

# **ACCORDING TO OUR ANCESTORS**

**folk texts from guatemala and honduras**

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

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## 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.

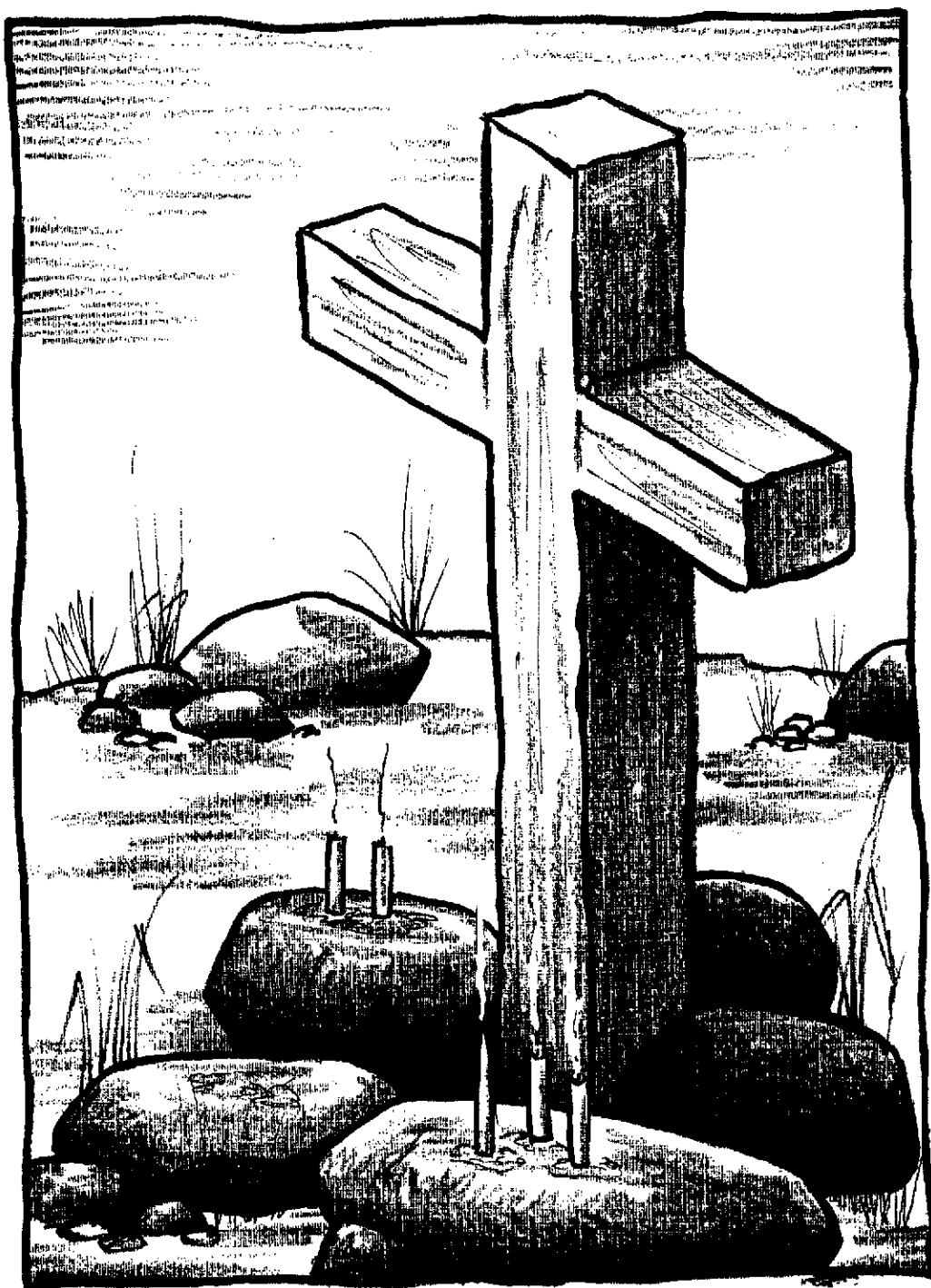
# CHUJ

The Chuj occupy the northwest corner of the department of Huehuetenango, Guatemala, centering around the towns of San Sebastián Coatán and Nentón. They number approximately 8,000. Collectors of these texts are Kenneth and Barbara Williams, who began work in Chuj in 1959.

## TEXTS

Chuj Pantheon  
The Origin of Monkeys  
How Adam Began Cultivating the Earth  
When God Was Born  
Why Indians Have to Work Hard  
The Rabbit and the Coyote

(For further ethnographic information on the Chuj, see that chapter by these same authors in Languages of Guatemala.)



## CHUJ PANTHEON

Now I will talk to you. This is how the world is. This is what we believe along with our forefathers. The sky was already here when God came. Therefore the sun is our real god. And the moon is our real mother. But the stars, they are nothing to us. But the sky, it had been there forever when God came. That is what our ancestors said a long time ago. And the earth belongs to God, but it has always been here. We just call it God's. However, it has always been here, it just belongs to itself. Therefore it is also our mother. And the animals which are on the world, they have no owner. There are animals which have owners (domestic animals) and there are wild animals. Therefore all the animals have no god. In a sense all these things belong to God, but we must ask (God) for the health of the animals, if they are our own animals.

There are the wood things (the crosses) and the rocks (at the base of the crosses). These are our gods, because that is what we were taught by our ancestors. These things are very important because they give us our life, so that we will spend a lot of time on this earth. Therefore this is where we put our faith. This is where we worship, because this is what our ancestors said. Our ancestors said that they knew all about this earth. They knew how this earth began a long time ago. However, this isn't really sure. They just said those things; it wasn't sure what they said. However, we must continue to live their way of life, because we are their progeny.

Now about the sky, they said that there are four men-earthquakes.<sup>1</sup> Those four men-earthquakes hold up the sky. Then when they adjust their tumplines it makes an earthquake come. Those men just want to fight, they want to wreck the world, to cause the sky to fall. Therefore they adjust their tumplines and an earthquake comes. It is said that there are four of those men (really angels), one at each corner. That is how the sky is.

And the earth, it just holds itself up. It never shakes. That is what our ancestors said a long time ago. Therefore this is what we believe. We must have confidence in it. We must be afraid of the sky, that it might be ruined. We must be afraid of the earthquake, that it might come. Because the earthquake means that we will die, that this world will collapse. Our ancestors told very many things. These are the things we know. Therefore we don't want this world to ever be ruined.

Look at how wonderful this world is. Is it apt to destroy us? For that reason, now when the sun rises, it wants us to worship it. At noon we worship it. At sundown we worship it, because this is our god. We can meditate a little bit, how that this sun is very great--it is our god. It shows us very many things. That is what our ancestors told us.

Also there are the ora (day-gods) who are with us. There are twenty day-gods who see us (take care of us) each day. One day-god sees us each day. Therefore we feed those day-gods. If we don't feed them, they will become angry with us. Those day-gods have exactly the same power as the sun,

which is our god. Therefore we must appease them. We must put our faith in them. If we do not appease them well, there will be a time when we are walking along, going out to our work, and a snake will come in front of us. But it is a messenger of the day-gods, because we aren't serving them in a way that pleases them. Therefore we should repent. It is good that the snake shows itself to us, to make us straighten up, so that we don't die. That errand of his is very profitable for us. Therefore we repent; we remember how great our god is in this world.

All those things are companions together--all are gods. The wood things, the crosses, they are really our gods, because that is where the day-gods live. Therefore it is necessary that we be very careful with them, that we fear them. Those things are very great, as all things are. Our ancestors said that we must give sacrifices. There are thirteen sacrifices.<sup>2</sup> There are those who have four. There are those who have eight. We must obey this. If we don't have any sacrifices, we will die. He will pass his hand over us (make us suffer). Very many sufferings will come upon us. But if we obey, he is the one who will save us. We won't die.

There are other things which are sacred. There is the rifle, a subject of sacred rites.<sup>3</sup> If we don't obey it, we will become thin; we will swell up. A lot of things will happen to us. We won't be around very long before we die, but it is because we don't obey. No, it is better if we obey those things, so that we won't suffer a lot. All these things are very important. We are afraid of them because this world is very powerful. It will never pass. We want to see this world for a long time. Therefore we really obey all the things told by our ancestors.

And our ancestors, they did very many things. They were very smart. And they can make us suffer. They not only make us suffer, they make us do these things. When our ancestors were here they really were important beings. They even called themselves gods. They did many miracles. Many people worshiped them. Also the day-gods want us to obey those things that way. But we on the other hand, those things are being lost by us. Therefore it is very dangerous. Not only that, those things are killing us, so that we do not increase on this earth.

We must not forget those things. Therefore we really believe in the sun as our god. And we believe in the day-gods as our gods, because those things are really alive. They are what give us our life. When their hands and feet pass over us for good, we are happy every day.

I say these things because I understand how we get along in this world. This is how we do it. Remember when the rain time comes? The people do very many things to bring the rain. Everyone gets together. They all get drunk. They do many things. The incense and candles go to the hilltops so that the rain will come. That is where the rain goes to live, and they go there so that the rain will come. Because of it we eat well--our corn comes out well, our wheat comes out, all the plants on this earth grow. But it is because of the people. The people are the ones who bring the rain. If they don't gather

together, there isn't any rain. Then we no longer eat. Then we are lost; the world dries up. Therefore we must not let this custom be lost. May there be the gatherings forever. May there be drinking forever. May there be the candles on the hilltops forever, so that the rain will dwell on the hilltops all the time. Our ancestors did very many things on this earth, and because of that we get along well. But if not, if we do not serve the day-gods well, and the hill-gods, it means that evil will come on our cornfields. The hail will come. The frost will come. The cold rain will come upon us, the snow. There will be much sickness of the corn, it will rot. Those are the sicknesses of the corn, like our sicknesses. It has been done by our ancestors and by our gods, if we don't obey. Those are the things that kill us on this world. These things all are very important to us.

Therefore I say these things to you, how that they are very important. Never let these things be lost, because these things are alive. They are alive with the day-gods and the day-night god. These are always united with the sun, our god.

- 
- 1 Note the use of personification, i.e., the following are referred to as men: earthquakes, the day-gods, rain, hail, snow, rot (of corn or wheat). Other things referred to as men, but not mentioned in this text are: death, illness, wind, the sun.
  - 2 That is, some people give 13 sacrifices, some give four, some give eight--each person gives a different number, depending upon what his father and grandfather gave. These sacrifices are given over a period of years, e.g. one or two a year until the total number is fulfilled, and then that is all the person has to give during his lifetime.
  - 3 The rifle is considered to have a spirit like the cross. It is prayed to, and it can give life and good health. Also, animals killed with rifles are revered: their skins are stuffed and they are kept and prayed to.

## THE ORIGIN OF MONKEYS

Here is another story, how that there were some men a long time ago. They had a mother. There were five or six men. They were the sons of that woman. They really liked each other, but there was the youngest son. He was really despised by the others.<sup>1</sup> So when the boy was absent they thought about it. They really came to hate the youngest son, because he wasn't yet able to work. Therefore they really wanted to do him evil. They wouldn't give him a thing to eat. But the mother of the boy provided for him. When the men ate, she always gave the boy some so that he was able to grow up.

Then one time the men got together and decided: "Let's have a dance."<sup>2</sup> So they looked for some others to dance too and they really had a big one. For their dance-clothes they went around and got the moss that grows on the

branches of big trees to put on. Others got some clothes which were all ragged, just old rags. Just those old things were what they had to put on. Therefore they were dressed and ready to dance. And they said: "We are really dancing, but this little orphan here...." They turned on their brother. He was nothing in their eyes. He was like an orphan to them. So they said: "This orphan, could he ever be able to dance like we are doing?" And it happened that the younger brother heard them. He heard how they called him an orphan. So he said, "Well, I will do a dance like that too." Then, when the men ate during the time of the dance, they heard the orphan walking around outside the house. They saw him walking around there. They were eating deer meat, and they threw out the bones of the deer to the orphan. "Here. Here is a little for you," they said. Then at other times they would eat lamb; at times it was chicken that they were eating during the dance time. The orphan would always walk around outside the house and the men would throw the bones of the animals to him. The boy would just grab them up and keep them, just like a dog. So the bones didn't smell there in front of the men's house and the men were happy that the orphan was there with them. He would pick them up and take them far away.<sup>3</sup>

The men did that kind of thing very often. And then that little orphan had a dance. Just like those men danced, he did his too. And when his dance clothes came, they really shone, they were very nice, very beautiful. So the men asked their mother: "Mother, where did this orphan, this kid of yours get his clothes? Look, his are really nice." "A.... Where did he ever get them? I don't know. You don't ever let me talk to him any more," the mother said to them. So they were really sad. They all got together and said: "Where in the world did he ever get those clothes?" they said. "Where did you get these clothes of yours?" they said to the boy. "Nowhere in particular. I just get them from where I get them," said the boy. He really had nice ones.

Another time they all got together with their other companions and had a big dance. When they had their dance they ate again. They ate the meat and threw out the bones again. And the boy still picked them up. However there was a place where the boy had made several fence enclosures. Then in a separate place the boy had put the bones of the deer, the sheep, the chickens, and whatever others the men had eaten. He put each kind in a separate place.

Then after some time the day came. He went and got his mother. "Mother," "What, child?" "There were some bones that my brothers gave me. I gathered them all up. They gave them to me to eat, to chew on, but there wasn't any meat at all on them. Therefore this is what I did with them. Come with me and see," said the boy to his mother. But his brothers didn't know about it. "Fine, I'll go, child," said his mother. Then his mother went with him. There were very many deer in the corral. There were so many their antlers were getting all tangled up. Also there were very many sheep, and very many chickens. Each corral was completely filled with a different kind of animal. "Ay, is this how you are my child? You have done so many miracles with your clever mind," said his mother. Then he said: "Don't tell those brothers of mine because they hate me." "Fine," said his mother. Then

they returned and the animals stayed there.

Then it happened that they danced again as they had done before. The orphan also danced as he had done before. So they begged the orphan: "Where did you go to get these clothes? These clothes of yours are really nice. E... if only we could go and get some like that for us," they said. "If you really want them, I'll show you where I got them," the boy said to them. The men were really happy then. They all gathered round the boy. He became their brother again right away.

Then he explained to them: "If you want to have clothes to put on like these of mine, come on. I will go show you where I got them." "Let's go then," they said. They all gathered around him and he went first. He took them to a big lake. It was very deep; no telling how far down the bottom was. They looked down into it. "Look here, look. There down deep is where I went to get these clothes of mine. If you can drink all of this water, drink it all up. If you are able to finish it all up, you will win--you will be able to get the clothes. So I leave it in your hands. Drink it up. Look there are a lot of you; you'll be able to finish it up in a little while," said the boy. "All right." They all lay down at the edge of the water. They began drinking the water. They drank and filled up. They drank again and filled up. "Oh, we will never finish it," they said. The men saw that the water was still as high as ever. But they were completely full; they weren't going to be able to do it--the water wouldn't be finished off. Those men hadn't even drunk a little of it. "This is going to kill us off right now," they said.

Well the boy changed it and gave another way. There was a tree at the edge of the water. It was a very large tree, no telling how many yards high it was. No telling how high up it went. And there at the very top of the tree they (the clothes) were. The men look up there. Then the boy says, "No, you didn't get what you wanted; you couldn't do it. Poor you, poor you. But now I will show you. Here it is. You really tried to get them, but the water just couldn't be finished off. So now try this other way and we'll see."

So the men looked up, and there in the branches were those clothes. They were hanging there and all shining, just like the ones the orphan had put on. "If you try it, all of you go. Go on up there and get your clothes," said the boy to them. "Well let's go. Now we are going to go up there and get ours down right now. Now this is easy, no problem to get them down. There isn't anything we have to drink now," the men said. So they started climbing. But as they climbed, the tree grew. As they climbed more, the tree grew. They kept going higher and higher up into the sky. They just couldn't reach the clothes. Then the orphan saw that they were clear up into the sky, all of them. They were right in the middle of the sky in that tree.

So then the boy said: "You, you are the ones who mistreated me. You really gave me a hard time just like you wanted to. But now I want to tell you, I now give you over to bad luck.<sup>4</sup> Forever you will eat the fruit of the trees and the fruit of the vines," he said. As soon as the orphan had said this about the men, they all turned into animals. And the orphan heard, "Witz'witz'witz'-

witz'," they said. And the men had become animals.<sup>5</sup> They just stayed there in the branches of the tree. That is how they began. This is the story I tell you now.<sup>6</sup>

- 
- 1 According to informant, this is a story told about Jesus.
  - 2 Drama dance. The clothes spoken of here are the dancers' costumes.
  - 3 The suffering youngest brother demonstrated the same rare wisdom found in the two mistreated younger brothers, Jun Ajpu and Xbalanque', in Popol Vuh, part II, ch. 5. This story follows with amazing fidelity the events related in this particular section of Popol Vuh, although the ancient Quiché epic is unknown to the Chuj people who tell this tale. (Ed.)
  - 4 The expression "I give you over to bad luck" is literally, "I spit on your backs."
  - 5 The animals into which the men turned are monkeys.
  - 6 A good portion of this plot is duplicated in the Jacalteco story "The Origin of Domesticated Animals." (Ed.)

## HOW ADAM BEGAN CULTIVATING THE EARTH

The moon began to shine. The stars began to shine. Our ancestors, our forefathers were found--they began. Listen--Adam, the man, took his hoe. He dug the ground with it. "Ay!" said the ground. The ground called out. So then Adam came and talked with our Father God. He came and talked to Jesucristo. Jesucristo said: "No, go talk this way to the ground: 'First I will receive food from you, after that you can eat what I will give you,' you say to it," said Jesucristo to the man.

So then the man came. He dug the ground again. This time the ground didn't call out any longer. So that is the way our ancestors, our forefathers, began.

## WHEN GOD WAS BORN

When God was born someone said, "Come right away, a god has been born." Then the cow said, "Where was that god born? I am going to go and eat him." Because of that, the cow is eaten now. The hide of the cow is stepped on; it is used for sandals. Its hide is used for all kinds of things, because Our Father God heard what it said.

When Jesucristo came to the world, the people went to receive him. The Ladinos went right away. They didn't take their hats even.<sup>1</sup> They went and said "Good morning" to that God who came. But our ancestor, he didn't take his hat off. He said, "Forget it. Did he really come (unbelief)? Where would

that God come from? I'll keep on eating." Then he ate his food. After he ate, then he drank a gourd of corn drink--it was a very big gourdful. After that he went. No one knows just when Jesucristo came to his place.

- 
- 1 It is likely that typical pictures of the Nativity have influenced ideas expressed in the account. The bearded, hatless shepherds shown kneeling at the manger always look like Ladinos, not Indians. Also typical is the inclusion of a cow near the manger, but the animosity of the beast is a unique interpretation. (Ed.)

## WHY INDIANS HAVE TO WORK HARD

Then when the boxes were distributed, the Ladinos took a box that was filthy with chicken-droppings. That is what the Ladinos took. But the very nice box is what our ancestor took. It was red, very pretty with its paint. But when it was opened, it just had a pick, and a machete and an axe in it. That is what that nice big box had in it. But the filthy box had books, pencils, and pens in it. That is how our ancestors' ways began.

## THE RABBIT AND THE COYOTE

Now there are some stories I want to tell you. These are stories about a long time ago, about our ancestors. There was a man who had a little cornfield with a fence around it. But the corn was being finished off by some animal. However, it wasn't evident what animal was eating up his corn. The man went to see his cornfield every day, and more and more of his work was being finished off by the animal. The man looked for a way to trap the animal.

Was it an animal or a robber? But right away the man figured out how to trap it. He made a doll (of wax). He made it just like a man. Then the man put it there in the trail. Then a rabbit came along. It was the one that was doing the sinning (of robbing the cornfield). So the rabbit came to the doll, there where he was going to rob the field. The rabbit said to the doll, "What are you doing here? It isn't you that I'm looking for," said the rabbit. But the doll didn't answer, so the rabbit said, "Don't you feel like getting out of here in peace?" The doll didn't say a word. So the rabbit said, "If you don't want to get out of the way, I'll finish you off. I'll kill you. I'll do you in right." So the rabbit went at the doll and hit it with his hand. But the doll didn't fall down; however, the rabbit's hand stuck to the doll, so he said, "Let me go!" But his hand still stuck.

"Won't you let me go peacefully? If I let you have it with my other hand, that will kill you off," the rabbit said to the doll. Still it didn't answer, so he hit it with his other hand. Then that hand stuck too. "Checheche, so that's

how bad you are, huh? You aren't going to let me go peacefully then? You'd better change your mind. If I kick you with my foot, you'll die for sure," he said. But the doll didn't answer a word. So then he kicked it with his foot. So his foot got stuck also. "So you want to really have a fight then?" said the rabbit to the doll. "If I kick you with this other foot, you will be finished off. You will die then," he said. So he let him have it with his other foot. That foot got stuck too. He was really completely stuck then. However, his mouth was still free, so he said, "You will see what is going to happen, I'll eat (bite) you. I'll take a good bite out of you and you will die." But still the doll didn't answer. So the rabbit took a bite of the doll and was then completely stuck.

After that, while he was hanging there, the worker came along. So he said to the rabbit: "Well, so you are the one. You are the one who has sinned against this work of mine. I'll fix you up right now. Just wait right there. I'm going to get some hot chocolate for you. Just wait, don't go away, don't be afraid. I'm glad I found you." So the man went to his house.

While he was gone, a coyote came by. "Checheche, what are you doing?" he said. "Nothing, I'm just here. And you, what are you doing around here?" said the rabbit. "I'm just walking around." "Well, why don't you come here and take my place? There is some hot chocolate coming right away. It is fitting that you should have it, you are very large. I am just small, look how little I am; I couldn't finish it off," said the rabbit to the coyote. So the coyote said, "Maybe I will take your place. I could finish off that chocolate alright, I'm really big." "Come on then. Just like I'm holding on to this, that's how you do," he said. So they changed places. The coyote got stuck onto the doll just as the rabbit had done. So the rabbit was able to get away free.

Then the worker came to look for the rabbit. He came and said, "Here I come with the chocolate. Here is your chocolate--ah, so this is how you are. You are really smart, aren't you, that you can do this to yourself.<sup>1</sup> Wait right here." So the man came with the chocolate. But that chocolate was really a steel rod. It was a wire that the man had heated in the fire. It was red hot. Then the man jabbed it into the rump of the coyote. The coyote really let out a howl. With all his might he pulled himself loose. Then he ran away, free. The man just stood looking. He thought he had killed the coyote, but the coyote hadn't died.

"Well then," the coyote thought, "well, so this is how it is. Is this the way he treats me? I thought it was true what the rabbit said, that it would really be chocolate that would come. Well, now I'll follow his footprints. When I find him, I'll eat him up. I'll really let him have it. Would I be afraid of him, does he think?" After that, the coyote went off, following the rabbit's footprints.

Then he came to a big meadow. That was where the rabbit was. The rabbit was taking care of some animals there. So the coyote went and told him, "So that is how bad you are? You just let me stay there to die in your place while you get away free." So the rabbit said: "Look, here are some animals that I've been given to take care of. I'm supposed to take care of these chick-

ens." But it was really just a lot of vultures there in the meadow. Therefore, it happened that the rabbit said, "Stay here in my place. There is something I have to go get. But if you get hungry, you can catch one of these chickens and eat it, so you won't be hungry. I will place them all in your hands, because I am the one who is taking care of them. You are going to take my place and take care of them, so you can catch one and eat it." "Very well," said the coyote. So he stayed there while the rabbit left. Then he saw that it was quiet, no one came back. He just stayed there and much time passed. And those vultures just all sat around there on the meadow. "What will happen now? I surely wouldn't touch one of those chickens or eat them. On the other hand, I sure am hungry," said the coyote. So he tried to jump on one of the vultures. But they all took off and flew up into the air. He wasn't able to grab one of them. "Oh, so these weren't really domesticated animals after all, but he had me here taking care of them. So that is how bad he is!" said the coyote. "Right now I'm going. Wherever he is, I'll go till I find him. When I get a hold of him, I'll not forgive him again. I'll eat him, I'll really let him have it," the coyote said. So he took off again, following the rabbit's footprints.

When he arrived, the rabbit was holding up a big rock.<sup>2</sup> He was really frightened. So the coyote said: "What are you doing? Why did you treat me that way, leaving me back there? I just stayed there and waited." "No, I was coming by here when I saw that this big rock was falling. If I hadn't, where would the rock have been now? However, when I came by, I saw that the rock was starting to fall, so I got under it to hold it up. Why don't you get under it, so that I can go look for a pillar for it? As soon as I find it, I'll come right back, and then you can come out from under it and the rock will stay in place. But if you don't, how many people will be killed by the rock!" said the rabbit. "Very well," said the coyote. So he got under the rock. However, the way it happened, it was the movement of clouds in the sky which made it look as if the big rock was falling. After that, the rabbit said, "I'm going to look for the pillar. Be patient, I'll be back. I'll bring back the pillar. Just close your eyes and hold up the rock with all your might. Hold your hands under it so that it won't come down. Otherwise you will die. The marimba will play. You will see, I'll come with the pillar so that it won't come down on us." "Very well," said the coyote. So he got under it and held it up while the rabbit left him. Then after a very long time, the coyote heard that the rabbit was coming. The marimba was playing and the fireworks were going off.<sup>3</sup> However, it wasn't that at all. The rabbit had gone and set fire to everything surrounding the rock and the coyote. They were in the middle and everything was burning around them. All of the sugar cane and other wood was burning, and when each cane burst while burning, the coyote thought it was rockets going off. So when he heard that it was coming right near him, he closed his eyes. But then he felt the fire burning him. He just was completely destroyed in the fire. So he threw himself into the midst of the fire. That is how the coyote was destroyed. So the rabbit won, and the coyote was finished off. That is the story that I tell you a little now.

- 1 The man apparently thought that the rabbit was a nagual animal, capable of changing his form. (Ed.)
- 2 The incident of the falling cliff is also included in the Mopan and Mixtec versions of this tale. (Ed.)
- 3 The fireworks and marimba would signify the coming of crowds to honor a hero. (Ed.)



# TEXT IN CHUJ

See Languages of Guatemala for a description  
of Chuj grammar, written by Kenneth and  
Barbara Williams.



## THE CHUJ PANTEON

1. A<sub>1</sub> ticnec<sub>2</sub> tzwal<sub>3</sub> abl'.<sub>4</sub> 2. 'Ixtc<sub>2</sub> yaj<sub>2</sub> yolyibñiq'uini<sub>3</sub> tic.<sub>4</sub>  
 3. Yuj<sub>1</sub> to<sub>2</sub> 'Ixtc<sub>3</sub> qui<sub>4</sub> beybal<sub>5</sub> yet'<sub>6</sub> qui<sub>7</sub> mamquicham.<sub>8</sub> 4. A<sub>1</sub> jun<sub>2</sub>  
 satchañ<sub>3</sub> tic.<sub>4</sub> toxn<sub>5</sub> 'ayq'ui.<sub>6</sub> 'ix<sub>7</sub> jaw<sub>8</sub> Dios.<sub>9</sub> 5. Yuj<sub>1</sub> cha.<sub>2</sub> 'in<sub>3</sub>  
 jun<sub>4</sub> c'u.<sub>5</sub> atn<sub>6</sub> ton<sub>7</sub> tic<sub>8</sub> qui<sub>9</sub> Diosal.<sub>10</sub> y<sub>11</sub> pax<sub>12</sub> jun<sub>13</sub> 'uj.<sub>14</sub> atn<sub>15</sub>  
 ton<sub>16</sub> tic<sub>17</sub> qui<sub>18</sub> nun.<sub>19</sub> 6. Pax<sub>1</sub> jun<sub>2</sub> c'anal.<sub>3</sub> a<sub>4</sub> jun<sub>5</sub> cha.<sub>6</sub> may<sub>7</sub>  
 yopiso<sub>8</sub> cu'uj.<sub>9</sub> 7. Palta<sub>1</sub> a<sub>2</sub> jun<sub>3</sub> satchañ<sub>4</sub> tic.<sub>5</sub> una<sub>6</sub> vezñej<sub>7</sub> 'a<sub>8</sub>  
 smasnil<sub>9</sub> tiempo<sub>10</sub> 'Ixtc<sub>11</sub> xoni.<sub>12</sub> 'ix<sub>13</sub> jaw<sub>14</sub> Dios.<sub>15</sub> 8. 'Ixta<sub>1</sub> 'ix<sub>2</sub> yal<sub>3</sub>  
 qui<sub>4</sub> mamquichm<sub>5</sub> pecti'.<sub>6</sub> 9. Y<sub>1</sub> pax<sub>2</sub> jun<sub>3</sub> sat<sub>4</sub> lum<sub>5</sub> tic.<sub>6</sub> yic<sub>7</sub> ton<sub>8</sub>  
 Dios.<sub>9</sub> palta<sub>10</sub> to<sub>11</sub> toxn<sub>12</sub> 'ayq'ui.<sub>13</sub> 10. Palta<sub>1</sub> to<sub>2</sub> toxñej<sub>3</sub> to<sub>4</sub> tzcac'.<sub>5</sub>  
 yico'oc<sub>6</sub> Dios.<sub>7</sub> 11. Ala<sub>1</sub> to<sub>2</sub> toxn<sub>3</sub> 'ayq'ui.<sub>4</sub> muln<sub>5</sub> yic<sub>6</sub> sba.<sub>7</sub> 12. Yuj<sub>1</sub>  
 cha.<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tic<sub>5</sub> 'icha<sub>6</sub> qui<sub>7</sub> nun<sub>8</sub> lum<sub>9</sub> pax<sub>10</sub> yaji.<sub>11</sub> 13. Pax<sub>1</sub> jun<sub>2</sub>  
 tzo'ñ<sub>3</sub> no<sub>4</sub> noc'.<sub>5</sub> 'ayc'.<sub>6</sub> 'a<sub>7</sub> sat<sub>8</sub> mundo<sub>9</sub> tic.<sub>10</sub> may<sub>11</sub> yaji<sub>12</sub> no'.<sub>13</sub>

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1. Now<sub>1-2</sub> I say<sub>3</sub> (in order that) you hear.<sub>4</sub> 2. Thus<sub>1</sub> is<sub>2</sub> (the)  
 world<sub>3</sub> this.<sub>4</sub> 3. Because<sub>1-2</sub> thus<sub>3</sub> (are) our<sub>4</sub> rites<sub>5</sub> with<sub>6</sub> our<sub>7</sub>  
 ancestors.<sub>8</sub> 4. The<sub>1-2</sub> sky<sub>3</sub> this.<sub>4</sub> no more<sub>5</sub> was.<sub>6</sub> he came<sub>7-8</sub> God.<sub>9</sub>  
 5. For<sub>1</sub> that,<sub>2</sub> I have here<sub>3</sub> the<sub>4</sub> sun,<sub>5</sub> this<sub>6-8</sub> our<sub>9</sub> God,<sub>10</sub> and<sub>11</sub> also<sub>12</sub>  
 the<sub>13</sub> moon,<sub>14</sub> this<sub>15-17</sub> (is) our<sub>18</sub> mother.<sub>19</sub> 6. Also<sub>1</sub> the<sub>2</sub> stars,<sub>3</sub>  
 those<sub>4-6</sub> no<sub>7</sub> (they) serve<sub>8</sub> to us.<sub>9</sub> 7. But,<sub>1</sub> the<sub>2-3</sub> sky<sub>4</sub> this,<sub>5</sub> one<sub>6</sub>  
 time only<sub>7</sub> for<sub>8</sub> all<sub>9</sub> (the) time<sub>10</sub> thus it is,<sub>11-12</sub> he came<sub>13-14</sub> God.<sub>15</sub>  
 8. Thus<sub>1</sub> they said<sub>2-3</sub> our<sub>4</sub> ancestors<sub>5</sub> a long time ago.<sub>6</sub> 9. And<sub>1</sub> also<sub>2</sub>  
 the<sub>3</sub> surface<sub>4</sub> earth<sub>5</sub> this,<sub>6</sub> pertains<sub>7</sub> to<sub>8</sub> God,<sub>9</sub> but<sub>10</sub> no more<sub>11-12</sub>  
 was.<sub>13</sub> 10. But<sub>1</sub> no more<sub>2-4</sub> we give it<sub>5</sub> in order that it be<sub>6</sub> (of) God<sub>7</sub> (we  
 say that it is of God). 11. But<sub>1</sub> no more<sub>2-3</sub> it was,<sub>4</sub> (it was of itself).<sub>5-7</sub>  
 12. For<sub>1</sub> that,<sub>2</sub> this<sub>3-5</sub> like<sub>6</sub> our<sub>7</sub> mother<sub>8</sub> earth<sub>9</sub> also<sub>10</sub> is.<sub>11</sub>  
 13. Also<sub>1</sub> the<sub>2-3</sub> animals<sub>4-5</sub> that are<sub>6</sub> on<sub>7</sub> the surface<sub>8</sub> of the world<sub>9</sub>

14. 'Ay<sub>1</sub> no<sub>2</sub> 'ay<sub>3</sub> yajal<sub>4</sub> 'ay<sub>5</sub> pax<sub>6</sub> no<sub>7</sub> ma'ay<sub>8</sub> 15. Yuj<sub>1</sub> cha<sub>2</sub>  
 comñej<sub>3</sub> yaj<sub>4</sub> no<sub>5</sub> 'asiente<sub>6</sub> 16. Smasnilñej<sub>1</sub> jun<sub>2</sub> tzo'ñ<sub>3</sub> tic<sub>4</sub> yic<sub>5</sub>  
 ton<sub>6</sub> Dios<sub>7</sub> palta<sub>8</sub> siempre<sub>9</sub> 'ay<sub>10</sub> pax<sub>11</sub> wal<sub>12</sub> 'aj<sub>13</sub> tzqui<sub>14</sub> c'an<sub>15</sub>  
 stzatzl<sub>16</sub> no<sub>17</sub> asiente<sub>18</sub> toto<sub>19</sub> a<sub>20</sub> no<sub>21</sub> cajbil<sub>22</sub> noc'<sub>23</sub> tic<sub>24</sub>  
 17. 'Ay<sub>1</sub> jun<sub>2</sub> tzo'ñ<sub>3</sub> te<sub>4</sub> te<sub>5</sub> tic<sub>6</sub> m<sub>7</sub> jun<sub>8</sub> q'uen<sub>9</sub> q'uen<sub>10</sub> tic<sub>11</sub> qui<sub>12</sub>  
 Diosal<sub>13</sub> yaji<sub>14</sub> 18. Yuj<sub>1</sub> to<sub>2</sub> 'ixta<sub>3</sub> xon<sub>4</sub> cuyx<sub>5</sub> can<sub>6</sub> yuj<sub>7</sub> qui<sub>8</sub>  
 mamquichm<sub>9</sub> pecti'<sub>10</sub> 19. A<sub>1</sub> jun<sub>2</sub> tic<sub>3</sub> caw<sub>4</sub> 'ay<sub>5</sub> yopiso<sub>6</sub> ya'n<sub>7</sub> qui<sub>8</sub>  
 tzatzil<sub>9</sub> yic<sub>10</sub> wach'<sub>11</sub> tzquil<sub>12</sub> jaboc<sub>13</sub> niwn<sub>14</sub> tiempo<sub>15</sub> 'a<sub>16</sub>  
 yolyibñq'uini<sub>17</sub> tic<sub>18</sub> 20. Yuj<sub>1</sub> cha<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tic<sub>5</sub> 'aj<sub>6</sub> tzca'ch<sub>7</sub> qui<sub>8</sub>  
 naben<sub>9</sub> 21. A<sub>1</sub> tic<sub>2</sub> 'aj<sub>3</sub> tzcac'<sub>4</sub> 'ejm<sub>5</sub> qui<sub>6</sub> ba<sub>7</sub> 22. Yuj<sub>1</sub> to<sub>2</sub> 'ixta<sub>3</sub>  
 wal<sub>4</sub> xyal<sub>5</sub> qui<sub>6</sub> mamquicham<sub>7</sub> chajtlto<sub>8</sub> 'ay<sub>9</sub> pax<sub>10</sub> qui<sub>11</sub> mamquichm<sub>12</sub>  
 xaln<sub>13</sub> 'ixtic<sub>14</sub> to<sub>15</sub> yojtc<sub>16</sub> eb<sub>17</sub> yaj<sub>18</sub> yolyibñq'uini<sub>19</sub> tic<sub>20</sub>  
 23. Yojtc<sub>1</sub> eb<sub>2</sub> chajtl<sub>3</sub> 'ix<sub>4</sub> 'aj<sub>5</sub> sacb<sub>6</sub> cot<sub>7</sub> mundo<sub>8</sub> pecti'<sub>9</sub>

this<sub>10</sub> not have<sub>11</sub> owner<sub>12</sub> animals<sub>13</sub> 14. There are<sub>1</sub> animals<sub>2</sub> that they  
 have<sub>3</sub> owner<sub>4</sub> there are<sub>5</sub> also<sub>6</sub> animals<sub>7</sub> that no<sub>8</sub> 15. For<sub>1</sub> that<sub>2</sub>  
 common<sub>3</sub> is<sub>4</sub> the place of the animals<sub>5-6</sub> 16. All<sub>1</sub> the things<sub>2-3</sub> these<sub>4</sub>  
 pertain<sub>5</sub> to<sub>6</sub> God<sub>7</sub> but<sub>8</sub> always<sub>9</sub> there is<sub>10</sub> also<sub>11-12</sub> where<sub>13</sub> ours<sub>14</sub>  
 we ask<sub>15</sub> the health<sub>16</sub> of the animals<sub>17</sub> domestic<sub>18</sub> that is<sub>19-20</sub> the  
 animals<sub>21</sub> domestic<sub>22-23</sub> these<sub>24</sub> 17. There are<sub>1</sub> the<sub>2-3</sub> wood things<sub>4-5</sub>  
 these<sub>6</sub> or<sub>7</sub> the<sub>8</sub> stones<sub>9-10</sub> these<sub>11</sub> our<sub>12</sub> gods<sub>13</sub> they are<sub>14</sub>  
 18. Because<sub>1-2</sub> thus<sub>3</sub> us<sub>4</sub> they teach<sub>5</sub> it remained<sub>6</sub> for<sub>7</sub> our<sub>8</sub> ancestors<sub>9</sub>  
 already a long time ago<sub>10</sub> 19. This<sub>1-3</sub> truly<sub>4</sub> it serves<sub>5-6</sub> to give<sub>7</sub> our<sub>8</sub>  
 health<sub>9</sub> in order that<sub>10-11</sub> we see<sub>12</sub> a little<sub>13</sub> long<sub>14</sub> time<sub>15</sub> in<sub>16</sub> world<sub>17</sub>  
 this<sub>18</sub> 20. For<sub>1</sub> that<sub>2</sub> this<sub>3-4</sub> where<sub>6</sub> we put<sub>7</sub> our<sub>8</sub> mine<sub>9</sub>  
 21. This<sub>1-2</sub> where<sub>3</sub> we give<sub>4</sub> we humble<sub>5</sub> our<sub>6</sub> being<sub>7</sub> (we worship).  
 22. Because<sub>1-2</sub> thus<sub>3-4</sub> they said<sub>5</sub> our<sub>6</sub> ancestors<sub>7</sub> like<sub>8</sub> they had<sub>9</sub>  
 also<sub>10</sub> our<sub>11</sub> ancestors<sub>12</sub> that they said<sub>13</sub> thus<sub>14</sub> that<sub>15</sub> they knew<sub>16</sub> they<sub>17</sub>  
 how it was<sub>18</sub> world<sub>19</sub> this<sub>20</sub> 23. They knew<sub>1</sub> they<sub>2</sub> how<sub>3</sub> it was

24. Yiptzil<sub>1</sub> pax<sub>2</sub> bi'an<sub>3</sub> may<sub>4</sub> wal<sub>5</sub> c'ajloc<sub>6</sub> wal<sub>7</sub> segurail<sub>8</sub> 25. To<sub>1</sub>  
 toñj<sub>2</sub> 'ix<sub>3</sub> yal<sub>4</sub> eb<sub>5</sub> 'ixta'.<sub>6</sub> 26. Y<sub>1</sub> may<sub>2</sub> wal<sub>3</sub> segurail<sub>4</sub> 'ix<sub>5</sub> yal<sub>6</sub> eb,<sub>7</sub>  
 tas<sub>8</sub> wal<sub>9</sub> 'ix<sub>10</sub> 'aji.<sub>11</sub> 27. Yuj<sub>1</sub> cha,<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tzo'ñ<sub>5</sub> sbeybal<sub>6</sub> eb<sub>7</sub>  
 tic,<sub>8</sub> yowlal<sub>9</sub> tzqui<sub>10</sub> beylbej<sub>11</sub> añ<sub>12</sub> tic,<sub>13</sub> como<sub>14</sub> to<sub>15</sub> yilñtl<sub>16</sub> oñ<sub>17</sub>  
 eb.<sub>18</sub> 28. Hasta<sub>1</sub> jun<sub>2</sub> satchañ<sub>3</sub> tic,<sub>4</sub> 'ix<sub>5</sub> yal<sub>6</sub> eb,<sub>7</sub> to<sub>8</sub> 'ay<sub>9</sub> chañwñ<sub>10</sub>  
 ewin<sub>11</sub> quixcab.<sub>12</sub> 29. A'<sub>1</sub> ewin<sub>2</sub> cuchjnac<sub>3</sub> satchañ<sub>4</sub> tic.<sub>5</sub> 30. Entonce<sub>1</sub>  
 a<sub>2</sub> yic<sub>3</sub> tznitz<sub>4</sub> ewin<sub>5</sub> spopom,<sub>6</sub> tz'ec'<sub>7</sub> jun<sub>8</sub> quixcab<sub>9</sub> cha.<sub>10</sub> 31. Yuj<sub>1</sub>  
 to<sub>2</sub> tznibj<sub>3</sub> ab<sub>4</sub> ewin<sub>5</sub> to<sub>6</sub> tzyac'<sub>7</sub> owal.<sub>8</sub> 32. Ma<sub>1</sub> tznibj<sub>2</sub> ewin<sub>3</sub> to<sub>4</sub>  
 tzju<sub>5</sub> yibñq'uinal,<sub>6</sub> tzlañchj<sub>7</sub> jun<sub>8</sub> satchañ<sub>9</sub> tic.<sub>10</sub> 33. Yuj<sub>1</sub> cha,<sub>2</sub>  
 tznitzn<sub>3</sub> ewin<sub>4</sub> spopom.<sub>5</sub> 34. Entonce<sub>1</sub> yuj<sub>2</sub> cha,<sub>3</sub> tz'ec'<sub>4</sub> jun<sub>5</sub>  
 quixcab.<sub>6</sub> 35. Yuj<sub>1</sub> cha,<sub>2</sub> to<sub>3</sub> chañwñ<sub>4</sub> ab<sub>5</sub> ewinac.<sub>6</sub> 36. Junjn<sub>1</sub> ewin<sub>2</sub>  
 'a<sub>3</sub> junjn<sub>4</sub> isquinio.<sub>5</sub> 37. Yuj<sub>1</sub> cha,<sub>2</sub> 'ixta<sub>3</sub> yaj<sub>4</sub> jun<sub>5</sub> satchañ<sub>6</sub> tic.<sub>7</sub>  
 38. Al<sub>1</sub> jun<sub>2</sub> sat<sub>3</sub> lum<sub>4</sub> tic,<sub>5</sub> yib<sub>6</sub> sba<sub>7</sub> yaji.<sub>8</sub> 39. Toxn<sub>1</sub> matz<sub>2</sub> 'ibx<sub>3</sub>

cleared<sub>4,5,6</sub> it came<sub>7</sub> world<sub>8</sub> a long time ago.<sub>9</sub> 24. Only<sub>1</sub> also<sub>2</sub> then,<sub>3</sub>  
 there was not<sub>4-5</sub> nothing<sub>6-7</sub> of certainty.<sub>8</sub> 25. Only<sub>1-2</sub> they said<sub>3-4</sub> they<sub>5</sub>  
 thus.<sub>6</sub> 26. And<sub>1</sub> it is not<sub>2-3</sub> certain<sub>4</sub> they said<sub>5-6</sub> they,<sub>7</sub> how it re-  
 mained.<sub>10-11</sub> 27. For<sub>1</sub> that,<sub>2</sub> the<sub>3,4,5</sub> customs<sub>6</sub> of them,<sub>7-8</sub> it is  
 necessary<sub>9</sub> we<sub>10</sub> we do<sub>11</sub> (we practice) we,<sub>12-13</sub> as<sub>14-15</sub> descendants<sub>16</sub>  
 us<sub>17</sub> (of) them.<sub>18</sub> 28. And<sub>1</sub> the<sub>2</sub> sky<sub>3</sub> this,<sub>4</sub> they said<sub>5-6</sub> they,<sub>7</sub> that<sub>8</sub>  
 there are<sub>9</sub> four<sub>10</sub> men<sub>11</sub> earthquakes.<sub>12</sub> 29. They<sub>1</sub> men<sub>2</sub> carry<sub>3</sub> sky<sub>4</sub>  
 this.<sub>5</sub> 30. Then<sub>1</sub> when<sub>2-3</sub> they adjust<sub>4</sub> men<sub>5</sub> their head strap<sub>6</sub> it passes<sub>7</sub>  
 the<sub>8</sub> earthquake<sub>9</sub> that.<sub>10</sub> 31. Because<sub>1-2</sub> they want<sub>3</sub> it is said<sub>4</sub> men<sub>5</sub> to  
 make<sub>6-7</sub> war.<sub>8</sub> 32. Or<sub>1</sub> they want<sub>2</sub> the men<sub>3</sub> to ruin<sub>4-5</sub> world,<sub>6</sub> to  
 destroy<sub>7</sub> the<sub>8</sub> sky<sub>9</sub> this.<sub>10</sub> 33. For that,<sub>1-2</sub> they adjust<sub>3</sub> men<sub>4</sub> their head  
 straps.<sub>5</sub> 34. Then<sub>1</sub> for<sub>2</sub> that,<sub>3</sub> it passes<sub>4</sub> the<sub>5</sub> earthquake.<sub>6</sub> 35. For<sub>1</sub>  
 that,<sub>2</sub> they are four<sub>3-4</sub> it is said<sub>5</sub> men.<sub>6</sub> 36. A<sub>1</sub> man<sub>2</sub> in<sub>3</sub> each<sub>4</sub> corner.<sub>5</sub>  
 37. For<sub>1</sub> that,<sub>2</sub> thus<sub>3</sub> is<sub>4</sub> the<sub>5</sub> sky<sub>6</sub> this.<sub>7</sub> 38. But<sub>1</sub> the<sub>2</sub> surface<sub>3</sub>  
 earth<sub>4</sub> this<sub>5</sub> is of itself.<sub>6-8</sub> 39. No more<sub>1</sub> no<sub>2</sub> tremble.<sub>3-4</sub> 40. Thus<sub>1</sub>

- xoni.<sub>4</sub> 40. 'Ixta<sub>1</sub> 'ix<sub>2</sub> yal<sub>3</sub> ewin<sub>4</sub> qui<sub>5</sub> mam<sub>6</sub> quichm<sub>7</sub> pecti'.<sub>8</sub> 41. Yuj<sub>1</sub> cha,<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tic,<sub>5</sub> 'aj<sub>6</sub> tzca'ch<sub>7</sub> qui<sub>8</sub> c'ojol.<sub>9</sub> 42. Yowlal<sub>1</sub> 'ay<sub>2</sub> yopiso<sub>3</sub> jun<sub>4</sub> tic<sub>5</sub> cu'uj.<sub>6</sub> 43. Yowlal<sub>1</sub> tzoñ<sub>2</sub> xiw<sub>3</sub> yuj<sub>4</sub> jun<sub>5</sub> satchañ<sub>6</sub> tic,<sub>7</sub> toto<sub>8</sub> tzjuwi.<sub>9</sub> 44. Yowlal<sub>1</sub> tzoñ<sub>2</sub> xiw<sub>3</sub> yuj<sub>4</sub> win<sub>5</sub> quixcab,<sub>6</sub> toto<sub>7</sub> tz'ec'<sub>8</sub> winac.<sub>9</sub> 45. Tzyal<sub>1</sub> 'el'ch<sub>2</sub> cha,<sub>3</sub> toj<sub>4</sub> qui<sub>5</sub> chaml,<sub>6</sub> tzlañchj<sub>7</sub> jun<sub>8</sub> yolyibñq'uinl<sub>9</sub> tic.<sub>10</sub> 46. Mañ<sub>1</sub> jantcoc<sub>2</sub> jun<sub>3</sub> tzoñ<sub>4</sub> 'ix<sub>5</sub> yalcñ<sub>6</sub> qui<sub>7</sub> mamquicham.<sub>8</sub> 47. A<sub>1</sub> tic<sub>2</sub> cojtc<sub>3</sub> canl.<sub>4</sub> 48. Yuj<sub>1</sub> cha,<sub>2</sub> tzqui<sub>3</sub> nibej,<sub>4</sub> may<sub>5</sub> ba'ñ<sub>6</sub> tzlajw<sub>7</sub> jun<sub>8</sub> yolyibñq'uinl<sub>9</sub> tic.<sub>10</sub> 49. 'It<sub>1</sub> wal<sub>2</sub> sja'l<sub>3</sub> jun<sub>4</sub> tic<sub>5</sub> ticnec.<sub>6</sub> 50. Tom<sub>1</sub> chamañ,<sub>2</sub> tom<sub>3</sub> xchi<sub>4</sub> yolyibñq'uinl<sub>5</sub> tic.<sub>6</sub> 51. Yuj<sub>1</sub> chi<sub>2</sub> 'ina<sub>3</sub> ticnec,<sub>4</sub> a<sub>5</sub> 'a<sub>6</sub> tzjaw<sub>7</sub> c'u,<sub>8</sub> to<sub>9</sub> tznibej<sub>10</sub> tzoñ<sub>11</sub> 'em<sub>12</sub> cuman.<sub>13</sub> 52. A<sub>1</sub> tz'och<sub>2</sub> chilmc'u,<sub>3</sub> tzoñ<sub>4</sub> 'em<sub>5</sub> cuman.<sub>6</sub> 53. A<sub>1</sub> tz'ejm<sub>2</sub> c'u,<sub>3</sub> tzoñ<sub>4</sub> 'em<sub>5</sub> cuman.<sub>6</sub> 54. Yuj<sub>1</sub> to<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tic,<sub>5</sub> qui<sub>6</sub> diosal<sub>7</sub> yaji.<sub>8</sub> 55. A<sub>1</sub> jun<sub>2</sub> tic,<sub>3</sub> tztac'<sub>4</sub> qui<sub>5</sub> nan<sub>6</sub> qui<sub>7</sub> ba<sub>8</sub>

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they said<sub>2-3</sub> men<sub>4</sub> our<sub>5</sub> ancestors<sub>6-7</sub> before.<sub>8</sub> 41. For<sub>1</sub> that<sub>2</sub> this,<sub>3-5</sub> where<sub>6</sub> we put<sub>7</sub> our<sub>8</sub> heart.<sub>9</sub> 42. It is necessary<sub>1</sub> it serves<sub>2-3</sub> this<sub>4-5</sub> to us.<sub>6</sub> 43. It is necessary<sub>1</sub> we<sub>2</sub> we fear<sub>3</sub> for<sub>4</sub> the<sub>5</sub> sky<sub>6</sub> this,<sub>7</sub> if<sub>8</sub> it is ruined.<sub>9</sub> 44. It is necessary<sub>1</sub> that we<sub>2</sub> fear<sub>3</sub> for<sub>4</sub> the man<sub>5</sub> earthquake,<sub>6</sub> if<sub>7</sub> it passes<sub>8</sub> the man.<sub>9</sub> 45. They say<sub>1</sub> it signifies<sub>2</sub> that,<sub>3</sub> that<sub>4</sub> we<sub>5</sub> we will die,<sub>6</sub> it will be destroyed<sub>7</sub> the<sub>8</sub> world<sub>9</sub> this.<sub>10</sub> 46. So many<sub>1-2</sub> things<sub>3-4</sub> they said<sub>5-6</sub> our<sub>7</sub> ancestors.<sub>8</sub> 47. This<sub>1-2</sub> we know<sub>3</sub> it remained.<sub>4</sub> 48. For<sub>1</sub> that<sub>2</sub> we<sub>3</sub> we want,<sub>4</sub> never<sub>5-6</sub> it ends<sub>7</sub> the<sub>8</sub> world<sub>9</sub> this.<sub>10</sub> 49. Look at<sub>1</sub> beauty<sub>2-3</sub> this<sub>4-5</sub> now.<sub>6</sub> 50. Is it that<sub>1</sub> we are about to die,<sub>2</sub> is it that<sub>3</sub> it says<sub>4</sub> world<sub>5</sub> this?<sub>6</sub> 51. For<sub>1</sub> that,<sub>2</sub> I have here<sub>3</sub> now,<sub>4</sub> when<sub>5-6</sub> it comes<sub>7</sub> sun,<sub>8</sub> it wants<sub>9-10</sub> we<sub>11</sub> down,<sub>12</sub> we kneel.<sub>13</sub> 52. When<sub>1</sub> enters<sub>2</sub> noon,<sub>3</sub> we<sub>4</sub> down<sub>5</sub> we kneel.<sub>6</sub> 53. When<sub>1</sub> it lowers<sub>2</sub> sun,<sub>3</sub> we<sub>4</sub> down<sub>5</sub> we kneel.<sub>6</sub> 54. Because<sub>1-2</sub> this,<sub>3-5</sub> our<sub>6</sub> God<sub>7</sub> is.<sub>8</sub> 55. This,<sub>1-3</sub> it can<sub>4</sub> we<sub>5</sub> think<sub>6</sub> we<sub>7</sub> ourselves<sub>8</sub> (we change our minds) a

jaboc,<sub>9</sub> chajtlto<sub>10</sub> caw<sub>11</sub> niwn<sub>12</sub> yel'ch<sub>13</sub> jun<sub>14</sub> c'u<sub>15</sub> tic,<sub>16</sub> to<sub>17</sub> qui<sub>18</sub>  
 diosal.<sub>19</sub> 56. Mañ<sub>1</sub> jantcoc<sub>2</sub> tas<sub>3</sub> tzch'ox<sub>4</sub> 'ayoñ.<sub>5</sub> 57. Yuj<sub>1</sub> to<sub>2</sub> 'ixta<sub>3</sub>  
 wal<sub>4</sub> xyalcn<sub>5</sub> qui<sub>6</sub> mamquichm<sub>7</sub> 'ayoñ.<sub>8</sub> 58. Añjtona',<sub>1</sub> 'ay<sub>2</sub> jun<sub>3</sub> tzoñ<sub>4</sub>  
 win<sub>5</sub> corail<sub>6</sub> et'jnac<sub>7</sub> oñ.<sub>8</sub> 59. Junc'lwaiñ<sub>1</sub> ewin<sub>2</sub> ora<sub>3</sub> tzoñ<sub>4</sub> 'iln<sub>5</sub> 'a<sub>6</sub>  
 junjn<sub>7</sub> c'u.<sub>8</sub> 60. Junjn<sub>1</sub> win<sub>2</sub> tzoñ<sub>3</sub> 'iln<sub>4</sub> 'a<sub>5</sub> junjn<sub>6</sub> c'u.<sub>7</sub> 61. Yuj<sub>1</sub>  
 cha,<sub>2</sub> a<sub>3</sub> win<sub>4</sub> ora<sub>5</sub> cha,<sub>6</sub> y<sub>7</sub> tzca'<sub>8</sub> wa<sub>9</sub> winac.<sub>10</sub> 62. Toto<sub>1</sub> matz<sub>2</sub>  
 tzcac'<sub>3</sub> wa<sub>4</sub> winac,<sub>5</sub> tz'el<sub>6</sub> yowl<sub>7</sub> sc'ojl<sub>8</sub> win<sub>9</sub> 'ayoñ.<sub>10</sub> 63. Yuj<sub>1</sub> to<sub>2</sub> a<sub>3</sub>  
 win<sub>4</sub> ora<sub>5</sub> cha,<sub>6</sub> caw<sub>7</sub> wal<sub>8</sub> lajn<sub>9</sub> yopiso<sub>10</sub> win<sub>11</sub> yet'<sub>12</sub> jun<sub>13</sub> c'u<sub>14</sub>  
 tic,<sub>15</sub> jun<sub>16</sub> qui<sub>17</sub> diosal<sub>18</sub> jun<sub>19</sub> c'u<sub>20</sub> tic.<sub>21</sub> 64. Yuj<sub>1</sub> cha,<sub>2</sub> yowlal<sub>3</sub>  
 tzqui<sub>4</sub> watzej<sub>5</sub> pax<sub>6</sub> winac.<sub>7</sub> 65. Tzca'ch<sub>1</sub> qui<sub>2</sub> naben<sub>3</sub> 'a<sub>4</sub> winac.<sub>5</sub>  
 66. Toto<sub>1</sub> palta<sub>2</sub> qui<sub>3</sub> watzan<sub>4</sub> winac,<sub>5</sub> 'ay<sub>6</sub> tiempo<sub>7</sub> ax<sub>8</sub> tzquilni,<sub>9</sub> a<sub>10</sub>  
 yic<sub>11</sub> tzoñ<sub>12</sub> beyc'<sub>13</sub> 'a<sub>14</sub> yol<sub>15</sub> be,<sub>16</sub> 'aj<sub>17</sub> tzoñ<sub>18</sub> 'ec<sub>19</sub> jaboc<sub>20</sub> 'a<sub>21</sub>  
 qui<sub>22</sub> muniel,<sub>23</sub> ax<sub>24</sub> no<sub>25</sub> chan<sub>26</sub> tz'elt<sub>27</sub> 'ayoñ.<sub>28</sub> 67. Palta<sub>1</sub> schech<sub>2</sub>

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little,<sub>9</sub> since<sub>10</sub> very<sub>11</sub> great<sub>12</sub> significance<sub>13</sub> the<sub>14</sub> sun<sub>15</sub> this<sub>16</sub> that<sub>17</sub>  
 our<sub>18</sub> God.<sub>19</sub> 56. So much<sub>1-2</sub> it shows<sub>3-4</sub> to us.<sub>5</sub> 57. Because<sub>1-2</sub> thus<sub>3-4</sub>  
 they said<sub>5</sub> our<sub>6</sub> ancestors<sub>7</sub> to us.<sub>8</sub> 58. Also<sub>1</sub> there are<sub>2</sub> some<sub>3-4</sub> men<sub>5</sub>  
 hours<sub>6</sub> we carry<sub>7</sub> we.<sub>8</sub> 59. Twenty<sub>1</sub> men<sub>2</sub> hours<sub>3</sub> us<sub>4</sub> they see<sub>5</sub> each<sub>6-7</sub>  
 day.<sub>8</sub> 60. One<sub>1</sub> man<sub>2</sub> us<sub>3</sub> sees<sub>4</sub> each<sub>5-6</sub> day.<sub>7</sub> 61. For<sub>1</sub> that,<sub>2</sub> the<sub>3</sub> man<sub>4</sub>  
 your<sub>5</sub> that,<sub>6</sub> and<sub>7</sub> we give him<sub>8</sub> to eat<sub>9</sub> man.<sub>10</sub> 62. If<sub>1</sub> no<sub>2</sub> we give<sub>3</sub> to  
 eat<sub>4</sub> man<sub>5</sub> he leaves<sub>6</sub> angry<sub>7</sub> his heart<sub>8</sub> the hour<sub>9</sub> to us.<sub>10</sub> 63. Because<sub>1-2</sub>  
 the<sub>3</sub> man<sub>4</sub> hour<sub>5</sub> that<sub>6</sub> really<sub>7-8</sub> equal<sub>9</sub> he serves<sub>10</sub> he (man)<sub>11</sub> like<sub>12</sub>  
 the<sub>13</sub> sun<sub>14</sub> this<sub>15</sub> our<sub>17</sub> God<sub>18</sub> the<sub>19</sub> sun<sub>20</sub> this.<sub>21</sub> 64. For<sub>1</sub> that<sub>2</sub> it is  
 necessary<sub>3</sub> we<sub>4</sub> we feed<sub>5</sub> also<sub>6</sub> man.<sub>7</sub> 65. We insert<sub>1</sub> our<sub>2</sub> thoughts<sub>3</sub> to  
 the<sub>4</sub> man.<sub>5</sub> 66. If<sub>1</sub> we fail<sub>2</sub> we<sub>3</sub> to feed<sub>4</sub> man,<sub>5</sub> there are<sub>6</sub> times<sub>7</sub> we  
 see<sub>8-9</sub> when<sub>10-11</sub> we<sub>12</sub> we walk<sub>13</sub> in<sub>14-15</sub> the road,<sub>16</sub> where<sub>17</sub> we  
 pass<sub>18-19</sub> a little<sub>20</sub> to<sub>21</sub> our<sub>22</sub> work,<sub>23</sub> the<sub>24-25</sub> snake<sub>26</sub> leaves<sub>27</sub> to  
 us.<sub>28</sub> 67. But<sub>1</sub> it is servant<sub>2</sub> of the man<sub>3</sub> hour,<sub>4</sub> because<sub>5-6</sub> not<sub>7</sub> arrives<sub>8</sub>

- win<sub>3</sub> ora<sub>4</sub> yuj<sub>5</sub> to<sub>6</sub> matz<sub>7</sub> c'och<sub>8</sub> sc'ojl<sub>9</sub> win<sub>10</sub> ca'n<sub>11</sub> servil.<sub>12</sub>  
 68. Yuj<sub>1</sub> cha<sub>2</sub> wach'<sub>3</sub> tzqui<sub>4</sub> na<sub>5</sub> qui<sub>6</sub> ba.<sub>7</sub> 69. Wach'<sub>1</sub> toto<sub>2</sub> tzch'ox<sub>3</sub>  
 sba<sub>4</sub> no<sub>5</sub> chan<sub>6</sub> 'ayoñ<sub>7</sub> sec<sub>8</sub> tzqui<sub>9</sub> bo<sub>10</sub> qui<sub>11</sub> ba,<sub>12</sub> sec<sub>13</sub> matz<sub>14</sub>  
 oñ<sub>15</sub> chaml.<sub>16</sub> 70. Caw<sub>1</sub> wal<sub>2</sub> wach'<sub>3</sub> jun<sub>4</sub> schecnbil<sub>5</sub> win<sub>6</sub> chi<sub>7</sub> 'aycn<sub>8</sub>  
 'el<sub>9</sub> ta.<sub>10</sub> 71. Yuj<sub>1</sub> cha<sub>2</sub> caw<sub>3</sub> wal<sub>4</sub> tzqui<sub>5</sub> na<sub>6</sub> qui<sub>7</sub> ba<sub>8</sub> jaboc,<sub>9</sub>  
 chajtito<sub>10</sub> caw<sub>11</sub> niwn<sub>12</sub> yel'ch<sub>13</sub> jun<sub>14</sub> qui<sub>15</sub> diosal<sub>16</sub> 'a<sub>17</sub>  
 yolyibñq'uinl<sub>18</sub> tic.<sub>19</sub> 72. Smasnilñej<sub>1</sub> yit<sub>2</sub> beym<sub>3</sub> sba,<sub>4</sub> diosñej<sub>5</sub> toni.<sub>6</sub>  
 73. Jun<sub>1</sub> tzoñ<sub>2</sub> te<sub>3</sub> te<sub>4</sub> tic,<sub>5</sub> jun<sub>6</sub> tzo'ñ<sub>7</sub> qui<sub>8</sub> culus,<sub>9</sub> caw<sub>10</sub> qui<sub>11</sub>  
 diosal<sub>12</sub> yaji,<sub>13</sub> como<sub>14</sub> to<sub>15</sub> a<sub>16</sub> ta<sub>17</sub> cajn<sub>18</sub> win<sub>19</sub> ora<sub>20</sub> yet'oc.<sub>21</sub>  
 74. Yuj<sub>1</sub> cha<sub>2</sub> tznibej,<sub>3</sub> caw<sub>4</sub> wal<sub>5</sub> c'un<sub>6</sub> oñ<sub>7</sub> 'a<sub>8</sub> 'a.<sub>9</sub> 75. To<sub>1</sub> tzoñ<sub>2</sub>  
 xiwl.<sub>3</sub> 76. A<sub>1</sub> wal<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> cha,<sub>5</sub> caw<sub>6</sub> niwn<sub>7</sub> yel'chi,<sub>8</sub> smasnil<sub>9</sub> jun<sub>10</sub>  
 tzo'ñ<sub>11</sub> tas.<sub>12</sub> 77. 'Ix<sub>1</sub> yalcñ<sub>2</sub> qui<sub>3</sub> mamquichm<sub>4</sub> 'ixtic,<sub>5</sub> to<sub>6</sub> yowlal<sub>7</sub>  
 'ay<sub>8</sub> xajmbal.<sub>9</sub> 78. 'Ay<sub>1</sub> 'oxlajñwaiñ<sub>2</sub> xajmbal.<sub>3</sub> 79. 'Ay<sub>1</sub> pax<sub>2</sub> mach<sub>3</sub>

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his heart<sub>9</sub> (he is not satisfied) to him<sub>10</sub> we we give<sub>11</sub> service.<sub>12</sub> 68. For<sub>1</sub>  
 that<sub>2</sub> it is good<sub>3</sub> we<sub>4</sub> we think<sub>5</sub> we<sub>6</sub> ourselves<sub>7</sub> (we repent). 69. It is good<sub>1</sub>  
 if<sub>2</sub> it shows<sub>3</sub> itself<sub>4</sub> the<sub>5</sub> snake<sub>6</sub> to us,<sub>7</sub> in order that<sub>8</sub> we<sub>9</sub> arrange<sub>10</sub>  
 we<sub>11</sub> ourselves<sub>12</sub> in order that<sub>13</sub> no<sub>14</sub> we<sub>15</sub> we die.<sub>16</sub> 70. Very<sub>1-2</sub> good<sub>3</sub>  
 his<sub>4</sub> errand<sub>5</sub> of him<sub>6</sub> that<sub>7</sub> it remained<sub>8</sub> it turned out.<sub>9-10</sub> 71. For<sub>1</sub> that<sub>2</sub>  
 really<sub>3-4</sub> we<sub>5</sub> we think<sub>6</sub> we<sub>7</sub> ourselves<sub>8</sub> (we repent) a little,<sub>9</sub> as<sub>10</sub> very<sub>11</sub>  
 great<sub>12</sub> meaning<sub>13</sub> our<sub>14-15</sub> God<sub>16</sub> in<sub>17</sub> world<sub>18</sub> this.<sub>19</sub> 72. All<sub>1</sub> are  
 companions,<sub>2-4</sub> gods<sub>5</sub> are.<sub>6</sub> 73. The<sub>1-2</sub> wood things<sub>3-4</sub> these<sub>5</sub> the<sub>6-7</sub>  
 our<sub>8</sub> crosses,<sub>9</sub> really<sub>10</sub> our<sub>11</sub> gods<sub>12</sub> are,<sub>13</sub> since<sub>14-15</sub> there<sub>16-17</sub> he  
 lives<sub>18</sub> the man<sub>19</sub> hour<sub>20</sub> with him.<sub>21</sub> 74. For<sub>1</sub> that<sub>2</sub> it wants,<sub>3</sub> really<sub>4-5</sub>  
 soft<sub>6</sub> (we have care) we<sub>7</sub> of<sub>8</sub> him.<sub>9</sub> 75. That<sub>1</sub> we<sub>2</sub> we fear.<sub>3</sub> 76. That,<sub>1-5</sub> ;  
 really<sub>6</sub> great<sub>7</sub> meaning<sub>8</sub> has,<sub>9</sub> all<sub>10</sub> the<sub>11</sub> things.<sub>12</sub> 77. They said<sub>1-2</sub>  
 our<sub>3</sub> fathers<sub>4</sub> in this way,<sub>5</sub> that<sub>6</sub> it is necessary<sub>7</sub> that there be<sub>8</sub> sacrifice.<sub>9</sub>  
 78. There are<sub>1</sub> thirteen<sub>2</sub> sacrifices.<sub>3</sub> 79. There are<sub>1</sub> also<sub>2</sub> some who<sub>3</sub>

chañwñ<sub>4</sub> yico'.<sub>5</sub> 80. 'Ay<sub>1</sub> mach<sub>2</sub> wajxcwañ<sub>3</sub> yico'.<sub>4</sub> 81. Yowlal<sub>1</sub> tzqui<sub>2</sub>  
 yiclej.<sub>3</sub> 82. Toto<sub>1</sub> may<sub>2</sub> qui<sub>3</sub> xajmbal.<sub>4</sub> caw<sub>5</sub> tzoñ<sub>6</sub> chami.<sub>7</sub> 83. A<sub>1</sub>  
 jun<sub>2</sub> chi<sub>3</sub> tz'ec'.<sub>4</sub> sc'ab<sub>5</sub> 'a<sub>6</sub> quibañ.<sub>7</sub> 84. Mañ<sub>1</sub> jantcoc<sub>2</sub> qui<sub>3</sub> yailal<sub>4</sub>  
 tzjawl.<sub>5</sub> 85. A<sub>1</sub> pax<sub>2</sub> toto<sub>3</sub> tzqui<sub>4</sub> yiclej.<sub>5</sub> atn<sub>6</sub> ton<sub>7</sub> jun<sub>8</sub> chi<sub>9</sub> jun<sub>10</sub>  
 'oj<sub>11</sub> qui<sub>12</sub> colchji.<sub>13</sub> 86. Maj<sub>1</sub> qui<sub>2</sub> chami.<sub>3</sub> 87. 'Ay<sub>1</sub> pax<sub>2</sub> jun<sub>3</sub>  
 tzo'ñ<sub>4</sub> xo.<sub>5</sub> tzcuch<sub>6</sub> walab.<sub>7</sub> 88. 'Ay<sub>1</sub> q'uen<sub>2</sub> arpus.<sub>3</sub> yuj<sub>4</sub> to<sub>5</sub> a<sub>6</sub> jun<sub>7</sub>  
 cha.<sub>8</sub> walab<sub>9</sub> yaji.<sub>10</sub> 89. Toto<sub>1</sub> matz<sub>2</sub> qui<sub>3</sub> yiclj<sub>4</sub> jun<sub>5</sub> cha.<sub>6</sub> tzoñ<sub>7</sub>  
 tz'onbi.<sub>8</sub> tzoñ<sub>9</sub> mali.<sub>10</sub> 90. Mañ<sub>1</sub> jantcoc<sub>2</sub> jun<sub>3</sub> tzo'ñ<sub>4</sub> tzoñ<sub>5</sub> 'utni.<sub>6</sub>  
 91. Mañ<sub>1</sub> niwnoc<sub>2</sub> tiempo<sub>3</sub> tzquilla.<sub>4</sub> tzoñ<sub>5</sub> chami.<sub>6</sub> 92. Palta<sub>1</sub> yuj<sub>2</sub>  
 to<sub>3</sub> matz<sub>4</sub> qui<sub>5</sub> yiclej.<sub>6</sub> 93. Ma'ay.<sub>1</sub> más<sub>2</sub> wach<sub>3</sub> tzqui<sub>4</sub> yiclj<sub>5</sub> jun<sub>6</sub>  
 tzo'ñ<sub>7</sub> cha.<sub>8</sub> sec<sub>9</sub> wach'.<sub>10</sub> caw<sub>11</sub> wal<sub>12</sub> matz<sub>13</sub> 'och<sub>14</sub> qui<sub>15</sub> yailal<sub>16</sub>  
 si'mbil.<sub>17</sub> 94. Smasnil<sub>1</sub> jun<sub>2</sub> tzo'ñ<sub>3</sub> tic.<sub>4</sub> caw<sub>5</sub> 'ayñj<sub>6</sub> yopiso.<sub>7</sub>  
 95. Tzoñ<sub>1</sub> xiw<sub>2</sub> 'a<sub>3</sub> 'a.<sub>4</sub> 96. Yuj<sub>1</sub> to<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> yolyibñiq'uini<sub>5</sub> tic.<sub>6</sub>  
 caw<sub>7</sub> niwn<sub>8</sub> yel'chi.<sub>9</sub> 97. Y<sub>1</sub> may<sub>2</sub> ba'ñ<sub>3</sub> 'oj<sub>4</sub> lajwoc.<sub>5</sub> 98. Y<sub>1</sub> tzqui<sub>2</sub>

four<sub>4</sub> of him.<sub>5</sub> 80. There are<sub>1</sub> some who<sub>2</sub> eight<sub>3</sub> of him.<sub>4</sub> 81. It is  
 necessary<sub>1</sub> we<sub>2</sub> we obey.<sub>3</sub> 82. If<sub>1</sub> not there are<sub>2</sub> our<sub>3</sub> sacrifices,<sub>4</sub> really<sub>5</sub>  
 we<sub>6</sub> we die.<sub>7</sub> 83. He<sub>1-3</sub> will pass<sub>4</sub> his hand<sub>5</sub> over us.<sub>6-7</sub> 84. Very  
 many<sub>1-2</sub> our<sub>3</sub> sicknesses<sub>4</sub> come.<sub>5</sub> 85. But<sub>1-2</sub> if<sub>3</sub> we<sub>4</sub> we obey,<sub>5</sub> that<sub>6-9</sub>  
 well<sub>10</sub> us<sub>11-12</sub> he will save.<sub>13</sub> 86. No<sub>1</sub> we<sub>2</sub> we will die.<sub>3</sub> 87. There are<sub>1</sub>  
 also<sub>2</sub> others,<sub>3-5</sub> they call them<sub>6</sub> rites.<sub>7</sub> 88. There are<sub>1</sub> metal<sub>2</sub> arms,<sub>3</sub>  
 because<sub>4-5</sub> that,<sub>6-8</sub> rites<sub>9</sub> are.<sub>10</sub> 89. If<sub>1</sub> not<sub>2</sub> we obey<sub>3-4</sub> that,<sub>5-6</sub> we<sub>7</sub>  
 we become thin,<sub>8</sub> we swell.<sub>10</sub> 90. So many<sub>1-2</sub> things<sub>3-4</sub> us<sub>5</sub> they happen.<sub>6</sub>  
 91. Not<sub>1</sub> much<sub>2</sub> time<sub>3</sub> we see<sub>4</sub> us,<sub>5</sub> we will die.<sub>6</sub> 92. But<sub>1</sub> because<sub>2-3</sub>  
 not<sub>4</sub> we<sub>5</sub> we obey.<sub>6</sub> 93. No,<sub>1</sub> better<sub>2-3</sub> we obey<sub>4-5</sub> that<sub>6-8</sub> in order  
 that<sub>9-10</sub> truly<sub>11-12</sub> not<sub>13</sub> enter<sub>14</sub> our<sub>15</sub> sickness<sub>16</sub> much.<sub>17</sub> 94. All<sub>1</sub>  
 this<sub>2-4</sub> truly<sub>5-6</sub> it serves.<sub>7</sub> 95. We<sub>1</sub> we fear<sub>2</sub> this.<sub>3-4</sub> 96. Because<sub>1-2</sub>  
 the<sub>3-4</sub> world<sub>5</sub> this,<sub>6</sub> very<sub>7</sub> great<sub>8</sub> meaning<sub>9</sub> (it has). 97. And<sub>1</sub> there is

nibej,<sub>3</sub> tzquil<sub>4</sub> wal<sub>5</sub> jac<sub>6</sub> yolyibñq'uinl<sub>7</sub> tic<sub>8</sub> najtlloc<sub>9</sub> tiempo.<sub>10</sub> 99. Yuj<sub>1</sub>  
 cha,<sub>2</sub> tzqui<sub>3</sub> yicljñej<sub>4</sub> jun<sub>5</sub> tzo'ñ<sub>6</sub> tas<sub>7</sub> albil<sub>8</sub> can<sub>9</sub> yuj<sub>10</sub> qui<sub>11</sub>  
 mamquicham.<sub>12</sub> 100. Hasta<sub>1</sub> qui<sub>2</sub> mamquicham,<sub>3</sub> mañ<sub>4</sub> jantcoc<sub>5</sub> 'ix<sub>6</sub>  
 'eq'ui.<sub>7</sub> 101. Til<sub>1</sub> wal<sub>2</sub> sjelnal<sub>3</sub> 'ix<sub>4</sub> 'ec'<sub>5</sub> qui<sub>6</sub> mamquicham.<sub>7</sub>  
 102. Hasta<sub>1</sub> yowlal<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tzo'ñ<sub>5</sub> cha,<sub>6</sub> tzlow<sub>7</sub> syallal<sub>8</sub> 'a<sub>9</sub> quibañ<sub>10</sub>  
 103. Mañ<sub>1</sub> cojnoc<sub>2</sub> yallal<sub>3</sub> chi<sub>4</sub> tzlow<sub>5</sub> 'a<sub>6</sub> quibañ.<sub>7</sub> 104. Yowlal<sub>1</sub>  
 'aych<sub>2</sub> pax<sub>3</sub> 'a<sub>4</sub> quibañ.<sub>5</sub> 105. Y<sub>1</sub> tznibj<sub>2</sub> pax<sub>3</sub> win<sub>4</sub> ora<sub>5</sub> to<sub>6</sub> tzqui<sub>7</sub>  
 yiclj<sub>8</sub> jun<sub>9</sub> tzo'ñ<sub>10</sub> chi<sub>11</sub> 'icha<sub>12</sub> cha.<sub>13</sub> 106. Xyac'<sub>1</sub> ewin<sub>2</sub> qui<sub>3</sub>  
 mamquichm<sub>4</sub> pecti',<sub>5</sub> til<sub>6</sub> wal<sub>7</sub> 'ajtil<sub>8</sub> 'ix<sub>9</sub> yalt<sub>10</sub> wincal<sub>11</sub> sba<sub>12</sub>  
 ewinac.<sub>13</sub> 107. 'Ix<sub>1</sub> yalch<sub>2</sub> sba<sub>3</sub> ewin<sub>4</sub> díosal,<sub>5</sub> y<sub>6</sub> mañ<sub>7</sub> jantcoc<sub>8</sub>  
 smilagro<sub>9</sub> ewinac.<sub>10</sub> 108. Til<sub>1</sub> wal<sub>2</sub> ewin<sub>3</sub> 'anma<sub>4</sub> 'ix<sub>5</sub> 'ejm<sub>6</sub> cumn<sub>7</sub>  
 'a<sub>8</sub> ewinac.<sub>9</sub> 109. Palta<sub>1</sub> añ<sub>2</sub> xo<sub>3</sub> tic,<sub>4</sub> a<sub>5</sub> jun<sub>6</sub> tzo'ñ<sub>7</sub> cha,<sub>8</sub> 'ijn<sub>9</sub>  
 wan<sub>10</sub> saten<sub>11</sub> 'eli.<sub>12</sub> 110. Yuj<sub>1</sub> cha,<sub>2</sub> 'ay<sub>3</sub> smay.<sub>4</sub> 111. Mañ<sub>1</sub>

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not<sub>2</sub> when<sub>3</sub> it will end.<sub>4-5</sub> 98. And<sub>1</sub> we want,<sub>2-3</sub> to see<sub>4</sub> a little<sub>5-6</sub> world<sub>7</sub>  
 this<sub>8</sub> long<sub>9</sub> time.<sub>10</sub> 99. For<sub>1</sub> that<sub>2</sub> we<sub>3</sub> we obey<sub>4</sub> the things<sub>5-7</sub> said<sub>8-9</sub>  
 by<sub>10</sub> our<sub>11</sub> ancestors.<sub>12</sub> 100. Even<sub>1</sub> our<sub>2</sub> fathers,<sub>3</sub> so much<sub>4-5</sub> they  
 passed<sub>6-7</sub> (they did). 101. Much<sub>1-2</sub> knowledge<sub>3</sub> they passed<sub>4-5</sub> our<sub>6</sub>  
 ancestors.<sub>7</sub> 102. Until<sub>1</sub> it was even necessary<sub>2</sub> that,<sub>3-6</sub> it brought<sub>7</sub>  
 sickness<sub>8</sub> upon us.<sub>9-10</sub> 103. Not<sub>1</sub> only<sub>2</sub> the sickness<sub>3</sub> that<sub>4</sub> it is<sub>5</sub> upon  
 us.<sub>6-7</sub> 104. It is necessary<sub>1</sub> that it is<sub>2</sub> also<sub>3</sub> upon us.<sub>4-5</sub> 105. And<sub>1</sub> he  
 wants<sub>2</sub> also<sub>3</sub> the<sub>4</sub> hour<sub>5</sub> that<sub>6</sub> we<sub>7</sub> we obey<sub>8</sub> the things<sub>9-10</sub> those<sub>11</sub> like<sub>12</sub>  
 that.<sub>13</sub> 106. They did<sub>1</sub> the men<sub>2</sub> our<sub>3</sub> ancestors<sub>4</sub> some time ago,<sub>5</sub> many<sub>6-7</sub>  
 times<sub>8</sub> they said<sub>9-10</sub> that they were men<sub>11-12</sub> they.<sub>13</sub> 107. They said<sub>1-2</sub>  
 they<sub>4</sub> themselves<sub>3</sub> they were gods,<sub>5</sub> and<sub>6</sub> so many<sub>7-8</sub> their miracles<sub>9</sub> of  
 them.<sub>10</sub> 108. Many<sub>1-2</sub> people<sub>3-4</sub> low<sub>5-6</sub> they knelt<sub>7</sub> to<sub>8</sub> them.<sub>9</sub>  
 109. But<sub>1</sub> (as for) us,<sub>2-4</sub> those<sub>5-8</sub> almost<sub>9</sub> now<sub>10</sub> they disappeared.<sub>11-12</sub>  
 110. For<sub>1</sub> that<sub>2</sub> it is<sub>3</sub> dangerous.<sub>4</sub> 111. Not<sub>1</sub> we know,<sub>2</sub> those<sub>3-6</sub> us<sub>7</sub>

cojco<sub>2</sub> a<sub>3</sub> jun<sub>4</sub> tzo'h<sub>5</sub> chi<sub>6</sub> tzo'h<sub>7</sub> milni<sub>8</sub> 'i'n<sub>9</sub> matz<sub>10</sub> oñ<sub>11</sub> laj<sub>12</sub>  
 c'uy<sub>13</sub> 'a<sub>14</sub> yolyibh<sub>15</sub>q'uini<sub>16</sub> tic<sub>16</sub> 112. Siempre<sub>1</sub> a<sub>2</sub> jun<sub>3</sub> tzo'h<sub>4</sub> cha<sub>5</sub>  
 matz<sub>6</sub> qui<sub>7</sub> satli<sub>8</sub> 113. Yuj<sub>1</sub> cha<sub>2</sub> caw<sub>3</sub> tzca'ch<sub>4</sub> qui<sub>5</sub> naben<sub>6</sub> 'a<sub>7</sub>  
 jun<sub>8</sub> c'u<sub>9</sub> qui<sub>10</sub> diosaloc<sub>11</sub> 114. Y<sub>1</sub> tzca'n<sub>2</sub> 'och<sub>3</sub> qui<sub>4</sub> naben<sub>5</sub> 'a<sub>6</sub>  
 ewin<sub>7</sub> ora<sub>8</sub> qui<sub>9</sub> diosaloc<sub>10</sub> yuj<sub>11</sub> to<sub>12</sub> a<sub>13</sub> wal<sub>14</sub> jun<sub>15</sub> tzo'h<sub>16</sub> cha<sub>17</sub>  
 caw<sub>18</sub> pitzn<sub>19</sub> yaji<sub>20</sub> 115. Atn<sub>1</sub> wal<sub>2</sub> a<sub>3</sub> tz'a'n<sub>4</sub> qui<sub>5</sub> q'uinal<sub>6</sub> 116. A<sub>1</sub>  
 wal<sub>2</sub> a<sub>3</sub> wach'<sub>4</sub> yec'<sub>5</sub> yoc<sub>6</sub> sc'ab<sub>7</sub> 'a<sub>8</sub> quibañ<sub>9</sub> 'i'n<sub>10</sub> tzo'h<sub>11</sub> tzalj<sub>12</sub>  
 'a<sub>13</sub> junjn<sub>14</sub> c'u<sub>15</sub> 117. Yuj<sub>1</sub> cha<sub>2</sub> tzwala<sub>3</sub> yuj<sub>4</sub> to<sub>5</sub> an<sub>6</sub> tic<sub>7</sub> wan<sub>8</sub>  
 wiln<sub>9</sub> 'el<sub>10</sub> jaboc<sub>11</sub> chajtl<sub>12</sub> qui<sub>13</sub> bey<sub>14</sub> 'a<sub>15</sub> yolyibh<sub>16</sub>q'uini<sub>17</sub> tic<sub>17</sub>  
 118. A<sub>1</sub> jun<sub>2</sub> tzo'h<sub>3</sub> tic<sub>4</sub> 'ixtc<sub>5</sub> wal<sub>6</sub> qui<sub>7</sub> bey<sub>8</sub> 'ixtic<sub>9</sub> 119. 'In<sub>1</sub> a<sub>2</sub>  
 yic<sub>3</sub> tzcot<sub>4</sub> ñablq'uinal<sub>5</sub> mañ<sub>6</sub> jantcoc<sub>7</sub> wal<sub>8</sub> tzyutj<sub>9</sub> sba<sub>10</sub> eb<sub>11</sub>  
 'anma<sub>12</sub> yi'n<sub>13</sub> cot<sub>14</sub> win<sub>15</sub> ñab<sub>16</sub> 120. Tz'och<sub>1</sub> jun<sub>2</sub> monto<sub>3</sub>  
 121. Til<sub>1</sub> wal<sub>2</sub> 'u'l<sub>3</sub> 'añ<sub>4</sub> 122. Til<sub>1</sub> wal<sub>2</sub> tas<sub>3</sub> tzuji<sub>4</sub> 123. Tz'at<sub>1</sub>  
 pom<sub>2</sub> cantiln<sub>3</sub> 'a<sub>4</sub> jolm<sub>5</sub> witz<sub>6</sub> 'a'lic<sub>7</sub> yic<sub>8</sub> wach<sub>9</sub> tzcot<sub>10</sub> win<sub>11</sub> ñab<sub>12</sub>

they kill<sub>8</sub> for that<sub>9</sub> no<sub>10</sub> we<sub>11</sub> we increase<sub>12-13</sub> in<sub>14</sub> the world<sub>15</sub> this<sub>16</sub>  
 112. Always<sub>1</sub> these things<sub>2-5</sub> not<sub>6</sub> us<sub>7</sub> we forget<sub>8</sub> 113. For<sub>1</sub> that<sub>2</sub>  
 truly<sub>3</sub> we insert<sub>4</sub> our<sub>5</sub> thought<sub>6</sub> to the<sub>7-8</sub> sun<sub>9</sub> our<sub>10</sub> God<sub>11</sub> 114. And<sub>1</sub>  
 we insert<sub>2-3</sub> our<sub>4</sub> thought<sub>5</sub> to the<sub>6</sub> man<sub>7</sub> hour<sub>8</sub> our<sub>9</sub> God<sub>10</sub> because<sub>11-12</sub>  
 those<sub>13-17</sub> truly<sub>18</sub> alive<sub>19</sub> they are<sub>20</sub> 115. Those<sub>1-3</sub> they give<sub>4</sub> our<sub>5</sub>  
 life<sub>6</sub> 116. When<sub>1-2</sub> good<sub>3-4</sub> he passes<sub>5</sub> his foot<sub>6</sub> his hand<sub>7</sub> over us<sub>8-9</sub>  
 for that<sub>10</sub> us<sub>11</sub> we are happy<sub>12</sub> each<sub>13-14</sub> day<sub>15</sub> 117. For<sub>1</sub> that<sub>2</sub> I say<sub>3</sub>  
 because<sub>4-5</sub> I<sub>6-7</sub> I am<sub>8</sub> seeing<sub>9-10</sub> a little<sub>11</sub> how<sub>12</sub> we<sub>13</sub> we walk<sub>14</sub> in<sub>15</sub>  
 the world<sub>16</sub> this<sub>17</sub> 118. This<sub>1-4</sub> in this way<sub>5-6</sub> we<sub>7</sub> we walk<sub>8</sub> of this  
 manner<sub>9</sub> 119. I have here<sub>1</sub> when<sub>2-3</sub> comes<sub>4</sub> the rain time<sub>5</sub> so much<sub>6-8</sub>  
 they do<sub>9</sub> themselves<sub>10</sub> the people<sub>11-12</sub> to bring<sub>13-14</sub> man<sub>15</sub> rain<sub>16</sub>  
 120. They enter<sub>1</sub> a<sub>2</sub> session<sub>3</sub> 121. Much<sub>1-2</sub> they drink<sub>3</sub> liquor<sub>4</sub>  
 122. Many<sub>1-2</sub> things<sub>3</sub> they do<sub>4</sub> 123. They go<sub>1</sub> incense<sub>2</sub> candles<sub>3</sub> to<sub>4</sub>  
 the top<sub>5</sub> of the mountain<sub>6</sub>--flat<sub>7</sub> in order that<sub>8-9</sub> he comes<sub>10</sub> man<sub>11</sub> rain<sub>12</sub>

cha.<sub>13</sub> 124. Yuj<sub>1</sub> cha,<sub>2</sub> wach'<sub>3</sub> qui<sub>4</sub> wa'<sub>5</sub> wach'<sub>6</sub> yel<sub>7</sub> cawal,<sub>8</sub> yell<sub>9</sub>  
 qui<sub>10</sub> trigo,<sub>11</sub> tze'uy<sub>12</sub> masnil<sub>13</sub> syaxil<sub>14</sub> sat<sub>15</sub> lum<sub>16</sub> lum<sub>17</sub> tic.<sub>18</sub>  
 125. Palta<sub>1</sub> yuj<sub>2</sub> wal<sub>3</sub> ewin<sub>4</sub> 'anma'.<sub>5</sub> 126. A'<sub>1</sub> ewin<sub>2</sub> tz'i'n<sub>3</sub> cot<sub>4</sub> win<sub>5</sub>  
 ñab.<sub>6</sub> 127. Toto<sub>1</sub> may<sub>2</sub> monto,<sub>3</sub> may<sub>4</sub> win<sub>5</sub> ñab.<sub>6</sub> 128. To<sub>1</sub> 'ixta',<sub>2</sub>  
 mañx<sub>3</sub> tzac<sub>4</sub> oñ<sub>5</sub> wa'.<sub>6</sub> 129. Ax<sub>1</sub> ton<sub>2</sub> qui<sub>3</sub> satl<sub>4</sub> cha.<sub>5</sub> 130. Tztacj<sub>1</sub>  
 'el<sub>2</sub> yibñq'uinal.<sub>3</sub> 131. Al<sub>1</sub> wal<sub>2</sub> 'icha<sub>3</sub> tic,<sub>4</sub> a<sub>5</sub> to<sub>6</sub> matz<sub>7</sub> qui<sub>8</sub> satl<sub>9</sub>  
 jun<sub>10</sub> qui<sub>11</sub> costumbre<sub>12</sub> tic,<sub>13</sub> smasnil<sub>14</sub> tiempo<sub>15</sub> cab<sub>16</sub> 'ay<sub>17</sub>  
 monto.<sub>18</sub> 132. Smasnil<sub>1</sub> tiempo<sub>2</sub> 'ay<sub>3</sub> 'u'l<sub>4</sub> 'añ.<sub>5</sub> 133. Smasnil<sub>1</sub>  
 tiempo<sub>2</sub> cab<sub>3</sub> 'ay<sub>4</sub> cantln<sub>5</sub> 'a<sub>6</sub> jolm<sub>7</sub> witz<sub>8</sub> 'a'lic,<sub>9</sub> sec<sub>10</sub> wach'<sub>11</sub>  
 caw<sub>12</sub> wal<sub>13</sub> tz'aj<sub>14</sub> cajñ<sub>15</sub> win<sub>16</sub> ñab<sub>17</sub> 'a<sub>18</sub> smasnil<sub>19</sub> tiempo<sub>20</sub> 'a<sub>21</sub>  
 witz<sub>22</sub> 'a'lic<sub>23</sub> cha.<sub>24</sub> 134. Til<sub>1</sub> wal<sub>2</sub> jun<sub>3</sub> tzo'ñ<sub>4</sub> tas<sub>5</sub> bobil<sub>6</sub> can<sub>7</sub> yuj<sub>8</sub>  
 qui<sub>9</sub> mamquichm<sub>10</sub> 'a<sub>11</sub> yolyibñq'uini<sub>12</sub> tic,<sub>13</sub> 'i'n<sub>14</sub> wach'<sub>15</sub> yec'<sub>16</sub>  
 jaboc<sub>17</sub> 'a<sub>18</sub> quibañ.<sub>19</sub> 135. Al<sub>1</sub> to<sub>2</sub> ma'ay<sub>3</sub> toto<sub>4</sub> palta<sub>5</sub> oñ<sub>6</sub> ca'n<sub>7</sub>

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that.<sub>13</sub> 124. For<sub>1</sub> that,<sub>2</sub> well<sub>3</sub> we<sub>4</sub> we eat,<sub>5</sub> well<sub>6</sub> comes out<sub>7</sub> our  
 cornfield,<sub>8</sub> comes out<sub>9</sub> our<sub>10</sub> wheat,<sub>11</sub> it grows<sub>12</sub> all<sub>13</sub> its blessing<sub>14</sub>  
 from the face<sub>15</sub> the earth<sub>16-17</sub> this.<sub>18</sub> 125. But<sub>1</sub> for<sub>2</sub> cause<sub>3</sub> of the  
 men.<sub>4-5</sub> 126. The<sub>1</sub> men<sub>2</sub> they bring<sub>3-4</sub> man<sub>5</sub> rain.<sub>6</sub> 127. If<sub>1</sub> there is  
 no<sub>2</sub> session,<sub>3</sub> no there<sub>4</sub> is man<sub>5</sub> rain.<sub>6</sub> 128. If<sub>1</sub> thus,<sub>2</sub> now no<sub>3</sub> we can<sub>4</sub>  
 we<sub>5</sub> we eat.<sub>6</sub> 129. Then<sub>1-2</sub> us<sub>3</sub> we lose<sub>4</sub> thus.<sub>5</sub> 130. It dries<sub>1</sub> world.<sub>2-3</sub>  
 131. But<sub>1-2</sub> like<sub>3</sub> this,<sub>4</sub> not<sub>5-7</sub> we lose<sub>8-9</sub> our<sub>10-11</sub> custom<sub>12</sub> this,<sub>13</sub>  
 all<sub>14</sub> the time<sub>15</sub> that<sub>16</sub> there be<sub>17</sub> session.<sub>18</sub> 132. All<sub>1</sub> time<sub>2</sub> there is<sub>3</sub>  
 drunkenness.<sub>4-5</sub> 133. All<sub>1</sub> time<sub>2</sub> that<sub>3</sub> there be<sub>4</sub> candles<sub>5</sub> on<sub>6</sub> the top<sub>7</sub>  
 of the mountain<sub>8--flat</sub>,<sub>9</sub> in order that<sub>10-11</sub> truly<sub>12-13</sub> there<sub>14</sub> he stays<sub>15</sub>  
 man<sub>16</sub> rain<sub>17</sub> all<sub>18-19</sub> time<sub>20</sub> on<sub>21</sub> mountain<sub>22--flat</sub><sub>23</sub> that.<sub>24</sub>  
 134. Many<sub>1-2</sub> things<sub>3-5</sub> did<sub>6-7</sub> by<sub>8</sub> our<sub>9</sub> ancestors<sub>10</sub> in<sub>11</sub> the world<sub>12</sub>  
 this,<sub>13</sub> for<sub>14</sub> that<sub>14</sub> well<sub>15</sub> it passes<sub>16</sub> a little<sub>17</sub> upon us.<sub>18-19</sub> 135. But<sub>1</sub>

servil<sub>8</sub> ewin<sub>9</sub> ora,<sub>10</sub> yet'<sub>11</sub> witz<sub>12</sub> 'a'lic,<sub>13</sub> tzyal<sub>14</sub> 'el'ch<sub>15</sub> cha,<sub>16</sub>  
 toj<sub>17</sub> cot<sub>18</sub> may<sub>19</sub> sch'olnil<sub>20</sub> 'a<sub>21</sub> yibñ<sub>22</sub> cawal<sub>23</sub> quiñat.<sub>24</sub> 136. 'Oj<sub>1</sub>  
 cot<sub>2</sub> win<sub>3</sub> sacbat.<sub>4</sub> 137. 'Oj<sub>1</sub> 'em<sub>2</sub> che'ew.<sub>3</sub> 138. 'Oj<sub>1</sub> jawc<sub>2</sub> sic<sub>3</sub>  
 ñab<sub>4</sub> 'a<sub>5</sub> quibañ,<sub>6</sub> win<sub>7</sub> sacbacum.<sub>8</sub> 139. Til<sub>1</sub> wal<sub>2</sub> syabil,<sub>3</sub> mu<sub>4</sub> win<sub>5</sub>  
 tz'a'ab.<sub>6</sub> 140. Yuj<sub>1</sub> to<sub>2</sub> a jun<sub>3</sub> tzo'ñ<sub>4</sub> tic,<sub>5</sub> atn<sub>6</sub> ton<sub>7</sub> syabil<sub>8</sub> cawal<sub>9</sub>  
 quiñat,<sub>10</sub> 'icha<sub>11</sub> wal<sub>12</sub> yaj<sub>13</sub> qui<sub>14</sub> yabil<sub>15</sub> añ<sub>16</sub> 'anmañ<sub>17</sub> tic.<sub>18</sub>  
 141. Yuj<sub>1</sub> cha,<sub>2</sub> caw<sub>3</sub> wal<sub>4</sub> bobil<sub>5</sub> can<sub>6</sub> yuj<sub>7</sub> quiñtil,<sub>8</sub> yuj<sub>9</sub> qui<sub>10</sub>  
 diosal<sub>11</sub> chajltlo<sub>12</sub> a<sub>13</sub> wal<sub>14</sub> a<sub>15</sub> jun<sub>16</sub> tzo'ñ<sub>17</sub> chi<sub>18</sub> tzoñ<sub>19</sub> miln<sub>20</sub>  
 'a<sub>21</sub> yolyibñq'uini<sub>22</sub> tic,<sub>23</sub> toto<sub>24</sub> matz<sub>25</sub> qui<sub>26</sub> yiclej.<sub>27</sub>  
 142. Smasnilñej<sub>1</sub> jun<sub>2</sub> tzo'ñ<sub>3</sub> tas<sub>4</sub> caw<sub>5</sub> 'ayñj<sub>6</sub> yopiso<sub>7</sub> cu'uj.<sub>8</sub> 143. Yuj<sub>1</sub>  
 cha,<sub>2</sub> tzwal<sub>3</sub> jab<sub>4</sub> tic<sub>5</sub> eyabi',<sub>6</sub> chajltlo<sub>7</sub> a<sub>8</sub> wal<sub>9</sub> a<sub>10</sub> jun<sub>11</sub> tic,<sub>12</sub>  
 caw<sub>13</sub> niwn<sub>14</sub> yel'chi.<sub>15</sub> 144. Mañ<sub>1</sub> e<sub>2</sub> satl<sub>3</sub> jun<sub>4</sub> tic<sub>5</sub> 'a<sub>6</sub> smasnil<sub>7</sub>  
 tiempo,<sub>8</sub> yuj<sub>9</sub> to<sub>10</sub> a<sub>11</sub> jun<sub>12</sub> tic,<sub>13</sub> caw<sub>14</sub> wal<sub>15</sub> pitzn<sub>16</sub> yajl.<sub>17</sub>

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if<sub>2</sub> no,<sub>3</sub> if<sub>4</sub> we fail<sub>5</sub> we<sub>6</sub> to give<sub>7</sub> service<sub>8</sub> to the men<sub>9</sub> hours<sub>10</sub> and<sub>11</sub>  
 mountain<sub>12</sub> --flat,<sub>13</sub> it wants to say<sub>14-15</sub> that,<sub>16</sub> that<sub>17</sub> it will come<sub>18</sub>  
 bad<sub>19-20</sub> over<sub>21-22</sub> our cornfield,<sub>23</sub> our seed.<sub>24</sub> 136. He will come<sub>1-2</sub>  
 the man<sub>3</sub> hail.<sub>4</sub> 137. They will come<sub>1-2</sub> frost.<sub>3</sub> 138. It will come<sub>1-2</sub>  
 cold rain<sub>3-4</sub> over us,<sub>5-6</sub> man<sub>7</sub> snow.<sub>8</sub> 139. Much<sub>1-2</sub> its sickness,<sub>3</sub> or<sub>4</sub>  
 man<sub>5</sub> corn-rot.<sub>6</sub> 140. For<sub>1</sub> that<sub>2</sub> these things,<sub>3-5</sub> they are<sub>6-7</sub> its  
 sickness<sub>8</sub> our cornfield<sub>9</sub> our seed,<sub>10</sub> thus<sub>11-12</sub> like<sub>13</sub> our<sub>14</sub> sickness<sub>15</sub>  
 we<sub>16</sub> people<sub>17</sub> this.<sub>18</sub> 141. For<sub>1</sub> that,<sub>2</sub> truly<sub>3-4</sub> it was arranged<sub>5-6</sub> by<sub>7</sub>  
 our ancestors,<sub>8</sub> by<sub>9</sub> our<sub>10</sub> God<sub>11</sub> since<sub>12</sub> these things<sub>13-18</sub> us<sub>19</sub> they  
 kill<sub>20</sub> in<sub>21</sub> the world<sub>22</sub> this,<sub>23</sub> if<sub>24</sub> not<sub>25</sub> we<sub>26</sub> we obey.<sub>27</sub> 142. All<sub>1</sub>  
 the things<sub>2-4</sub> truly<sub>5</sub> they have<sub>6</sub> use<sub>7</sub> for us.<sub>8</sub> 143. For<sub>1</sub> that,<sub>2</sub> I say<sub>3</sub>  
 little<sub>4</sub> this<sub>5</sub> you hear,<sub>6</sub> like<sub>7</sub> this,<sub>8-12</sub> truly<sub>13</sub> great<sub>14</sub> meaning.<sub>15</sub>  
 144. Not<sub>1</sub> you<sub>2</sub> forget<sub>3</sub> this<sub>4-5</sub> all<sub>6-7</sub> time,<sub>8</sub> because<sub>9-10</sub> this<sub>11-13</sub>

145. Puch<sub>1</sub> pitzn<sub>2</sub> yaj<sub>3</sub> yet'<sub>4</sub> win<sub>5</sub> ora,<sub>6</sub> win<sub>7</sub> c'u<sub>8</sub> 'a'wal.<sub>9</sub> 146. Yuj<sub>1</sub>  
to<sub>2</sub> smasnll<sub>3</sub> yicti<sub>4</sub> sba<sub>5</sub> yet'<sub>6</sub> jun<sub>7</sub> c'u<sub>8</sub> jun<sub>9</sub> qui<sub>10</sub> diosal.<sub>11</sub>

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truly<sub>14-15</sub> alive<sub>16</sub> it is.<sub>17</sub> 145. Very<sub>1</sub> alive<sub>2</sub> it is<sub>3</sub> and<sub>4</sub> the<sub>5</sub> hour,<sub>6</sub> the  
man<sub>7</sub> day-night.<sub>8</sub> 146. Because<sub>1-2</sub> all<sub>3</sub> this agrees<sub>4-5</sub> with<sub>6</sub> the<sub>7</sub> sun,<sub>8</sub>  
the our<sub>9-10</sub> God.<sub>11</sub>

