the cat had been beaten. "But Father, why did you speak to my mother?" said the cat to the man. "I said it because perhaps you are lying." "No, it's true what I tell you," said the cat to the man. Ah! Then the man said, "Then you'd better come with me," said the man.

"Why, you devil!" said the woman to the cat. "You're bad because you tattled to your father about me. You'll eat! I'll give you your food! But your food that I'll give you is this stick!" She grabbed a burning stick of firewood. The cat was beaten, its fur was burned. Then the woman said, "Scat! Scat! If you don't get out of here now. . .!" The cat went out; it cried much, they say. It went out of the house, and came to wait for its owner by the door of the house. It was very happy when he arrived.

The man said to his wife, "Fix my food for day-after-tomorrow because I'm going on a trip. I'm going to go to the cornerib to guard it." Ah! how happy she was! How she liked what he said to her! "Ah! it's all right, then." She killed a chicken, she fixed her husband's food; she put in his tamalitos¹ and away he went. He was to be gone five days, according to what he told her.

"I'm going to take our cat," said the man, according to what the cat had told him: "I'm going with you, Father, because you're in for it now. If you go, you'll die," said the cat to the man. "Let's go, then, I'll take you." "Put me in your shoulder-bag and I'll go with you. You carry me and I'll go. Because tomorrow, when we get there, you go hunt firewood, don't you go to work. A lot of firewood you have to hunt, one load, two loads, even three loads of firewood you'll go hunt," said the cat to the man.

"What's all the firewood for that I'm supposed to hunt? Because my work is what I'm going for," said the man to his cat. "No, because an animal is coming, a lion is coming," said the cat to the man. "Is it true what you're saying?" "Of course. Bring the firewood now because this one that is coming is my mother's companion," said the cat to the man. Ah! So the man believed the cat. "I'm going now, then. If he doesn't come now, if he doesn't come to kill me, then I'm going to kill you, you!" said the man to the cat. "No, because he's coming. Don't you worry because I heard what they said, because

right in front of me they said it, right there by the fire I heard it. You listen to what I say," said the cat to the man. "All right, then."

Away he went; he made six trips with firewood. Ah! Then when he finished night fell. "Let's eat then," said the man to the cat. "All right." The cat sat near the fire. "You're going to make a big fire, then you're going to go inside the cornerrib, but I'll stay nearby close to the crib," said the cat to the man. "But you be ready with your machete, and have it sharp! You put a good edge on your machete," he said. "Well, all right," said the man. He was very much afraid. "Now I'll die," he said. "But don't be afraid, even if I'm small and the animal is very big, because this animal is a nagual² lion," said the cat to the man. Ah! "All right, then." "But he's a big one. You'll hear him screeching when he comes up here."

Soon the animal screamed in the mountain. Then--"See, here comes the animal! Be ready, Father, because here comes the animal! See, it's the animal I told you about."

Then the cat began to wash its claws. It washed its face, it licked underneath its face, it washed its face while it was sitting there. It looked at each one of its claws--it looked at its claws. When the nagual lion arrived, it did a flip near the cornerrib, and the crib shook because of the nagual lion.

"I'm in for it now! Poor me! Am I brave enough? What god can free me?" said the man, the husband of the woman. "Maybe this is the one the cat told about!"

The cat was sitting near the granary, and soon the nagual was running round and round the granary, running around, running around. The granary shook a lot, (because) the animal was screaming a lot. Then when the cat saw that the animal was about to throw itself into the granary to pull the man outside, it quickly scratched the eyes of the nagual. It planted its claws and the lion was blinded. Then the cat shouted, "Come and help me, Father, come and help me now!"

How the nagual animal was thrashing around! It was very big, and the cat was very little, but it was well fastened to the eyes of the animal by its claws. Ah! The cat had said to the man, "When you see that the animal is almost dead, then you come and slash the nagual," it said. "All right." When the man, then, saw that the animal was almost dead, he came out, raised his machete and slashed at the animal.

"The animal is dead, Father; it's all over! But don't go and tell my mother, because this one was her 'husband'," said the cat to the man. "Ah! All right," said the man. But he couldn't keep quiet. "You'll burn it up--that's what the firewood you gathered is for, because you'll burn the animal," said the cat. "All right." The man burned the nagual. "Ah! Tomorrow we'll go," said the man.

He couldn't bear it. He arrived home with his wife. "Hola, hombre!"³ said the man to his wife, they say. "Sí, hombre, come in! You've come already? I thought you'd come day-after-tomorrow." "No, I came now because

something happened to me so that I almost died!" said her husband to the woman. "What happened to you? What happened to you? Because it isn't that I didn't give you your food, because I did!" "Of course, man! But I thought I was going to die, and I would have if it hadn't been for this little cat, who was able to overcome an animal for me--a lion. Poor little cat of ours, but it won over the animal. So I didn't die. So it was better that I come on now," said the man to his wife.

Ah! The woman began to cry. She took her water-pot, she went to get water, and she cried by the water's edge. "Then it's certain that my husband⁴ died, and all because of that cat! But we'll see tomorrow! I'll kill that cat," said the woman against the cat.

The next morning, then, "I'll be right back, I'm going to get firewood," said the husband to his wife. "All right." The woman wept bitterly for her husband, that is, her second "husband." Ah! Then, when her husband, that is her real husband, left--"You bad one, you, that killed my husband! You bad one, you, that won over my husband!" said the woman to the cat. She raised a stick against the cat and broke a bone in its thigh so that the cat walked limping. The man came back.

"What is it you said, Father, tattling on me to my mother? Because she broke my bone; the bone came out of my thigh. But it's your fault, because here I did you a favor and you tattled on me! I was able to do you a favor and you didn't appreciate it. You'll see that I'm going to die. What memories I'm leaving with you!" said the cat. Eh! That's how it ended.

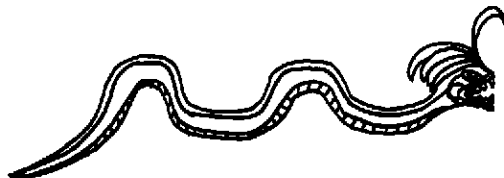
1 Cornmeal balls. (Ed.)

2 A creature who is actually a person in animal form.

Ruth Bunzel states that a nagual can be a stone buried in the earth as well as an animal. She defines it as the form and substance of one's personality incorporated in some animal or sacred object (p. 274). Correa points out that the term represents two different ideas--the individual totem as Bunzel mentions, and the transformation of a man into an animal (p. 42). (Ed.)

3 A good-natured greeting. (Ed.)

4 Paramour. (Ed.)



THE LAZY BOY

There was a man who sent his son to bring firewood. When the boy went to get firewood, he was late getting back. When he came, he was scolded by his father. The boy cried. "All right, father, I'm leaving. You always scold me as if I weren't working, but I am working. But you want me to work all night, too, that's what you want!"

The man answered his son, "Leave it (forget it), son. But don't go. I was angry; I was quite angry when I spoke to you. Leave it. If I'm scolding you, and you want to leave, where will you go? Where will you get to? Who will give you food? Who'll give you clothing? You'll leave me because I correct you, but it's just because you're a bit lazy and won't mind what I tell you. You answer back, you don't want me to advise you, you think of no one but yourself--as if it were such a big thing for me to send you to bring firewood! So you say, 'I'm going!' you say--but it's up to you. If you're going, go ahead!"

The boy became a snake because he didn't want to work. "No, father, I'm going--as a snake, maybe, but I'm going! This is what I want--that I don't have to work," he said. "Even if I go--but that's how it is," he said (but because of laziness). And he changed himself into a snake.

So then he dragged himself around on his belly in the dirt. He went through rivers, he went among the mountains, he went among the forests. He went far, he climbed a lot, he descended a lot, but--for what? Because he didn't want to work. He was disobedient, and was changed into an animal. He has no feet, he bites all the time, but it's because he's lazy. He has no clothes, no clothes at all he has, because he became an animal. "Don't you be like that!" say the others, ever since the world began.

THE MAN WHO WAS CARRIED OFF BY A BUZZARD

When the world first appeared, there was a man who went outside his house. While he was standing outside the house, he began to think.¹ "Where will my food come from? Where will my corn come from?" he said.

An animal came and passing by carried the man in its beak. Away went the man; he arrived at a cliff (a great rock) among the caves. There were lots of animal bones there; there was a terrible stench there among the rocks. He arrived there, and he was sad.

Two nights he slept among the rocks. "What am I doing here?" he said. He began to cry. He looked downward, and he looked at the face of the mountain above, very far. There was no way to get out, there was no way to come back. "Enough of this, I'm going!" he said. "There is only one God if I die," he said. When he went out to look, his soul began to tremble for fear. He

looked downward, and the fear penetrated into his very bones! "What am I going to do?" he said. He was very sad. "How could such a thing happen to me?"

When dawn came, there was a vine dangling toward the ground, and he was happy. "Now, I'm going," he said. So he went down. He grabbed the vine, he broke it and he dangled himself from it. Slowly he went down, he went down the face of the rock. He came to the earth, he folded his hands, he prayed to God.

"Maybe it is because I haven't been thinking about God," he said, "but now I'm going home. I'm going to see my children, I'm going to see my wife. It's a long time since I came," he said. But who knows what he was thinking about before that. So obviously it doesn't pay to think about where our food and drink are coming from. There is only one God. If food arrives at our stomachs (fine!), but if not, well, that's the way it is.

The man came, he came walking. In two nights, he came to his home. "Wait," he said to himself, "I'm going to tell you what I've done." So he came to tell his children, his wife. He told them, "This is what I did, this is what I thought," he said, "but enough of that. Come on! We're going to work. I have a machete, I have a hoe," he said to his sons. "All right then," said his sons. Away they went.

But when a buzzard passed, he immediately grabbed a club, it scared him badly. And even without seeing an animal pass in the sky, he still was afraid. "No, I can't stand trying to work," he said. "Once for all I've lost my nerve because of that animal," he said. "Seeing an animal pass by in the sky, right then I want to grab a club. Am I always going to be like this?" he said. "But that's how it is," he said.

-
- 1 In Mayan languages it is not unusual to both open and close a quotation with "he said" or some other such quotative. Here, "think" is equivalent to "he said to himself" and patterns syntactically like the quotative. (Ed.)

THE LYING DOG

A man had a dog that "sinned" (offended) by telling lies. "No, it's that my mother (the owner's wife) has a companion," said the dog.

"Is that so, what you're saying?"

"Of course, it's true what I'm saying," answered the dog to him. "She doesn't feed me, but it's because the man comes. When she sees that you're not here, then the man comes to the house with my mother. I saw it; it isn't as if I didn't see it, because I stay here guarding the house," said the dog to the man. "But don't go making a lot of noise about what I'm saying, don't go tattle on me to my mother," said the dog. "All right, but come on, tomorrow we'll go, because tomorrow the man will come to my mother," said the dog.

When the man was leaving, the dog started to tell him again. But soon the man repeated the lie to his wife about her sin. The man couldn't keep it to himself; he couldn't bear it. The next day, the poor dog was beaten and killed; it died. But whose fault was it? It was the fault of the man.¹

"Enough of that, then, I'll go hunt another dog in place of this one," said the man. He left, and he cried a lot when he left the house. "I'm going now," he said, "I'm going to hunt another dog." He left, and he went a long way off, and he never came back.²

-
- 1 It is interesting to note that they blame the husband, not the dog, for the sad turn of events. He presumably should have been man enough to keep quiet.
 - 2 One explanation given for the man's going far away is that he misinterpreted his wife's action. She killed the dog out of righteous anger, but the man thought it was a result of her guilty conscience, and so left her.

THIS YOUNGER GENERATION!

In former times, at three in the afternoon the church bell would sound to announce doctrine class. At five it was time to eat, but only the parents ate, the children were run out. The parents ate first.

"All right," and the children would come in, "but don't anyone make noise. I have my whip here." When it was time for the children to eat, "Good afternoon, Father, good afternoon; if you'll give permission I'll eat," they would say, and that's how they did. "You're just going to eat now, you're not going to make a lot of noise; there's the whip." The children would keep themselves quiet.

While the parents ate, one of the children only, the oldest, would come in with his parents and kneel before them, speaking to them while they ate, saying agreeable things to them: "Eat slowly, Father, slowly, slowly, slowly. Thank God we eat. Thank God that you eat, that you are here with us, that you take care of us, that you stand in the place of God with us," says the child to his father. "Thanks to you that you are here, that you take care of us, that you give us our food. Of whom could we ask food, who would be our father, our mother, if you weren't here with us, if you should die?" says the child. "What fortune that we have you with us!" while the child is there kneeling.¹

Then the parents finish eating, then the rest of the children come in. "Then, the rest of you eat now. Here is my whip." But it was the eldest son who was in charge of the whip, and the younger child that didn't obey, well, that's what the older son was there for! The parents go into the other room and remain there. How different now! Now all of us eat along with the children! There are times when the children even eat first!

There's no respect, there's no respect! It even could happen that a child

orders his parents around! That's why judgment is approaching, we say, because the children don't respect their parents. It was different in the old days, but now it isn't like it was then. When day would break, "Good morning, Father," and it was demanded that the head be bowed. At noon, "Good day, Father," and it was demanded that the head be bowed, like this. When evening came, "Good evening, Father, good evening, Mother," they said, but with the head down. But now, "Good day, Father," they say, but their heads are high, and they don't even take their hats off! Even while they are putting on their hats--"Good day, Father, thank you, Father," we say when finishing the meal. It's a different way now, when "Good evening, Father, good day, Father," we say, without even taking our hats off! We should take the hats off, according to what was said, because first it was necessary to show respect; first we respect God and next we respect our brothers, our parents, so we can have many days on the earth.

So if we don't think about God, if we don't think about our companions, about the other fellow, someone, then we don't qualify, we're not good for anything, we say, and we die. Even though we don't get old now, we have heard about our ancestors, we've heard of our mothers and fathers. When they arrived at two hundred years of age, they say, they got married. At four hundred years old, they say, they died. We don't know if it's true or not but that's what our fathers and mothers tell us. On the contrary, we nowadays, if we get to eighty or a hundred years old, we're worthless, we're weak. They used to get older then, they say--two hundred years old and they got married; they went looking for their women. When they got to four hundred years old, eh! they died. But we, now, we're just like the animals.

-
- 1 The profuse expression of gratitude is reminiscent of the reverent thanks voiced by the first four created beings to their creators (Popol Vuh, part III, ch. 1). (Ed.)



GODFATHER ROCK

Godfather Rock--it's not something I'm just thinking up, but there was a woman who slept there with her compadre.¹ He "visited" her there, but it is an old story. Immediately the man became stone, and that's why we call the stone Godfather Rock. It isn't that we just gave it that name, but that this is really the way it is. The man "spoke" with his comadre, and when he was through "speaking" with her, when it was done, eh! when day came, the man was stone. He had been turned immediately into stone by God.

-
- 1 When a man consents to be godfather of a child, the child's parents thereafter address him as compadre (co-father) and he addresses them as co-madre and compadre (co-mother and co-father). The ceremony is considered to bring the individuals involved into actual family relationship. (Ed.)

FRIGHT

It happened, they say, a long time ago.¹ An airplane fell in the mountain near Jich'can.² They went to hunt it, they say, with workers--there were four men that went. They arrived at a mountain, two days out from Jich'can.³ They arrived and went to hunt. On their way back, they went down to sleep under⁴ the mountain. Who knows what time of night it was when a tiger appeared near them, and their blankets were moved on their feet. The animal was seen leaping and it carried away one of the blankets in its claws. The men remained asleep, all of them except for one who was awake and he was frightened. They say that his flesh wasted away and within four or five weeks he died. There was another man who was frightened, they say, but this one is still alive. But he's still sick, they say.

It happened to another man, they say, who saw a ghost. He was frightened, they say, and he also is still living, but sick. The illness asks for its medicines, they say, but nothing alleviates it, except for Our Father, they say, if we pray to Christ in heaven. If we give ourselves up to Him, then He heals us, and the evil leaves our bodies. On the contrary, regardless of how many remedies the fright asks for, only God is able. Let's give ourselves up to Our Father, the Christ that was killed.

1 Actually it was February 1954.

2 Jich'can is the Ixil name of a town (spelled Ixcan on national maps) located near the Mexico border on or near the Huehuetenango-Quiche departmental border.

3 The terrain is quite rugged; it was only five minutes by air from Ixcan when it went down.

4 At the foot of.

ADAM, NOAH, AND THE FLOOD

At times our ancestors used to go to hear the word (of God). Of course, they had wings to go up to hear the word of God. They'd go up to hear when judgment was going to come. There were always meetings, they say; there were meetings where they announced what God said. There was the session,¹ as we say in Spanish, there among the angels. The ancestors wanted to know how long it would be before the judgment came and if the earth would win or not, they say--whether we would remain, or if judgment was going to come--they say, according to what God said.

They'd go to listen at the window. There is a window and they went to listen at the window. So God said, they say--there were lots of the elders inside--"The sea will have to come out (overflow)," he said. "Ah! What a

mess!" (they protested). "The sea will have to come out," he said. "Oh, no! The century will be lost! The children will be lost! It (the idea?) must end!" they said. But he said, "No, it's going to come out," he said.

So the sea came out, they say. Forty days, they say, it did; forty days and forty nights it did, they say. But the people won out over the famine. They crawled into some gourds and that way they floated, they say, on the water.

He made, they say, a little box; he made a little box and it floated² on the water. He didn't eat. When the judgment had passed, ah! he came down and he didn't die.

But first, God said to Adam--was it a spirit, or was it Adam, or what? --first it was said, they say, "Man, you tell the people, 'Pray to God, pray to God--but if you don't pray to God, then judgment will come,'" he said. But that's how Adam survived--he only was there with God in the sky up above. But not even his word reached in where God was. There from the other side where God was, God just spoke in this direction in the ear of Adam, but Adam's words did not yet return to where God was.

"Tell the people, tell the people, because judgment is coming!" Adam told the people. "God is going to send judgment. Pray to God, pray to God, because he will send the judgment." The people didn't want to. "What a crazy man this is! Why doesn't he just die? What is he saying? He's just crazy," the people said, they say. The people didn't want to.

So God sent a letter to Adam. "All right, you're going to make a house with twelve rooms and twelve windows," he said. "All right," he said. "But you have to make it well." "How can I make it?" he said, they say. God wrote a lot of letters, while the elders listened to what was said. When they listened, they say, "But who knows where God is talking about?"³ Even though they heard the word in a letter, there was always another letter sent. "This is how you'll make it, this is how you'll make it." In the night, they say, the house was made, because when day dawned, there was the house already.

"Then, you send for the animals, all kinds there are, and each kind of animal will have its own room--there's a room for the bird, there's a room for whatever animal, the deer, or the mountain-pig, each animal has its room. Then the animals will go into their rooms so they won't die in the sea," he said. "Because the sea will come," he said to Adam. "I'm going to send the sea," God said, they say. "All right, put the animals in the house," he said, they say. "All right, that's fine." The animals went in.

"How am I going to call the animals?" he said.⁴ "Oh, well! Wait a minute, I'll tell you then." Another letter came, and it was read. The animals were called,⁵ they say; they appeared and each animal knew its proper room. Each animal knew, they say, its own room and apparently Adam put the animals in their rooms, each one in its room. Eh! The door of the house was closed and locked, they say. Eh! "At eleven o'clock tomorrow the sea will appear," he said. "The sea," he said, "at eleven o'clock it will appear," he

said. "That's fine," he said. "At eleven-thirty, this is how you'll be able to do the machine there under the house," he said. Eh! At eleven, "The sea is just about to come," said Adam to Noah. That is how they did,⁶ and slowly the house rose. Eh! It was hardly seen to begin rising when, they say, "Plung!" said the water, "Plun!" said the water, "Pluun!" said the water, "Plun!" said the water. "Man!" the people said, "Noah! Adam! What a mess! Please take us up there! Take us up there!" "How is it you'll come up here if I'm crazy?" said Adam, they say. Up went the house, up it went. Soon it arrived--iifififif! --it passed way up there. A cloud passed, they say, and when it appeared, it passed carrying the house still farther up.⁷ It went higher, it passed higher. Now the people were speaking upward, on their knees, "We'll think about God," but judgment was already upon them. At last, Adam's words penetrated their heads. But when at last they were in accord, there was Adam all alone, they say, but who knows where he'd gone?⁸

But then Adam said, "Huuuuunnnnn," said Adam, they say. Adam was very sad, they say. For it wasn't known where God was.⁹ One thing is sure: Adam didn't see God, he just saw the monkey, some birds, some animals, they say, that were all around him; he could only see the animals. Now then. "What's up, Adam? Why are you sad?" asked Our Father, they say, he came to say. But he wasn't seen, but (he was) here in the water, here in the sea--on the water, he was on the water. Then, "Sir, I'm sad because I have no companion. It isn't as if I had a companion while I'm here." "Ah! Wait, then, I'll give you a companion. Wait a minute, I'll give you your companion," said Our Father. "But I was calling there on one side, and then I called on the other."¹⁰ "Yes, of course," Well, in a little while, he went up; the poor fellow slept a bit, he slept.¹¹ Adam slept. "Adam!" said Our Father, "Adam!" he said. "What?" he said. And standing there was the woman, they say; standing there was the woman, they say. "Look at the companion you were talking about, don't be sad," he said, they say. "Look at your companion there," and standing there was the woman, they say. But Adam wasn't aware, they say, of when she came out, because here the bone came out,¹² they say, of his left side. Soon, they say, God put a soul in the woman and there she was standing there. "Don't sleep, don't sleep, look, here I am," said the woman, they say. "If you're sad, we'll talk," said the woman, they say, to Adam. Oh! What a big woman she was!

So the sea came out, but it didn't win because then the pine-sap came, the pitch-pine that appeared. That was when the men made, they say, some big clay pots; they threw up some small mountains and they hid themselves within the ground.¹³ But when the pine-sap came, it penetrated the ground. Eh! The people died. But there were a few men, the ancestors, who hid themselves where the water is--the cataract, we call it.¹⁴ So, they also entered under the water, they entered under the water. When the pine-sap came, when fire came with the pine-sap, eh! it couldn't get up (to them) at all. Ah! These men didn't die.

When judgment had passed, then they came out. Eh! Either one day or two days later they came out. There were the men, they say; they were walk-

ing. But they were sad, they say; they just chanted; sad songs they made. They were sad, because there were no people. The people had died, this (which I have told) is why the people had died. While they were looking around, a committee arrived; a committee, they say, appeared. "What's this? How is it that you didn't die? How is it that you remain yet?" the committee said, they say. "What paper do you carry? What prayer do you have so that you remained?" they said. It was a committee, they say, that was seen. "We don't have any special prayer, we just are still here, that's all. Many of our companions have already died, though," they said, they say, to the committee. "The word is already written, the word is already written. Now you've got to change your location. You can't stay here, so let's get going!" said the commission.

But it was the pine-sap which came to win over the ancestors, whose remains are the things in the ground, that we call "camaviles," when they take the things that were theirs out of the ground.¹⁵

-
- 1 Sección (section) is the word which the narrator used every time he referred to sesión (session), and the terms sound as much alike in Spanish as they do in English. The Ixil word for session is nuc'u, and he intermixed nuc'u and sección indiscriminately, explaining that "sección is the way we say it in Spanish."

(Council meetings are prestigious and council members are worthy of all honor. It is to the council meetings that items of importance to the Indian community are brought. One Achi text relates that council meetings have been held from the beginning, "...when our ancestors sat down together and planned.") (Ed.)

- 2 It is difficult to distinguish here between singular and plural.
- 3 The elders are anxious to know where God plans for the catastrophe to strike.
- 4 One of several flashbacks occurring in the story.
- 5 Apparently God had explained how he was to call the animals together, but that detail is not stated.
- 6 Adam is turning the crank and the house begins to rise. Something like a car jack, perhaps?
- 7 This idea probably derives from the Biblical account of the ascension of Christ in a cloud.
- 8 It appears that Noah was lost in the tempest.
- 9 There is a constant attempt to localize God. The idea of omnipresence is foreign to the narrator.
- 10 Apparently Adam had been calling out to see if there were any other survivors.

- 11 Has God gone into the ark to make Eve?
- 12 At this point the narrator indicated his own left side in the region of the ribs.
- 13 Thus the people of the area explain the presence of skeletons in clay urns found in ancient burial mounds.
- 14 This is a reference to a good-sized cataract about an hour's walk from Nebaj.
- 15 Camavil is a generic term for things recovered from burial mounds.



ADAM AND THE FLOOD¹

Well, this is what Our Father said to Adam, as we heard it: "Jodido!² You've got to pray to God, you've got to think about God," said Our Father to Adam, they say. Because judgment is coming, rain is coming, the sea is coming," Our Father said to Adam. "So, you say to the people, 'You've got to pray to God,'" said God to Adam. But the people didn't want to. Well, once, twice, maybe even three or four times, Our Father spoke to Adam and Adam spoke to the people, but they didn't want to. So, "Wait, you're going to make a house, it's better that you make a house, because the water will come. Maybe the sea will come," he said. "At eleven o'clock it will come," said Our Father to Adam, when there were only Adam and Noah. "I'm going to think about God, and you people had better think about God," but they didn't want to think about God. So Our Father said, "Judgment will come, it will come because you people don't think about God," but the people didn't want to. So the sea came. But first came the rain, since the rain started first. Later the sea appeared, according to how Our Father did it.

"Well, I'm still going to give you more wisdom, but you've got to build a house. Twelve rooms the house will have that you're going to make. You're going to put the animals inside--some deer, some mountain-pigs, all the birds --they're going in and you'll take care of them," said Our Father to Adam. "And I'll give you wisdom," he said. "Fine, then," he said, because he respected him. Well, it was good that Adam respected God that way. When, then, he was finished giving him his wisdom, "Well, that's fine," he said, and he got up, and then when he made the house, "How am I going to be able to make the house?" he said. "No, there's a book here that I'll give you, and that's how you'll be able to make the house. You'll be able to do it in a hurry." Within a couple of hours, no more, the house was made, because of what God did.

Then, "It's done, you, it's done. How am I going to be able to call the animals?" he said. "No, there's a way you can call all of them. Each animal will know its own room; each one will know its own room. The deer will be separate, the bird will be separate, the mountain-pig will be separate. You'll take care of all of them," he said. "All right, I'll take care of the animals." "At eleven in the morning the sea will appear tomorrow," he said. "When it's almost eleven o'clock, you'll wind the machine under the house," he said. "It's almost time for the judgment to appear," he said.

Then the judgment was almost ready to appear and it was almost eleven o'clock, the time when judgment was going to come. Adam was constantly praying to God, every little bit Adam prayed to God. It was almost eleven o'clock. Adam wound the machine that was under the house and slowly, slowly it went up; the house started and slowly it went up toward the sky. "Adam! Pardon us and take away our sin, so we can come up there with you, so we can come in with you! We see now what you were saying about the judgment!" the people were saying. When Adam first talked to them, he said, "You are all foolish!" he said. The people had said to Adam, "Maybe you're not going to die. You're good for nothing." So that they didn't want to, but when judgment came, "Hombre! Adam! take away our sin!" They started clasping their hands to him, "Take away our sin and let us up there with you!" But the house had already gone up maybe some five or six yards. "How is it that you want to come up here if I'm crazy?" said Adam. The people all went down on their knees, kneeling there all of them, but, look! there is the water coming out!

Well, Adam was up there looking around below him, and there were the people kneeling in the water. The water went on up. Forty days and forty nights the water rose; once and for all the water passed going up. The water passed going up. Our Father sent the cloud, they say, and the cloud came to carry the house up also, with all its strength. There was Adam, too, since Adam had wisdom because of God. God himself had given him wisdom. All right, there it was. But when it arrived there--no one knows how many days it took--but it arrived there in the middle of the sky.

Now, by himself Adam was taking care of the animals, he had no companion. He was very sad. "Haaaaaaah!" he sighed, because he felt himself very much alone. Now, even God remained very far away, even though he hears our words, because that's the way it is. No one knows how many leagues away God is, they say, but God hears our words. God heard that Adam was sad, and he came right away. "What's up, Adam? Why are you sad?" he said, but he hadn't come in with him yet, he was still a long way off from him. "Why are you sad, Adam?" he said. "I'm sad, sir, because I have no companion, I don't hear a single word here!" said Adam to Our Father. "Jodido! Wait, you'll see your companion arrive," he said.

Right away, then, Adam slept a little bit. Then when he woke up, "Adam, don't be sad, look at your companion there," he said. There in front of Adam was the woman standing; Eve, she was standing there in front of him. But Adam was asleep while Eve came out of here, from here where Eve came out.

Our Father is the one who took out a rib, the rib that he took out. Then in a little while the woman arrived, like this, see? She was a big one.³ "Look at your companion," he said. "Wake up! Wake up! Don't go on sleeping!" "I'm here, look!" said Eve.

Well, even though Our Father had already given more wisdom to Adam, this woman, Eve, is the one who made him lose it because she counselled Adam. (God had said,) "Jodido! You're not going to eat from that tree. Some trees here you're not going to eat from because I'm still going to give you more wisdom, now that the judgment has passed." Adam came down, and he made some (altar) tables; he decorated the house--he fixed the house up with incense, or candles, they say. "You're always supposed to do this way, always," said God. "I'm still going to give you more wisdom," he said. Well, when the serpent appeared, "Don't do that, hombre, don't do that! God's just saying that, that's all. Go ahead and eat from the tree," said the serpent to the woman, they say, even though Our Father had already said, "Don't you eat from that tree. Don't you eat that," he said, about the apple. But when Our Father came, they say, when Our Father came, "Ah! Jodido!" They had already hidden, Adam and Eve, because they had lost their wisdom, their wisdom was gone because they didn't obey the law of God. They didn't respect the law of God even though God had told them, "I'm going to give you more wisdom," he said. But they didn't obey and they went to hide themselves. "Adam! Adam!" shouted Our Father but they weren't there. They had run away. Well, "Jodido, hombre!" she said, "but eat the apple," said Eve and she went to offer it in her hand, like this. Then she went to offer it in her hand like this. Well, then Adam ate a little bit even though it was about time for God to come to see him. Well, he took the apple, which stuck a little bit in his poor throat here. But it was the woman, Eve, who counselled him, and that is how he lost his wisdom, because the woman didn't want him to pray to God. The woman didn't want him to think about the way he was going, and it's Adam who had followed God. He respected the law of God, then, see, he respected it.

-
- 1 The same individual who related "Adam, Noah, and the Flood" retold the story (this version) one year later.
 - 2 An expletive.
 - 3 Tall, full grown.



TEXTS IN IXIL

See Languages of Guatemala for a description of Ixil grammar, written by Raymond and Helen Elliott. Additional information will be found in "Ixil Clause Structure" by Raymond Elliott in Mayan Studies I, (Elson, Ed.)

JESUCRISTO ELUDES HIS CAPTORS

I

1. cat^{*}₁ iyatz^{*}₂ chajnaj₃ uma'l₄ u₅ pele'x̃^{*}₆ cat₇ ichi'₈ chajnaj₉
u₁₀ pele'x̃₁₁ pues.₁₂ 2. antóónses^{*}₁ at₂ cat₃ ichi'₄ chajnaj₅ u₆ pele'x̃₇
pues₈ cat₉ pak'on₁₀ u₁₁ pele'x̃₁₂ xe'₁₃ vilaj₁₄ chajnaj.₁₅ 3. antóónses₁
cat₂ ben₃ u₄ ich₅ tu₆ vivatz^{*}₇ chajnaj.₈ 4. pues₁ cat₂ iyuk'₃ ve't^{*}₄
chajnaj₅ vivatz₆ tuul₇ uva'₈ cat₉ ben₁₀ ve't₁₁ u₁₂ jesucrffsto.₁₃
5. ba'nxi₁ ve't₂ ivatz₃ chajnaj.₄ 6. pues₁ antóónses₂ at₃ uva'₄ cat₅
sajin₆ ve't₇ chajnaj,₈ ye'l₉ ve't₁₀ u₁₁ jesucrffsto.₁₂ 7. pues₁ chel₂
cach₃ ve't₄ u₅ jesucrffsto,₆ cache'₇ ve't₈ u₉ jesucrffsto₁₀ schel.₁₁
8. co'^{*}₁ cuchuc₂ u₃ jesucrffsto.₄ 9. pues₁ antóónses₂ cat₃ ben₄ ve't₅
naj,^{*}₆ bex₇ ichuc₈ ve't₉ chajnaj₁₀ u₁₁ jesucrffsto.₁₂ 10. pues₁ ye'₂
ni₃ cheone',₄ ye'₅ ni₆ cheon₇ ve't₈ jesucrffsto,₉ ye'₁₀ cat₁₁ ichabaj₁₂
chajnaj.₁₃ 11. cat₁ ben₂ ve't₃ chajnaj,₄ paxl₅ tib₆ chajnaj₇ sti'.₈

-
1. They-killed₁₋₂ they₃ one₄ the₅ rooster,₆ they-ate-meat₇₋₈ they₉
they₁₀ rooster,₁₁ then.₁₂ 2. Then₁ while₂ they-ate-meat₃₋₄ they₅ the₆
rooster₇ then₈ flapped-wings₉₋₁₀ the₁₁ rooster₁₂ in₁₃ their-pot₁₄ they.₁₅
3. Then₁ went₂₋₃ the₄ chile₅ in₆ their-face (eyes)₇ they.₈ 4. Then₁
they-wiped₂₋₃ they₅ their-eyes₆ while₇₋₈ went₉₋₁₀ the₁₂ Jesucristo.₁₃
5. Were-all-right₁ their-eyes₃ they.₄ 6. Then₁ then₂ while₃₋₄ looked₅₋₆
they,₈ not₉ the₁₁ Jesucristo.₁₂ 7. Then₁ now₂ where?₃ the₅ Jesu-
cristo,₆ where?₇ the₉ Jesucristo₁₀ now.₁₁ 8. Let's-go₁ we-hunt₂ the₃
Jesucristo.₄ 9. Then₁ then₂ went₃₋₄ men,₆ went₇ they-hunt₈ they₁₀
the₁₁ Jesucristo.₁₂ 10. Then₁ not₂ appears,₃₋₄ not₅ appears₆₋₇
Jesucristo,₉ not₁₀ they-found₁₁₋₁₂ they.₁₃ 11. Went₁₋₂ they,₄

12. pues₁ cat₂ ichuc₃ chajnaj₄ ye'₅ cat₆ ichabaj₇ chajnaj₈

13. at₁ uma'l₂ u₃ xeentxo₄ cat₅ ic'ul₆ u₇ Jesus₈ tu₉ xebal₁₀

txo.₁₁ 14. pues₁ teche',₂ la₃ ak'₄ vuncaneero',₅ tak'₆ u₇ Jesus₈

cat₉ tal'₁₀ te₁₁ u₁₂ xeentxo₁₃ pues.₁₄ 15. Pues₁ cat₂ tak'₃ u₄

xeentxo₅ uma'l₆ vitxo₇ u₈ Jesus₉ 16. pues₁ cat₂ teesacan₃ u₄ Jesus₅

tak'itxa'₆ u₇ caneero'₈ pues.₉ 17. pues₁ entóónses₂ cat₃ ba'nxi₄

tak'₅ ve't₆ can₇ u₈ Jesus₉ u₁₀ tak'itxa'₁₁ u₁₂ caneero'₁₃ tu₁₄ vibey₁₅

chajnaj₁₆

18. pues₁ cam₂ tan₃ tak'itxa'₄ u₅ Jesus₆ cat₇ teesa.₈ 19. pues₁

con₂ rasoon₃ uva'₄ ye'₅ cu'₆ al'₇ iben₈ u₉ Jesus.₁₀ 20. pues₁

entóónses₂ chel₃ keesa₄ keesa₅ u₆ tak'cutxa'.₇ 21. con₁ eeso₂ ye'₃

al₄ ve't₅ la₆ ben₇ ve't₈ o'.₉ 22. cómo₁ uve'₂ cat₃ iban₄ u₅ Jesus₆

uva'₇ ye'₈ al₉ ibene'.₁₀ pues₁₁ ech₁₂ la₁₃ cubane'.₁₄ porque₁₅ tan₁₆

separate(d)₅ themselves₆ they₇ about-it.₈ 12. Then₁ they-hunted₂₋₃ they₄
not₅ they-find₇ they.₈

13. There-is₁ one₂ the₃ watcher-animal₄ he-met₅₋₆ the₇ Jesus₈
in₉ watch-place₁₀ animal.₁₁ 14. Then₁ hello,₂ you-will-give₃₋₄ my-
sheep,₅ gives₆ the₇ Jesus,₈ he-said₉₋₁₀ to₁₁ the₁₂ watcher-animal,₁₃
then.₁₄ 15. Then₁ he-gave₂₋₃ the₄ watcher-animal₅ one₆ his-animal₇ the₈
Jesus.₉ 16. Then₁ he-removed₂₋₃ the₄ Jesus₅ its-intestines₆ the₇ sheep₈
then.₉ 17. Then₁ then₂ was-done,₃₋₄ he-put₅ down₇ the₈ Jesus₉ the₁₀
its-intestines₁₁ the₁₂ sheep₁₃ in₁₄ their-road₁₅ they.₁₆

18. Then₁ what?₂ because₃ his-intestines₄ the₅ Jesus₆ he-
removed.₇₋₈ 19. Then₁ that's-why₂₋₃ that₄ not₅ heavy₇ his-going₈ the₉
Jesus.₁₀ 20. Then₁ then₂ now₃ we-remove,₄ we-remove₅ the₆ our-
intestines.₇ 21. That-way₁₋₂ not₃ heavy₄ will-go₆₋₇ we.₉ 22. Same-way₁
that₂ he-did₃₋₄ the₅ Jesus₆ so-that₇ not₈ heavy₉ his-going,₁₀ then₁₁

u₁₇ tak'itxa'₁₈ vil₁₉ cat₂₀ teesa₂₁ pues₂₂ ye'₂₃ cuġ₂₄ al₂₅ ibene'.₂₆

23. pues₁ ech₂ uva'₃ aan₄ tuc₅ cuban₆ cheel₇ la₈ keesa₉ u₁₀

tak'cutxa',₁₁ pues₁₂ ye'₁₃ cuġ₁₄ al₁₅ cuben₁₆ ve'te'.₁₇ 24. pues₁

eela₂ la₃ el₄ o'₅ stuc'₆ tuc'₇ ve't₈ u₉ Jesus₁₀ póro₁₁ uva'₁₂ la₁₃

keesa₁₄ u₁₅ tak'cutxa'.₁₆ 25. pues₁ la₂ oleb₃ ve't₄ o'₅ ti'₆ itxaype'.₇

26. pues₁ cheel₂ ye'₃ o'₄ ni₅ kolebe'₆ porque₇ tan₈ u₉ tak'cutxa'.₁₀

vil₁₁ átl,₁₂ tak'₁₃ ve'te'.₁₄

27. pues₁ cat₂ teesa₃ ve't₄ chajnaj₅ u₆ tak'itxa'.₇ 28. cat₁ mux₂*

cam₃ ve't₄ chajnaj.₅ 29. a₁ col₂ ve't₃ u₄ Jesucristo₅ la₆ itxay₇ ve't₈

chajnaj,₉ camchil₁₀ uva'₁₁ cat₁₂ iban₁₃ ve't₁₄ chajnaj.₁₅ 30. ye'₁ ni₂

ban₃ ve't₄ chajnaj₅ ipúúnto₆ u₇ Jesucristo₈ pues₉ camchil₁₀ uva'₁₁

cat₁₂ iban₁₃ ve't₁₄ chajnaj,₁₅ ti'uva'₁₆ cat₁₇ teesa₁₈ chajnaj₁₉

tak'itxa'.₂₀

that-way₁₂ we-will-do,₁₃₋₁₄ because₁₅ because₁₆ the₁₇ his-intestines₁₈

I-see₁₉ he-removed,₂₀₋₂₁ then₂₂ not₂₃ heavy₂₅ his-going.₂₆ 23. Then₁

same-way₂ that₃ (incéptive-tense)₅ we-do₆ now,₇ we-will-remove₈₋₉ the₁₀

our-intestines,₁₁ then₁₂ not₁₃ heavy₁₅ our-going.₁₆ 24. Then₁ same-

way₂ will-result₃₋₄ we₅ like₇ the₉ Jesus₁₀ if-only₁₁₋₁₂ we-will-

remove₁₃₋₁₄ the₁₅ our-intestines.₁₆ 25. Then₁ will-be-able₂₋₃ we₅ with-

regard-to₆ his-being-caught.₇ 26. Then₁ now₂ not₃ we₄ are-able₅₋₆

because₇ because₈ the₉ our-intestines₁₀ I-see₁₁ there-are,₁₂ he-said.₁₄

27. Then₁ they-removed₂₋₃ they₅ the₆ their-intestines.₇

28. Died₁₋₃ they.₅ 29. It-is₁ hardly₃ the₄ Jesucristo₅ they-will-

catch₆₋₇ they,₉ death₁₀ that₁₁ they-did₁₂₋₁₃ they.₁₅ 30. Not₁ they-do₂₋₃

they₅ his-point₆ the₇ Jesucristo,₈ then₉ death₁₀ that₁₁ they-did₁₂₋₁₃

they,₁₅ because₁₆ they-removed₁₇₋₁₈ they₁₉ their-intestines.₂₀

DANGEROUS DAYS

II

1. ni₁ tal₂ u₃ tenam₄ uva'₅ cam₆ uva'₇ banel₈ ta'n₉ u₁₀ txala₁₁
 k'ii.₁₂ 2. pues₁ jit₂ cajayil₃ u₄ k'ie'₅ uva'₆ txala₇ k'ii₈ ch'o'₉ sti'.₁₀
 3. tan₁ uva'₂ nimla₃ k'ii₄ eche'₅ sánta₆ mária₇ cam₈ cuġ₉ uma't₁₀
 nimla₁₁ k'ii₁₂ ati₁₃ poro₁₄ jit₁₅ txaala₁₆ k'ie'.₁₇ 4. pet₁ ta'n₂ txala₃
 k'ie'₄ ve'₅ icamebal₆ u₇ cubaal₈ ch'o'₉ sti'.₁₀ 5. pues₁ txala₂ k'ii₃
 uva'₄ tul₅ cat₆ cam₇ cubaal₈ es₉ ye'₁₀ la₁₁ uch₁₂ tak'omvu₁₃ u₁₄
 uschil₁₅ tan₁₆ nimla₁₇ k'ii₁₈ chitu'₁₉ uva'₂₀ alimal₂₁ ska'n.₂₂ 6. asoj₁
 cat₂ ilej₃ u₄ tiempoe'₅ txala₆ k'ii₇ pues₈ cajayil₉ chit₁₀ uk'a₁₁
 uschile'₁₂ ni₁₃ mux₁₄ iban₁₅ tib₁₆ cuénta,₁₇ ye'₁₈ ni₁₉ tuch₂₀
 tak'omve'.₂₁

7. uma₁ naj₂ ye'₃ la₄ uch₅ tix₆ naj₇ tu₈ ak'on,₉ ye'₁₀ la₁₁

1. They-say₁₋₂ the₃ people₄ that₅ what₆ that₇ is-done₈ by₉ the₁₀
 dangerous₁₁ days.₁₂ 2. For₁ not₂ all₃ the₄ days₅ that₆ dangerous₇
 days₈ we-say₉ about-them.₁₀ 3. For₁ that₂ big₃ days₄ like₅ Saint-
 Mary's₆₋₇ whatever₈₋₉ other₁₀ big₁₁ days₁₂ there-are₁₃ but₁₄ not₁₅
 dangerous₁₆ days.₁₇ 4. But₁ only₂ dangerous₃ days₄ that₅ his-death₆
 the₇ our-father₈ we-say₉ about-them.₁₀ 5. For₁ dangerous₂ days₃ that₄
 when₅ died₆₋₇ our-father₈ then₉ not₁₀ will-be-able₁₁₋₁₂ they-work₁₃
 the₁₄ people₁₅ for₁₆ big₁₇ days₁₈ (intensifier-particle)₁₉ that₂₀ said₂₁
 by-us.₂₂ 6. If₁ it-came₂₋₃ the₄ time₅ dangerous₆ days₇ then₈ all₉
 (intensifier-particle)₁₀ (plural)₁₁ people₁₂ they-do₁₃₋₁₅ (intensifier-
 particle)₁₄ themselves₁₆ care,₁₇ not₁₈ they-are-able₁₉₋₂₀ they-work.₂₁

7. A₁ man₂ not₃ will-be-able₄₋₅ go₆ man₇ to₈ work,₉ not₁₀ will-

uch₁₂ iben₁₃ naj₁₄ si'voj₁₅ ye'₁₆ la₁₇ uch₁₈ itzoc'at₁₉ naj₂₀ umaj₂₁
 tze'₂₂ tan₂₃ at₂₄ tivi'₂₅ naja'₂₆ uva'₂₇ cat₂₈ cam₂₉ cubaal₃₀ 8. asoj₁
 la₂ ben₃ naj₄ si'voj₅ la₆ ak'omvoj₇ naj₈ la₉ ipáása₁₀ naj₁₁ tzi₁₂
 pues₁₃ ipaav₁₄ naj₁₅ áti₁₆ 9. ni₁ kabi₂ uva'₃ asoj₄ jit₅ niim₆ la₇
 ipáása₈ naja'₉ tzi₁₀ es₁₁ repénte*₁₂ la₁₃ ben₁₄ naj₁₅ txocopil₁₆
 repénte₁₇ la₁₈ cam₁₉ naj₂₀ tan₂₁ tza'l₂₂ uva'₂₃ la₂₄ ak'omvoj₂₅
 ushil₂₆ tu₂₇ u₂₈ txala₂₉ k'ie'₃₀ 10. tan₁ eela₂ cuġ₃ tuc'₄ uva'₅
 asoj₆ la₇ ak'omvoj₈ naj₉ tu₁₀ u₁₁ txala₁₂ k'ie'₁₃ pues₁₄ tuul₁₅ at₁₆
 tivi'₁₇ naj₁₈ cat₁₉ cam₂₀ cubaal₂₁ pues₂₂ eela₂₃ cuġ₂₄ tuc'₂₅ uva'₂₆
 naj₂₇ la₂₈ banon₂₉ ti'₃₀ u₃₁ cubaale'₃₂ naj₃₃ la₃₄ yatz'on₃₅ ech₃₆ ni₃₇
 cat₃₈ iban₃₉ uk'a₄₀ judfo₄₁ uva'₄₂ na'ytzan₄₃ uva'₄₄ cat₄₅ ik'os₄₆
 chajnaj₄₇ u₄₈ cubaal₄₉ cat₅₀ iyatz'₅₁ chajnaj₅₂ tu₅₃ u₅₄ txala₅₅

be-able₁₁₋₁₂ his-going₁₃ man₁₄ firewood-gathering, ₁₅ not₁₆ will-be-
 able₁₇₋₁₈ to-cut₁₉ man₂₀ a₂₁ tree, ₂₂ for₂₃ there-is₂₄ in-his-head₂₅
 man-this₂₆ that₂₇ died₂₈₋₂₉ our-father. ₃₀ 8. If₁ will-go₂₋₃ man₄
 firewood-gathering, ₅ will-work₆₋₇ man, ₈ will-be-disobedient_{9, 10, 12}
 man, ₁₁ then₁₃ his-guilt₁₄ man₁₅ there-is. ₁₆ 9. We-hear₁₋₂ that₃ if₄
 not₅ big₆ will-be-disobedient_{7, 8, 10} man-this₉ then₁₁ perhaps₁₂ will-
 go₁₃₋₁₄ man₁₅ animal-ness, ₁₆ perhaps₁₇ will-die₁₈₋₁₉ man, ₂₀ for₂₁
 dangerous (tabu?)₂₂ that₂₃ will-work₂₄₋₂₅ people₂₆ in₂₇ the₂₈ dangerous₂₉
 days. ₃₀ 10. For₁ it-is-the-same-as-if₂₋₄ (like₂ only₃ with₄) that₅ if₆
 will-work₇₋₈ man₉ in₁₀ the₁₁ dangerous₁₂ days, ₁₃ then₁₄ while₁₅ there-
 is₁₆ in-his-head₁₇ man₁₈ died₁₉₋₂₀ our-father, ₂₁ then₂₂ like₂₃ only₂₄
 with₂₅ (23-25--it-is-the-same-as-if; cf. 2-4 in this same sentence) that₂₆
 man₂₇ will-do₂₈₋₂₉ against₃₀ the₃₁ our-father, ₃₂ man₃₃ will-kill₃₄₋₃₅
 like₃₆ (imperfect-tense₃₇₋₃₈) they-do₃₉ (plural₄₀) Jews₄₁ that₄₂ long-ago₄₃
 that₄₄ they-struck₄₅₋₄₆ they₄₇ the₄₈ our-father, ₄₉ they-killed₅₀₋₅₁ they₅₂

k'ie'.₅₆ 11. pues₁ asoj₂ at₃ umaj₄ naj₅ uva'₆ ech₇ la₈ ibane'₉ pues₁₀
repénte₁₁ la₁₂ cam₁₃ naj.₁₄ 12. ye'₁ la₂ uch₃ tak'omvu₄ naj₅ tu₆ u₇
txala₈ k'ie'.₉

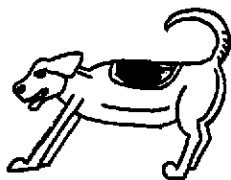
13. umaj₁ ixoj₂ asoj₃ la₄ chemon₅ ixoj₆ pues₇ va'lextu'₈ tan₉
at₁₀ tivi'₁₁ ixoj₁₂ uva'₁₃ jit₁₄ ba'n₁₅ la₁₆ chemon₁₇ ixoj₁₈ jit₁₉
ba'n₂₀ uva'₂₁ la₂₂ ben₂₃ ixoj₂₄ tx'aon.₂₅ 14. cam₁ cuĕ₂ ak'on₃ uva'₄
ni₅ baanchu₆ benameen₇ poro₈ echcoj₉ tu₁₀ u₁₁ txala₁₂ k'ie'₁₃ tan₁₄
ye'₁₅ la₁₆ uch₁₇ ibanchu₁₈ ve'te'.₁₉ 15. pues₁ at₂ tivi'₃ ixoj₄ asoj₅
la₆ ipáása₇ ixoj₈ tzil.₉ pues₁₀ la₁₁ cam₁₂ ixoj₁₃ 16. tan₁ nu₂ kabi₃
yol₄ uva'₅ na'ytzan.₆ 17. at₁ uma'l₂ u₃ ixoj₄ uva'₅ cat₆ ben₇ s₈
txocopil₉ ti'uva'₁₀ ni₁₁ cat₁₂ ipáása₁₃ ixoj₁₄ tzil.₁₅ 18. cat₁ bex₂
ixoj₃ tx'aon.₄ ye'₅ cat₆ oc₇ tu₈ vivi'₉ vitxutx₁₀ ixoj₁₁ poro₁₂ cat₁₃

on₅₃ (during) the₅₄ dangerous₅₅ days.₅₆ 11. Then₁ if₂ there-is₃ a₄ man₅
that₆ thus₇ he-will-do₈₋₉ then₁₀ perhaps₁₁ will-die₁₂₋₁₃ man.₁₄ 12. Not₁
will-be-able₂₋₃ he-work₄ man₅ on₆ the₇ dangerous₈ days.₉

13. A₁ woman,₂ if₃ will-weave₄₋₅ woman₆ then₇ bad₈ because₉
there-is₁₀ in-her-head₁₁ woman₁₂ that₁₃ not₁₄ good₁₅ will-weave₁₆₋₁₇
woman,₁₈ not₁₉ good₂₀ that₂₁ will-go₂₂₋₂₃ woman₂₄ washing (clothes).₂₅
14. Whatever₁₋₂ work₃ that₄ is-done₅₋₆ always₇ but₈ thus-not₉ on₁₀
the₁₁ dangerous₁₂ days₁₃ because₁₄ not₁₅ it-will-be-done._{16,18} 15. For₁
there-is₂ in-her-head₃ woman₄ if₅ she-will-be-disobedient_{6,7,9} woman,₈
then₁₀ will-die₁₁₋₁₂ woman.₁₃ 16. For₁ we-hear₂₋₃ word₄ that₅ long-
ago.₆ 17. There-is₁ one₂ the₃ woman₄ who₅ went₆₋₇ animal-ness₈₋₉
because₁₀ (imperfect-tense₁₁₋₁₂) is-desobedient_{13,15} woman.₁₄
18. Went₁₋₂ woman₃ washing (clothes),₄ not₅ entered₆₋₇ in₈ her-head₉
her-mother₁₀ woman₁₁ but₁₂ went₁₃₋₁₄ woman₁₅ washing (clothes),₁₆

bex₁₄ ixoj₁₅ tx'aon,₁₆ cat₁₇ ipáása₁₈ ixoj₁₉ tzil,₂₀ es₂₁ ye'l₂₂ ixoj₂₃
 cat₂₄ on₂₅ ve't₂₆ tu₂₇ cabal.₂₈ 19. cat₁ bex₂ ilchoj₃ ve't₄ ixoj₅ es₆
 txocop₇ ve't₈ ixoj₉ tzi'₁₀ u₁₁ a'e',₁₂ uva'₁₃ tak'₁₄ yol.₁₅ 20. pues₁
 asoj₂ uma₃ abil₄ uva'₅ ech₆ la₇ ibane'₈ eche'₉ uve'₁₀ pues₁₁ at₁₂
 t'ivl'₁₃ uva'₁₄ jit₁₅ niim₁₆ ech₁₇ la₁₈ ibane'₁₉ ti'uva'₂₀ ni₂₁ páása₂₂
 tzil.₂₃

was-disobedient_{17,18,20} woman,₁₉ and₂₁ not₂₂ woman₂₃ arrived-
 there₂₄₋₂₅ at₂₇ house.₂₈ 19. Went₁₋₂ to-be-hunted-for₃ woman₅ and₆
 animal₇ woman₉ edge₁₀ the₁₁ water,₁₂ that₁₃ gives₁₄ word.₁₅ 20. So₁
 if₂ a₃ someone₄ that₅ thus₆ he-will-do₇₋₈ like₉ that₁₀ then₁₁ there-is₁₂
 in-his-head₁₃ that₁₄ not₁₅ big₁₆ thus₁₇ he-will-do₁₈₋₁₉ because₂₀
 disobeys.₂₁₋₂₃



SU'MAL MOUNTAIN

III

1. at₁ uma'l₂ u₃ vitz₄ uva'₅ su'mal₆ ibi₇. 2. tza'l₁ cuḡ₂ la₃
 je'₄ o'₅ vi'₆ vitz₇ tan₈ at₉ uva'₁₀ la₁₁ je'₁₂ o'₁₃ vi'₁₄ vitz₁₅ pues₁₆
 la₁₇ itfnsa₁₈ tib₁₉ vitz₂₀ tuul₂₁ la₂₂ je'₂₃ o'₂₄ vi'₂₅ vitz₂₆. 3. póro₁
 tambien₂ la'₃ xo'v₄ o'₅. 4. la₁ oleb₂ o'₃ ti'₄ cuje'₅ vi'₆ vitz₇ póro₈
 ye'l₉ o'₁₀ la₁₁ coj₁₂ itz'eb₁₃ ve't₁₄ o'₁₅ pet₁₆ la'₁₇ cam₁₈ ve't₁₉
 o'₂₀. 5. ech₁ cat₂ iban₃ uma'l₄ u₅ naj₆ uva'₇ cat₈ je'₉ vi'₁₀ vitz₁₁
 pues₁₂ uva'₁₃ cat₁₄ ul₁₅ na'ytzan.*₁₆ 6. pues₁ ye'₂ cat₃ itx'ac₄ ve't₅
 naj₆ toone'₇ yaquiḡ₈ cuḡ₉ camoj₁₀ naj₁₁. 7. pues₁ tza'l₂ cuḡ₃ la₄
 je'₅ o'₆ vi'₇ vitz₈. 8. pues₁ ye'l₂ ve't₃ naj₄ tul₅ ve't₆ chel₇ pues₈
 porque₉ tan₁₀ cam₁₁ ve't₁₂ naj₁₃. 9. tza'l₁ cuḡ₂ la₃ je'₄ o'₅ vi'₆
 vitz₇ porque₈ tan₉ saber₁₀ came'₁₁ banel₁₂ ta'n₁₃ ba.₁₄ 10. camal₁

1. There-is₁ one₂ the₃ mountain₄ that₅ Su'mal₆ its-name.₇
 2. Dangerous₁ only₂ will-go-up₃₋₄ we₅ on₆ mountain₇ because₈ when₉₋₁₀
 will-go-up₁₁₋₁₂ we₁₃ on₁₄ mountain₁₅ then,₁₆ it-will-cause-move₁₇₋₁₈
 itself₁₉ mountain₂₀ when₂₁ will-go-up₂₂₋₂₃ we₂₄ on₂₅ mountain.₂₆ 3. But₁
 also₂ will-fear₃₋₄ we.₅ 4. Will-be-able₁₋₂ we₃ about₄ our-going-up₅ on₆
 mountain₇ but₈ not₉ we₁₀ (doubt-particle₁₂) will-live₁₁₋₁₃ we₁₅ but₁₆
 will-die₁₇₋₁₈ we.₂₀ 5. Thus₁ he-did₂₋₃ one₄ the₅ man₆ who₇ went-up₈₋₉
 on₁₀ mountain₁₁ then₁₂ who₁₃ arrived-here₁₄₋₁₅ long-ago.₁₆ 6. For₁
 not₂ he-was-able₃₋₄ man₆ his-arrive-there,₇ immediately₈ just₉ die₁₀
 man.₁₁ 7. For₁ dangerous₂ just₃ will-go-up₄₋₅ we₆ on₇ mountain.₈
 8. For₁ not₂ man₄ he-arrive-here₅ now₇ then,₈ because₉₋₁₀ die₁₁
 man.₁₃ 9. Dangerous₁ only₂ will-go-up₃₋₄ we₅ on₆ mountain₇ because₈₋₉
 who-knows₁₀ what₁₁ done₁₂ by₁₃ then.₁₄ 10. Maybe₁ god₂ there-is₃ on-

tiġ₂ at₃ tivil₄ vitz₅ pet₆ moj₇ nu₈ cuġ₉ itinsa₁₀ tib₁₁ tuc₁₂ itxumbal₁₃
 póro₁₄ tza₁₅ ve₁₆ la₁₇ je₁₈ o'₁₉ svi'.₂₀ 11. va₁ vic'axc'ol₂ u₃
 cuje₄ svi₅ pues₆ póro₇ la₈ oleb₉ o'₁₀ ta₁₁ la₁₂ je₁₃ o'₁₄ svi₁₅
 uva₁₆ la₁₇ coj₁₈ chit₁₉ cutx'iaj₂₀* cuvatz₂₁ ti'₂₂ cuje'e'.₂₃ 12. es₁
 la₂ oleb₃ o'₄ ti₅ koon₆ xe'.₇ 13. péro₁ tambien₂ tan₃ ye'₄ la₅
 itz'eb₆ o'.₇ 14. ye₁ la₂ coj₃ atin₄ o'₅ pet₆ la₇ cam₈ o'₉ tul₁₀ la₁₁
 oon₁₂ o'₁₃ vi₁₄ vitz₁₅ 15. péro₁ s₂ chel₃ tan₄ la₅ coj₆ je'₇ o'₈
 vi₉ vitz₁₀ es₁₁ ye₁₂ o'₁₃ la₁₄ atin₁₅ o'.₁₆ 16. yacl₁ o'₂ cucame'.₃
 17. came'₁ banel₂ ta'n₃ ba.₄ 18. came'₁ banel₂ ta'n₃ vi₄ vitze'₅ ba.₆
 19. camal₁ at₂ taanxelal.₃ 20. came'₁ banel₂ ta'n₃ ba.₄ 21. pet₁
 camal₂ mam₃ cuc'uy₄ at₅ vi₆ vitz₇ péro₈ ye'₉ la₁₀ kootzil.₁₁
 22. camcha₁ banel₂ ta'n.₃

its-top₄ mountain₅ but₆ or₇ only₉ it-cause-move_{8,10} itself₁₁ with₁₂ its-
 thought,₁₃ but₁₄ dangerous₁₅ will-go-up₁₇₋₁₈ we₁₉ on-it.₂₀ 11. Much₁
 its-injury₂ the₃ our-going-up₄ on-it₅ then₆ but₇ will-be-able₈₋₉ we₁₀ of-
 course₁₁ will-go-up₁₂₋₁₃ we₁₄ on-it₁₅ that₁₆ (doubt-particle₁₈) really₁₉
 will-exert-ourselves_{17,20,21} for₂₂ our-going-up.₂₃ 12. So₁ will-be-able₂₋₃
 we₄ for₅ our-arriving-there₆ with-it.₇ 13. But₁ also₂ because₃ not₄
 will-live₅₋₆ we.₇ 14. Not₁ (doubt-particle₃) will-be-there_{2,4} we₅ but₆
 will-die₇₋₈ we₉ when₁₀ will-arrive-there₁₁₋₁₂ we₁₃ on₁₄ mountain.₁₅
 15. But₁ now₂₋₃ because₄ (doubt-particle₆) will-go-up_{5,7} we₈ on₉
 mountain₁₀ and₁₁ not₁₂ we₁₃ will-be-there₁₄₋₁₅ we.₁₆ 16. Immediately₁
 we₂ our-dying.₃ 17. What?₁ done₂ by-it₃ then.₄ 18. What?₁ done₂ by-
 it₃ on₄ mountain₅ then.₆ 19. Maybe₁ there-is₂ its-spirit.₃ 20. What?₁
 done₂ by-it₃ then.₄ 21. But₁ maybe₂ our-ancestor-spirits₃₋₄ there-are₅
 on₆ mountain₇ but₈ not₉ will-we-know.₁₀₋₁₁ 22. Bad₁ done₂ by-it.₃



LIGHTNING

IV

1. la₁ val₂ uma'l₃ u₄ yol₅ ti'₆ u₇ cayampa'le'₈ ve'₉ ni₁₀
 litz'un^{*}₁₁ cu'₁₂ chajk'l₁₃ 2. txoe'₁ chi^{*}₂ ve'₃ xe'₄ u₅ mare'₆ es₇ ni₈
 je'₉ ch'u'l₁₀ txo₁₁ chl₁₂ ni₁₃ jaj₁₄ txo₁₅ chi₁₆ itzi'₁₇ es₁₈ aane'₁₉
 ni₂₀ libun₂₁ u₂₂ cayampa'le'₂₃ ve'₂₄ ni₂₅ kabi₂₆ 3. poro₁ came'₂ ba₃
 ma'^{*}₄ aan₅ chite'₆ tan₇ abil₈ coj₉ ni₁₀ otzajin₁₁ 4. pet₁ ta'n₂ cu^x₃
 nu₄ kable'₅ ve'₆ aa₇ cu^x₈ u₉ cajik'e'₁₀ chi₁₁ ni₁₂ c'ul₁₃ tib₁₄ cat₁₅
 icat₁₆ uma₁₇ cajik'₁₈ chi₁₉ uva'₂₀ che'v₂₁ umboj₂₂ es₂₃ cat₂₄ icate'₂₅
 ve'₂₆ chi₂₇ tz'a'chan₂₈ es₂₉ tuul₃₀ ni₃₁ c'ul₃₂ tib₃₃ chi₃₄ ni₃₅
 litz'un₃₆ u₃₇ cayampa'le'₃₈ 5. es₁ ech₂ cu^x₃ chi₄ uk'a₅ lúúse'₆ ve'₇
 tulaj₈ tenam₉ 6. pues₁ cam₂ cu^x₃ nu₄ kale'₅ tan₆ o'₇ chit₈ ooncon₉
 7. ye'₁ kotzaj₂ pet₃ ech₄ cu^x₅ banel₆ ta'ne'₇ chl₈

1. I-will-say₁₋₂ one₃ the₄ word₅ about₆ the₇ lightning₈ that₉
 flashes₁₀₋₁₁ afternoons₁₂₋₁₃ 2. Animal₁ they-say₂ that₃ in₄ the₅ sea₆
 and₇ go-up₈₋₉ from-inside₁₀ animal₁₁ they-say₁₂ opens₁₃₋₁₄ animal₁₅
 they-say₁₆ its-mouth₁₇ and₁₈ then₁₉ flashes₂₀₋₂₁ the₂₂ lightning₂₃ that₂₄
 we-hear₂₅₋₂₆ 3. But₁ what?₂ then₃ (question-mark₄) true₅₋₆ for₇ who?₈
 (doubt-particle₉) knows₁₀₋₁₁ 4. But₁ only₂₋₃ we-hear₄₋₅ that₆ it-is₇
 only₈ the₉ wind₁₀ they-say₁₁ meets₁₂₋₁₃ itself₁₄ where₁₅₋₁₆ a₁₇ wind₁₈
 they-say₁₉ that₂₀ cold₂₁ somewhat₂₂ and₂₃ where₂₄₋₂₅ that₂₆ they-say₂₇
 hot-also₂₈ and₂₉ when₃₀ meets₃₁₋₃₂ itself₃₃ they-say₃₄ flashes₃₅₋₃₆
 the₃₇ lightning₃₈ 5. So₁ thus₂ only₃ they-say₄ (plural) the₅ light₆ that₇
 among₈ people₉ 6. Then₁ whatever-thing₂₋₃ we-say₄₋₅ for₆ we₇ really₈
 ignorant₉ 7. Not₁ we-know₂ but₃ thus₄ only₅ done₆ by-it₇ they-say₈

THE ORIGIN OF THE COPAL CUSTOM

V

1. atic₁ tanab₂ u₃ cubaal₄ u₅ jesucristo.₆ 2. cat₁ je'₂
 ventasyon₃ ti'₄ u₅ tanab₆ u₇ cubaal.₈ 3. at₁ cat₂ oon₃ ve't₄ ityémpo₅
 u₆ tanab₇ u₈ cubaal₉ as₁₀ at₁₁ ca'va'l₁₂ tamfgo₁₃ u₁₄ cubaal₁₅ chi,₁₆
 cat₁₇ oon₁₈ uk'a₁₉ tamfgo₂₀ u₂₁ cubaal.₂₂ 4. cat₁ abill₂ uva'₃ bi't₄
 icam₅ u₆ tanab₇ u₈ cubaal,₉ cat₁₀ oon₁₁ chajnaj₁₂ chi.₁₃ 5. ma'₁ at₂
 aġ₃ pap,₄ tak'₅ uk'a₆ naj.₇ 6. cano,₁ at₂ in,₃ tak'₄ u₅ cubaal,₆ cat₇
 tal₈ u₉ cubaal.₁₀ 7. cam₁ echaj.₂ 8. ye'ġcam₁ cuġ₂ cuchaj₃ pet₄ tuul₅
 kil₆ aġ₇ tan₈ ni₉ ch'o'n₁₀ u₁₁ anab₁₂ chi.₁₃ 9. cat₁ tal₂ u₃ cubaal,₄
 ye'l₅ ex₆ nun₇ molo₈ ex,₉ tak'₁₀ u₁₁ cubaal₁₂ chi,₁₃ cat₁₄ tala.₁₅
 10. ye'ġebil₁ chit₂ ni₃ c'u'loc₄ u₅ cubaal₆ xe'₇ u₈ tanab.₉

-
1. There-was₁ his-sister₂ the₃ our-father₄ the₅ Jesucristo.₆
 2. Went-up₁₋₂ blessing₃ to₄ the₅ his-sister₆ the₇ our-father.₈
 3. When₁ arrived-there₂₋₃ her-time₅ the₆ his-sister₇ the₈ our-father,₉
 then₁₀ there-is₁₁ two₁₂ his-friends₁₃ the₁₄ our-father₁₅ they-say,₁₆
 arrived-there₁₇₋₁₈ some₁₉ his-friends₂₀ the₂₁ our-father.₂₂ 4. Was-
 heard₁₋₂ that₃ little-more₄ her-death₅ the₆ his-sister₇ the₈ our-father,₉
 arrived-there₁₀₋₁₁ they₁₂ they-say.₁₃ 5. (Question-mark₁) there-is₂
 you(sg.)₃ sir,₄ they-give₅ men.₇ 6. Yes,₁ there-is₂ I,₃ he-gives₄ the₅
 our-father,₆ he-said₇₋₈ the₉ our-father.₁₀ 7. What?₁ your(pl.)-errand.₂
 8. Nothing₁ only₂ our-errand₃ but₄ it-arrives-here₅ we-visit₆ you₇ for₈
 is-in-pain₉₋₁₀ the₁₁ your-sister₁₂ they-say.₁₃ 9. He-said₁₋₂ the₃ our-
 father,₄ not₅ you(pl.)₆ I-summon₇₋₈ you,₉ he-gives₁₀ the₁₁ our-father₁₂
 they-say,₁₃ he-said.₁₄₋₁₅ 10. No-one₁ really₂ receives-in₃₋₄ the₅ our-
 father₆ with₇ the₈ his-sister.₉

11. cam₁ reméyo₂ tak'₃ uk'a₄ naj₅ cat₆ tal₇ ve'te'₈ 12. ye'le₁
 ech₂ tuch₃ ila'₄ tuc₅ cubane'.₆ 13. uma'l₁ o'₂ la₃ ik'on₄ pom.₅ uma't₆
 o'₇ la₈ ik'on₉ txo'.₁₀ 14. poréso₁ cat₂ caa₃ u₄ olib₅ txa'₆ pom.₇ *
 15. pues₁ at₂ cat₃ oc₄ chajnaj₅ chl₆ ni₇ tooli₈ chajnaj₉ u₁₀ pom.₁₁
 16. va'l₁ cajik'₂ chl.₃ 17. visibil₁ u₂ pom₃ aal₄ itza₅ vatz₆ naj.₇
 18. pues₁ púro₂ k'ej₃ ve't₄ ivatz₅ naj₆ uva'₇ ik'on₈ tetz₉ u₁₀ pom.₁₁
 ta'n₁₂ visibil₁₃ u₁₄ pom.₁₅ 19. cat₁ k'av₂ chajnaj.₃

20. cat₁ tal₂ uma't₃ u₄ naj₅ uva'₆ atoc₇ xe'₈ u₉ cubaal,₁₀
 came'₁₁ ik'omal₁₂ ta'n₁₃ chajnaj,₁₄ tak'₁₅ u₁₆ naj,₁₇ cat₁₈ tal₁₉ te₂₀
 u₂₁ cubaal.₂₂ 21. lab₁ sti',₂ cuġ₃ molo₄ chajnaj,₅ tak'₆ u₇ cubaal,₈
 cat₉ tal₁₀ te₁₁ naj.₁₂ 22. as₁ cat₂ k'av₃ chajnaj.₄ 23. cat₁ k'av₂
 ve't₃ uk'a₄ naj₅ as₆ va'l₇ isuat₈ naj₉ ivatz.₁₀ 24. at₁ cat₂ oc₃ ve't₄

11. What?₁ remedy,₂ they-give₃ (plural) the₄ man,₅ they-said.₆₋₇
 12. No,₁ thus₂ its-arrangement₃ here₄ (inceptive-tense)₅ we-do.₆
 13. One₁ we₂ will-carry₃₋₄ copal,₅ another₆ we₇ will-carry₈₋₉
 diapers.₁₀ 14. Consequently₁ remained₂₋₃ the₄ swinger₅ ash₆ copal.₇
 15. So₁ there-is₂ entered₃₋₄ they₅ they-say,₆ they-swing₇₋₈ they₉ the₁₀
 copal.₁₁ 16. Much₁ wind₂ they-say.₃ 17. Its-smoke₁ the₂ copal₃ there₄
 its-coming₅ face₆ man.₇ 18. Then₁ pure₂ black₃ his-face₅ man₆ who₇
 carrier₈ its-possession₉ the₁₀ copal₁₁ by₁₂ its-smoke₁₃ the₁₄ copal.₁₅
 19. Returned₁₋₂ they.₃

20. He-said₁₋₂ another₃ the₄ man₅ that₆ there-is-in₇ with₈ the₉
 our-father,₁₀ what?₁₁ carried₁₂ by₁₃ them,₁₄ he-gives₁₅ the₁₆ man,₁₇
 he-said₁₈₋₁₉ to₂₀ the₂₁ our-father.₂₂ 21. Never-mind,₁₋₂ just₃ summon₄
 them,₅ he-gives₆ the₇ our-father,₈ he-said₉₋₁₀ to₁₁ man.₁₂ 22. So₁
 returned₂₋₃ they.₄ 23. Returned₁₋₂ the (plural)₄ man₅ and₆ much₇ his-
 wiping₈ man₉ his-face.₁₀ 24. When₁ entered₂₋₃ man₅ with₆ our-father₇

naj₅ tuc'₆ cubaal₇ as₈ came'₉ ve'₁₀ ik'omal₁₁ eta'n₁₂ tak'₁₃ u₁₄
 cubaal₁₅ cat₁₆ tala₁₇ 25. ye'le₁ pap₂ pome'₃ ik'omal₄ ska'n₅ tak'₆
 uk'a₇ naj₈ cat₉ tal₁₀ te₁₁ u₁₂ cubaal₁₃ 26. poréso₁ bil₂ cu₃ toc₄
 chajnaj₅ tuc'₆ u₇ cubaal₈ tuc'₉ u₁₀ pom₁₁ as₁₂ cat₁₃ ba'nx₁₄ ve'te'₁₅
 27. cat₁ tal₂ u₃ cubaal₄ póro₅ ba'n₆ u₇ pome'₈ vil₉ ik'omal₁₀ eta'n₁₁
 28. chel₁ la₂ ca₃ ventasyon₄ ti'₅ u₆ pom₇ tak'₈ u₉ cubaal₁₀ cat₁₁
 tala₁₂ 29. pet₁ ae'₂ tan₃ k'ej₄ ve't₅ avatz₆ tak'₇ u₈ cubaal₉ cat₁₀
 tal₁₁ te₁₂ uk'a₁₃ naj₁₄ 30. pet₁ ae'₂ schel₃ 31. poréso₁ at₂ u₃
 me'al₄ uva'₅ k'ej₆ as₇ at₈ u₉ c'aol₁₀ uva'₁₁ saj₁₂ ta'n₁₃ ve'te'₁₄

then₈ what?₉ that₁₀ carried₁₁ by-you(pl.)₁₂ he-gives₁₃ the₁₄ our-
 father₁₅ he-said₁₆₋₁₇ 25. No₁ sir₂ copal₃ carried₄ by-us₅ they-
 give₆ the (plural)₇ man₈ they-said₉₋₁₀ to₁₁ the₁₂ our-father₁₃
 26. Consequently₁ a-little₂ only₃ their-entry₄ they₅ with₆ the₇ our-
 father₈ with₉ the₁₀ copal₁₁ then₁₂ recovered₁₃₋₁₄ 27. He-said₁₋₂ the₃
 our-father₄ but₅ good₆ the₇ copal₈ I-see₉ carried₁₀ by-you(pl.)₁₁
 28. Now₁ will-remain₂₋₃ blessing₄ on₅ the₆ copal₇ he-gives₈ the₉ our-
 father₁₀ he-said₁₁₋₁₂ 29. But₁ that₂ because₃ black₄ your-face₆ he-
 gives₇ the₈ our-father₉ he-said₁₀₋₁₁ to₁₂ the (plural)₁₃ man₁₄ 30. But₁
 that₂ now₃ 31. Consequently₁ there-is₂ the₃ daughter (man's)₄ that₅
 black₆ and₇ there-is₈ the₉ (man's) son₁₀ that₁₁ white₁₂ because-of-it₁₃

(The Roman numerals refer to the texts; the number before the colon indicates the sentence of the text, and the numbers after the colon indicate the words in the sentence; for example, IV:1:11 identifies the 11th word of the first sentence of the fourth text.)

I:1:1

Although one cannot speak exactly of tenses of Ixil verbs, the following is more or less the meaning:

ni--present time, habitual action or action in progress

tuc--incipient action, action about to begin

la--future time, incomplete action

ni cat--imperfect time, action continued or repeated or cus-

tomary in past time

cat--past time, completed action

I:1:2

The pronominal prefixes for consonant-initial roots are:

	<u>Singular</u>	<u>Plural</u>
1st person:	un-, vun-	cu-
2nd person:	a-, va-	e-, ve-
3rd person:	i-, vi-	i-, vi-

For vowel-initial roots, the pronominal prefixes are:

	<u>Singular</u>	<u>Plural</u>
1st person:	v-	k-
2nd person:	a-, av-	et-
3rd person:	t-	t-

Note that there is no distinction of number in the third person.

I:1:6

The š represents the sh sound in English. In Ixil this sound occurs less frequently than the retroflexed sh, which is represented in the orthography by the letter x (for example, in I:2:13, I:5:1)

I:2:1

Most Ixil words are accented on the last syllable; the accent is written only on exceptions. Double vowels (for example, oo, 66, ee, ff) do not indicate two syllables but a lengthening of the vowel in the same syllable.

I:3:7

Vatz means "face," but is often used to refer to the eyes.

I:4:4

There has not yet been discovered a meaning for the word ve't, nor any indication of how its use or absence changes the meaning of the sentence. For this reason there is no translation of the word ve't. On the other hand, it is a very common word and it does lend a certain style or flavor.

I:8:1

The usual form when speaking to two or more people is co'n, or sometimes co'naj. It is rare to find (the singular form) co' in a context such as this.

I:9:6

Like third person pronouns, nouns do not show number in themselves, so nouns can be either singular or plural. The number is shown by the context; there are also words to show number when it is important to specify.

I:14:2

Frequently a Spanish loan-word occurs, immediately followed by its equivalent in Ixil. Another example is in I:26:7, 8.

I:14:6

The most usual form for indicating direct quotes has two parts: (1) the person speaking is indicated by an expression based on the root -ak' (as in I:14:6) which is translated give; (2) there follows an expression based on -al (see word 10) which is translated to say, which indicates who is speaking, or to whom, or neither. Sometimes this formula seems redundant, but it is commonly used. In I:26:13, 14 the formula is not complete.

- I:14:10 See note I:14:6
- I:19:5, 7 'Rapidly' in two senses: fast and weightless.
- I:19:6 CuX can usually be translated 'just' or 'nothing more, 'having the function of limiting the extension of meaning of the words it accompanies.
- I:28:2 Mux indicates either intense or simultaneous action of many people
- II:9:12 Note that when Ixil borrows a word from Spanish, its Spanish meaning may be changed to a meaning already carried by a word or expression in Ixil. The Spanish word repente 'suddenly' borrowed by the Ixil in II:19:12, 17 usually means 'perhaps' in Ixil, while the Ixil expression jit nim (II:19:5, 6 and II:20:15, 16) means more or less de repente in Spanish.
- III:5:16 Note the difference in past time indicated by na'ytzan. In 5:16 the year is about 1941; in II:10:43 the time is about the year 30.
- III:11:20 This phrase (17-20) presents difficulties in translation because up to now no one has been able to define cutx'iaj (III:11:20). According to some, it is the perspiration resulting from the arduous climb; according to others, the fear one feels in approaching the mountain top. Of the other components of the phrase, la indicates future or incompleted action, coj is a negative, chit intensifies cuvatz and means in this context 'bur faces' or 'in front of us.'
- IV:1:11 Note that this word is synonomous with the one found in IV:2:21 with a distinction of meaning which the author does not understand.
- IV:2:2 Chi indicates 'they say' or 'the people tell, 'leaving the source of the information indefinite.
- IV:3:4 Ma' indicates that the phrase or clause following is a question.
- V This story, alone among the Ixil stories in this book, was written down as well as possible while the narrator was telling it. The other stories were recorded on tape and transcribed later with the help of Ixil speakers.
- V:14:5-7 It is difficult to know if the incense burner or the process of swinging it is referred to.
- V:21:1, 2 This phrase seems to indicate disgust or lack of patience.

