

# **ACCORDING TO OUR ANCESTORS**

**folk texts from guatemala and honduras**

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

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**ACCORDING TO OUR ANCESTORS**  
**folk texts from guatemala and honduras**

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

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**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
Jacaltec	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.

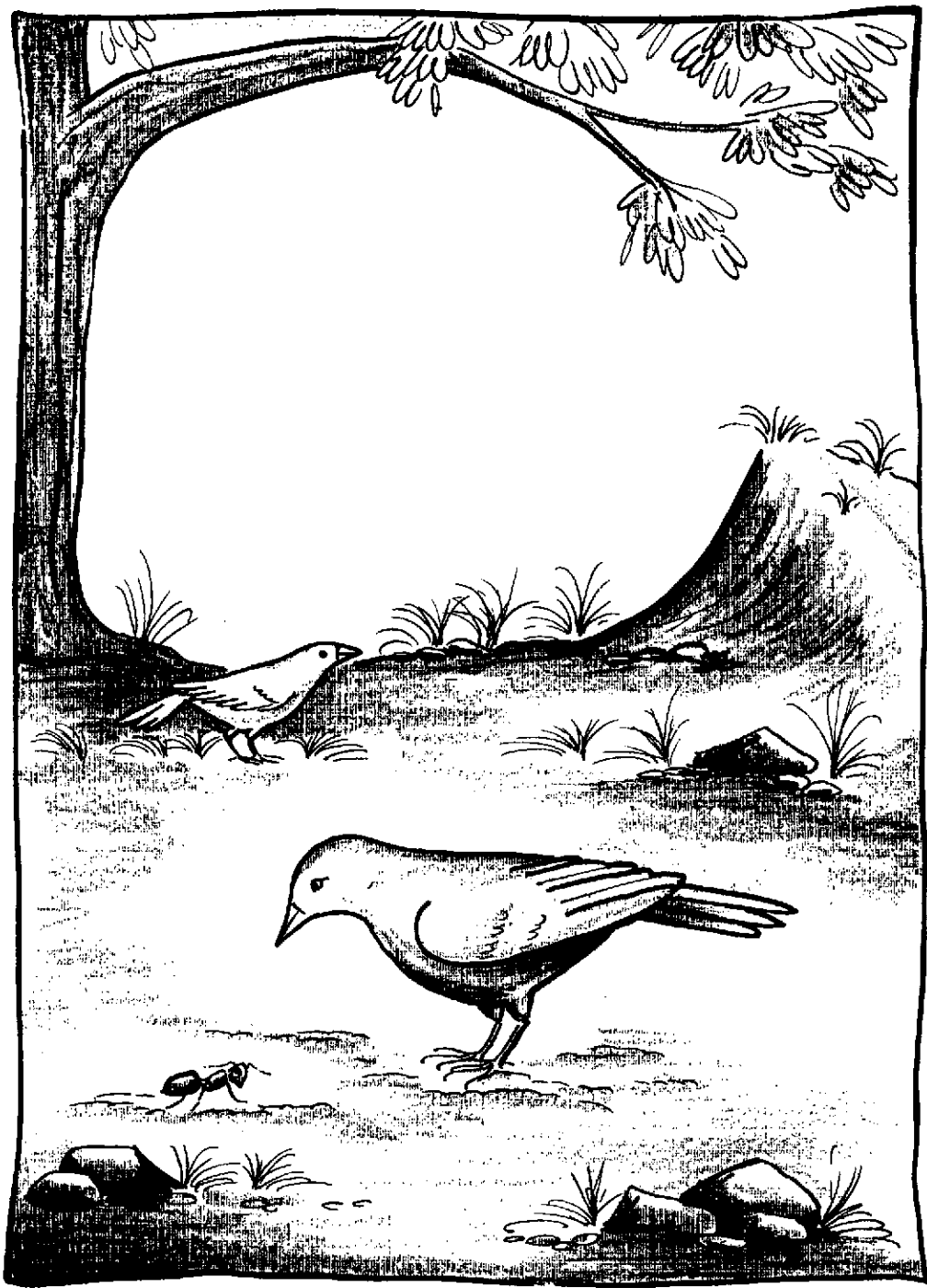
# ACHI

The term "Achi" is used to designate the Indian language spoken in and around Cubulco, Baja Verapaz, Guatemala. Speakers of the language number something over 10,000 and occupy an area measuring approximately fifteen by twenty miles. The following texts were collected by Helen Neuenswander and Mary Shaw, who began studies in Achi in 1953.

## TEXTS

When God Hid Away the Corn  
The Struggle Between the Serpent and the Lightning Angels  
Why Our Teeth Decay  
Sipac the Mighty  
Sipac and the Three Corn Goddesses  
We, the Food of the Holy Earth  
The Necessity for Placating the Spirit of the Earth  
The People With Holes in their Throats  
The King of the Quiches (Yew Achi)  
The Netherworld  
Money from the Devil

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





## WHEN GOD HID AWAY THE CORN

Jesucristo said, "My children don't give me a thought anymore. They have plenty to eat; they all have plenty to eat now. They have corn, they have everything they need to eat.<sup>1</sup> They have beans, they have rice, they have chili, they have tomatoes; they have everything. They don't give a thought to me anymore; I am suffering hunger. I don't get candles anymore, no more do I get any of those things they used to offer me. I don't get anything to eat anymore."

So he pondered it and came up with the idea that he would store away the corn, he would store away the spirit of the corn. So he stored it away in a rocky cliff.<sup>2</sup> And all of the people ran out of food. They ran completely out of food. They went expectantly to a rich man (thinking that he would have some corn). But he was having to buy too (his own stores had run out). In almost all the world he (God) had stored away the corn. In Rabinal, in Cubulco, in Joyabaj, in Tz'aloj, in Ula'ib. And it had all been sold out in San Martin, San Juan, Guatemala, in Antigua, Escuintla, Santa Lucia, and the coast towns. There wasn't any more corn. No more anything. They had run out of corn in the coast places. It was all gone.

We looked everywhere. It was because we had forgotten God.<sup>3</sup> We didn't remember God anymore. That's why it was. So that we'd remember God again he shut it up in a rocky cliff. The spirit of our food he shut up in a rocky cliff.

On the seventh day the birds came--the crows, the ravens, the parakeets, the parrots--looking for something to eat. They sensed that it was shut up inside the rocky cliff, but they couldn't drill open the hole where it was.

Then came the leaf-cutting ants. "How much will you pay me," one asked, "if I bring out the corn?" That's what the ant said. "We're going to eat you," said the birds to the ant. "No, don't eat me, because I'm going to do you a favor. Tomorrow at daybreak you'll have corn again. When you come back, there'll be corn. I'll do you the favor if you don't eat me."

"If it's true, what you say, then we won't swallow you," said the birds to the ant. So the ant said, "Tomorrow there'll be corn again. It's nothing; I'll get it out. So what if the Father did put it in the cliff? I'll get it out. The Father<sup>4</sup> put it in the cliff, but I can get it out. We'll be quiet about getting in there; we won't tell him about it. I'll do you the favor."

So the corn came out for all time. Even until today we have our food and all. We have our beans, we have our rice, we have our chilis, we have our tomatoes, we have our hot peppers--everything we want to eat. Because of the leaf-cutters we eat. We can eat because of the leaf-cutters since they brought out our food, and everything.

"But where were you able to bring it out?" asked our Father Jesucristo. "How were you able to drill a hole in that? It was shut up tight in the cliff." (Seeing it was already out): "No, just this--I'd better distribute it to my"

children; a handful to these, a handful to these, I'll distribute it. Then they can take it and plant it and seed their cornfields. Except they must not forget me hereafter. Every day, every hour, no less, they must keep me in mind. Just to eat (and not remember God) isn't decent.

"What's to be done? The corn is out because of the ant, so I'll have to punish him. I'll tie him in the middle." So that's what was done. He tied the stomach of the ant. He tied him; he tied his stomach. But it was the ant who finished that (had the last laugh). He broke the string and ran like mad. He went into his hole and that was that. Nobody could get him.

That was that. The leaf-cutting ant did a favor for the people. Because of him, people live. The birds, the chickens, the turkeys, the ducks, they live because of him. People too. It's because of the ant that we live today. For this, if we kill the leaf-cutters, it's a shame. We put fire to them; we burn them; we put various insecticides on them, and they are not to blame. They're just there looking for something to eat. If we just put a candle in front of them, and some incense, they'll go away by themselves. That does it; they'll leave. If we'll repeat prayers to them, that will do it; they'll stop. That's what Jesucristo commanded us to do. He commanded us to ask favors of the leaf-cutters. It's only because of them that we (can) eat. Because of them we eat, so we ask help from the leaf-cutters. It's no fault of theirs (that they destroy plants).

That's the old story about how the corn was shut up in the rock. Just this, no more.

- 
- 1 Corn is revered as basic to life, and over the entire Mayan area loss of corn supply equals loss of life (see also the conclusion of the Chuj "Pantheon" text). Another Achi text states: "God gave it, and we must use it sparingly or it will go back to Him. We must not feed it to cows, pigs, nor horses (large animals). Neither may it be thrown away. It is a sin to throw away even a spoiled tortilla (presumably because corn has a soul). Smoke from burned corn offends God; if we burn it, the time will come when we will have to eat what we have burned." Prayers are offered, particularly to Dios Mundo and San Isidro, at the time of planting, and the corn is honored with its own fiesta at time of harvest.
  - 2 By storing away the spirit of the corn, all food ceased to produce. And though only a relatively small amount of corn could have been stored in the rock, all corn ceased to be. This is an eloquent example of the Mayan philosophy of a part equaling the whole. As a part of the corn affected the whole, so hiding the corn (as a whole) affected the existence of all food.

This same philosophy is evident in many other places in this and other texts. By merit of Jesucristo's tying the waist of a single leaf-cutting ant, all ants to this day are pinch-waisted. In the account of "The Struggle Between the Serpent and the Lightning Angels," the deerhunter and his gun were representative of the Achi people and their ceremonial firearm, and all hunters profit from the pact made between the youngest angel (for all angels) and the deerhunter. The giant snake with horns was representative of

all snakes, and they, in turn, represented all animals "of the mud" as noted in the penultimate paragraph of that account. And as the text then states, the fact that the snakes come out of the mountain mudholes means that they actually came out of every place--the swamps and dry land, the cliffs and arroyos.

- 3 The first race of any size (Popol Vuh, part I, chapter 2) were unmindful of their creators, "did not remember Tepew and C'ucumatz, "and were therefore destroyed. "Remember God" is the final counsel given in farewell by the Achi to one departing on a journey. One who wishes to enter into a pact with the demon of the hill has to forget God before the pact can be effected, and one who forgets God consigns himself to hell. An Ixil text describing sorcerers says that they don't remember God.
- 4 The Father, Jesus Christ, and Our Father Jesus Christ seem to refer to a single deity--but not with the omnipotence and omniscience generally attributed to these two members of the Christian trinity. The frustration and surprise of Jesucristo at being foiled by the leaf-cutters attest to his lack of omniscience, and the ant's ability to escape and come out victor (Jesucristo even commands that prayers be said to them) attests to his lack of omnipotence. Other supernatural beings in Achi folklore who find themselves foiled by lesser beings include Sipac, the great horned serpent, and the King of the Quiches.

## THE STRUGGLE BETWEEN THE SERPENT AND THE LIGHTNING ANGELS

The lightning, it's an angel that does it. He is killing a snake.<sup>1</sup> He is driving the snake out; the snake comes out of the swamp in the mountains. The lightning throws a fire (fires a shot). The snake goes down to Rio Grande.<sup>2</sup> It's the youngest one (angel) that shoots. The ancient shotgun of our people was the first one born. With a tube they packed the powder and they put pellets in it. The angels' shotguns were made later. They were made afterward.

Long ago there was a man who was in a dry riverbed; there wasn't any water in it. The man was a deerhunter, and he saw it (the snake) coming down. It had big horns, they say, and was carrying a big rock. He was carrying the rock in his horns. The deerhunter was at the base of a cliff. "I believe I can get him," said the man. "I'll shoot him. I have a gun. My gun was born before theirs was," he said. "I'll try it," he said. "When the other one shoots, it will turn and come this way. I'll watch it when it comes back, and my shot will catch it in the ribs. I'll give it a try to see if I can do it." He overcame the snake because his shot entered the snake's ribs. The youngest (angel) got him with another shot. The snake leaped into the air and the rock fell down underneath him. When the snake saw where the man was, he caused a landslide over him. But the man didn't feel a thing. He got out because the angels took

him away to another spot. That was that. The man lived and the snake died. The snake died because the lightning got him.<sup>3</sup> Then the river was released. (Previously) the river hadn't flowed; it just pooled here and there, swirling around. When the snake appeared, he stopped up the water and landslides came all around that area.

When the deerhunter was in the woods, the rain caught him. He had three companions, but who knows where they went? They disappeared in the woods. He found a cave in an arroyo and got in there. The cave was at the edge of the arroyo. The flash-flood came and lightning was flashing. The lightning came thundering and rumbling. That's the way it came. He saw the angels and talked with them. "Lend me a little shot, because I've used mine all up," said an angel. "Help us get him, he's just about to cause a disaster," they said (the man, speaking for the human race). "Fine. I can't overcome him. Your gun was the first one born," replied the angel.

He was carrying a lot of shot and he gave them some. He gave half to them--to the angels. "Do us the favor of going with us and we'll get him. Then, whenever you go hunting you'll get your deer. That's the way we'll leave things with you," they said. "Well, if you'll do me the favor then, I'll shoot. If I hit him, you be ready and give it to him over there. I'll stay hidden here where he won't see me." He got beneath a rock and when he (the snake) came, he shot him. When the one shot him over there, he turned back and the one here shot him. They finished him; got the best of him. When he (the snake) saw the man, (he sent) a landslide over the man, but he didn't feel it; he got away. It's because the angels came and took him away--up in the air--and set him to one side. If they hadn't removed him, he'd have died.

Then the water flowed; it ran. The snake was dead. Then they said they'd meet at a certain point to talk. "We did you the favor of getting you away from there. We weren't able to dispatch the snake. Once he had arrived at Rio Grande he'd have gone to the sea and we'd have all died.<sup>4</sup> And our children would die. It was the Father's orders. Because of the orders of Jesucristo we were sent here to kill it. We are the guardians here in the world," they said.

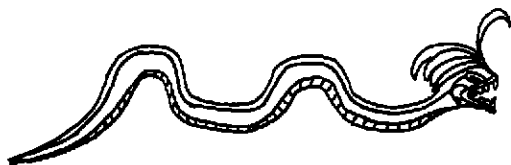
Guardians of everything. When it rains the snakes come out; everything comes out, all the animals of the mud come out. They come out of the swamp, the swamp up in the mountains. And not just the swamp, but from the dry land too. From the cliffs, from the arroyos they come out. From everything. That's the work of the angels, to look after us. They're our guardians all night. By day and by night they're there. When it rains, it's the angels that manage the clouds.<sup>5</sup>

So that man talked with the angels. "You go on shooting. Your shotgun is older (therefore, greater) than ours. Ours are younger," they said. "Ours are less important than yours; yours is greater than ours,"<sup>6</sup> they said. That's that. Just that.

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1 The serpent with horns was the cause of earthquakes and volcanic eruptions in one of the tales in Lilly de Jongh Osborne's collection: Folklore, Supersticiones, y Leyendas de Guatemala, p. 56.

- 2 Rio Grande is the largest river of the region and that which most often floods.
- 3 The death of the snake seems to have been temporary, thus requiring an annual struggle at the beginning of the rainy season. Such yearly resurrections seem to be commonplace among supernatural beings. Sipac regularly revives enough to struggle against his chains, thus causing earthquakes; Jesucristo is yearly awakened after the first rain by the locusts which break out and begin singing at this time; Yew Achi, the king of the Quiches, is described in a later story as having revived soon after his death.
- 4 The belief, that if the snake were able to make it to the big river then his ultimate arrival at the sea would be fatal for the human race, is based on the idea that his great size would cause such a rise in the water level that a disastrous flood would result, or that his obstruction of the sea outlet would cause the same type of flood.
- 5 The division of responsibility felt by the Achi is only partially apparent here. While much is made in this account of God's making the Achi guardians of the animals, and of the angels' being responsible for watching over man and for managing the rainclouds, other legends make man chiefly responsible to the world god. In the tales "The Necessity for Placating the Spirit of the Earth" and "We, the Food of the Holy Earth," it is the world god who provides sustenance for the Achi. By carefully observing certain laws such as asking permission to plant cornfields, not injuring the world by digging too deeply into his "back" (more than four handwidths), not being wasteful of his products, and by being careful to "feed" the world by regular offerings and pay him yearly in balls of incense for protection of houses, land, and livestock, the displeasure of the world god is averted and life goes on fairly smoothly. The irresponsibility of the white man who neglects his offerings and breaks these laws is only tolerated by the world god because of the faithfulness of the Achi.
- 6 The concept of greater power being a characteristic of the "firstborn" is also illustrated in other aspects of the Achi culture. An ancient Achi mask is believed to have magical properties; the "firstborn" peoples, those with holes in their throats, were endowed with special powers. It is also true that the old men of the group wield more political power and command more respect than the younger men, but this may be partly due to their having spent more time following the proper order of political ascension rather than to their being older.



## WHY OUR TEETH DECAY

It's Sipac that did it.<sup>1</sup> The First Friday (of Lent) he began looking for honey under the trees. He had seven noses, we say of him. Seven Noses was looking for honey under the trees in the tangled underbrush. He was looking for honey under the trees. He carried a bunch of hourglass gourds. There were about seven<sup>2</sup> gourds he carried.

If they find you under the trees looking for honey on Friday, it's a sin (and you'll die). One musn't look for honey on Friday. You may look for honey on Monday, Tuesday, Wednesday, Thursday, or Saturday--on these days you may look for honey if you're a human. But on Friday you musn't look for honey because Sipac-na is looking for honey then. He's looking for honey.

"Me, I have honey," he'd say to the neighbors, to the people passing by. They would pass by his patio; they'd pass by. "Ah, a man went by with a lot of honey," someone said. "Sure! The honey-man sells white honey for fifty cents," they say. "Yellow honey is thirty cents a bottle, he says. A bottle of yellow honey is thirty cents; the white honey is fifty, sixty cents, he says, because he claims it has a different flavor."

"Let's do something to him," said the people that lived where he passed by. "Let's put corncobs in the road and we'll just see if he's carrying honey when he comes." "No, it's not. It's just resin that he smears around the mouth of the gourds." "Then let's do something to him. 'No I can't sell you that,' we'll hear from him. He won't sell, he won't let us have it. 'It belongs to Jesucristo,'<sup>3</sup> he'll say. That's just his way. He doesn't even have any honey; it's just a lie. He just does it to fool the people. Just a lie," they said. So the people went out and found a lot of corncobs and put them in his path. And they got the slimy water from soaking their corn and put that in his path. The time came; at three he passed by. "Do you want to buy some honey?" he said to them. But he didn't have any honey; it was just a lie. He went beneath the trees for a deception, just to fool the people. If he could trick anyone (into following him) he would eat him. "He is a devil-man," said the people. That was why he looked for honey on Fridays. On Fridays he looked for honey. And when he passed the house, they had thrown the corncobs in the road, and the corn-slop made it slick. When he passed by, po-o-om! to the ground! His gourds broke open and there wasn't anything inside them. "I-i-i-i-i!" said the people laughing. He left on a dead run. And there wasn't anything inside his gourds--nothing. "Liar!" they called after him. He left on a dead run. On a dead run, they say, he left. His gourds all broke!

He didn't pass that way anymore. Then on another Friday he was going by another route to hoax the people in another house. Passing by, "Want to buy some honey?" he said. "Sure, I'll buy!" they said. "How much a bottle?" "The foreign is thirty cents, the domestic fifty, sixty cents," he said. "Delicious!" He had again put pine sap on the gourds. It was just sap that he had put on it; he wasn't honey. And the people said: "Come on, let's trick him," they said. "He is hungry; he has just come from the bush. We'll pop some grains

of corn and give him," they said. They popped the corn and they put little white rocks into it. Being hungry, he began eating. He was really hungry. When he came to the rocks: "Ay!" he said. "Ay!" He said: "My teeth! How you have hurt them! Why did you do that?" he said. "You're wicked people. Your hearts are no good. Why did you do that? Do me a favor and five me another handful of corn but don't put rocks in it. Oh, my teeth hurt. They ache and ache!" The people just laughed. They just laughed at him in their hearts. They did it to play a trick on him because he wouldn't sell them honey. "I won't be selling it until Holy Week," he said. "I'm just gathering it right now, later on I'll sell it," he said. And the people, to play a trick on him, gave him another handful of corn. When he ate it, "Ay!" he said through his teeth.

That's the way it was when teeth first began to ache; they decay and everything; they ache. It was Sipac-na that did it. And that was that. He left. "Thanks for making my teeth ache," he said. "Now, till the end of time, your teeth will ache. Hereafter your teeth will rot, all of you," he said. Just that, no more.

- 
- 1 In this incident, Sipac displays the gullibility that leads to his downfall in one episode after another. Although most tales of this ancient being designate him as Sipac, occasionally a narrator will refer to him as Sipac-na, a name strikingly close to the original Sipac'na' whose misadventures are detailed in part I of Popol Vuh. This similarity coincides suitably with the episodes themselves--that of Sipac carrying mountains comes from chapter 4, that of carrying big trees comes from chapter 7, and the crab trick is found in chapter 8. None of the Achi tales mentions a being named Cabrakan, but they attribute earthquakes to the kicking of Sipac. (Nevertheless, the Achi word for earthquake is cabrakan, "two legs").
  - 2 The numbers seven and three seem to be the most frequently used numbers by this particular informant. In the following story of "Sipac and the Three Corn Goddesses," the informant felt they represented the three colors of corn and further volunteered the information that the three colors of candles burned in the cemetery on All Saint's Day were representative of the three kinds of corn. However, a second informant related the same story of the girls' encounter with Sipac, and stated that there were two girls. A third informant stated that there were four girls. The second and third informants did not mention their being corn goddesses.

In the present body of Achi folklore, the number seven is also mentioned as the number of years that the people with holes in their throats were allowed to live, the number of times which Yew Achi, the king of the Quiches, screamed before he died, the number of times for which one must ask money of the devil in Xum hill, and the day (the seventh day) on which the birds came looking for food after God hid the corn in the rock.

Raul Perez Maldonado in his booklet Tales from Chichicastenango, p. 29, states that in this area of Guatemala, the rainbow is considered to consist of seven colors; there were originally seven tribes; the land was usually divided into seven parts; incense was placed in seven piles; seven children

was the ideal size for a family; a corpse was turned around seven times in order to confuse the spirit; and the land was considered to possess seven volcanoes, seven caves, seven ravines, and seven types of cane. In Popol Vuh, the boys were given a limit of seven days to get to Xibalba, and Ixpiyacoc and Ixmucane had seven sons. With such evidence of the occurrence of the number seven in pre-Colombian literature, it cannot be considered primarily an influence of Christianity.

- 3 The expression "it belongs to Jesucristo" is probably meant to parallel the later statement that he was saving it for Holy Week.

### SIPAC THE MIGHTY

Some people, a lot of people, were using all their strength struggling with a tree. "That's nothing for me; I'll take it," Sipac said. "If you'll do us the favor, take it all." "Where is this big tree?" Imagine! He put it on his shoulder and started off. It was a tall tree. Like the pole of our monkey (dancers).<sup>1</sup> He took it and left it in front of the church. "I'm glad to do you the favor. There you are," he said. (It was as easy as that.)

Another time a man was building a house, but he couldn't handle the beam because it was too heavy for him. "That's nothing; I can do it," Sipac said. "I can carry two in one hand," he said. That was that. He brought them and gave them to the man where he was building his house. That was that. The man fed him; he gave him some tortillas. "Are there still more beams?" he asked. "Still more," said the man. "It'll just take me a minute to bring them; I'll be right back." What a lot of beams he brought and put them down where the man was. He brought all the beams at the same time. It just took him one trip to bring them all. He gave them to the man and that was that.

### SIPAC AND THE THREE CORN GODDESSES

Later on, Sipac was again selling land; he made merchandise of it. He would take it to the finca (coastland plantations) and offer it to the white men--the Germans and foreigners. "Do you want to buy some land? I'll sell it. I'm selling a little bit of land," he said. "I have a craving for bread," he said. "It really tastes good to me!" For just one bun he sold the land. Just to smoke a cigarette he would sell it. "I'll get you the bread if you'll bring me the land. We'll make a trade, and that'll be that. You going to bring it?" "Sure, I'll bring it. On a certain day I'll come. On Thursday I'll come to bring it."

He arrived carrying a volcano; he got there. (He's the one that) took the volcano to Antigua. And Volcano Fuego he took from here at Chicocox. Chicocox is where he carried away Volcano Fuego. The Volcano of Antigua he took from here at Xinacati; that's where he got it. That's where he got the Volcano of Antigua. And the Volcano of Santa Maria he took from Xecoc here in the mountains. And the last one that he took was the volcano at Chimalte-



nango. He got it from Chiyac; he took it from here. And he went to sell it for a bun.

Another one he sold was Belej<sup>uj</sup>.<sup>2</sup> He bound it up and tied it around its middle. Some girls who were caretakers of the earth and who were the spirits of the corn<sup>3</sup>--the heart of our food--they were in the river. There were three of them together in the river--one black, one white, and one rather red<sup>4</sup> in appearance. They were bathing in the river at the foot of Sipac Hill. There's a volcano hill called Sipac because Sipac was left beneath it. And the girls were there at the foot of it. When he came, he set down the mountain he was carrying. When he had picked it up, the water in it had all dried up. That was Belej<sup>uj</sup>. The mountain Belej<sup>uj</sup> was left there. He had tied it in the middle and that was that.

He saw the girls that were in the river and went over to them. He went to speak his word (propose) to them. "I'd like to live with you," he said to them. "I know how to work, and everything. I feel pain for you (love you)," he said to all three of them. "That's nothing, I can easily feed and clothe you," he said. "See that mountain there? Why, that's nothing to me. I'll sell it to buy you clothes," he said. "All right, if you want to; we'll make a bargain," the girls said to him. "You catch our meat in the river: fish, frogs, crabs, tadpoles--you'll catch them. You give all this to us and it'll be a deal. We'll love you and we'll live with you," they told him. "Okay," he said. "We'll make a bargain," said the girl in the middle; her body was yellow and she was the most intelligent. The other two had become flustered because of him. They could not think of anything to say to him. It was the one in the middle that had the greatest intelligence. She took her hairband off her head. "Go up there for a minute and look at that rock up above; (maybe) there's a crab underneath it. If you can get it, then it's yours. The one here hasn't come yet. Go see if there's one up there. You go with him," she said to her companion; and she did.

Meanwhile, she took the hairband off her head and made a crab of it. She rolled it up and made a crab of it. With the end of the band she made legs, and she made pinchers on the other side. She stuck it beneath a rock, a big flat rock. A flat one. "Did you get it?" she called up to them, shouting at them, "There isn't any; we're coming back," they answered from above. "Come on back. There's one here you can get. The hole beneath the rock is big and you can go in under it. "All right," he said, and came. "Where is it?" he said when he came. "There it is," she said. "Take off your shirt, take off your trousers, so you can go into the water," she was saying. "All right," he said "I'll crawl in." "No, don't crawl in. If you crawl, you won't get in. The back of your neck sticks up too much, the back of your neck won't go under the rock; the rock won't let you past," they told him. "Well, then, what'll I do?" "You'll have to scoot in on your back," they said to him. That's the way he did it, on his back.

The crab entered under the rock walking sideways. Farther and farther he went under the rock; the crab disappeared under the rock. "Aw, no. Come on back and we'll put a chain on your arm. One on your hands and one on your

feet; then even if you go a long way, we can pull you back by main force. 'Way, 'way, 'way in--go. Go on in, go on in," they said to him. "All right," he said, and he went in and went in. "Since we've put a chain on his hands," they said, "that's that." No one else had succeeded--they had tried to best him but hadn't been able to, (since) he's so strong and all. But the girls were able to best him because they made a deal with him (said they would give themselves to him), therefore they succeeded. That's how they were able to best him.

So, he went all the way in; all the way in he went. "There's still chain and to spare; it's a long chain. 'Way, 'way, 'way, 'way back; go on in!" they said. He was all the way in. "The crab? Did you get it?" "I haven't gotten it yet." "Go on in, there's plenty of chain." "All right," he said, and went on in. "The chain has run out, that's all the chain," said one. "It's run out? Ah, then, you go up on top. You go up on top of the rock, and push down on the rock," she said to the other one, quietly among themselves. "All right," said the other. The two left, it is said, and went up on top. They stood on the rock and it went down. That was it, they caught (Sipac) with the rock. And the rock, the volcano, stayed here. The volcano was left here. Sipac was left--that's the name of the rock. The mountain, the volcano, was left at the edge of the Cala river. It's at the edge of the Cala river. There is an enchanted town, Pueblo Viejo, where Sipac was left. Sipac was left there. A volcano was left there named Sipac. Above Pueblo Viejo, they say.

The only reason we have earthquakes is because of what happened to Sipac. Because of him, earthquakes come--and because of the girls who tied him up with a chain. He was left there, that's why we have earthquakes. If he had crawled in on his hands and knees, we'd have been dead long ago. He heaves the earth because he is tied with a chain. He was left tied. Because of our father Jesucristo<sup>5</sup> he was left tied. That's all.

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- 1 The pole for the annual Monkey Dance in Cubulco is approximately fifty feet high.
  - 2 The volcano Belejuj was named for the number nine, because it has nine peaks. The intervening valleys are believed to be the creases made by Sipac's lasso as he carried the volcano to the coast.
  - 3 The phrase "caretakers of the earth" is literally "owner of the earth" but is translated freely as caretakers on the basis of common usage. For example, "Who will be owner of your flowers while you are gone?" actually means "Who will care for your garden while you are gone?"

The investigators have not noted other incidences in which the spirit of corn is also referred to as the caretaker of the earth.

- 4 The colors red and yellow are used interchangeably in this text to refer simultaneously to the color of the goddess which represents the Achi (she who was the most intelligent), and the yellow corn (the Achi's favorite).
- 5 It is probable that references to "Our Father Jesucristo" in this tale and at least three other Achi tales in this volume were either made to impress the

investigator (since the informant stated at one time that Jesucristo did not actually exist) or used as a cover name for supernatural forces in general. Certainly the informant felt that some personage--not necessarily the Jesus Christ known to the Christian world--did leave certain orders to aid in the smooth running of Achi society. Many such laws of conduct were agreed upon in the ancient contract between the god of heaven and the god of earth (see "We, the Food of the Holy Earth" and "The Netherworld"), and Jesucristo often seems to serve as the symbolic name for the combination of these two gods in a dualistic religious system.

## WE, THE FOOD OF THE HOLY EARTH

Long ago, when the world began, our ancestors began to work. We are the descendants they left. They began to work because of Jesucristo. (He told them to). They struck the earth with a hoe. "Ouch!" said the earth. When they pulled up weeds, "Ouch!" said the weeds, yelling, talking. And the grass, when they put a hoe to it--"Ouch!" it said. "That hurts!" it said. And the tree, "Ouch!" it said when someone put a machete to it; it felt pain. "I'm going to the Father and tell him," (said the tree). "He told me I was to cut trees, and pull weeds, and plant my cornfield," (said the ancestor). "Well, the Father didn't tell us to permit you to work. It hurts me," he said, "and the Father didn't say anything to me about letting you work," he said. "Well, let's go to the Father and let's hear what he says--with whom he has left the authority, in your hands or in my hands," said the man of long ago at the dawn of time. They were our ancestors that did it. So they went to the Father in heaven and they said, "The weeds cry; the trees cry; the ground cries." "It hurts me," said the earth.

So a contract was made--a contract was made with the earth. "When you die," the Father in heaven said to us, "you will be his food. He will feed you, he will provide food for you, you will eat and get fat." "I make this provision for you," he said to the earth. "You feed my children; you feed them all; I'm ordering you to feed them. If one of my children dies, he is yours, your meat," he said.

We are the (holy) earth's meat; we feed each other. He gives to us; we plant beans, we plant rice, we plant our cornfields, we plant our tomatoes, we plant our beans, we plant our squash, we plant our calabashes. Everything on the face of the earth--cabbage, beets, vegetables. We plant them all. So the earth permits us, he allows it. "It's all right. We'll leave it that way. If you scrape me, I'll let you. No matter what, I'll stand whatever you do to me," he said. "I'll allow it." God said: "All right, that's the way it will be with you for all time; you'll feed my children until the sign of judgement comes, then you may rest," God said to the earth. "When a child of mine dies, it's your meat."

But now they shut themselves up in boxes. They say they don't care anymore about the earth. Because of this, many people are dying. This is why so

many people die. Long ago, there wasn't any sickness. One by one they went away (died), not many at a time, one by one. When they used to wrap people up in straw mats to put them into graves, not many people died. The earth had its meat. They provided for it. The contract was made by Jesucristo that it would eat us. But now we stick ourselves in mausoleums, or we put ourselves in boxes. It's not right, because Jesucristo made a contract with the earth. We're his meat and he gives us our food and all. He gives us our meat, he gives us our chocolate, he gives us our bread. He's given it all to us. And when we bury ourselves, we hide in a box; (that's the way) we go. We stick ourselves in mausoleums and it's not right. The earth is mad now. It's disgusted with us. This is why we're having so much sickness. When someone falls into a ravine, when someone dies in the river, when someone is felled by a tree, the world is gathering up its meat; it's masticating it.

We bring it on ourselves because we wrap ourselves up in a box (when) we go. The rich stick themselves in mausoleums. They make them all pretty; in plaster they go. And no meat for the earth comes out of that. Just meat for the worms, meat for the flies. No one is fed. It just dries up. Like a dried frog it comes out. Like a dried toad that a truck has run over. That's the way we'll look--like the toad in the road. There we're just dried up and it's impossible for us to decay. That's why the earth is mad at us. We don't remember the earth anymore, we who are his meat. When we die we should wrap ourselves up in a straw mat or a blanket and stick ourselves in the grave. Dirt would go over us and that would be that. We would be crushed. That would be his meat left for him, and he would be happy. He's happy when he eats us. That finishes it.

## THE NECESSITY FOR PLACATING THE SPIRIT OF THE EARTH

"We'll have to burn candles (perform rites)," say we Indians. We burn our candles, we Indians. The white men don't know about burning candles, they say. "You're stupid," the white men say to us. "The men that enter (that profession) just do it to get your money. They're liars and cheats," the white men say to us.

But we Indians have the custom of burning candles beneath an amate (a kind of fig) tree, or at the base of a rock, or in a shrine. We burn our candles in the sacred church (Catholic) too. The way it's done, we burn our candles and we get well. We place our payment (fees), we place our payments before the devils, before the holy earth, before God, and before the spirits of our ancestors. And that's that. It's all arranged and we get up (get well).

The white men say, "It's just stupidity. To make money, to eat chicken," they say, "to eat white bread, they (the sorcerers) lie." But we Indians, because of the candles, because of the incense, we live, we eat. Before the holy earth we ask permission to plant cornfields; before the holy earth we ask permission to plant a spear of corn and all. We place our fines because we aren't the only ones that eat, says the holy earth. The holy earth is waiting for his

food, too--chocolate, wine, liquor, beer are what he asks for. That's what he wants. Thanks to us poor people the white men eat. We have made our payments; we have fed the holy earth; we have fed the mountain; we have fed the valley.

We get a wise man to speak for us, to act as intercessor. He assumes responsibility (lit.: puts himself beneath us and beside us) and all. What the intercessor does is to pay his own fines, place his own payment as well. He pays his own fine by the thousand balls of incense. Oak resin is what he uses. "How stupid!" the white men say to us. The white men don't know what it's all about. Now, little by little, the white men are learning. They also are paying their fines. Doña V. pays her fines, don C. pays his fines, don Ch. pays his fines. Don F. also pays his fines. It's just that they do theirs in secret. Whoever (of these) does it just gives (the offerings) to them. He doesn't go himself, just one of his servants goes with them. I know all about it. A candidate for mayor will win if he pays his fines, if he burns his candles. He'll win, but he has to put up a good fight. The holy earth says whoever pays his fines will win. That's good; he'll get the office, he (the holy earth) says. When so-and-so ran for mayor, that's what he did. He crossed over to such-and-such a party and he paid his fines and then he won. If he hadn't, he wouldn't have won.

We pay our fines beneath a tree, or on the hill, or at a shrine. The holy earth just sees us, he just looks at us, watches us, what we do, we who are his children here in the world. Whoever pays his fines stays alive. If some illness overtakes us, we pay our fines. If we don't have any more luck, if our luck has run out, not even fines will help us. Sometimes it (the illness) just wants medicine; we get an injection or take a pill and it passes and all. All of us people on the face of the earth, all of us Indians are walking around, thanks to fines. Every Monday we pay them, or whatever day the shaman says, we pay our fines. Whichever day is suitable we pay them there to the holy earth. We Indian people do it.

Of course there are doctors (who come) here (but) if we take medicine and that's not what it (the illness) wants, we burn candles. The doctor always comes and gives us an injection. If it finds the cause, we get well and that's that. The medicine found it because we paid our fines on the other side. We don't just go to the doctor but we pay fines as well. We receive injections and we burn candles too. We ask the doctor what is the sickness we have and he examines us and sees what our trouble is and that's the medicine he gives us. Little by little we get better. We get fat; we eat again; we work again; we go to wild parties, and on Sundays we celebrate. In the mountains and in the valleys we have a drink. This is the way we do when we've become well. We won and we're alive.

If our house is making noises,<sup>1</sup> it is asking for its food. We always make an offering in our new houses. We make our offerings before we sleep in the house. That's the way we do, all of us people here on the face of the earth--all of us from Cubulco, from Rabinal, from Joyabaj, from Quiche--that's what we do. It's just that in Guatemala City they don't know what we are

doing. They, when they begin to fight and shoot and war comes to them, they are killing each other. It's not sickness that does it (kills them).

Sickness strikes us because of the example Jesucristo gave us. As he did long ago, he killed himself in the hands of the Judases, in the hands of the Jews. It was Simon who sold our father Jesucristo. That's what did it. Our patron Jesucristo said judgement would come in 1962.<sup>2</sup> If God willed we would live, if not, we could only call on God. Jesucristo is going to come, they say. He's going to come to us. The time is just about up and judgement is almost due. If the government in Guatemala City doesn't have a fight, judgement will come. According to what God says, we (Achis) will be left. If war comes to Guatemala, we'll live. People will become scarce; there won't be any more men. No more men, just a few here and there. Just a few will be left. Just a few. That will substitute for judgement. Because of this (making offerings?) we are now many. The holy earth can no longer support us. Therefore, only because of offerings we walk (live). When a child is born, we have to make an offering for him too. When he is grown, thanks to another offering he lives. All of us people are walking (thanks to offerings).<sup>3</sup>

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- 1 This statement was made for the benefit of the investigator, whose house had a corrugated iron roof which expanded and contracted with changing temperatures, producing the "noises" discussed here. In the informant's mind, the noises were caused by the world god, at least indirectly, because an animal had not been killed and its blood sprinkled in the four corners of the house as an offering to him when the house was built. Tamales should have then been made of the meat and shared with friends and relatives.
  - 2 Other informants did not seem to be familiar with this belief that judgement would come in 1962. The death of the informant in November of 1962 precluded our questioning him further about this statement.
  - 3 Ruth Bunzel writes of pom (sometimes called copal pom) as food for the gods, and of "candles to the World" in her Chichicastenango (pp. 2-13). (Ed.)

## THE PEOPLE WITH HOLES IN THEIR THROATS

Long ago, before there were any people, the people had holes in their throats. They didn't work; their houses just raised themselves. They would just whistle, and their rocks and posts would come through the air, and in the morning their houses would be standing. In the cornfield, the hoe worked by itself while the man sat, and the woman in the house sat while her grindstone would grind all the corn. Their tortillas ground themselves, and when they ate them, their throats closed up where the holes were. When they wanted water, it came by itself through the air. And their tortillas never ran out. They just sniffed their tortillas,<sup>1</sup> and they never ran out.

When they built their church, they summoned the devil and the departed spirits to help them; that is how they finished so quickly. It was still dark; the sun had not yet shone, they say. The devil-people just called their rocks; they

just called everything. When it dawned, their church was all done. When light first broke in the sky, they turned in their work. When they were building their church, it was about to become light; that is why our church here isn't very big. In Rabinal (a neighboring town) there was still lots of darkness when they made their church; that is why it came out big.

Their life span was just seven years; that is all that God allowed them because they didn't suffer; they didn't work hard. They didn't know God. They were devil-people and they had holes in their throats. Just seven years they lived, then justice fell on them. God's commandment came and they were burned up in the world. They died. That's all.

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- 1 The belief is general that spirits merely sniff their food and are sustained thereby. It is by this means that the returning spirits of the ancestors partake of food, cigarettes, and liquor on All Saint's Day. By this same means, smoke from candles and copal pom (incense) serve as food for any spirit to whom such offerings are made.

### THE KING OF THE QUICHES (YEW ACHI)

Santiago and San Pablo used to live here (in this region). Santiago was the patron saint of Rabinal and San Pablo was the patron of Cubulco, but it was at Tres Cruces then. There is still the foundation of the church there.<sup>1</sup> Spirits made that church.

The Yew Achi (the king of the Quiches) came from Quezaltenango and Quiche. He was a real king, and a spirit too--a bad spirit. San Pablo started to work. Some people were born, but the Yew Achi started stealing them. He was like a man, but he was all red. He was naked except for peacock feathers hanging from his waist and around his head in a band. He would open up the earth and drop the people in; he could pass under the earth the way we do through water.

San Pablo was talking to Santiago; he was worried about the way his children had been disappearing. He was old and he could not do anything to protect them from the Yew Achi. So they agreed to trade towns, and Santiago became the patron here in Cubulco. They marked the line between the two townships and the agreement is written in a big book in the church. It has Santiago's signature--you can tell it is not the signature of a human.

The Yew Achi said to Santiago: "I ate the children of San Pablo; he gave them to me and I ate them. I gave him money; I gave him a lot of good things: oranges, passion fruit, everything. Give me your children and I'll give you a hat of gold, shoes of gold, a pillow of gold, a bed of gold, a table of gold, and you'll be rich," he said. "And I'll eat your children too, because I eat people," said the Yew Achi.

"No, I won't give them to you," said Patron Santiago. "I won't do it."  
"Well, if you won't, then I'll eat you," said the devil-man. "You won't eat me!"

I can beat you in a fight," said Santiago. "Let's fight, then," he said. And so Santiago fought the Yew Achi. When the Yew Achi ducked into the ground, Santiago ran ahead to the place where he came up and started to kill him. He asked for mercy and promised many presents. Santiago didn't want them. Then he (the Yew Achi) screamed seven times. Then Santiago killed him because he was eating people. And when he died, he said: "Then I won't give wealth to Cubulco. I won't do it. Your children will suffer in the world,"<sup>2</sup> declared the Yew Achi. And when he was killed, he didn't have anything more to say. And when he revived, he left.

Quezaltenango is a rich town because the king of the Quiches was their patron saint. The book in the church here<sup>3</sup> has a date--it is a thousand years old--(from the time) when the people first began to be born. Santiago disappeared when Jesucristo came--Santiago and all (supernatural) men walking on the face of the earth.

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- 1 According to this tale, Santiago (Saint James) and San Pablo (Saint Paul) were the patron saints of Rabinal and Cubulco when Cubulco was still located at the town of Tres Cruces (Three Crosses, located between the municipalities of Cubulco and Joyabaj). In a previous tale ("Sipac and the Three Corn Goddesses"), another area holds a place in the historical past of Cubulco. This location, referred to as "Pueblo Viejo" (Old Town) also is marked by the foundations of ancient ruins, but is at the opposite (northern) edge of the Cubulco municipality, near the Rio Grande. The present location was probably settled by those from both localities.
  - 2 This is another story which explains "the reason why." Not only had Sipac carried off all the good land to the coast (in "Sipac the Mighty") resulting in much barren land in Cubulco, but here Yew Achi has left a curse on the people, making poverty their eternal fate. The narrator leaves no doubt, however, but that it is better to be poor and honest (the choice made for them by their Patron Santiago) than rich and evil, as in the case of the Quezaltecos, children of the king of the Quiches (Yew Achi).
  - 3 This very sacred book reportedly outlines the boundaries between Rabinal and Cubulco and carries Santiago's very own signature--a very shaky one--sure sign that he was a god and not a man. It is kept locked in the church except when needed for consultation in border disputes. On one occasion it was needed in the capital to settle such a dispute, but the elders would not allow it to be taken unless they were allowed to accompany it personally. And this they did, protecting it with their lives.





## THE NETHERWORLD

The underworld is where the devil is. That's where the people go that sin here on the face of the earth. Those who talk (have intercourse) with a brother, or with a sister, or sister-in-law, that is where they go: to the underworld where the devil is. They don't go to Our Father Jesucristo. They don't go where he is because they did differently (wickedly). There are some that steal cattle; there are some that steal horses; there are some that steal corn. All alike, that's where they go, to the underworld. We Christians don't steal. No. We go straight to be with God. There is where we go. We won't touch any part of the underworld.

The underworld is ancient, from the time when the world began, that was when they made it. It wouldn't have been possible to make the world if there hadn't been a devil. Our Father Jesucristo conferred with him. Jesucristo wasn't able to make the world completely. So they arranged it. He conferred with the devil and the devil conferred with him, and it was arranged. That is what they did before the world began. It couldn't be arranged but that's how it was done when he went to confer with Jesucristo. He and the devil arranged it between themselves.<sup>1</sup>

They govern together. Our Father Jesucristo has authority and the devil has authority. Then again the devil wanted us all to go to him. But no, we won't go because God directs us. He won't let us. Whoever doesn't remember God goes with the devil.

It wasn't arranged the first day, when it began. God couldn't make the world and the devil couldn't arrange justice. When they got it arranged, it stayed arranged that way for all time.

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1 One might draw a parallel between the Achi and the Jicaque beliefs of the creation of the world. The Jicaques state that the people of the East (good spirits come from the East) and those of the West (evil spirits come from the West) cooperated in the creation of the world.



## MONEY FROM THE DEVIL

If we want money, there's money in Xum hill (on the edge of town) if you want to join sides with the devil. Sell yourself to him. This Ximon (devil) walks every night; that hill is his house. They say Simon Judas<sup>1</sup> is the owner of it. He walks at night. With his pitch-pine lighted he comes down from the peak Wesa. If it's your fate, you'll go to him. Go to him and ask him for money and he'll give it to you. Then when you die, to be with him is where you'll go. You'll be meat for him. You'll be his servant. That's what will happen. You'll become rich, if you're lucky; he'll give it to you. If he doesn't give it to you, there won't be any, and you'll go to be with God.

In Xum there are riches if you want them. If you go to work for him, there's a plantation in Pach'alib, they say. One week, they say, comes out one year. One hour, they say, comes out one month if you work for him. "I'll pay you well. I'll give you a hatful of money for one hour. For two hours I'll give you two hatfuls," he says. This is just the devil, and you'll go to be with him. In Xum there's money; if you want to ask for it, it's there. Just this, you have to do it seven times. We ask, and maybe he'll give it to us. If he doesn't, then he doesn't.

In Xum there are riches. That's where they are. It's not necessary that we go far. Of course it's true that there's also opportunity in Antigua (a city at some distance). There's a house there. If you want to ask (for money) you go in for a little while with the devil; you'll talk to the devil inside the house. There's a Mary (image) at the entrance and you slap her face when you go in. Just this--you musn't remember God (invoke his name) when you go in. You go into the house; it's there in Antigua. If you want money, ask for it, it's there.

If it's your luck, there it is in the train station in Guatemala. It's there too, if you want. The white man will call you. "Come here, my son," he'll say to you. "There's money for whoever wants it. There's money here if you're needy," he says. And if you're stupid, you say, "All right," and go with him, and you'll live there, and then you'll go (to hell). It's there if you want it. If it's not your fate, you won't go; as always God will be with you. Remember God and nothing will happen to you. Just this.

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1 "The Devil," "Ximon," and "Simon Judas" are alternative terms for the same supernatural character.



# TEXTS IN ACHI

See Languages of Guatemala for a description  
of Achi grammar, written by Helen  
Neuenschwander and Mary Shaw.



## WHEN GOD HID AWAY THE CORN

## I

1. Jesucrist<sub>1</sub> xu<sub>2</sub>\* bij<sub>3</sub> we<sub>4</sub> quin<sub>5</sub> c'uxta<sub>6</sub> ta<sub>7</sub> chic<sub>8</sub> i<sub>9</sub> wa<sub>10</sub> c'al,<sub>10</sub>  
 co'ono,\*<sub>11</sub> man<sub>12</sub> 'o<sub>13</sub> qui<sub>14</sub> wa,<sub>15</sub> 'o<sub>16</sub> conjel,\*<sub>17</sub> 'o<sub>18</sub> i<sub>19</sub> quiqui\*<sub>20</sub>  
 tij<sub>21</sub> chic,<sub>22</sub> is<sub>23</sub> ronjel\*<sub>24</sub> winak,<sub>25</sub> 'o<sub>26</sub> qui<sub>27</sub> todo,<sub>28</sub> 'o<sub>29</sub> quiqui<sub>30</sub>  
 tijo,<sub>31</sub> 'o<sub>32</sub> qui<sub>33</sub> quina',<sub>34</sub> 'o<sub>35</sub> qui<sub>36</sub> ros,<sub>37</sub> 'o<sub>38</sub> quic,<sub>39</sub> 'o<sub>40</sub> qui<sub>41</sub>  
 pix,<sub>42</sub> 'o<sub>43</sub> todo,<sub>44</sub> ronjel.<sub>45</sub> 2. We<sub>1</sub> n<sub>2</sub>\* quiqui<sub>3</sub> 'an<sub>4</sub>\* ti<sub>5</sub>\* chic<sub>6</sub>  
 recordar<sub>7</sub> yin,<sub>8</sub> yin<sub>9</sub> uyej<sub>10</sub> quin<sub>11</sub> 'ano;<sub>12</sub> n<sub>13</sub> ta<sub>14</sub> chic<sub>15</sub> in<sub>16</sub>  
 cantela,<sub>17</sub> n<sub>18</sub> ta<sub>19</sub> chic<sub>20</sub> quiqui<sub>21</sub> ya'o,<sub>22</sub> n<sub>23</sub> ta<sub>24</sub> chic<sub>25</sub> in<sub>26</sub>  
 comi.<sub>27</sub> 3. Entons<sub>1</sub> xo'on<sub>2</sub> pensar<sub>3</sub> ire,<sub>4</sub> xu<sub>5</sub> c'ol<sub>6</sub> ixim;<sub>7</sub> u<sub>8</sub> c'ux<sub>9</sub>  
 ixim<sub>10</sub> xu<sub>11</sub> c'olo.<sub>12</sub> 4. Entons,<sub>1</sub> xu<sub>2</sub> ya<sub>3</sub> che<sub>4</sub> jun<sub>5</sub> peña.<sub>6</sub> 5. Xu<sub>1</sub>  
 ya<sub>2</sub> che<sub>3</sub> jun<sub>4</sub> peña,<sub>5</sub> xu<sub>6</sub> c'olo.<sub>7</sub> 6. Todo<sub>1</sub> i<sub>2</sub> winak<sub>3</sub> xq'uis<sub>4</sub> qui<sub>5</sub>  
 wa,<sub>6</sub> q'uis<sub>7</sub> i<sub>8</sub> qui<sub>9</sub> wa<sub>10</sub> conjel.<sub>11</sub> 7. Qui<sub>1</sub> ch'ob<sub>2</sub> chic<sub>3</sub> rakan<sub>4</sub> che<sub>5</sub>

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1. Jesucristo<sub>1</sub> he-said<sub>2-3</sub> that<sub>4</sub> me-remember<sub>5-6</sub> not<sub>7</sub> anymore<sub>8</sub>  
 the<sub>9</sub> my-children<sub>10</sub> he-says<sub>11</sub> because/since<sub>12</sub> there-is<sub>13</sub> their<sub>14</sub> tortilla/  
 food,<sub>15</sub> there-is<sub>16</sub> everything,<sub>17</sub> there-is<sub>18</sub> the<sub>19</sub> they-eat<sub>20-21</sub> now,<sub>22</sub>  
 equally<sub>23</sub> all<sub>24</sub> people,<sub>25</sub> there-is<sub>26</sub> their<sub>27</sub> everything<sub>28</sub> there-is<sub>29</sub> they-  
 eat,<sub>30-31</sub> there-is<sub>32</sub> their<sub>33</sub> bean,<sub>34</sub> there-is<sub>35</sub> their<sub>36</sub> rice,<sub>37</sub> there-  
 is<sub>38</sub> their-chili<sub>39</sub> there-is<sub>40</sub> their<sub>41</sub> tomato,<sub>42</sub> there-is<sub>43</sub> everything,<sub>44</sub>  
 everything.<sub>45</sub> 2. If<sub>1</sub> not<sub>2</sub> they-do<sub>3-4</sub> not<sub>5</sub> anymore<sub>6</sub> remember<sub>7</sub> me,<sub>8</sub> I<sub>9</sub>  
 suffering<sub>10</sub> I-do;<sub>11-12</sub> not<sub>13-14</sub> anymore<sub>15</sub> my<sub>16</sub> candle,<sub>17</sub> not<sub>18-19</sub>  
 anymore<sub>20</sub> they-give (it),<sub>21-22</sub> not<sub>23-24</sub> anymore<sub>25</sub> my<sub>26</sub> food.<sub>27</sub> 3. So/  
 then<sub>1</sub> he-did<sub>2</sub> (a) think<sub>3</sub> he,<sub>4</sub> he-stored-away<sub>5-6</sub> (the) corn;<sub>7</sub> its<sub>8</sub> spirit/  
 heart<sub>9</sub> (the) corn<sub>10</sub> he-stored-away.<sub>11-12</sub> 4. Then<sub>1</sub> he-put/gave (it)<sub>2-3</sub> to-  
 it<sub>4</sub> a/one<sub>5</sub> cliff.<sub>6</sub> 5. He-put<sub>1-2</sub> to-it<sub>3</sub> one<sub>4</sub> cliff,<sub>5</sub> he-stored-away.<sub>6-7</sub>  
 6. All<sub>1</sub> the<sub>2</sub> people<sub>3</sub> it-finished<sub>4</sub> their<sub>5</sub> food,<sub>6</sub> it-finished<sub>7</sub> the<sub>8</sub> their<sub>9</sub>  
 food<sub>10</sub> all-of-them.<sub>11</sub> 7. They-thought<sub>1-2</sub> repeatedly<sub>3</sub> his-feet<sub>4</sub> to-him<sub>5</sub>

jun<sub>6</sub> beyom.<sub>7</sub> 8. Beyom<sub>1</sub> ca<sub>2</sub> lo'onlc.<sub>3</sub> 9. Casi<sub>1</sub> ronjel<sub>2</sub> i<sub>3</sub> mundo<sub>4</sub> is<sub>5</sub>  
 xu<sub>6</sub> c'ol<sub>7</sub> i<sub>8</sub> ixim<sub>9</sub> ronjel,<sub>10</sub> ronjel<sub>11</sub> i<sub>12</sub> mundo.<sub>13</sub> 10. Chi<sub>1</sub> aj<sub>2</sub>  
 Rabinal,<sub>3</sub> chi<sub>4</sub> aj<sub>5</sub> Cubul,<sub>6</sub> chi<sub>7</sub> aj<sub>8</sub> Xoy,<sub>9</sub> chi<sub>10</sub> aj<sub>11</sub> Tz'aloj,<sub>12</sub> chi<sub>13</sub>  
 Ula'ib,<sub>14</sub> todo<sub>15</sub> xu<sub>16</sub> c'ayij,<sub>17</sub> San Martin,<sub>18</sub> San Juan,<sub>19</sub> Guatemala,<sub>20</sub>  
 San Martin<sub>21</sub> pa<sub>22</sub> Antigua,<sub>23</sub> Esquintla,<sub>24</sub> Santa Lucia,<sub>25</sub> las costas.<sub>26</sub>  
 11. Ya<sub>1</sub> xq'uis<sub>2</sub> ixim<sub>3</sub> pa<sub>4</sub> tak<sub>5</sub> costa.<sub>6</sub> 12. Xq'uisic.<sub>1</sub> 13. C'ula<sub>1</sub> coj<sub>2</sub>  
 takenic,<sub>3</sub> c'ula<sub>4</sub> coj<sub>5</sub> tzucuxic,<sub>6</sub> rumal<sub>7</sub> i<sub>8</sub> Dios<sub>9</sub> caka<sub>10</sub> c'uxtaj<sub>11</sub> ta<sub>12</sub>  
 chic.<sub>13</sub> 14. C'uxtaj<sub>1</sub> ta<sub>2</sub> chic<sub>3</sub> i<sub>4</sub> Dios;<sub>5</sub> are<sub>6</sub> u<sub>7</sub> 'onquil.<sub>8</sub>  
 15. C'unsabal<sub>1</sub> Dios<sub>2</sub> ru'<sub>3</sub> i<sub>4</sub> ka<sub>5</sub> c'ux,<sub>6</sub> xu<sub>7</sub> tzapij<sub>8</sub> chupam<sub>9</sub> jun<sub>10</sub>  
 peña.<sub>11</sub> 16. Lo'laj<sub>1</sub> ixim,<sub>2</sub> u<sub>3</sub> c'ux<sub>4</sub> i<sub>5</sub> ka<sub>6</sub> wa<sub>7</sub> xu<sub>8</sub> tzapij<sub>9</sub> chupam<sub>10</sub>  
 jun<sub>11</sub> peña.<sub>12</sub>

17. Che<sub>1</sub> i<sub>2</sub> wukub<sub>3</sub> 'ij<sub>4</sub> xe<sub>5</sub> c'un<sub>6</sub> i<sub>7</sub> tziquin,\*<sub>8</sub> xe<sub>9</sub> c'un<sub>10</sub> i<sub>11</sub>  
 joj,<sub>12</sub> xe<sub>13</sub> c'un<sub>14</sub> i<sub>15</sub> xar,<sub>16</sub> xe<sub>17</sub> c'un<sub>18</sub> i<sub>19</sub> q'uel,<sub>20</sub> xe<sub>21</sub> c'un<sub>22</sub> i<sub>23</sub>  
 a<sub>6</sub> rich (man).<sub>7</sub> 8. (The) rich (man)<sub>1</sub> he-buying.<sub>2-3</sub> 9. Almost<sub>1</sub> all<sub>2</sub> the<sub>3</sub>  
 world<sub>4</sub> equally<sub>5</sub> he-stored-away<sub>6-7</sub> the<sub>8</sub> corn<sub>9</sub> all,<sub>10</sub> all<sub>11</sub> the<sub>12</sub> world.<sub>13</sub>  
 10. (Relator)<sub>1</sub> those-of<sub>2</sub> Rabinal,<sub>3</sub> (relator)<sub>4</sub> those-of<sub>5</sub> Cubulco,<sub>6</sub>  
 (relator)<sub>7</sub> those-of Joyabaj,<sub>8</sub> (relator)<sub>10</sub> those-of<sub>11</sub> Tz'aloh,<sub>12</sub> (relator)<sub>13</sub>  
 Ula'ib,<sub>14</sub> all<sub>15</sub> he-sold (it),<sub>16-17</sub> San Martin,<sub>18</sub> San Juan,<sub>19</sub> Guatemala  
 (City),<sub>20</sub> San Martin,<sub>21</sub> in<sub>22</sub> Antigua,<sub>25</sub> Esquintla,<sub>24</sub> Santa Lucia,<sub>25</sub> the  
 coasts.<sub>26</sub> 11. Already<sub>1</sub> it-finished<sub>2</sub> corn<sub>3</sub> in/at<sub>4</sub> various<sub>5</sub> coast.<sub>6</sub> 12. It-  
 finished.<sub>1</sub> 13. In-all-directions<sub>1</sub> we-look,<sub>2-3</sub> in-all-directions<sub>4</sub> we-  
 search,<sub>5-6</sub> because-of-it<sub>7</sub> we-remember<sub>10-11</sub> not<sub>12</sub> more<sub>13</sub> the<sub>8</sub> God.<sub>9</sub>  
 14. (We) remember<sub>1</sub> not<sub>2</sub> more<sub>3</sub> the<sub>4</sub> God;<sub>5</sub> it-is<sub>6</sub> its<sub>7</sub> doing/cause.<sub>8</sub>  
 15. A-means-of-bringing<sub>1</sub> God<sub>2</sub> to/with<sub>3</sub> the<sub>4</sub> our<sub>5</sub> spirit,<sub>6</sub> he-shut  
 (it)<sub>7-8</sub> inside<sub>9</sub> one<sub>10</sub> cliff.<sub>11</sub> 16. (The) holy<sub>1</sub> corn,<sub>2</sub> its<sub>3</sub> spirit<sub>4</sub> the<sub>5</sub>  
 our<sub>6</sub> tortilla/food<sub>7</sub> he-shut<sub>8-9</sub> inside<sub>10</sub> one<sub>11</sub> cliff.<sub>12</sub>  
 17. At-it<sub>1</sub> the<sub>2</sub> seventh<sub>3</sub> day<sub>4</sub> they-came<sub>5-6</sub> the<sub>7</sub> birds,<sub>8</sub> they-  
 came<sub>9-10</sub> the<sub>11</sub> crows,<sub>12</sub> they-came<sub>13-14</sub> the<sub>15</sub> sharos,<sub>16</sub> they-came<sub>17-18</sub>

lor,<sub>24</sub> qui<sub>25</sub> tz'onof<sub>26</sub> qui<sub>27</sub> wa.<sub>28</sub> 18. Chupam<sub>1</sub> i<sub>2</sub> peña<sub>3</sub> 'o<sub>4</sub> wi;<sub>5</sub>  
 quiqui<sub>6</sub> ta<sub>7</sub> ique<sub>8</sub> pa<sub>9</sub> 'o<sub>10</sub> wi,<sub>11</sub>\* n<sub>12</sub> que<sub>13</sub> tiqui<sub>14</sub> ti<sub>15</sub> chi<sub>16</sub> woric<sub>17</sub>  
 i<sub>18</sub> jul.<sub>19</sub> 19. Entons<sub>1</sub> xe<sub>2</sub> c'un<sub>3</sub> i<sub>4</sub> ch'iquen.<sub>5</sub> 20. Ni'pa<sub>1</sub> qui<sub>2</sub> ya<sub>3</sub>  
 chwe?<sub>4</sub> co'ono.<sub>5</sub> 21. Cwesaj<sub>1</sub> li<sub>2</sub> ixim,<sub>3</sub> co'ono,<sub>4</sub> cu<sub>5</sub> bij<sub>6</sub> i<sub>7</sub>  
 ch'iquen.<sub>8</sub> 22. Yoj<sub>1</sub> cat<sub>2</sub> ka<sub>3</sub> tijo<sub>4</sub> que<sub>5</sub> cha<sub>6</sub> i<sub>7</sub> tziquin<sub>8</sub> che<sub>9</sub> i<sub>10</sub>  
 ch'iquen.<sub>11</sub> 23. No,<sub>1</sub> min<sub>2</sub> i<sub>3</sub> tijo,<sub>4</sub> man<sub>5</sub> quin<sub>6</sub> 'an<sub>7</sub> jun<sub>8</sub> pavor<sub>9</sub>  
 chiwe.<sub>10</sub> 24. Chwek<sub>1</sub> 'o<sub>2</sub> chic<sub>3</sub> ixim<sub>4</sub> ca<sub>5</sub> sakiric.<sub>6</sub> 25. Quix<sub>1</sub> c'unic,<sub>2</sub>  
 'o<sub>3</sub> chic<sub>4</sub> ixim<sub>5</sub> chi<sub>6</sub> sak.<sub>7</sub> 26. Jun<sub>1</sub> pawor,<sub>2</sub> entonces,<sub>3</sub> we<sub>4</sub> quin<sub>5</sub> i<sub>6</sub>  
 tij<sub>7</sub> taj.<sub>8</sub> 27. We<sub>1</sub> katzij<sub>2</sub> i<sub>3</sub> ca<sub>4</sub> bij,<sub>5</sub> cat<sub>6</sub> ka<sub>7</sub> bi'<sub>8</sub> taj<sub>9</sub> bix<sub>10</sub> che<sub>11</sub>  
 i<sub>12</sub> ch'iquen.<sub>13</sub> 28. Entons<sub>1</sub> xu<sub>2</sub> bij<sub>3</sub> i<sub>4</sub> ch'iquen;<sub>5</sub> Chwek<sub>6</sub> 'o<sub>7</sub> chic.<sub>8</sub>  
 29. Que<sub>1</sub> vale<sub>2</sub> eso,<sub>3</sub> yin<sub>4</sub> cwesaj<sub>5</sub> lok.<sub>6</sub> 30. We<sub>1</sub> que<sub>2</sub> sea<sub>3</sub> pa<sub>4</sub>  
 peña<sub>5</sub> u<sub>6</sub> yom<sub>7</sub> wi<sub>8</sub> i<sub>9</sub> Ta<sub>10</sub> cwesaj<sub>11</sub> lok.<sub>12</sub> 31. U<sub>1</sub> yom<sub>2</sub> i<sub>3</sub> Ta<sub>4</sub>

the<sub>19</sub> parrakeets,<sub>20</sub> they-came<sub>21-22</sub> the<sub>23</sub> parrots,<sub>24</sub> they-asked (for)<sub>25-26</sub>  
 their<sub>27</sub> food.<sub>28</sub> 18. Inside<sub>1</sub> the<sub>2</sub> cliff<sub>3</sub> it-is<sub>4</sub> there;<sub>5</sub> they-hear<sub>6-7</sub> they<sub>8</sub>  
 where-it-is,<sub>9-11</sub> they-are-able<sub>13-14</sub> not<sub>12,15</sub> to its<sub>16</sub> carving-out<sub>17</sub> the<sub>18</sub>  
 hole.<sub>19</sub> 19. Then<sub>1</sub> they-came<sub>2-3</sub> the<sub>4</sub> leaf-cutting-ants.<sub>5</sub> 20. How-much<sub>1</sub>  
 you-give<sub>2-3</sub> to-me?<sub>4</sub> he-did/said.<sub>5</sub> 21. I'll-take-out<sub>1</sub> this-way-the<sub>2</sub> corn,<sub>3</sub>  
 he-did,<sub>4</sub> he-said<sub>5-6</sub> the<sub>7</sub> leaf-cutter.<sub>8</sub> 22. We<sub>1</sub> you-we'll-eat<sub>2-4</sub> they-  
 say<sub>5-6</sub> the<sub>7</sub> birds<sub>8</sub> to-him<sub>9</sub> the<sub>10</sub> leaf-cutter.<sub>11</sub> 23. No,<sub>1</sub> neg.-me-you-  
 eat,<sub>2-4</sub> for<sub>5</sub> I-(will)-do<sub>6-7</sub> one<sub>8</sub> favor<sub>9</sub> for-you.<sub>10</sub> 24. Tomorrow<sub>1</sub> there-  
 is<sub>2</sub> again<sub>3</sub> corn<sub>4</sub> it-dawns.<sub>5-6</sub> 25. You-come,<sub>1-2</sub> there-is<sub>3</sub> again<sub>4</sub> corn<sub>5</sub>  
 to-the<sub>6</sub> light.<sub>7</sub> 26. One<sub>1</sub> favor<sub>2</sub> then<sub>3</sub> if<sub>4</sub> me-you-eat<sub>5-7</sub> not.<sub>8</sub> 27. If<sub>1</sub>  
 true<sub>2</sub> the<sub>3</sub> you-say,<sub>4-5</sub> you-we-swallow<sub>6-8</sub> not<sub>9</sub> it-was-said<sub>10</sub> to-him<sub>11</sub>  
 the<sub>12</sub> leaf-cutter.<sub>13</sub> 28. Then<sub>1</sub> he-said<sub>2-3</sub> the<sub>4</sub> leaf-cutter:<sub>5</sub> Tomorrow<sub>6</sub>  
 there-is<sub>7</sub> again.<sub>8</sub> 29. What<sub>1</sub> matters<sub>2</sub> that,<sub>3</sub> I<sub>4</sub> I-take-out<sub>5</sub> this-way.<sub>6</sub>  
 30. (Even) if<sub>1</sub> it-be<sub>2-3</sub> in<sub>4</sub> cliff<sub>5</sub> his<sub>6</sub> putting<sub>7</sub> there<sub>8</sub> the<sub>9</sub> Father,<sub>10</sub> I-  
 take-out<sub>11</sub> this-way.<sub>12</sub> 31. He-has-put-(it)<sub>1-2</sub> the<sub>3</sub> Father<sub>4</sub> in<sub>5</sub> cliff,<sub>6</sub>

pa<sub>5</sub> peña,<sub>6</sub> yin<sub>7</sub> quin<sub>8</sub> tiqui<sub>9</sub> che,<sub>10</sub> siembr.<sub>11</sub> 32. Ali'al<sub>1</sub> coj<sub>2</sub> oquic,<sub>3</sub>  
n<sub>4</sub> ka<sub>5</sub> bij<sub>6</sub> ta<sub>7</sub> che;<sub>8</sub> jun<sub>9</sub> pawor<sub>10</sub> quin<sub>11</sub> 'an<sub>12</sub> chiwe.<sub>13</sub>

33. We<sub>1</sub> xel<sub>2</sub> ixim,<sub>3</sub> todo,<sub>4</sub> is<sub>5</sub> que<sub>6</sub> 'e<sub>7</sub> 'ij<sub>8</sub> sak<sub>9</sub> chirij,<sub>10</sub>  
are<sub>11</sub> 'o<sub>12</sub> wi<sub>13</sub> wo'or<sub>14</sub> 'o<sub>15</sub> ka<sub>16</sub> wa<sub>17</sub> 'o<sub>18</sub> ronjel.<sub>19</sub> 34. 'O<sub>1</sub> ka<sub>2</sub>  
quina',<sub>3</sub> 'o<sub>4</sub> karos,<sub>5</sub> 'o<sub>6</sub> ka<sub>7</sub> ic,<sub>8</sub> 'o<sub>9</sub> ka<sub>10</sub> pix,<sub>11</sub> 'o<sub>12</sub> ka<sub>13</sub>

rachakch'o,<sub>14</sub> todo,<sub>15</sub> ronjel<sub>16</sub> ka<sub>17</sub> tijo.<sub>18</sub> 35. Rumal<sub>1</sub> i<sub>2</sub> ch'iquen<sub>3</sub>  
coj<sub>4</sub> wa'ic;<sub>5</sub> rumal<sub>6</sub> i<sub>7</sub> ch'iquen<sub>8</sub> coj<sub>9</sub> wa'ic<sub>10</sub> man<sub>11</sub> xel<sub>12</sub> i<sub>13</sub> ka<sub>14</sub>  
wa,<sub>15</sub> xel<sub>16</sub> ronjel.<sub>17</sub> 36. Entons,<sub>1</sub> pa<sub>2</sub> xe<sub>3</sub> tiqui<sub>4</sub> wi<sub>5</sub> che,<sub>6</sub> co'on<sub>7</sub>

i<sub>8</sub> ka<sub>9</sub> kajaw<sub>10</sub> Jesucrist.<sub>11</sub> 37. Wach<sub>1</sub> i<sub>2</sub> modo<sub>3</sub> qui<sub>4</sub> c'ot<sub>5</sub> fle?<sub>6</sub>

38. Pa<sub>1</sub> xquesaj<sub>2</sub> wi<sub>3</sub> ixim?<sub>4</sub> 39. Wach<sub>1</sub> i<sub>2</sub> c'otixic<sub>3</sub> i<sub>4</sub>\* 'anom<sub>5</sub> pa<sub>6</sub>

peña?<sub>7</sub> 40. No,<sub>1</sub> xuy<sub>2</sub> iri,<sub>3</sub> mejor<sub>4</sub> quin<sub>5</sub> jach<sub>6</sub> chique<sub>7</sub> i<sub>8</sub> wac'al,<sub>9</sub>

jun<sub>10</sub> puña<sub>11</sub> ique,<sub>12</sub> jun<sub>13</sub> puña<sub>14</sub> ique,<sub>15</sub> quin<sub>16</sub> jach<sub>17</sub> bic;<sub>18</sub> qui<sub>19</sub>

I<sub>7</sub> I-am-able<sub>8-9</sub> to-it,<sub>10</sub> even-so.<sub>11</sub> 32. Secretly<sub>1</sub> we-enter,<sub>2-3</sub> we-  
say<sub>5-6</sub> not<sub>4,7</sub> to-him;<sub>8</sub> one<sub>9</sub> favor<sub>10</sub> I-(will)-do<sub>11-12</sub> for-you.<sub>13</sub>

33. Thus<sub>1</sub> came-out<sub>2</sub> (the) corn,<sub>3</sub> all,<sub>4</sub> for-all-time<sub>5-10</sub> (lit.  
equally they-go days light after-it) until now<sub>11-14</sub> (lit. it-is there-is thus  
today) there-is<sub>15</sub> our<sub>16</sub> tortilla,<sub>17</sub> there-is<sub>18</sub> everything.<sub>19</sub> 34. There-is<sub>1</sub>  
our<sub>2</sub> bean,<sub>3</sub> there-is<sub>4</sub> our-rice,<sub>5</sub> there-is<sub>6</sub> our<sub>7</sub> chili<sub>8</sub> there-is<sub>9</sub> our<sub>10</sub>  
tomato,<sub>11</sub> there-is<sub>12</sub> our<sub>13</sub> chiltepe<sub>14</sub> (small, round, very hot chili), every-  
thing,<sub>15</sub> we-eat<sub>17-18</sub> everything.<sub>16</sub> 35. Because-of-it<sub>1</sub> the<sub>2</sub> leaf-cutter<sub>3</sub>  
we-eat;<sub>4-5</sub> because-of-it<sub>6</sub> the<sub>7</sub> leaf-cutter<sub>8</sub> we-eat<sub>9-10</sub> since/for<sub>11</sub> it-  
came-out<sub>12</sub> the<sub>13</sub> our<sub>14</sub> tortilla,<sub>15</sub> it-came-out<sub>16</sub> everything.<sub>17</sub> 36. Then<sub>1</sub>  
where<sub>2,5</sub> were-they-able<sub>3-4</sub> to-it?<sub>6</sub> he-said<sub>7</sub> the<sub>8</sub> our<sub>9</sub> father<sub>10</sub>  
Jesucristo.<sub>11</sub> 37. What<sub>1</sub> the<sub>2</sub> means<sub>3</sub> they-carved-out<sub>4-5</sub> that?<sub>6</sub>  
38. Where<sub>1,3</sub> they-took-out<sub>2</sub> corn?<sub>4</sub> 39. What<sub>1</sub> the<sub>2</sub> carving-out<sub>3</sub> you-  
have-done<sub>4-5</sub> in<sub>6</sub> cliff?<sub>7</sub> 40. No/well,<sub>1</sub> just<sub>2</sub> this,<sub>3</sub> better<sub>4</sub> I-hand-  
over<sub>5-6</sub> to-them<sub>7</sub> the<sub>8</sub> my-children,<sub>9</sub> one<sub>10</sub> handful<sub>11</sub> they,<sub>12</sub> one<sub>13</sub>  
handful<sub>14</sub> they,<sub>15</sub> I-hand-over<sub>16-17</sub> that-direction;<sub>18</sub> they-(will)-take-



c'ama<sub>20</sub> bic<sub>21</sub> qui<sub>22</sub> tica<sub>23</sub> qui<sub>24</sub> coj<sub>25</sub> cabix.<sub>26</sub> 41. Xuy<sub>1</sub> iri<sub>2</sub>  
 quin<sub>3</sub> qui<sub>4</sub> c'uxtaj<sub>5</sub> despues.<sub>6</sub> 42. Ronjel<sub>1</sub> 'ij<sub>2</sub> ronjel<sub>3</sub> 'or<sub>4</sub> quin<sub>5</sub>  
 qui<sub>6</sub> c'uxtaj<sub>7</sub> lo<sub>8</sub> menos.<sub>9</sub> 43. To<sub>1</sub> que<sub>2</sub> wa'ic<sub>3</sub> cumaj<sub>4</sub> taj.<sub>5</sub>  
 44. No<sub>1</sub> le<sub>2</sub> hace<sub>3</sub> xel<sub>4</sub> ixim<sub>5</sub> cumal<sub>6</sub> ch'iquen.<sub>7</sub> 45. Entonces.<sub>1</sub> i<sub>2</sub>  
 ch'iquen<sub>3</sub> quin<sub>4</sub> 'an<sub>5</sub> castigar.<sub>6</sub> quin<sub>7</sub> yut'<sub>8</sub> u<sub>9</sub> pam.<sub>10</sub> 46. Are<sub>1</sub>  
 o'onquil.<sub>2</sub> xo'on<sub>3</sub> yuxyic<sub>4</sub> u<sub>5</sub> pam<sub>6</sub> i<sub>7</sub> ch'iquen;<sub>8</sub> xu<sub>9</sub> yukba.<sub>10</sub> xu<sub>11</sub>  
 yukba<sub>12</sub> u<sub>13</sub> pam.<sub>14</sub>

47. I<sub>1</sub> ch'iquen<sub>2</sub> xq'uiswanic<sub>3</sub> xu<sub>4</sub> t'ukijbi<sub>5</sub> i<sub>6</sub> c'am.<sub>7</sub> xe<sub>8</sub> 'e<sub>9</sub>  
 a la miedo.<sub>10</sub> xoc<sub>11</sub> pu<sub>12</sub> jul.<sub>13</sub> ya esta.<sub>14</sub> 48. Ni<sub>1</sub> xtiqui<sub>2</sub> ta<sub>3</sub> che.<sub>4</sub>  
 49. Ya esta.<sub>1</sub>

50. Jun<sub>1</sub> pawor<sub>2</sub> xo'on<sub>3</sub> i<sub>4</sub> ch'iquen<sub>5</sub> chique<sub>6</sub> i<sub>7</sub> winak.<sub>8</sub> 51. Xe<sub>1</sub>  
 c'asi<sub>2</sub> winak<sub>3</sub> rumal.<sub>4</sub> 52. Chi<sub>1</sub> tz'iquin<sub>2</sub> chi<sub>3</sub> ac'<sub>4</sub> chi<sub>5</sub> nos.<sub>6</sub> i<sub>7</sub>

(it)<sub>19-20</sub> that-direction<sub>21</sub> they-(will)-plant-(it),<sub>22,23</sub> they-(will)-put-(it)<sub>24-25</sub>  
 their-cornfield(s).<sub>26</sub> 41. Just<sub>1</sub> this,<sub>2</sub> me-they-(will)-remember<sub>3-5</sub> after-  
 wards.<sub>6</sub> 42. All<sub>1</sub> day(s),<sub>2</sub> all<sub>3</sub> hour(s),<sub>4</sub> me-they-(will)-remember<sub>5-7</sub> at-  
 least.<sub>8-9</sub> 43. Just/only<sub>1</sub> they-eat,<sub>2-3</sub> not<sub>5</sub> seemly.<sub>4</sub> 44. At-any-rate,<sub>1-3</sub>  
 it-came-out<sub>4</sub> (the) corn<sub>5</sub> because-of-them<sub>6</sub> (the) leaf-cutter(s).<sub>7</sub> 45. So,<sub>1</sub>  
 (to) the<sub>2</sub> leaf-cutter<sub>3</sub> I-(will)-do<sub>4-5</sub> punishing,<sub>6</sub> I-(will)tie<sub>7-8</sub> its<sub>9</sub>  
 stomach.<sub>10</sub> 46. It-is<sub>1</sub> its-doing<sub>2</sub> (that's why) it-was-done<sub>3</sub> tying<sub>4</sub> its<sub>5</sub>  
 stomach<sub>6</sub> the<sub>7</sub> leaf-cutter;<sub>8</sub> he-tied-(it),<sub>9-10</sub> he-tied<sub>11-12</sub> its<sub>13</sub> stomach.<sub>14</sub>  
 47. The<sub>1</sub> leaf-cutter<sub>2</sub> was-the-one-who-finished-(it),<sub>3</sub> he-broke<sub>4-5</sub>  
 the<sub>6</sub> cord,<sub>7</sub> he-went-(away)<sub>8-9</sub> like-scared (fast)<sub>10</sub> he-entered<sub>11</sub> into-his<sub>12</sub>  
 hole,<sub>13</sub> that-was-that.<sub>14</sub> 48. Neg.<sub>1</sub> was-able-to<sub>2</sub> not<sub>3</sub> to-him.<sub>4</sub> 49. That-  
 was-that.<sub>1</sub>

50. One<sub>1</sub> favor<sub>2</sub> he-did<sub>3</sub> the<sub>4</sub> leaf-cutter<sub>5</sub> to-them<sub>6</sub> the<sub>7</sub> people.<sub>8</sub>  
 51. They-lived<sub>1-2</sub> people<sub>3</sub> because-of-him.<sub>4</sub> 52. (With reference)-to-the<sub>1</sub>  
 birds,<sub>2</sub> to-the<sub>3</sub> chickens,<sub>4</sub> to-the<sub>5</sub> turkeys,<sub>6</sub> the<sub>7</sub> ducks,<sub>8</sub> they-live<sub>9-10</sub>

patux,<sub>8</sub> xe<sub>9</sub> c'asi<sub>10</sub> rumal;<sub>11</sub> winak<sub>12</sub> tambien.<sub>13</sub> 53. Are<sub>1</sub> rumal<sub>2</sub>  
 ch'iquen,<sub>3</sub> coj<sub>4</sub> wa'ic<sub>5</sub> cumal<sub>6</sub> wo'or.<sub>7</sub> 54. Por es,<sub>1</sub> i<sub>2</sub> ch'iquen,<sub>3</sub>  
 que<sub>4</sub> ka<sub>5</sub> camsaj,<sub>6</sub> tob<sub>7</sub> qui<sub>8</sub> wach.<sub>9</sub> 55. Que<sub>1</sub> ka<sub>2</sub> coj<sub>3</sub> 'a'<sub>4</sub> chique,<sub>5</sub>  
 que<sub>6</sub> ka<sub>7</sub> poroj,<sub>8</sub> ka<sub>9</sub> coj<sub>10</sub> tak<sub>11</sub> gamizan<sub>12</sub> chique,<sub>13</sub> ni<sub>14</sub> qui<sub>15</sub> mac<sub>16</sub>  
 t<sub>17</sub> ique.<sub>18</sub> 56. Ique<sub>1</sub> qui<sub>2</sub> tzuk<sub>3</sub> quib<sub>4</sub> je<sub>5</sub> 'o<sub>6</sub> wi.<sub>7</sub> 57. Xa<sub>1</sub> ka<sub>2</sub> coj<sub>3</sub>  
 jun<sub>4</sub> ka<sub>5</sub> cantela<sub>6</sub> chiquiwach,<sub>7</sub> coj<sub>8</sub> jun<sub>9</sub> ka<sub>10</sub> pom,<sub>11</sub> que<sub>12</sub> 'ec<sub>13</sub>  
 quituquel.<sub>14</sub> 58. Esta,<sub>1</sub> que<sub>2</sub> 'ec.<sub>3</sub> 59. Ka<sub>1</sub> 'an<sub>2</sub> ch'abal<sub>3</sub> chique,<sub>4</sub> ya  
 esta.<sub>5</sub> 60. Quiqui<sub>1</sub> mayij.<sub>2</sub> 61. Mismo<sub>1</sub> mandar<sub>2</sub> i<sub>3</sub> Jesucrist,<sub>4</sub> xo'on<sub>5</sub>  
 can<sub>6</sub> mandar<sub>7</sub> chi<sub>8</sub> ka<sub>9</sub> tz'onoj<sub>10</sub> pawor<sub>11</sub> chique<sub>12</sub> i<sub>13</sub> ch'iquen.<sub>14</sub>  
 62. Xa<sub>1</sub> cumal<sub>2</sub> ique,<sub>3</sub> coj<sub>4</sub> wa'ic.<sub>5</sub> 63. Ka<sub>1</sub> tz'onoj<sub>2</sub> pawor<sub>3</sub> chique.<sub>4</sub>  
 64. Ique,<sub>1</sub> ni<sub>2</sub> qui<sub>3</sub> mac<sub>4</sub> taj.<sub>5</sub> 65. Ujer<sub>1</sub> tzij,<sub>2</sub> tzapl<sub>3</sub> ixim<sub>4</sub> pa<sub>5</sub>  
 abaj.<sub>6</sub>

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because-of-it;<sub>11</sub> people<sub>12</sub> too.<sub>13</sub> 53. It-is<sub>1</sub> because-of-it<sub>2</sub> (the) leaf-  
 cutter,<sub>3</sub> we-eat<sub>4-5</sub> because-of-them<sub>6</sub> today.<sub>7</sub> 54. Therefore<sub>1</sub> the<sub>2</sub> leaf-  
 cutter(s),<sub>3</sub> (if)-them-we-kill<sub>4-6</sub> pity<sub>7</sub> their<sub>8</sub> faces.<sub>9</sub> 55. Them-we-put<sub>1-3</sub>  
 fire<sub>4</sub> to-them,<sub>5</sub> them-we-burn<sub>6-8</sub> we-put<sub>9-10</sub> various<sub>11</sub> insecticides<sub>12</sub> to-  
 them,<sub>13</sub> neg.<sub>14</sub> their<sub>15</sub> fault<sub>16</sub> not<sub>17</sub> they.<sub>18</sub> 56. They<sub>1</sub> they-sustain-  
 selves<sub>2-4</sub> they<sub>5</sub> are-there.<sub>6-7</sub> 57. Just<sub>1</sub> we-put<sub>2-3</sub> one<sub>4</sub> our<sub>5</sub> candle<sub>6</sub>  
 before-their-faces,<sub>7</sub> put<sub>8</sub> one<sub>9</sub> our<sub>10</sub> incense<sub>11</sub> they-(will)-go<sub>12-13</sub> by-  
 themselves.<sub>14</sub> 58. That'll-do-it,<sub>1</sub> they'll-go.<sub>2-3</sub> 59. (If) we-do<sub>1-2</sub> prayer<sub>3</sub>  
 to-them,<sub>4</sub> that'll-do-it.<sub>5</sub> 60. They-(will)-stop.<sub>1-2</sub> 61. (His own)<sub>1</sub> com-  
 mandment<sub>2</sub> the<sub>3</sub> Jesucristo,<sub>4</sub> he-left-done<sub>5-6</sub> commandment<sub>7</sub> that<sub>8</sub> we-  
 ask<sub>9-10</sub> favor<sub>11</sub> of-them<sub>12</sub> the<sub>13</sub> leaf-cutters.<sub>14</sub> 62. Only<sub>1</sub> because-of-  
 them<sub>2</sub> they,<sub>3</sub> we-eat.<sub>4-5</sub> 63. We-ask<sub>1-2</sub> favor<sub>3</sub> of-them.<sub>4</sub> 64. They,<sub>1</sub>  
 neg.<sub>2</sub> their<sub>3</sub> fault<sub>4</sub> not.<sub>5</sub> 65. (It is a) long-ago<sub>1</sub> word,<sub>2</sub> (that) was-shut-  
 up<sub>3</sub> corn<sub>4</sub> in<sub>5</sub> rock.<sub>6</sub>



THE STRUGGLE BETWEEN  
THE SERPENT AND THE LIGHTNING ANGEL

## II

1. I<sub>1</sub> ray,<sub>2</sub> i<sub>3</sub> angl<sub>4</sub> ca'anawic.<sub>5</sub> 2. Cu<sub>1</sub> camsaj<sub>2</sub> i<sub>3</sub> cumatz.<sub>4</sub>  
3. Cresajli<sub>1</sub> sierpo,<sub>2</sub> quel<sub>3</sub> i<sub>4</sub> sierpo<sub>5</sub> pac'al<sub>6</sub> chu<sub>7</sub> jyub.<sub>8</sub> 4. I<sub>1</sub> ray<sub>2</sub>  
cu<sub>3</sub> c'ak<sub>4</sub> chi<sub>5</sub> 'a'.<sub>6</sub> 5. Ca<sub>1</sub> kaji<sub>2</sub> pa<sub>3</sub> janima.<sub>4</sub> 6. I<sub>1</sub> ch'ip<sub>2</sub> ca<sub>3</sub>  
c'akanic.<sub>4</sub> 7. I<sub>1</sub> escopeta,<sub>2</sub> chi<sub>3</sub> antigua,<sub>4</sub> chi<sub>5</sub> ke<sub>6</sub> yoj,<sub>7</sub> are<sub>8</sub> i<sub>9</sub>  
nabe<sub>10</sub> xalaxic.<sub>11</sub> 8. Con<sub>1</sub> tubo<sub>2</sub> ka<sub>3</sub> bajij<sub>4</sub> chi<sub>5</sub> polvo,<sub>6</sub> ka<sub>7</sub> coj<sub>8</sub> tac<sub>9</sub>  
che.<sub>10</sub> 9. Entons,<sub>1</sub> i<sub>2</sub> que<sub>3</sub> ique,<sub>4</sub> despues<sub>5</sub> xiyixijic,<sub>6</sub> despues<sub>7</sub>  
xyijl'ic.<sub>8</sub>

10. Xo'on<sub>1</sub> jun<sub>2</sub> achi<sub>3</sub> ujer,<sub>4</sub> 'o<sub>5</sub> jun<sub>6</sub> beya<sub>7</sub> chakij,<sub>8</sub> n<sub>9</sub> ta<sub>10</sub>  
ya<sub>11</sub> chupam.<sub>12</sub> 11. Entons<sub>1</sub> xrilo<sub>2</sub> xkaj<sub>3</sub> lok,<sub>4</sub> i<sub>5</sub> achi<sub>6</sub> aj<sub>7</sub> quej,<sub>8</sub> je<sub>9</sub>  
nimak<sub>10</sub> ruca',<sub>11</sub> cu<sub>12</sub> bij,<sub>13</sub> nim<sub>14</sub> laj<sub>15</sub> abaj<sub>16</sub> rekam.<sub>17</sub> 12. Aj<sub>1</sub>  
quej<sub>2</sub> achi<sub>3</sub> 'o<sub>4</sub> chuxe'<sub>5</sub> jun<sub>6</sub> peña.<sub>7</sub> 13. Yin<sub>1</sub> ile<sub>2</sub> quin<sub>3</sub> tiqui<sub>4</sub> che,<sub>5</sub>

1. The<sub>1</sub> lightning,<sub>2</sub> the<sub>3</sub> angel<sub>4</sub> the-one-who-does-it.<sub>5</sub> 2. He-  
kills<sub>1-2</sub> the<sub>3</sub> snake.<sub>4</sub> 3. He-brings-out<sub>1</sub> serpent,<sub>2</sub> comes-out<sub>3</sub> the<sub>4</sub>  
serpent<sub>5</sub> in-swamp<sub>6</sub> in/on<sub>7</sub> mountain.<sub>8</sub> 4. The<sub>1</sub> lightning<sub>2</sub> he-throws<sub>3-4</sub>  
with-fire.<sub>5-6</sub> 5. He-descends<sub>1-2</sub> in<sub>3</sub> Rio Grande.<sub>4</sub> 6. The<sub>1</sub> smallest/  
youngest<sub>2</sub> he-throws (shoots).<sub>3-4</sub> 7. The<sub>1</sub> shotgun,<sub>2</sub> that (is)<sub>3</sub> very-old,<sub>4</sub>  
that (is)<sub>5</sub> ours<sub>6</sub> we,<sub>7</sub> it-is<sub>8</sub> the<sub>9</sub> first<sub>10</sub> born.<sub>11</sub> 8. With<sub>1</sub> tube<sub>2</sub> we-  
pack<sub>3-4</sub> to-the<sub>5</sub> powder,<sub>6</sub> we-put<sub>7-8</sub> pellets<sub>9</sub> to-it.<sub>10</sub> 9. Then<sub>1</sub> the<sub>2</sub> of-  
them<sub>3</sub> they,<sub>4</sub> afterwards<sub>5</sub> was-arranged,<sub>6</sub> afterwards<sub>7</sub> (it) was-arranged.<sub>8</sub>

10. He-did<sub>1</sub> one<sub>2</sub> man<sub>3</sub> long-ago,<sub>4</sub> there-was<sub>5</sub> one<sub>6</sub> dry<sub>8</sub> water-  
road<sub>7</sub> (riverbed), neg.<sub>9</sub> not<sub>10</sub> water<sub>11</sub> inside.<sub>12</sub> 11. Then<sub>1</sub> he-saw<sub>2</sub> (that)  
it-descended<sub>3</sub> this-way,<sub>4</sub> the<sub>5</sub> man<sub>6</sub> of-deer-(hunting),<sub>7-8</sub> they-are<sub>9</sub> big<sub>10</sub>  
his-horns<sub>11</sub> he-says<sub>12-13</sub> big-quality<sub>14-15</sub> (the) rock<sub>16</sub> it-carried.<sub>17</sub>  
12. (The) of-deer-(hunting)<sub>1-2</sub> man<sub>3</sub> is<sub>4</sub> below<sub>5</sub> one<sub>6</sub> cliff,<sub>7</sub> 13. I<sub>1</sub> that-

cu<sub>6</sub> bij<sub>7</sub> i<sub>8</sub> achi<sub>9</sub> 14. Quin<sub>1</sub> coj<sub>2</sub> 'a'<sub>3</sub> che<sub>4</sub> 'o<sub>5</sub> wescopet<sub>6</sub> 15. Nabe<sub>1</sub>  
 alaxnak<sub>2</sub> i<sub>3</sub> we<sub>4</sub> yin<sub>5</sub> chiquiwach<sub>6</sub> i<sub>7</sub> que<sub>8</sub> ique<sub>9</sub> cu<sub>10</sub> bij<sub>11</sub> 16. Quin<sub>1</sub>  
 'an<sub>2</sub> probar<sub>3</sub> yin<sub>4</sub> co'ono<sub>5</sub> 17. Are<sub>1</sub> cu<sub>2</sub> ya<sub>3</sub> welt<sub>4</sub> che<sub>5</sub> i<sub>6</sub> jun<sub>7</sub>  
 su<sub>8</sub> cu<sub>9</sub> c'ak<sub>10</sub> li<sub>11</sub> ray<sub>12</sub> 18. Quin<sub>1</sub> takej<sub>2</sub> cu<sub>3</sub> ya<sub>4</sub> welt<sub>5</sub> quin<sub>6</sub>  
 ch'ap<sub>7</sub> we<sub>8</sub> yin<sub>9</sub> chu<sub>10</sub> c'alc'ax<sub>11</sub> cu<sub>12</sub> bij<sub>13</sub> ire<sub>14</sub> 19. A prueba<sub>1</sub> quin<sub>2</sub>  
 'ano<sub>3</sub> we<sub>4</sub> quin<sub>5</sub> tiqui<sub>6</sub> che<sub>7</sub> cu<sub>8</sub> bij<sub>9</sub> cwilo<sub>10</sub> 20. xtiqui<sub>1</sub> chi<sub>2</sub>  
 cumatz<sub>3</sub> xoc<sub>4</sub> poloma<sub>5</sub> che<sub>6</sub> u<sub>7</sub> c'alc'ax<sub>8</sub> i<sub>9</sub> cumatz<sub>10</sub> 21. I<sub>1</sub> ch'ip<sub>2</sub>  
 le<sub>3</sub> xu<sub>4</sub> ya<sub>5</sub> chic<sub>6</sub> jun<sub>7</sub> ray<sub>8</sub> che<sub>9</sub> 22. Are<sub>1</sub> xel<sub>2</sub> i<sub>3</sub> cumatz<sub>4</sub> chicaj<sub>5</sub>  
 kaj<sub>6</sub> abaj<sub>7</sub> chuxe'<sub>8</sub> 23. Entons<sub>1</sub> i<sub>2</sub> cumatz<sub>3</sub> xril<sub>4</sub> i<sub>5</sub> winak<sub>6</sub> le<sub>7</sub>  
 po'owi<sub>8</sub> xpe<sub>9</sub> 'ul<sub>10</sub> chirij<sub>11</sub> 24. N<sub>1</sub> xu<sub>2</sub> na<sub>3</sub> ti<sub>4</sub> winak<sub>5</sub> xelic<sub>6</sub>  
 Are<sub>1</sub> i<sub>2</sub> angel<sub>3</sub> xelsawic<sub>4</sub> xu<sub>5</sub> ya<sub>6</sub> che<sub>7</sub> jun<sub>8</sub> punto<sub>9</sub> 26. C'asi<sub>1</sub> achi<sub>2</sub>  
 i<sub>3</sub> cumatz<sub>4</sub> camic<sub>5</sub> 27. Ya<sub>1</sub> xcam<sub>2</sub> i<sub>3</sub> cumatz<sub>4</sub> xu<sub>5</sub> tij<sub>6</sub> i<sub>7</sub> ray<sub>8</sub>

one<sub>2</sub> I-am-able (to overcome)<sub>3-4</sub> to-him<sub>5</sub> he-says<sub>6-7</sub> the<sub>8</sub> man<sub>9</sub> 14. I'll-  
 put<sub>1-2</sub> fire<sub>3</sub> to-him<sub>4</sub> there-is<sub>5</sub> my-shotgun<sub>6</sub> 15. First<sub>1</sub> was-born<sub>2</sub> the<sub>3</sub>  
 mine<sub>4</sub> I<sub>5</sub> at-their-face (compared-to)<sub>6</sub> the<sub>7</sub> theirs<sub>8</sub> they<sub>9</sub> he-said<sub>10-11</sub>  
 16. I'll-do<sub>1-2</sub> trial<sub>3</sub> I<sub>4</sub> he-said<sub>5</sub> 17. It-is (when)<sub>1</sub> it-gives<sub>2-3</sub> (a) turn<sub>4</sub>  
 in-relation-to<sub>5</sub> the<sub>6</sub> one<sub>7</sub> just<sub>8</sub> he-throws<sub>9-10</sub> this-way-the<sub>11</sub> lightning<sub>12</sub>  
 18. I'll-watch<sub>1-2</sub> (when) it-gives<sub>3-4</sub> turn<sub>5</sub> I'll-catch-(it)<sub>6-7</sub> mine<sub>8</sub> I<sub>9</sub> in-  
 his<sub>10</sub> ribs<sub>11</sub> he-said<sub>12-13</sub> he<sub>14</sub> 19. (A) try<sub>1</sub> I'll-make<sub>2-3</sub> (to see) if<sub>4</sub>  
 I-am-able<sub>5-6</sub> to-it<sub>7</sub> he-said<sub>8-9</sub> I'll see<sub>10</sub> 20. He-was-able<sub>1</sub> to-it-the<sub>2</sub>  
 snake<sub>3</sub> it-entered<sub>4</sub> pellet<sub>5</sub> to-it<sub>6</sub> his<sub>7</sub> ribs<sub>8</sub> the<sub>9</sub> snake<sub>10</sub> 21. The<sub>1</sub>  
 smallest<sub>2</sub> that-one<sub>3</sub> he-gave<sub>4-5</sub> again<sub>6</sub> one<sub>7</sub> bolt<sub>8</sub> at/to-him<sub>9</sub> 22. When<sub>1</sub>  
 it-went<sub>2</sub> the<sub>3</sub> snake<sub>4</sub> to-sky (leaped up)<sub>5</sub> it-descended<sub>6</sub> (the) rock<sub>7</sub> under-  
 neath<sub>8</sub> 23. Then<sub>1</sub> the<sub>2</sub> snake<sub>3</sub> he-saw<sub>4</sub> the<sub>5</sub> person<sub>6</sub> that-one<sub>7</sub> where-  
 he-was<sub>8</sub> it-came<sub>9</sub> landslide<sub>10</sub> upon-him<sub>11</sub> 24. Neg.<sub>1</sub> he-felt<sub>2-3</sub> not-the<sub>4</sub>  
 person<sub>5</sub> he-escaped (lit. came out)<sub>6</sub> 25. It-is<sub>1</sub> the<sub>2</sub> angel<sub>3</sub> the-one-who-  
 brought-him-out<sub>4</sub> he-put-(him)<sub>5-6</sub> at-it<sub>7</sub> one<sub>8</sub> (other) place<sub>9</sub> 26. He-  
 lives<sub>1</sub> (the) man<sub>2</sub> the<sub>3</sub> snake<sub>4</sub> he-dies<sub>5</sub> 27. Already<sub>1</sub> he-died<sub>2</sub> the<sub>3</sub>

28. Te<sub>1</sub> 'uri<sub>2</sub> xe<sub>3</sub> 'e<sub>4</sub> i<sub>5</sub> ya<sub>6</sub> 29. N<sub>1</sub> quel<sub>2</sub> ti<sub>3</sub> ya<sub>4</sub> co'on<sub>5</sub> cho<sub>6</sub>  
chi<sub>7</sub> co'on<sub>8</sub> cho<sub>9</sub> chi<sub>10</sub> ca<sub>11</sub> sutinic<sub>12</sub> 30. Ca<sub>1</sub> wnakaric<sub>2</sub> pe<sub>3</sub> 'ul<sub>4</sub>  
chirij<sub>5</sub> ronjel<sub>6</sub> i<sub>7</sub> jyub<sub>8</sub> cu<sub>9</sub> 'atij<sub>10</sub> i<sub>11</sub> ya<sub>12</sub>

31. Entons<sub>1</sub> are<sub>2</sub> achi<sub>3</sub> xa<sub>4</sub> aj<sub>5</sub> quej<sub>6</sub> ile<sub>7</sub> xu<sub>8</sub> rik<sub>9</sub> i<sub>10</sub> jab<sub>11</sub>  
chuwach<sub>12</sub> pu<sub>13</sub> montear<sub>14</sub> 32. Je<sub>1</sub> oxib<sub>2</sub> i<sub>3</sub> rachi'li<sub>4</sub> saber<sub>5</sub> pa<sub>6</sub> xe<sub>7</sub>  
'e<sub>8</sub> wi<sub>9</sub> que<sub>10</sub> sach<sub>11</sub> quib<sub>12</sub> pa<sub>13</sub> tak<sub>14</sub> 'es<sub>15</sub> 33. Jun<sub>1</sub> beya<sub>2</sub> jun<sub>3</sub>  
pec<sub>4</sub> xu<sub>5</sub> rik<sub>6</sub> ire<sub>7</sub> xu<sub>8</sub> min<sub>9</sub> rib<sub>10</sub> chuxe'<sub>11</sub> 34. Xa<sub>1</sub> chi'<sub>2</sub> beya<sub>3</sub> 'o<sub>4</sub>  
wi<sub>5</sub> xc'un<sub>6</sub> i<sub>7</sub> ya<sub>8</sub> nim<sub>9</sub> i<sub>10</sub> ray<sub>11</sub> ile<sub>12</sub> c'unic<sub>13</sub> 35. Ca<sub>1</sub> poc'laj<sub>2</sub>  
i<sub>3</sub> ray<sub>4</sub> c'unic<sub>5</sub> ca<sub>6</sub> raklajic<sub>7</sub> c'unic<sub>8</sub> 36. Xril<sub>1</sub> qui<sub>2</sub> wach<sub>3</sub> i<sub>4</sub>  
angel<sub>5</sub> xe<sub>6</sub> u<sub>7</sub> 'ijla<sub>8</sub> quib<sub>9</sub> cu'<sub>10</sub> 37. Ca<sub>1</sub> ch'imaj<sub>2</sub> pich'<sub>3</sub> a<sub>4</sub> tac<sub>5</sub>  
ya<sub>6</sub> xq'uis<sub>7</sub> we<sub>8</sub> yin<sub>9</sub> co'ono<sub>10</sub> 38. Choj<sub>1</sub> a<sub>2</sub> to<sub>3</sub> ru'<sub>4</sub> ya<sub>5</sub> mer<sub>6</sub> ca<sub>7</sub>

snake<sub>4</sub> he-partook-of<sub>5-6</sub> the<sub>7</sub> bolt<sub>8</sub> 28. After-that<sub>1-2</sub> it-went<sub>3-4</sub> the<sub>5</sub>  
water<sub>6</sub> 29. Neg<sub>1</sub> goes-out<sub>2</sub> not-the<sub>3</sub> water (previously)<sub>4</sub> it-makes<sub>5</sub>  
deep<sub>6</sub> here<sub>7</sub> it-makes<sub>8</sub> deep<sub>9</sub> here/there<sub>10</sub> it-swirls<sub>11-12</sub> 30. It-ap-  
pears<sub>1-2</sub> (and) it-comes<sub>3</sub> landslide(s)<sub>4</sub> upon<sub>5</sub> all-of-it<sub>6</sub> the<sub>7</sub> earth<sub>8</sub> it-  
prevents<sub>9-10</sub> the<sub>11</sub> water<sub>12</sub>

31. Then<sub>1</sub> it-is<sub>2</sub> (the) man<sub>3</sub> just<sub>4</sub> deer-hunter<sub>5-6</sub> that-one<sub>7</sub> he-  
encountered<sub>8-9</sub> the<sub>10</sub> rain<sub>11</sub> before-him<sub>12</sub> in-his<sub>13</sub> hunting<sub>14</sub> 32. They-  
are<sub>1</sub> three<sub>2</sub> the<sub>3</sub> his-companions<sub>4</sub> who-knows<sub>5</sub> where<sub>6,9</sub> they-went?<sub>7-8</sub>  
they-lost-themselves<sub>10-12</sub> in<sub>13</sub> various<sub>14</sub> grass/brush<sub>15</sub> 33. One<sub>1</sub> river-  
bed<sub>2</sub> one<sub>3</sub> hollow<sub>4</sub> he-found<sub>5-6</sub> he<sub>7</sub> he-inserted-himself<sub>8-10</sub> under-  
neath<sub>11</sub> 34. Just<sub>1</sub> edge<sub>2</sub> (of) riverbed<sub>3</sub> he-was<sub>4-5</sub> (when) it-came<sub>6</sub> the<sub>7</sub>  
water<sub>8</sub> big<sub>9</sub> the<sub>10</sub> bolt<sub>11</sub> that-one<sub>12</sub> it-comes<sub>13</sub> 35. It-thunders<sub>1-2</sub> the<sub>3</sub>  
bolt<sub>4</sub> coming<sub>5</sub>; it-rumbles<sub>6-7</sub> coming<sub>8</sub> 36. He-saw<sub>1</sub> their<sub>2</sub> face(s)<sub>3</sub>  
the<sub>4</sub> angel(s)<sub>5</sub> them-he-greeted-reciprocally<sub>6-9</sub> with-them<sub>10</sub> 37. You-  
lend<sub>1-2</sub> a-little<sub>3</sub> (of) your<sub>4</sub> pellets<sub>5</sub> already<sub>6</sub> it-finished<sub>7</sub> mine<sub>8</sub> I<sub>9</sub> he-  
says<sub>10</sub> 38. Us-you-help<sub>1-3</sub> with-it<sub>4</sub> almost<sub>5-6</sub> he-gives<sub>7-8</sub> his-evil-way<sub>9</sub>

ya<sub>8</sub> máña,<sub>9</sub> que<sub>10</sub> cha.<sub>11</sub> 39. Utz,<sub>1</sub> quin<sub>2</sub> tiqui<sub>3</sub> ti<sub>4</sub> yin<sub>5</sub> che.<sub>6</sub>  
 40. Awe<sub>1</sub> yet<sub>2</sub> nabe<sub>3</sub> alaxnak.<sub>4</sub> 41. Q'ui<sub>1</sub> tac<sub>2</sub> ruc'am,<sub>3</sub> xu<sub>4</sub> ya<sub>4</sub> che.<sub>5</sub>  
 42. Xu<sub>1</sub> ya<sub>2</sub> i<sub>3</sub> nie'aj<sub>4</sub> chique<sub>5</sub> ique,<sub>6</sub> chique<sub>7</sub> i<sub>8</sub> angel.<sub>9</sub> 43. Ca'an<sub>1</sub>  
 i<sub>2</sub> pawor,<sub>3</sub> jat<sub>4</sub> to<sub>5</sub> ru',<sub>6</sub> y<sub>7</sub> coj<sub>8</sub> tiqui<sub>9</sub> che.<sub>10</sub> 44. Entons<sub>1</sub> yet<sub>2</sub>  
 ca'an<sub>3</sub> seguir<sub>4</sub> a montar,<sub>5</sub> ca<sub>6</sub> tij<sub>7</sub> i<sub>8</sub> quej,<sub>9</sub> ka<sub>10</sub> ya<sub>11</sub> can<sub>12</sub> chawe,<sub>13</sub>  
 que<sub>14</sub> cha<sub>15</sub> che.<sub>16</sub> 45. Bay,<sub>1</sub> we<sub>2</sub> qui<sub>3</sub> 'an<sub>4</sub> i<sub>5</sub> pawor,<sub>6</sub> pues<sub>7</sub> quin<sub>8</sub>  
 c'ako.<sub>9</sub> 46. We<sub>1</sub> xoc<sub>2</sub> i<sub>3</sub> we<sub>4</sub> yin,<sub>5</sub> we<sub>6</sub> yix<sub>7</sub> lista,<sub>8</sub> yix<sub>9</sub> qui<sub>10</sub> ya<sub>11</sub>  
 che<sub>12</sub> jela.<sub>13</sub> 47. Yin<sub>1</sub> quin<sub>2</sub> q'uij<sub>3</sub> jewa<sub>4</sub> ali'al,<sub>5</sub> n<sub>6</sub> quin<sub>7</sub> ril<sub>8</sub> taj.<sub>9</sub>  
 48. Xq'uij<sub>1</sub> xe'<sub>2</sub> jun<sub>3</sub> abaj;<sub>4</sub> are<sub>5</sub> xc'un<sub>6</sub> ru',<sub>7</sub> xu<sub>8</sub> ya<sub>9</sub> 'a'<sub>10</sub> che.<sub>11</sub>  
 49. Are<sub>1</sub> xc'akan<sub>2</sub> i<sub>3</sub> jun<sub>4</sub> jela,<sub>5</sub> xu<sub>6</sub> ya<sub>7</sub> welt,<sub>8</sub> xu<sub>9</sub> c'ak<sub>10</sub> bi<sub>11</sub> re<sub>12</sub>  
 jewa.<sub>13</sub> 50. Cabal<sub>1</sub> xqui<sub>2</sub> 'an<sub>3</sub> che,<sub>4</sub> xe<sub>5</sub> tiqui<sub>6</sub> che.<sub>7</sub> 51. Xu<sub>1</sub> takej<sub>2</sub>  
 li<sub>3</sub> achi<sub>4</sub> ile;<sub>5</sub> xpe<sub>6</sub> 'ul<sub>7</sub> chirij,<sub>8</sub> xu<sub>9</sub> na<sub>10</sub> taj;<sub>11</sub> xelic.<sub>12</sub> 52. Are<sub>1</sub>

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they-say.<sub>10-11</sub> 39. (It would be) good,<sub>1</sub> I-am-able<sub>2-3</sub> not<sub>4</sub> I<sub>5</sub> to-it.<sub>6</sub>  
 40. Yours<sub>1-2</sub> (the) first<sub>3</sub> born.<sub>4</sub> 41. Many<sub>1</sub> pellets<sub>2</sub> he-has-carried,<sub>3</sub>  
 he-gave<sub>4-5</sub> to-him.<sub>6</sub> 42. He-gave<sub>1-2</sub> the<sub>3</sub> half<sub>4</sub> to-them<sub>5</sub> they,<sub>6</sub> to-them<sub>7</sub>  
 the<sub>8</sub> angels.<sub>9</sub> 43. You-do<sub>1</sub> the<sub>2</sub> favor,<sub>3</sub> you-go<sub>4</sub> help<sub>5</sub> with-it,<sub>6</sub> and<sub>7</sub>  
 we'll-be-able<sub>8-9</sub> to-it.<sub>10</sub> 44. Then<sub>1</sub> you<sub>2</sub> you-do<sub>3</sub> continuing<sub>4</sub> your hunt-  
 ing,<sub>5</sub> you'll partake-of<sub>6-7</sub> the<sub>8</sub> deer,<sub>9</sub> we'll-leave-it-given<sub>10-12</sub> to-you,<sub>13</sub>  
 they-say<sub>14-15</sub> to-him.<sub>16</sub> 45. All-right,<sub>1</sub> if<sub>2</sub> you-do<sub>3-4</sub> the<sub>5</sub> favor,<sub>6</sub> well<sub>7</sub>  
 I'll-throw/shoot.<sub>8-9</sub> 46. If<sub>1</sub> it-goes-in<sub>2</sub> the<sub>3</sub> mine,<sub>4-5</sub> if<sub>6</sub> you (pl.)<sub>7</sub> are-  
 ready,<sub>8</sub> you<sub>9</sub> you-give (it)<sub>10-11</sub> to-him<sub>12</sub> there.<sub>13</sub> 47. I<sub>1</sub> I'll-stay<sub>2-3</sub>  
 here<sub>4</sub> secretly,<sub>5</sub> neg.<sub>6</sub> me-he-sees<sub>7-8</sub> not.<sub>9</sub> 48. He-stayed<sub>1</sub> beneath<sub>2</sub>  
 one<sub>3</sub> rock;<sub>4</sub> when<sub>5</sub> it-came<sub>6</sub> with-him,<sub>7</sub> he-gave<sub>8-9</sub> fire<sub>10</sub> to-it.<sub>11</sub>  
 49. When<sub>1</sub> was-shooting<sub>2</sub> the<sub>3</sub> one<sub>4</sub> over-there,<sub>5</sub> it-gave<sub>6-7</sub> (a) turn,<sub>8</sub>  
 (and) he-shot<sub>9-11</sub> (the other one) from<sub>12</sub> over-here.<sub>13</sub> 50. Completely<sub>1</sub>  
 they-did<sub>2-3</sub> to-him.<sub>4</sub> 51. (When) he-saw<sub>1-2</sub> this-direction-the<sub>3</sub> man<sub>4</sub> that-  
 one;<sub>5</sub> it-came<sub>6</sub> landslice<sub>7</sub> upon-him,<sub>8</sub> he-felt-(it)<sub>9-10</sub> not;<sub>11</sub> he-came-out

angel<sub>2</sub> xe<sub>3</sub> c'amaw<sub>4</sub> chicaj<sub>5</sub> quiqui<sub>6</sub> ya<sub>7</sub> jun<sub>8</sub> lada<sub>9</sub> 53. Ma<sub>1</sub> te<sub>2</sub>\*  
 xquesaj<sub>3</sub> ca<sub>4</sub> camic<sub>5</sub> 54. Te<sub>1</sub> 'uri<sub>2</sub> xe<sub>3</sub> 'e<sub>4</sub> i<sub>5</sub> ya<sub>6</sub> 'ec<sub>7</sub> 55. Xcam<sub>1</sub>  
 i<sub>2</sub> cumatz<sub>3</sub> 56. Te<sub>1</sub> 'uri<sub>2</sub> xqui<sub>3</sub> bij<sub>4</sub> 'ut<sub>5</sub> chi<sub>6</sub> que<sub>7</sub> 'ijla<sub>8</sub> quib<sub>9</sub> che<sub>10</sub>  
 jun<sub>11</sub> punt<sub>12</sub> 57. Yoj<sub>1</sub> ka<sub>2</sub> 'an<sub>3</sub> pawor<sub>4</sub> xat<sub>5</sub> kesaj<sub>6</sub> chi<sub>7</sub> punta<sub>8</sub>  
 58. N<sub>1</sub> coj<sub>2</sub> tiqui<sub>3</sub> ta<sub>4</sub> che<sub>5</sub> i<sub>6</sub> cumatz<sub>7</sub> 59. Ya<sub>1</sub> caka<sub>2</sub> pa<sub>3</sub> janima<sub>4</sub>  
 ya<sub>5</sub> que<sub>6</sub> 'e<sub>7</sub> pa<sub>8</sub> mar<sub>9</sub> coj<sub>10</sub> camic<sub>11</sub> que<sub>12</sub> cam<sub>13</sub> i<sub>14</sub> kac'al<sub>15</sub>  
 co'ono<sub>16</sub> 60. U<sub>1</sub> mantar<sub>2</sub> i<sub>3</sub> Ta<sub>4</sub> 61. Ruma<sub>1</sub> u<sub>2</sub> mantar<sub>3</sub> i<sub>4</sub>  
 Jesucrist<sub>5</sub> joj<sub>6</sub> takom<sub>7</sub> che<sub>8</sub> rumal<sub>9</sub> ka<sub>10</sub> camsaj<sub>11</sub> yoj<sub>12</sub> 62. Yoj<sub>1</sub>  
 oj<sub>2</sub> chajal<sub>3</sub> oj<sub>4</sub> 'o<sub>5</sub> chi<sub>6</sub> chupam<sub>7</sub> i<sub>8</sub> mund<sub>9</sub> cu<sub>10</sub> bij<sub>11</sub> todo<sub>12</sub>  
 ronjel<sub>13</sub>

63. I<sub>1</sub> jab<sub>2</sub> ca'anic<sub>3</sub> quel<sub>4</sub> i<sub>5</sub> sierpo<sub>6</sub> quel<sub>7</sub> i<sub>8</sub> todo<sub>9</sub> animal<sub>10</sub>  
 chupam<sub>11</sub> i<sub>12</sub> mundo<sub>13</sub> 64. Que<sub>1</sub> 'el<sub>2</sub> chupam<sub>3</sub> i<sub>4</sub> ac'al<sub>5</sub> ac'al<sub>6</sub> 'o<sub>7</sub>  
 (unharmed).<sub>12</sub> 52. When<sub>1</sub> angel(s)<sub>2</sub> they-who-took-him<sub>3-4</sub> up,<sub>5</sub> him-they-  
 put<sub>6-7</sub> (to) one<sub>8</sub> side.<sub>9</sub> 53. If-they-had-not<sub>1-2</sub> got-him-out,<sub>3</sub> he-dies.<sub>4-5</sub>  
 54. Afterwards<sub>1-2</sub> it-went<sub>3-4</sub> the<sub>5</sub> water,<sub>6</sub> it-went.<sub>7</sub> 55. It-died<sub>1</sub> the<sub>2</sub>  
 snake.<sub>3</sub> 56. Afterwards<sub>1-2</sub> well<sub>5</sub> they-said<sub>3-4</sub> that<sub>6</sub> they-conversed-  
 reciprocally<sub>7-9</sub> at-it<sub>10</sub> one<sub>11</sub> place.<sub>12</sub> 57. We<sub>1</sub> we-did<sub>2-3</sub> favor,<sub>4</sub> you-  
 we-got-out<sub>5-6</sub> from-it-the<sub>7</sub> place.<sub>8</sub> 58. Neg.<sub>1</sub> we-were-able<sub>2-3</sub> not<sub>4</sub> to-  
 it<sub>5</sub> the<sub>6</sub> snake.<sub>7</sub> 59. Already<sub>1</sub> it-descended<sub>2</sub> in<sub>3</sub> Rio Grande<sub>4</sub> already<sub>5</sub>  
 it-was-going<sub>6-7</sub> to<sub>8</sub> sea,<sub>9</sub> (and we would have) we-die;<sub>10-11</sub> they-die<sub>12-13</sub>  
 (would die) the<sub>14</sub> our-children,<sub>15</sub> he-says.<sub>16</sub> 60. His<sub>1</sub> commandment<sub>2</sub>  
 the<sub>3</sub> Father.<sub>4</sub> 61. Because-of-it<sub>1</sub> his<sub>2</sub> commandment<sub>3</sub> the<sub>4</sub> Jesucristo<sub>5</sub>  
 we-are<sub>6</sub> sent<sub>7</sub> to-(do)-it,<sub>8</sub> because-of-it<sub>9</sub> we-kill<sub>10-11</sub> we.<sub>12</sub> 62. We<sub>1</sub>  
 we-are<sub>2</sub> guardians<sub>3</sub> we-are<sub>4</sub> located<sub>5</sub> here<sub>6</sub> within<sub>7</sub> the<sub>8</sub> world,<sub>9</sub> he-  
 says,<sub>10-11</sub> (of) all,<sub>12</sub> everything.<sub>13</sub>  
 63. (When) the<sub>1</sub> rain<sub>2</sub> it-does,<sub>3</sub> comes-out<sub>4</sub> the<sub>5</sub> serpent,<sub>6</sub> comes-  
 out<sub>7</sub> the<sub>8</sub> all<sub>9</sub> animal(s)<sub>10</sub> within<sub>11</sub> the<sub>12</sub> world.<sub>13</sub> 64. They-come-out<sub>1-2</sub>  
 (from) within<sub>3</sub> the<sub>4</sub> swamp,<sub>5</sub> (the) swamp<sub>6</sub> is-located<sub>7</sub> in<sub>8</sub> mountain.<sub>9</sub>

pu<sub>8</sub> jyub.<sub>9</sub> 65. Que sea<sub>1</sub> n<sub>2</sub> ac'al<sub>3</sub> taj<sub>4</sub> quel<sub>5</sub> la<sub>6</sub> pa<sub>7</sub> chakij<sub>8</sub> jyub.<sub>9</sub>  
 66. Pa<sub>1</sub> peña,<sub>2</sub> pa<sub>3</sub> beya<sub>4</sub> quelic.<sub>5</sub> 67. Todo, ronjel.<sub>1</sub> 68. Are<sub>1</sub> qui<sub>2</sub>  
 chac<sub>3</sub> i<sub>4</sub> angel,<sub>5</sub> je<sub>6</sub> 'olic,<sub>7</sub> qui<sub>8</sub> takej,<sub>9</sub> je<sub>10</sub> chajal<sub>11</sub> ke<sub>12</sub> jun<sub>13</sub>  
 a'ab.<sub>14</sub> 69. Chi<sub>1</sub> pa'ij,<sub>2</sub> chi<sub>3</sub> cha'ab<sub>4</sub> je<sub>5</sub> 'olic.<sub>6</sub> 70. We<sub>1</sub> 'o<sub>2</sub> jab,<sub>3</sub>  
 siempr<sub>4</sub> je<sub>5</sub> angel<sub>6</sub> que<sub>7</sub> uc'anic.<sub>8</sub> 71. Entons<sub>1</sub> i<sub>2</sub> achi<sub>3</sub> ile,<sub>4</sub> xqui<sub>5</sub>  
 ijla<sub>6</sub> quib<sub>7</sub> i<sub>8</sub> angel.<sub>9</sub> 72. Entons<sub>1</sub> ca<sub>2</sub> 'an<sub>3</sub> seguir.<sub>4</sub> 73. Awescopet<sub>1</sub>  
 yet,<sub>2</sub> are<sub>3</sub> 'atz<sub>4</sub> che<sub>5</sub> i<sub>6</sub> ke<sub>7</sub> yoj.<sub>8</sub> 74. Ke<sub>1</sub> yoj<sub>2</sub> mas<sub>3</sub> ch'ip,<sub>4</sub> co'ono<sub>5</sub>  
 75. I<sub>1</sub> ke<sub>2</sub> yoj<sub>3</sub> mas<sub>4</sub> ch'utin<sub>5</sub> chuwach<sub>6</sub> awe<sub>7</sub> yet;<sub>8</sub> awe<sub>9</sub> yet<sub>10</sub> i<sub>11</sub>  
 mayor<sub>12</sub> che<sub>13</sub> i<sub>14</sub> ke<sub>15</sub> yoj,<sub>16</sub> co'ono.<sub>17</sub>

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65. Even-if<sub>1</sub> neg.<sub>2</sub> swamp<sub>3</sub> not,<sub>4</sub> comes-out<sub>5</sub> this-way<sub>6</sub> (from) in<sub>7</sub> dry<sub>8</sub>  
 land/mountain.<sub>9</sub> 66. (From) in<sub>1</sub> cliff,<sub>2</sub> in<sub>3</sub> riverbed<sub>4</sub> come-out.<sub>6</sub> 67. All,  
 everywhere.<sub>1</sub> 68. It-is<sub>1</sub> their<sub>2</sub> work<sub>3</sub> the<sub>4</sub> angel(s),<sub>5</sub> they-are<sub>6</sub> present,<sub>7</sub>  
 they-look,<sub>8-9</sub> they-are<sub>10</sub> guardians<sub>11</sub> (of) ours<sub>12</sub> one<sub>13</sub> night.<sub>14</sub> 69. By-  
 day,<sub>1-2</sub> by-night,<sub>3-4</sub> they-are<sub>5</sub> present.<sub>6</sub> 70. If<sub>1</sub> there-is<sub>2</sub> rain,<sub>3</sub>  
 always<sub>4</sub> they-are<sub>5</sub> angel(s)<sub>6</sub> they're-carrying.<sub>7-8</sub> 71. So<sub>1</sub> the<sub>2</sub> man<sub>3</sub>  
 that-one,<sub>4</sub> they-talked-reciprocally<sub>5-7</sub> the<sub>8</sub> angel(s)<sub>9</sub> (with him). 72. So<sub>1</sub>  
 you-do<sub>2</sub> (a) continuing.<sub>3</sub> 73. Your-shotgun<sub>1</sub> yours,<sub>2</sub> it-is<sub>3</sub> eldest<sub>4</sub> to-it<sub>5</sub>  
 the<sub>6</sub> ours<sub>7</sub> we.<sub>8</sub> 74. Ours<sub>1</sub> we,<sub>2</sub> more<sub>3</sub> youngest,<sub>4</sub> they-said.<sub>5</sub> 75. The<sub>1</sub>  
 ours<sub>2</sub> we,<sub>3</sub> more<sub>4</sub> small<sub>5</sub> to-its-face<sub>6</sub> yours<sub>7</sub> you;<sub>8</sub> yours<sub>9</sub> you<sub>10</sub> the<sub>11</sub>  
 older/greater<sub>12</sub> to-it<sub>13</sub> the<sub>14</sub> ours<sub>15</sub> we,<sub>16</sub> they-said.<sub>17</sub>





## WHY OUR TEETH DECAY

## III

1. I<sub>1</sub> Sipac<sub>2</sub> are<sub>3</sub> co'ono.<sub>4</sub> 2. I<sub>1</sub> nabe<sub>2</sub> viernes<sub>3</sub> cu<sub>4</sub> takej<sub>5</sub> i<sub>6</sub>  
cab,<sub>7</sub> xe<sub>8</sub> tak<sub>9</sub> che'.<sub>10</sub> 3. Entons<sub>1</sub> are<sub>2</sub> wukub<sub>3</sub> tzam,<sub>4</sub> coj<sub>5</sub> cha<sub>6</sub> yoj<sub>7</sub>  
che.<sub>8</sub> 4. Cu<sub>1</sub> tzucuj<sub>2</sub> u<sub>3</sub> cab<sub>4</sub> xe<sub>5</sub> tak<sub>6</sub> che'<sub>7</sub> pa<sub>8</sub> tak<sub>9</sub> xic'ay.<sub>10</sub>  
5. Ruc'am<sub>1</sub> jun<sub>2</sub> monton<sub>3</sub> i<sub>4</sub> yach'<sub>5</sub> --colo<sub>6</sub> wukub<sub>7</sub> yach'<sub>8</sub> ruc'am.<sub>9</sub>  
6. We<sub>1</sub> xe<sub>2</sub> rik<sub>3</sub> xe<sub>4</sub> tak<sub>5</sub> che',<sub>6</sub> at<sub>7</sub> aj<sub>8</sub> cab<sub>9</sub> yet,<sub>10</sub> el<sub>11</sub> dfa<sub>12</sub>  
viernes,<sub>13</sub> ca<sub>14</sub> tzucuj<sub>15</sub> i<sub>16</sub> cab,<sub>17</sub> nus<sub>18</sub> taj,<sub>19</sub> itzel.<sub>20</sub> 7. Nus<sub>1</sub>  
taj<sub>2</sub> ca<sub>3</sub> tzucuj<sub>4</sub> cab<sub>5</sub> yet,<sub>6</sub> viernes.<sub>7</sub> 8. Ca<sub>1</sub> tzucuj<sub>2</sub> i<sub>3</sub> cab<sub>4</sub> lunes,<sub>5</sub>  
y<sub>6</sub> martes,<sub>7</sub> y<sub>8</sub> miercoles,<sub>9</sub> jueves,<sub>10</sub> --sábado,<sub>11</sub> ca<sub>12</sub> tzucuj<sub>13</sub> i<sub>14</sub>  
cab<sub>15</sub> yet,<sub>16</sub> we<sub>17</sub> at<sub>18</sub> winak.<sub>19</sub> 9. Entons<sub>1</sub> i<sub>2</sub> viernes<sub>3</sub> no<sub>4</sub> puede<sub>5</sub>  
ca<sub>6</sub> tzucuj<sub>7</sub> i<sub>8</sub> cab,<sub>9</sub> rumal<sub>10</sub> i<sub>11</sub> Sipac-na,<sub>12</sub> cu<sub>13</sub> tzucuj<sub>14</sub> u<sub>15</sub> cab<sub>16</sub>  
ire.<sub>17</sub> 10. Yin,<sub>1</sub> 'o<sub>2</sub> cab<sub>3</sub> wu',<sub>4</sub> co'on<sub>5</sub> chique<sub>6</sub> i<sub>7</sub> vecin,<sub>8</sub> chique<sub>9</sub> i<sub>10</sub>

1. The<sub>1</sub> Sipac<sub>2</sub> it-is<sub>3</sub> he-does-it.<sub>4</sub> 2. The<sub>1</sub> first<sub>2</sub> Friday,<sub>3</sub> he-  
looks<sub>4-5</sub> (at) the<sub>6</sub> honey (combs)<sub>7</sub> beneath<sub>8</sub> various<sub>9</sub> trees.<sub>10</sub> 3. Then<sub>1</sub>  
it-is<sub>2</sub> "Seven<sub>3</sub> Noses"<sub>4</sub> we-say<sub>5-6</sub> we<sub>7</sub> of-him.<sub>8</sub> 4. He-searches-(for)<sub>1-2</sub>  
his<sub>3</sub> honey<sub>4</sub> beneath<sub>5</sub> various<sub>6</sub> trees,<sub>7</sub> in<sub>8</sub> various<sub>9</sub> underbrush.<sub>10</sub> 5. He-  
carries<sub>1</sub> one<sub>2</sub> heap<sub>3</sub> (of) the<sub>4</sub> hourglass gourds,<sub>5</sub> maybe<sub>6</sub> seven<sub>7</sub> gourds<sub>8</sub>  
he-carries.<sub>9</sub> 6. If<sub>1</sub> you-he-finds<sub>2-3</sub> beneath<sub>4</sub> various<sub>5</sub> trees<sub>6</sub> (and) you-  
are<sub>7</sub> (seller)-of-honey<sub>8-9</sub> you,<sub>10</sub> the<sub>11</sub> day<sub>12</sub> Friday,<sub>13</sub> you-search-  
(for)<sub>14-15</sub> the<sub>16</sub> honey,<sub>17</sub> neg.-good<sub>18</sub> not,<sub>19</sub> evil.<sub>20</sub> 7. Neg.-good<sub>1</sub> not<sub>2</sub>  
you-search-(for)<sub>3-4</sub> honey<sub>5</sub> you<sub>6</sub> (on) Friday.<sub>7</sub> 8. You-search-(for)<sub>1-2</sub> the<sub>3</sub>  
honey<sub>4</sub> Monday<sub>5</sub> and<sub>6</sub> Tuesday<sub>7</sub> and<sub>8</sub> Wednesday,<sub>9</sub> Thursday,<sub>10</sub> Saturday,<sub>11</sub>  
you-search-(for)<sub>12-13</sub> the<sub>14</sub> honey<sub>15</sub> you,<sub>16</sub> if<sub>17</sub> you-are<sub>18</sub> people.<sub>19</sub>  
9. So<sub>1</sub> the<sub>2</sub> Friday<sub>3</sub> you-can't<sub>4-5</sub> you-search-(for)<sub>6-7</sub> the<sub>8</sub> honey<sub>9</sub>  
because-of-him<sub>10</sub> the<sub>11</sub> Sipac-na,<sub>12</sub> he-searches-(for)<sub>13-14</sub> his<sub>15</sub> honey<sub>16</sub>  
he.<sub>17</sub> 10. I,<sub>1</sub> there-is<sub>2</sub> honey<sub>3</sub> with-me,<sub>4</sub> he-says<sub>5</sub> to-them<sub>6</sub> the<sub>7</sub>

winak<sub>11</sub> que<sub>12</sub> ic'awic.<sub>13</sub> 11. Que<sub>1</sub> ic'aw<sub>2</sub> chuwaja,<sub>3</sub> que<sub>4</sub> ic'awic.<sub>5</sub>  
 12. Ah,<sub>1</sub> jun<sub>2</sub> achi<sub>3</sub> xic'awic.<sub>4</sub> 13. Ile<sub>1</sub> congan<sub>2</sub> i<sub>3</sub> cab<sub>4</sub> ruc'am,<sub>5</sub>  
 cu<sub>6</sub> bij.<sub>7</sub> 14. Ah,<sub>1</sub> 'olic<sub>2</sub> pues.<sub>3</sub> 15. Ique,<sub>1</sub> aj<sub>2</sub> cab,<sub>3</sub> quiqui<sub>4</sub>  
 c'ayij<sub>5</sub> por<sub>6</sub> cincuent<sub>7</sub> i<sub>8</sub> nimak<sub>9</sub> cab,<sub>10</sub> cu<sub>11</sub> bij;<sub>12</sub> extranjer,<sub>13</sub>  
 treinta<sub>14</sub> centav<sub>15</sub> i<sub>16</sub> botey,<sub>17</sub> cu<sub>18</sub> bij.<sub>19</sub> 16. I<sub>1</sub> nimak<sub>2</sub> cab,<sub>3</sub>  
 cincuent,<sub>4</sub> sesent,<sub>5</sub> cu<sub>6</sub> bij,<sub>7</sub> che.<sub>8</sub> 17. Como<sub>1</sub> jumwi<sub>2</sub> u<sub>3</sub> jelal,<sub>4</sub> cu<sub>5</sub>  
 bij.<sub>6</sub>

18. Entons<sub>1</sub> caka<sub>2</sub> 'an<sub>3</sub> jun<sub>4</sub> cos<sub>5</sub> che,<sub>6</sub> quiqui<sub>7</sub> bij<sub>8</sub> i<sub>9</sub> vecin,<sub>10</sub>  
 chi<sub>11</sub> quic'aw<sub>12</sub> chiqui<sub>13</sub> c'ulel.<sub>14</sub> 19. Caka<sub>1</sub> cojo<sub>2</sub> i<sub>3</sub> pik<sub>4</sub> pu<sub>5</sub> be<sub>6</sub>  
 quic'awic,<sub>7</sub> we<sub>8</sub> acas<sub>9</sub> 'o<sub>10</sub> cab<sub>11</sub> ruc'am<sub>12</sub> ca<sub>13</sub> c'unic.<sub>14</sub> 20. No,<sub>1</sub>  
 n<sub>2</sub> taj,<sub>3</sub> xa<sub>4</sub> 'ol<sub>5</sub> u<sub>6</sub> cojom<sub>7</sub> chu<sub>8</sub> chi'<sub>9</sub> i<sub>10</sub> yach'.<sub>11</sub> 21. Entons,<sub>1</sub> ka<sub>2</sub>  
 'an<sub>3</sub> jun<sub>4</sub> cos<sub>5</sub> che.<sub>6</sub> 22. N<sub>1</sub> cu<sub>2</sub> c'ayij<sub>3</sub> tile<sub>4</sub> ka<sub>5</sub> ta<sub>6</sub> che.<sub>7</sub> 23. Cu<sub>1</sub>  
 c'ayij<sub>2</sub> taj;<sub>3</sub> n<sub>4</sub> cu<sub>5</sub> ya<sub>6</sub> taj,<sub>7</sub> cu<sub>8</sub> bij.<sub>9</sub> 24. Re<sub>1</sub> i<sub>2</sub> Jesucrist,<sub>3</sub> cu<sub>4</sub>

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neighbors,<sub>8</sub> to-them<sub>9</sub> the<sub>10</sub> people<sub>11</sub> they-are-passing.<sub>12-13</sub> 11. They-are-  
 passing<sub>1-2</sub> before-(his)-house,<sub>3</sub> they-are-passing.<sub>4</sub> 12. Ah,<sub>1</sub> one<sub>2</sub> man<sub>3</sub>  
 he-passed.<sub>4</sub> 13. He,<sub>1</sub> lots<sub>2</sub> the<sub>3</sub> honey<sub>4</sub> he-carried,<sub>5</sub> he-said.<sub>6-7</sub>  
 14. Ah,<sub>1</sub> it-is-present<sub>2</sub> for-sure.<sub>3</sub> 15. They,<sub>1</sub> (the)-of-honey,<sub>2-3</sub> they-  
 sell-(it)<sub>4-5</sub> for<sub>6</sub> fifty (cents)<sub>7</sub> the<sub>8</sub> honey<sub>10</sub> (of the) big-ones<sub>9</sub> (bees), he-  
 says;<sub>11-12</sub> (the) foreign,<sub>13</sub> thirty<sub>14</sub> centavos<sub>15</sub> the<sub>16</sub> bottle,<sub>17</sub> he-  
 says.<sub>18-19</sub> 16. The<sub>1</sub> big-ones<sub>2</sub> honey,<sub>3</sub> fifty,<sub>4</sub> sixty,<sub>5</sub> he-says<sub>6-7</sub> to-  
 him.<sub>8</sub> 17. Since<sub>1</sub> different<sub>2</sub> its<sub>3</sub> flavor,<sub>4</sub> he-says.<sub>5-6</sub>

18. So,<sub>1</sub> let's-do<sub>2-3</sub> one<sub>4</sub> thing<sub>5</sub> to-him,<sub>6</sub> they-say<sub>7-8</sub> the<sub>9</sub>  
 neighbors<sub>10</sub> that<sub>11</sub> he-passes<sub>12</sub> to-their<sub>13</sub> proximity.<sub>14</sub> 19. We'll-put<sub>1-2</sub>  
 the<sub>3</sub> corncob(s)<sub>4</sub> in-his<sub>5</sub> road<sub>6</sub> (when) he-passes<sub>7</sub> (to see) if<sub>8</sub> by-chance<sub>9</sub>  
 there-is<sub>10</sub> honey<sub>11</sub> he-carries<sub>12</sub> (when) he-comes.<sub>13-14</sub> 20. No,<sub>1</sub> neg.-  
 not,<sub>2-3</sub> just<sub>4</sub> sap<sub>5</sub> he-has-put<sub>6-7</sub> at-its<sub>8</sub> edge<sub>9</sub> the<sub>10</sub> gourd(s).<sub>11</sub> 21. So,<sub>1</sub>  
 we'll-do<sub>2-3</sub> one<sub>4</sub> thing<sub>5</sub> to-him.<sub>6</sub> 22. Neg.<sub>1</sub> he-sells;<sub>2-3</sub> not-that-one<sub>4</sub>  
 we-hear<sub>5-6</sub> of-him.<sub>7</sub> 23. He-sells<sub>1-2</sub> not;<sub>3</sub> neg.<sub>4</sub> he-gives<sub>5-6</sub> not,<sub>7</sub> he/

bij<sub>5</sub> 25. Xa<sub>1</sub> máña<sub>2</sub> che;<sub>3</sub> n<sub>4</sub> tu<sub>5</sub> cab<sub>6</sub> ruc'am,<sub>7</sub> xa<sub>8</sub> engaña<sub>9</sub> ca<sub>10</sub>  
 tijin<sub>11</sub> chu<sub>12</sub> 'onquill,<sub>13</sub> xa<sub>14</sub> mentfra<sub>15</sub> co'ono.<sub>16</sub> 26. Entons<sub>1</sub> que<sub>2</sub> 'e<sub>3</sub>  
 i<sub>4</sub> winak,<sub>5</sub> quiqui<sub>6</sub> tzucuj<sub>7</sub> jun<sub>8</sub> monton<sub>9</sub> i<sub>10</sub> pik,<sub>11</sub> xqui<sub>12</sub> ya<sub>13</sub> pu<sub>14</sub>  
 be.<sub>15</sub> 27. Xqui<sub>1</sub> tix<sub>2</sub> u<sub>3</sub> wal<sub>4</sub> tzi,<sub>5</sub> qui<sub>6</sub> ya<sub>7</sub> pu<sub>8</sub> be.<sub>9</sub> 28. Are<sub>1</sub> cu<sub>2</sub>  
 rik<sub>3</sub> i<sub>4</sub> 'or,<sub>5</sub> a las tres<sub>6</sub> quic'awic.<sub>7</sub> 29. N<sub>1</sub> quiwaj<sub>2</sub> ti<sub>3</sub> cab?<sub>4</sub> co'on<sub>5</sub>  
 chique.<sub>6</sub> 30. Como<sub>1</sub> n<sub>2</sub> ta<sub>3</sub> cab<sub>4</sub> ruc'am,<sub>5</sub> xa<sub>6</sub> mentir.<sub>7</sub> 31. Por<sub>1</sub>  
 joder,<sub>2</sub> por<sub>3</sub> co'on<sub>4</sub> ganar<sub>5</sub> i<sub>6</sub> winak,<sub>7</sub> 'o<sub>8</sub> xe<sub>9</sub> tak<sub>10</sub> che'.<sub>11</sub>  
 32. Entonces<sub>1</sub> co'on ganar,<sub>2</sub> cu<sub>3</sub> tijo;<sub>4</sub> ile<sub>5</sub> itzel<sub>6</sub> winak,<sub>7</sub> cu<sub>8</sub> bij<sub>9</sub> i<sub>10</sub>  
 winak.<sub>11</sub> 33. U'onquill,<sub>1</sub> we'<sub>2</sub> cu<sub>3</sub> tzucuj<sub>4</sub> cab<sub>5</sub> ire<sub>6</sub> pa<sub>7</sub> tak<sub>8</sub> viernes.<sub>9</sub>  
 34. Pa<sub>1</sub> tak<sub>2</sub> viernes<sub>3</sub> cu<sub>4</sub> tzucuj<sub>5</sub> cab;<sub>6</sub> y<sub>7</sub> xic'aw<sub>8</sub> ru'<sub>9</sub> ja<sub>10</sub> qui<sub>11</sub>  
 tixom<sub>12</sub> chic<sub>13</sub> i<sub>14</sub> pik<sub>15</sub> i<sub>16</sub> winak<sub>17</sub> pu<sub>18</sub> be,<sub>19</sub> qui<sub>20</sub> cojom<sub>21</sub> chic<sub>22</sub>

they-say.<sub>8-9</sub> 24. (It's) for<sub>1</sub> the<sub>2</sub> Jesucristo,<sub>3</sub> he-says.<sub>4-5</sub> 25. (It's) just<sub>1</sub>  
 (the) evil-way<sub>2</sub> of-him;<sub>3</sub> neg.<sub>4</sub> not-his<sub>5</sub> honey<sub>6</sub> he-carries,<sub>7</sub> just<sub>8</sub> cheat-  
 ing<sub>9</sub> he-is-in-process<sub>10-11</sub> to-its-doing<sub>12-13</sub> just<sub>14</sub> lying<sub>15</sub> he-does.<sub>16</sub>  
 26. So<sub>1</sub> they-go<sub>2-3</sub> the<sub>4</sub> people,<sub>5</sub> they-search-for<sub>6-7</sub> one<sub>8</sub> heap (a lot of)<sub>9</sub>  
 the<sub>10</sub> corncobs,<sub>11</sub> they-put<sub>12-13</sub> in-his<sub>14</sub> road.<sub>15</sub> 27. They-spilled/  
 tossed<sub>1-2</sub> its<sub>3</sub> water<sub>4</sub> corn-soaking,<sub>5</sub> they-put<sub>6-7</sub> in-his<sub>8</sub> road.<sub>9</sub>  
 28. When<sub>1</sub> it-reaches<sub>2-3</sub> the<sub>4</sub> hour,<sub>5</sub> at three o'clock<sub>6</sub> he-passes.<sub>7</sub>  
 29. Neg.<sub>1</sub> you-want<sub>2</sub> not-the<sub>3</sub> honey?<sub>4</sub> he-says<sub>5</sub> to-them.<sub>6</sub> 30. Since<sub>1</sub>  
 neg.-not<sub>2-3</sub> honey<sub>4</sub> he-carries,<sub>5</sub> just<sub>6</sub> (a) lie.<sub>7</sub> 31. For<sub>1</sub> trick/undo,<sub>2</sub>  
 for<sub>3</sub> he-do-gain (get the best of)<sub>4-5</sub> the<sub>6</sub> people,<sub>7</sub> he-is-located<sub>8</sub> beneath<sub>9</sub>  
 various<sub>10</sub> trees.<sub>11</sub> 32. Then<sub>1</sub> (if) he-does-gain,<sub>2</sub> he-eats-(them);<sub>3-4</sub> that-  
 one<sub>5</sub> (is) devil person<sub>6-7</sub> he/they-say<sub>8-9</sub> the<sub>10</sub> people.<sub>11</sub> 33. Its-doing,<sub>1</sub>  
 early<sub>2</sub> he-searches-(for)<sub>3-4</sub> honey<sub>5</sub> he<sub>7</sub> in<sub>8</sub> various<sub>9</sub> Friday(s).<sub>10</sub> 34. In<sub>1</sub>  
 various<sub>2</sub> Friday(s)<sub>3</sub> he-searches-(for)<sub>4-5</sub> honey;<sub>6</sub> and<sub>7</sub> he-passed<sub>8</sub> with/  
 by-it<sub>9</sub> house(es),<sub>10</sub> they-had-thrown<sub>11-12</sub> already<sub>13</sub> the<sub>14</sub> corncob(s)<sub>15</sub>  
 the<sub>16</sub> people<sub>17</sub> in-his<sub>18</sub> road,<sub>19</sub> they-had-put<sub>20-21</sub> already<sub>22</sub> its<sub>23</sub> juice<sub>24</sub>

u<sub>23</sub> wal<sub>24</sub> tzi;<sub>25</sub> pilin<sub>26</sub> xo'ono.<sub>27</sub> 35. Are<sub>1</sub> xic'awic,<sub>2</sub> Po-o-om!<sub>3</sub>  
 puleu,<sub>4</sub> pax<sub>5</sub> u<sub>6</sub> yach'<sub>7</sub> n<sub>8</sub> t<sub>9</sub> upam<sub>10</sub> u<sub>11</sub> yach'.<sub>12</sub> 36. Ii-i-i-i!<sub>1</sub> que<sub>2</sub>  
 cha<sub>3</sub> i<sub>4</sub> winak<sub>5</sub> che,<sub>6</sub> que<sub>7</sub> tzenic.<sub>8</sub> 37. Pa'anem<sub>1</sub> xe<sub>2</sub> 'e<sub>3</sub> ire,<sub>4</sub> ca<sub>5</sub>  
 'ec.<sub>6</sub> 38. Nada,<sub>1</sub> n<sub>2</sub> tu<sub>3</sub> chupam<sub>4</sub> u<sub>5</sub> mulul.<sub>6</sub> 39. Nada,<sub>1</sub> 40. ¡Menti-  
 roso!<sub>1</sub> xe<sub>2</sub> cha<sub>3</sub> che.<sub>4</sub> 41. Xe<sub>1</sub> 'e<sub>2</sub> pa'anem.<sub>3</sub> 42. Pa'anem,<sub>1</sub> cha,<sub>2</sub>  
 xe<sub>3</sub> 'ec.<sub>4</sub> 43. Pax<sub>1</sub> u<sub>2</sub> yach'<sub>3</sub> ronjel!<sub>4</sub>

44. Entons,<sub>1</sub> che<sub>2</sub> chic<sub>3</sub> jun<sub>4</sub> viernes,<sub>5</sub> n<sub>6</sub> xic'aw<sub>7</sub> t<sub>8</sub> chic<sub>9</sub> chi,<sub>10</sub>  
 'e<sub>11</sub> chic<sub>12</sub> che<sub>13</sub> jun<sub>14</sub> punt,<sub>15</sub> che<sub>16</sub> chic<sub>17</sub> jun<sub>18</sub> ja<sub>19</sub> cu<sub>20</sub> t'oro.<sub>21</sub>  
 45. Xic'awic.<sub>1</sub> 46. Qui<sub>1</sub> lo'<sub>2</sub> ti<sub>3</sub> cab?<sub>4</sub> co'ono.<sub>5</sub> 47. Quin<sub>1</sub> lo'o,<sub>2</sub>  
 co'ono.<sub>3</sub> 48. Ni'pa<sub>1</sub> ca<sub>2</sub> ya<sub>3</sub> jun<sub>4</sub> botella?<sub>5</sub> 49. Trent<sub>1</sub> i<sub>2</sub> extranjer;<sub>3</sub>  
 i<sub>4</sub> criollo,<sub>5</sub> cincuent,<sub>6</sub> sesent,<sub>7</sub> cu<sub>8</sub> bij.<sub>9</sub> 50. Jumwi<sub>1</sub> u<sub>2</sub> sabor<sub>3</sub> ile,<sub>4</sub>  
 cu<sub>5</sub> bij.<sub>6</sub> 51. Coc'.<sub>1</sub> 52. Cojom<sub>1</sub> chic<sub>2</sub> 'ol<sub>3</sub> chi<sub>4</sub> yach';<sub>5</sub> xa<sub>6</sub> 'ol<sub>7</sub>  
 cojom<sub>8</sub> che.<sub>9</sub> 53. N<sub>1</sub> cab<sub>2</sub> taj.<sub>3</sub> 54. Entons,<sub>1</sub> i<sub>2</sub> winak,<sub>3</sub> Ka<sub>4</sub> 'an<sub>5</sub> pe<sub>6</sub>

corn-soaking;<sub>25</sub> slick<sub>26</sub> it-made-(it).<sub>27</sub> 35. When<sub>1</sub> he-passed,<sub>2</sub> Po-o-om!<sub>3</sub>  
 to-the-ground,<sub>4</sub> broke<sub>5</sub> his<sub>6</sub> gourd(s),<sub>7</sub> neg.-not<sub>8-9</sub> inside<sub>10</sub> his<sub>11</sub>  
 gourds.<sub>12</sub> 36. I-i-i-i!<sub>1</sub> they-said<sub>2-3</sub> the<sub>4</sub> people<sub>5</sub> at-him,<sub>6</sub> they-laugh.<sub>7-8</sub>  
 37. In-a-run<sub>1</sub> he-goes<sub>2-3</sub> he,<sub>4</sub> he-goes.<sub>5-6</sub> 38. Nothing,<sub>1</sub> neg.-not<sub>2-3</sub>  
 inside<sub>4</sub> his<sub>5</sub> gourd(s).<sub>6</sub> 39. Nothing.<sub>1</sub> 40. Liar!<sub>1</sub> they-said<sub>2-3</sub> to-him.<sub>4</sub>  
 41. He-went<sub>1-2</sub> in-a-run.<sub>3</sub> 42. In-a-run,<sub>1</sub> it-is-said,<sub>2</sub> he-went.<sub>3-4</sub>  
 43. He-broke<sub>1</sub> his<sub>2</sub> gourds<sub>3</sub> all!<sub>4</sub>  
 44. So,<sub>1</sub> on-it<sub>2</sub> another<sub>3</sub> one<sub>4</sub> Friday,<sub>5</sub> neg.<sub>6</sub> he-passed<sub>7</sub> not<sub>8</sub>  
 again<sub>9</sub> there,<sub>10</sub> (he)-went<sub>11</sub> to-it<sub>13</sub> another<sub>12</sub> one<sub>14</sub> place,<sub>15</sub> to-it<sub>16</sub>  
 another<sub>17</sub> one<sub>18</sub> house<sub>19</sub> (in order that) he-cheats.<sub>20-21</sub> 45. He-passed.<sub>1</sub>  
 46. You'll-buy<sub>1-2</sub> not-the<sub>3</sub> honey?<sub>4</sub> he-says.<sub>5</sub> 47. I'll-buy-(it),<sub>1-2</sub> he-  
 says.<sub>3</sub> 48. (For) how-much<sub>1</sub> you-give<sub>2-3</sub> one<sub>4</sub> bottle?<sub>5</sub> 49. Thirty<sub>1</sub> the<sub>2</sub>  
 foreign;<sub>3</sub> the<sub>4</sub> native/wild,<sub>5</sub> fifty,<sub>6</sub> sixty,<sub>7</sub> he-says.<sub>8-9</sub> 50. Different<sub>1</sub>  
 its<sub>2</sub> flavor<sub>3</sub> that-one,<sub>4</sub> he-says.<sub>5-6</sub> 51. Delicious!<sub>1</sub> 52. Was-put<sub>1</sub> again<sub>2</sub>  
 sap<sub>3</sub> to-the<sub>4</sub> gourd;<sub>5</sub> just<sub>6</sub> sap<sub>7</sub> put<sub>8</sub> to-it,<sub>9</sub> 53. Neg.<sub>1</sub> honey<sub>2</sub> not.<sub>3</sub>

joder,<sub>7</sub> que<sub>8</sub> cha.<sub>9</sub> 55. Ie<sub>1</sub> ca<sub>2</sub> numic,<sub>3</sub> c'un<sub>4</sub> pa<sub>5</sub> 'es.<sub>6</sub> 56. Ka<sub>1</sub>  
q'uili<sub>2</sub> juban<sub>3</sub> ixim,<sub>4</sub> ka<sub>5</sub> ya<sub>6</sub> che,<sub>7</sub> quiqui<sub>8</sub> bij.<sub>9</sub> 57. Qui<sub>1</sub> po'saj<sub>2</sub>  
ixim,<sub>3</sub> qui<sub>4</sub> coj<sub>5</sub> abaj<sub>6</sub> chupam<sub>7</sub> i<sub>8</sub> sak<sub>9</sub> cho'<sub>10</sub> sak.<sub>11</sub> 58. Xoc<sub>1</sub> ire<sub>2</sub>  
chu<sub>3</sub> tijawic,<sub>4</sub> como<sub>5</sub> ca<sub>6</sub> numic.<sub>7</sub> 59. Are<sub>1</sub> cu<sub>2</sub> rik<sub>3</sub> abaj,<sub>4</sub> ¡Ay!<sub>5</sub>  
co'ono.<sub>6</sub> ¡Ay!<sub>7</sub> 60. Entons<sub>1</sub> ire,<sub>2</sub> lic<sub>3</sub> i<sub>4</sub> wawe<sub>5</sub> c'ax<sub>6</sub> xl<sub>7</sub> 'an<sub>8</sub> che;<sub>9</sub>  
como<sub>10</sub> xl<sub>11</sub> 'ano?<sub>12</sub> co'ono.<sub>13</sub> 61. Ix<sub>1</sub> mal<sub>2</sub> winak.<sub>3</sub> 62. Nus<sub>1</sub> ti<sub>2</sub>  
palaj.<sub>3</sub> 63. Como<sub>1</sub> xl<sub>2</sub> 'an<sub>3</sub> ile?<sub>4</sub> 64. Qui<sub>1</sub> 'an<sub>2</sub> pawor,<sub>3</sub> qui<sub>4</sub> sipaj<sub>5</sub>  
jun<sub>6</sub> puña<sub>7</sub> ixim;<sub>8</sub> mi<sub>9</sub> coj<sub>10</sub> abaj<sub>11</sub> chupam.<sub>12</sub> 65. I<sub>1</sub> wawe,<sub>2</sub> c'ax,<sub>3</sub>  
ca<sub>4</sub> ti'anic,<sub>5</sub> ca<sub>6</sub> ti'anic.<sub>7</sub> 66. To'<sub>1</sub> quiqui<sub>2</sub> tze'ej<sub>3</sub> i<sub>4</sub> winak,<sub>5</sub> to'<sub>6</sub>  
quiqui<sub>7</sub> tze'ej<sub>8</sub> piqui<sub>9</sub> c'ux.<sub>10</sub> 67. Por<sub>1</sub> joder,<sub>2</sub> xqui<sub>3</sub> 'an<sub>4</sub> che,<sub>5</sub>  
rumal<sub>6</sub> i<sub>7</sub> cab<sub>8</sub> n<sub>9</sub> cu<sub>10</sub> ya<sub>11</sub> taj.<sub>12</sub> 68. C'a<sub>1</sub> lo'la<sub>2</sub> ij<sub>3</sub> quin<sub>4</sub>  
c'ayij,<sub>5</sub> co'ono.<sub>6</sub> 69. To'<sub>1</sub> quin<sub>2</sub> mol<sub>3</sub> u<sub>4</sub> chi'<sub>5</sub> cu<sub>6</sub> bij.<sub>7</sub> 70. En<sub>1</sub>

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54. So<sub>1</sub> the<sub>2</sub> people<sub>3</sub> (said) (he) comes<sub>6</sub> us<sub>4</sub> to-make<sub>5</sub> (a) cheating,<sub>7</sub> they-  
say.<sub>8-9</sub> 55. That-one<sub>1</sub> he-hungers,<sub>2-3</sub> (because) comes<sub>4</sub> (from) in<sub>5</sub> (the)  
bush.<sub>6</sub> 56. We'll-toast<sub>1-2</sub> some<sub>3</sub> corn,<sub>4</sub> we'll-give-(it)<sub>5-6</sub> to-him,<sub>7</sub> they-  
say.<sub>8-9</sub> 57. They-pop<sub>1-2</sub> corn,<sub>3</sub> they-put<sub>4-5</sub> rock(s)<sub>6</sub> in-it,<sub>7</sub> the<sub>8</sub> white-  
stones,<sub>9-10</sub> white.<sub>11</sub> 58. He-entered (began)<sub>1</sub> he<sub>2</sub> to-its<sub>3</sub> eating-by-him,<sub>4</sub>  
since<sub>5</sub> he-hungered.<sub>6-7</sub> 59. When<sub>1</sub> he-encounters<sub>2-3</sub> rocks,<sub>4</sub> Ay!<sub>5</sub> he-  
says,<sub>6</sub> Ay!<sub>7</sub> 60. Then<sub>1</sub> he<sub>2</sub> (said), The<sub>4</sub> my-teeth,<sub>5</sub> pain<sub>6</sub> you-made<sub>7-8</sub>  
greatly<sub>3</sub> to-them;<sub>9</sub> why<sub>10</sub> you-did-(it)?<sub>11-12</sub> he-says.<sub>13</sub> 61. You're<sub>1</sub> bad<sub>2</sub>  
people.<sub>3</sub> 62. Neg.-good<sub>1</sub> not-the-your<sub>2</sub> face(s).<sub>3</sub> 63. Why<sub>1</sub> you-did<sub>2-3</sub>  
that?<sub>4</sub> 64. You-do<sub>1-2</sub> favor,<sub>3</sub> you-give<sub>4-5</sub> one<sub>6</sub> handful<sub>7</sub> corn;<sub>8</sub> don't-  
you-put<sub>9-10</sub> rocks<sub>11</sub> inside.<sub>12</sub> 65. The<sub>1</sub> my-teeth,<sub>2</sub> pain,<sub>3</sub> they-ache.<sub>4-5</sub>  
66. Only<sub>1</sub> they-laugh<sub>2-3</sub> the<sub>4</sub> people,<sub>5</sub> only<sub>6</sub> they-laugh<sub>7-8</sub> in-their<sub>9</sub>  
heart(s).<sub>10</sub> 67. To-ruin-him<sub>1-2</sub> they-did-(it)<sub>3-4</sub> to-him,<sub>5</sub> because-of-it,<sub>6</sub>  
the<sub>7</sub> honey<sub>8</sub> neg.<sub>9</sub> he-gives<sub>10-11</sub> not.<sub>12</sub> 68. (Not) until<sub>1</sub> holy week<sub>2-3</sub>  
I'll-sell (it)<sub>4-5</sub> he-says.<sub>6</sub> 69. I'm just gathering<sub>1-3</sub> its edges (however much  
there is)<sub>4-5</sub> he-says.<sub>6-7</sub> 70. Afterwards,<sub>1</sub> afterwards<sub>2-3</sub> I'll-sell,<sub>4-5</sub> he-

seguii,<sub>2</sub> te<sub>3</sub> 'uri<sub>4</sub> quin<sub>5</sub> c'ayij,<sub>6</sub> co'ono.<sub>7</sub> 71. I<sub>1</sub> winak,<sub>2</sub> joder<sub>3</sub> qui<sub>4</sub>  
'an<sub>5</sub> che,<sub>6</sub> qui<sub>7</sub> ya<sub>8</sub> jun<sub>9</sub> puña<sub>10</sub> ixim<sub>11</sub> che.<sub>12</sub> 72. Are<sub>1</sub> xu<sub>2</sub> tijo,<sub>3</sub>  
¡Ay!<sub>4</sub> co'on<sub>5</sub> chu<sub>6</sub> ware.<sub>7</sub> 73. Are<sub>1</sub> u'onquil<sub>2</sub> uware<sub>3</sub> c'ax.<sub>4</sub> 74. Co'on<sub>1</sub>  
poc'.<sub>2</sub> 75. Co'on<sub>1</sub> ronjel.<sub>2</sub> 76. Ca<sub>1</sub> ti'anic.<sub>2</sub> 77. Are<sub>1</sub> Sipac-na<sub>2</sub> xa<sub>3</sub>  
'anawic.<sub>4</sub> 78. Ya<sub>1</sub> esta.<sub>2</sub> 79. Xe<sub>1</sub> 'ec.<sub>2</sub> 80. Mantiox<sub>1</sub> chiwe,<sub>2</sub> xi<sub>3</sub> 'an<sub>4</sub>  
c'ax<sub>5</sub> chi<sub>6</sub> wawe,<sub>7</sub> co'ono.<sub>8</sub> 81. Pues,<sub>1</sub> are<sub>2</sub> iwe<sub>3</sub> 'ij<sub>4</sub> sak<sub>5</sub> que<sub>6</sub> 'ec,<sub>7</sub>  
co'on<sub>8</sub> c'ax<sub>9</sub> wach<sub>10</sub> iwe.<sub>11</sub> 82. En seguii,<sub>1</sub> que<sub>2</sub> 'ec,<sub>3</sub> co'on<sub>4</sub> poc'<sub>5</sub>  
iwawe,<sub>6</sub> iwonjel,<sub>7</sub> co'ono.<sub>8</sub>

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says.<sub>6</sub> 71. The<sub>1</sub> people<sub>2</sub> ruin<sub>3</sub> they-do<sub>4-5</sub> to-him,<sub>6</sub> they-give<sub>7-8</sub> a<sub>9</sub>  
handful<sub>10</sub> corn,<sub>11</sub> to-him.<sub>12</sub> 72. When<sub>1</sub> he-ate (it)<sub>2-3</sub> Ouch!<sub>4</sub> he-said<sub>5</sub> of-  
it<sub>6</sub> his-teeth.<sub>7</sub> 73. It-is<sub>1</sub> its-doing<sub>2</sub> (that's why) teeth<sub>3</sub> pain.<sub>4</sub> 74. They-  
make<sub>1</sub> holes.<sub>2</sub> 75. They-do<sub>1</sub> everything.<sub>2</sub> 76. They ache.<sub>1-2</sub> 77. It-is<sub>1</sub>  
Sipac-na<sub>2</sub> (who) he-did-it.<sub>3-4</sub> 78. It was done.<sub>1-2</sub> 79. They-left.<sub>1-2</sub>  
80. Thanks<sub>1</sub> to-you<sub>2</sub> you-made<sub>3-4</sub> pain<sub>5</sub> to-the<sub>6</sub> my-teeth<sub>7</sub> he-says.<sub>8</sub>  
81. Well<sub>1</sub> when<sub>2</sub> your<sub>3</sub> day(s)<sub>4</sub> light<sub>5</sub> they-go<sub>6-7</sub> (all the rest of your days)  
they'll-do<sub>8</sub> pain<sub>9</sub> (the) face-of<sub>10</sub> your teeth.<sub>11</sub> 82. Afterwards<sub>1</sub> (as) they-  
go,<sub>2-3</sub> they'll make<sub>4</sub> holes<sub>5</sub> the-your-teeth<sub>6</sub> all-of-you,<sub>7</sub> he-says.<sub>8</sub>



\* Asterisks in the Cubulco Achi texts mark words which are referred to by the following numbers. The first digit of the number refers to the number of the text; the second is the sentence number within the text, and the third is the number of the word within the sentence. Thus, the first note refers to text I, sentence 1, and the second word.

I:1:2

Xu is composed of two morphemes: x- denotes past tense or completed action; u is the third person singular personal pronoun which here denotes subject of transitive verbs. To clarify other cases of this union of the tense-aspect morpheme with personal pronouns, note the following:

The prefix of tense-aspect is phonologically bound to the first pronoun to precede the verb and has various forms: c-/q- indicates present tense or incomplete aspect (see I:1:5); x- indicates past tense or completed aspect; ch- indicates imperative affirmative aspect (see II:38:1); m- indicates imperative negative aspect (see I:23:2). The tense-aspect prefix is deleted when the verb is suffixed by one of the morphemes indicating perfected action (e. g. -m, -l, -nak), thereby making an aspect prefix superfluous (see I:31:1, 2).

There are two main sets of personal pronouns. The following set is that which may precede transitive verbs to indicate the actor, or may precede substantives to indicate possession. The first form is used to precede consonant-initial verbs, the alternate form is used to precede vowel-initial verbs.

<u>Person</u>	<u>Singular</u>	<u>Plural</u>
1st	in/w-	ka/k-
2nd	a/aw-	i/iw-
3rd	u/r-	qui/c-(q-)

The second set of pronouns (following) may precede intransitive verbs to indicate the subject, or may serve to indicate the object of a transitive verb. In the latter case, the object pronoun precedes the actor pronoun (from the set above). This set of pronouns may also precede substantives, in which case they take on the meaning of the verb 'to be,' e. g., at ixok 'you-are (a) woman. "

<u>Person</u>	<u>Singular</u>	<u>Plural</u>
1st	in	oj
2nd	at	ix
3rd	a (or zero)	e

To illustrate pronouns of Set I: in I:1:5, quin is composed of c-/q-, prefix of present tense or incomplete aspect, and of -in, first person singular pronoun as actor of a transitive verb. In I:1:10, the substantive ac'al 'child' is prefixed by w- 'my,' first person singular pronoun which precedes vowel-initial substantives. In I:1:14, qui 'their' demonstrates the use of the third person plural pronoun which precedes consonant-initial substantives.

To illustrate pronouns of Set II: in I:8:2 ca is composed of the present tense prefix c- plus the third person singular pronoun a which here denotes the subject of the intransitive verb which follows it. In I:22:2, cat contains the second person singular pronoun at which here functions as object of the transitive verb tijo 'eat' (cat ka tijo 'how-you we will-eat' or 'we will eat you').

I:1:11

The verb co'ono is a frozen form composed of the words cu 'now-he' and 'ano 'does-it,' but in this context it means 'he says.' However, in spite of the presence of the present tense morpheme

- c-, this and other quotatives are better translated into English as "he said" (see I:20:5).
- I:1:17, 24 -onjel "all" is prefixed by the pronouns of Set I which occur with vowel-initial substantives to indicate possession, but is translated into English as "all of me," "all of you," etc. rather than "my all," "your all," etc. Certain function words also take this prefix: -umal "by/because of (me; you; it/him, her; us; you (pl.); them):" wumal, awumal, rumal, kumal, iwumal, cumal (see I:13:7 and I:44:6); -u' "with (me, you, it/him, us, you, them):" wu', awu', ru', ku', iwu', cu' (see I:15:3); -e "belonging to (me, you, him, etc.):" (see II:7:6 ke "burs;" II:9:3 que "theirs;" II:18:8 we "mine"). The form with ch- which further prefixes -e is translated thus: chwe "to/for me," chawe "to/for you," che "to/for him" (irregular) (see I:20:4 and I:22:9).
- I:1:20 quiqui is made up of two morphemes: c-/q-, tense-aspect, plus qui, third person plural pronoun, Set I. In slow speech, the vowel i is heard between the two morphemes; in rapid speech, no vowel occurs, only comparatively heavy aspiration of the stop. This is the case, also, when the morpheme c-/q- precedes ka (first person plural pronoun, Set I).
- I:2:2, 5 The morpheme of negation n taj "there is none" is actually a contraction of n-o-taj "not-exists-not," and is therefore always a discontinuous morpheme which may "infix" a verb, substantive, or attributive. When located phrase-medially, as in the cited example, it is reduced to n...t. When the t precedes a vowel-initial word, the t is heavily aspirated, or in slow speech it may retain the a. In the contracted form, the negative occurs with its two parts juxtaposed: n ta chic in cantela "there-aren't any-more (of) my candles" ("I have no more candles") (see I:2:13-17).
- I:2:4 'an "to make/do" is frequently employed to accommodate a Spanish loan verb. In these cases, the loan verb actually functions as a substantive, the object of the verb "to make/do." In I:3:2, 3 xo'on pensar "he made a think" ("he thought/decided") may be compared to the non-loan construction in I:2:10-12: uyej quin 'ano "suffering I do/make" ("I suffer").
- I:17:7, 8 This is translated "the birds" instead of "the bird" because the pronoun which precedes the verb (I:17:5) -e is third person plural pronoun, Set II, indicating plural participation in the action. The only nouns in Cubulco Achi which are capable of pluralization through suffixation are a few which apparently always have human characteristics (ixok, ixokib "woman, women;" achi, achiab "man, men;" ac'al, ac'alab "child, children;" 'ek "black," 'ekab "black people (in the dance of the Moors)."



- I:18:9-11 The phrase pa 'o wi is often contracted to the interrogative word po'owi "Where?". Pa...wi, similar to the discontinuous morpheme of negation described in I:2:2, 5, may "infix" a verb phrase: e. g. pa 'in, " 'o 'exists, " wi deictic morpheme which here signals a specific place. Wi forms the final part of a discontinuous morpheme with certain other locative words or phrases and with certain demonstratives as illustrated in the first text: I:18:1-5, I:30:4-8, I:33:11-13, I:36:2-5, I:38:1-3, I:56:5-7.
- I:39:2-4 The two articles, i...i preceding two verb forms (as those which occur here), or preceding substantives, have the effect of joining the two forms in the manner of a relative pronoun: i c'otixic i 'anom "the carving the (his) doing, " is translated "the carving which he did, " There are various other words which function in pairs to relate two phrases or clauses, e. g., are...are "it is... it is" in "It is the corn it goes with him (in the casket), it is his mother she goes with him " ("The corn represents his mother going with him").
- II:53:1, 2 Ma te (or ma t) occurs in clause-initial position to indicate that if the action or condition described in the first clause had not occurred, the action or condition described in the second clause would have occurred: "If they hadn't taken it out, we would have died. " We t is the opposite of ma t(e), indicating that if what is stated in the first clause had occurred, the condition stated in the second clause would have resulted: "If he had entered face-down, we'd have been dead long ago. "

