Of Shoes and Ships and Sealing Wax

SUNDRIES FROM ZINACANTÁN

Robert M. Laughlin
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"Thy beauteous face," detail of 1776 fresco in the sacristy of La Caridad, San Cristóbal de las Casas.
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ABSTRACT

Laughlin, Robert M. Of Shoes and Ships and Sealing Wax: Sundries from Zinacantan. *Smithsonian Contributions to Anthropology*, number 25, 286 pages, 5 figures, 1980.—This volume is divided into two sections. Part 1 contains the travels of two Mayan Indians from Zinacantan, Chiapas, Mexico, who accompanied the author to the United States in 1963 and again in 1967. The first trip was described as it unfolded and then again after the passage of eight years. The second trip was described four years later. The travelers comment on such varied subjects as the assassination of President Kennedy, the Zuni Shalako, a football game, first views of snow and of the ocean, black-white relations, automation, and the “March on the Pentagon” in November 1967.

Part 2 is a miscellany of ethnographic texts supplied by Romin Teratol, one of the above travelers, in response to the author’s occasional requests for re-creations of Zinacantec dialogue and activities. The subjects range from seductions, a birth, requests for loans and repayment, requests for godparents, and for the return of a wife, house-dedication prayers, common prayers, religious officials’ prayers, shamans’ prayers, oaths of office, religious officials’ songs, a wedding song, and a drunkard’s song. Together they provide a convincing if haphazard exhibit of the richness and variety of Zinacantec oral literature as it is created daily by the citizens of Zinacantan.

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Library of Congress Cataloging in Publication Data
Laughlin, Robert M.
Of shoes and ships and sealing wax.
(Smithsonian contributions to anthropology ; no. 25)
Bibliography: p.
GN1:S34 no. 25 [F1221.T9] 301.2'08s [970'.004'97] 78-606191
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Acknowledgments

At a time when everyone spoke of the disintegration of the American family it was remarkably heartening and strange to participate in the welcome extended to my friends Romin Teratol and 7Anselmo Peres as they traveled across the United States and were invited into the homes of my family members, of my wife's family, of my friends and their grandparents, parents, mothers, sisters, uncles and aunts. Romin and 7Anselmo never commented on our clan system, but it must have seemed familiar! My deepest thanks, then, to those who opened their doors, and warmed our souls with spirits, regaled us with lively talk, and supplied us bountifully with bed and board: the Cancians, Colbys, Colliers, Davises, Laughlins, Merrills, Vogts, and Wolfes. Other friends who extended their hospitality were Sally Barksdale, the late Concepción Bermejillo de Cuevas, Victoria Bricker, Jane Geer, and John Haviland. Genaro Quintana of Pojoaque, New Mexico, whose voice I have heard but whose face I have never seen, included Romin and 7Anselmo in his family's Christmas celebration. To all of these and to others whose names I do not know, but who welcomed my friends to the world that lies "beneath their magic mountain," I express my gratitude.

Seldom mentioned by my fellow travelers, who characteristically take their wives for granted, was my wife Mimi, who provided us with a home and lifted our spirits when at times they sank so low. She, too, is an invisible presence in all the English words that follow, sharpening their edges, and polishing their faces.

This book is Romin's and 7Anselmo's; I hope that the voice I have given them is nearly their own. They have quickened our lives and taught us to see anew. I offer below my thanks to 7Anselmo and Romin, urging them to lay the blame on the "gringo" for any indiscretions or errors that appear in the words that follow.

Jkumparetik, kol avalik 7a chi7inon ta xanbal ta jun nom ta jun noch'. Sk'an ti kajvaltike lek lisutotik tal mu k'usi 7iipastik ch'abal.

Jkumpare Romin, 7o jkumpare 7Anselmo, mi 7o van xana7 ti jayib bwéltta lajjak'be "K'u xi ta 7alel?" 7i vo7ot 7anopbon ti k'usi stak' ti k'usi xu7.

7Ak' 7o mi lajjak'be "K'usi van ta xkalbe jun tzeb ti mi snop ko7on junuk tzeb 7intyo?" Vo7ot 7achanubtason vo7ot 7ap'iujetason. Ti mi lajjak'be, "K'usi van ta xkalbe jni7 mol jni7 me7el ti mi xtámhuj lok'el lakumale?" Vo7ot 7achanubtason vo7ot 7ap'iujetason. Ti mi 7o lajjak'be, "K'u x7elan ta jnup ri7ok?" Vo7ot 7achanubtason vo7ot 7ap'iujetason.

Ti mi 7o van buch'u chopul xil ti kabeteltike xu7 xavalbe, "7A ti prove jkumpare ti prove meko brinoke tooj soxo, skotol k'u xavalbe ta xch'ün, ta stzak ta vun 7ak' 7o mi yech nox lo7ilta ta j-mek j-likel ta stzak ta vun. Ta sp'is sba ta maystro, ta xchanubtasvan ta 7alel ta slumal pero tooj lek 7iipatbe yo7on, toj lek 7ijlo7lo 7un, toj lek 7iyich' cho7el ku7un," mo7oje xu7 xavalbe, "Ch'abal xchikin ti prove jkumpare mu xa7i k'op mu xa7i rason yech nox 7iyeinbe ke."

Bweno, ti mi mu xlaj van yo7on yeché ti mi xch'ixet to sjol, skotzet to sti7 ba, sepelik ssat, xch'ivet sil ni7, yech t'ochol ye, te k'alal, ni murux ni barbax, bik'o meso sk'ak'al 7avo7on, k'ajom sna7 kajvaltik.

Kol aval,
Sk'extabot ti riox,
Kumpare.
7A'p'ison ta vinik,
7A'p'ison ta krixchano,
7ikich' yo lavokol,
7ikich' yo lavik'ti7,
Yo lalubel yo lachamel,
Yo lachik' yo lava7iel,
7Ak'o pertonal yo j-set' yo juteb!
Epigraph

Let them not fall below the road
Or above the road.
Let nothing afflict
Or assail them
Behind
Or before.
Put them on the green path,
The green road.

—THE POPOL VUH
Introduction

This book is filled with the varieties of human experience and expression as they are seen and felt by two Mayan Indians from Zinacantán, Chiapas, Mexico, Romin Teratol and 7Anselmo Peres.

Impelled by the wicked desire to change masks with my informants so that I would become the superior native and they the unwitting and incredulous ethnologists, I invited Romin and 7Anselmo to "gringoland." Of course it is they who had the last laugh as they placed in my hands a Mayan mirror, in which are revealed the curious customs and bizarre behavior of their host and his countrymen.

The second section of this book is devoted to the contributions of Romin Teratol, who, over the years, gave me the cues, providing me with imaginary re-creations of Zinacantec scenes so I could respond appropriately when and if I were pushed on stage. These fictional pieces are interspersed with an ethnographic description of a birth as witnessed by father and anthropologist, followed by fragments of ritual speech and song that intimate the limitless flow of Tzotzil poetic expression. These are all scraps of spoken reality, mere whisperings and muted mutterings of one remarkable man, native of a Mayan town that has occupied the funds, minds, and perhaps even the hearts of a multinational company of scholars.

LINGUISTIC NOTES

In order to make the Tzotzil texts more accessible to the Tzotzil themselves, and hopefully to stimulate Mexican government literacy programs in their own language, I have abandoned the esoteric letters used in *The Great Tzotzil Dictionary of San Lorenzo Zinacantán* and *Of Wonders Wild and New*: ş, q, ç, h, and ş have been replaced by 7, tz, ch, j, and x.

For those game to pronounce the Tzotzil words, the vowels are a as in father, e as in gem or the a in fame, i as in safari, o as in cold or the au of caught, u as in the oo of moon. The 7 is a constriction of the throat that is used by Brooklyners pronouncing "bottle," and by Hawaiians referring to the name of their native state; j is h, tz is ts, x is sh. Apostrophes following the consonants ch, k, p, t, and tz indicate glottalization, which gives the consonant an explosive quality. Stress is on the final syllable unless marked with an acute accent. Italics indicate a quote within a quote.

Ritual speech in Zinacantán is characterized by couplets, which pair synonymous or antonymous phrases, whose meaning is not always apparent to someone unacquainted with the culture; e.g. "reach the mountaintop, reach the hilltop," means to die and be buried, or "the seeming good, the evil," refers to a witch. All prayers and judicial dialogue are spoken in this manner; these couplets also liberally lace everyday conversation, especially when formal or heated.
PART 1

In a Sense Abroad

Eleven years ago, after gathering a harvest of Zinacantec dreams whose manifest reality only provoked my latent anxieties, I decided to put aside those dreams, turning my energies to a much safer endeavor—the compilation of a bilingual dictionary of Tzotzil and English.

I asked Romin Teratol to be one of my two major collaborators. Romin, then 29 years old, had been the second Zinacantec I had come to know on my first glimpse of Zinacantan five years before. He had braved the uncertainties of public ostracism by taking me into his mother's house at a time when anthropologists still seemed to his neighbors to represent pale apparitions from the underworld. Though the necessities of life forced me to be Romin's employer, we became close friends. Our families remained in touch during births and deaths as we witnessed the early years of each other's married lives.

Romin, an only child, whose mother had been divorced soon after marriage, had three years of schooling. He became a sacristan, accumulating a great store of ritual knowledge. Unsuccessful years of corn farming were followed by road work and finally a position as agent of the Instituto Nacional Indigenista, where he gained a perspective on the regional differences of the highland towns. Stimulated by his view of the outside world, he agreed to work for my predecessors in the Harvard Chiapas Project, Nick and Lore Colby. With the greatest sensitivity and tact he guided us all through thickets of linguistic and cultural perplexity, sharing our excitement in the solution of intellectual problems and sharing our pleasure in the partial mastery of formal Zinacantec behavior.

Wishing to have a third party to sharpen our wits, after consulting with Romin, I chose 7Anselmo Peres. 7Anselmo, a strikingly handsome bachelor of 21 years, had made a lasting impression on me after I had witnessed his being hauled into court for "talking" to an unmarried girl. His self-defense before the magistrate and justices of the peace was so eloquent and his self-assurance so manifest that he seemed a natural choice to join the word hunt. 7Anselmo's father had died years before, so he, too, lived with his mother, together with his younger brothers. His three years of schooling were followed by the usual corn farming and road work. His mental alertness was dramatically proven when, after little over a week of training by Romin, he learned to write Tzotzil almost flawlessly. Unbeknownst to us both, 7Anselmo had also just initiated his career as a shaman.

For a month we worked together in San Cristóbal transcribing and translating dream texts, while I watched to see if my intuitions had been worthy of trust.

During the creation of what was to become The Great Tzotzil Dictionary of San Lorenzo Zinacantán I wanted no interruptions, but I knew that the tediousness of linguistic interviewing demanded special compensations. I sprung my plot—"Would you be willing to travel with me to Santa Fe, New Mexico, to work for three months compiling a dictionary?" I had chosen Santa Fe for two reasons: (1) to avail myself of the advice of Lore Colby who was finishing her dissertation on Tzotzil grammar there, and (2) because Santa Fe seemed the closest that the United States could come to replicating San Cristóbal, providing a Spanish-speaking environment that would not be too threatening to my collaborators. Their affirmative responses projected us into weeks of tense activities as we strove to secure blessings from relatives and documents from bureaucrats.

No Zinacantec had ever been to the United States. The name then and now prompts the question, "If I went there wouldn't they eat me?" And so there were many fears to still.

Trips were made to the courthouse to secure birth certificates and a letter of good character from the magistrate of Zinacantán. We needed three similar letters from prominent citizens of San Cristóbal. An impossible requirement that nearly incited us to forgery was the military service card, which was finally waived by the governor of Chiapas when he signed their passports.
Setting off early one morning in my jeep station-wagon I was in high spirits anticipating the cultural surprises that loomed for my companions. They did not share my sentiments, but after the first day they regained their composure, viewing every new, unimaginable sight with aplomb. Even the anxieties and problems were discussed openly, with laughter. Once we reached Santa Fe we worked so intensively that we proceeded through the first half of the alphabet, generating 6000 words by the end of our stay. I made every effort to vary their experiences and to offset the weekday drudgery. When Romin and 7Anselmo returned to Chiapas with their bank bags of silver dollars to adorn the saints, and I returned to Washington with my file boxes of vocabulary cards for "the increase and diffusion of knowledge," I believe we all felt we had made a good wager.

For periods during the next four years we continued to work together on the dictionary. Once again I asked Romin and 7Anselmo to join me in the States. Despite their earlier fears they accepted without hesitation and came to live in my home in Alexandria, Virginia, for six weeks, working at the Smithsonian Institution on the advancement of the dictionary.

In 1963, when once we were settled in Santa Fe I had asked both my companions to write a diary. 7Anselmo confided to Romin that he saw no point in it. Only at the very end did he inject any personal flavor. When I read over their impressions I was so disappointed that I shoved them in my desk drawer and watched them yellow for eight years.

In 1971, I suggested that Romin and 7Anselmo write down their recollections of both trips. They camped out in W. S. Merwin's magical house in San Cristóbal where I was living and wrote page after page, stopping only occasionally to ask each other or me the names of places they had visited or checking the sequence of events. I sat at the same table trying desperately to translate their pages as fast as they were filled, but when I collapsed in the late afternoon they continued on triumphantly late into the night. Their momentum only increased. The startling accuracy of their memories puts those of us to shame who feel we must rely on the written word. So much livelier are these descriptions, composed with thought and feeling, that the early journals are included primarily as a measure of the self-education of Romin Teratol and 7Anselmo Peres.

It is not easy to fathom the effects of these odysseys on my companions' psyches. 7Anselmo seems outwardly to be untouched, though for several years he has been the director of municipal improvements in Zinacantán Center—a duty he performed while continuing his shamanistic treatments of the sick and afflicted. He has recently served as a cantor, a position in the first step of the religious hierarchy. Romin maintained in precarious balance his quest for two worlds, serving in religious office as Senior Steward of the Holy Sacrament and Ensignment-bearer of Saint Anthony, yet translating texts for anthropologists and carrying on an affair with a talented American artist. His long-time penchant for drink took an increasingly ominous toll. On 27 November 1977, he "reached the mountain-top, reached the hilltop," where his cross overlooks the valley of Zinacantán. No one's conscience is easy.

But the sober sparkle of Romin's and 7Anselmo's words convey, I think, the spirit of high adventure and exploration that lightened the days when they were, in a sense, "abroad."

God, Jesus Christ,
My Lord,
Saint Lawrence,
Saint Dominic.2
Grant a little pardon,
Grant a bit of pardon,
For the splinter of my lowly torch,4
For the shaving of my humble candle,
That I offer beneath Thy feet,
That I offer beneath Thy hands,4
To beg holy pardon,
To beg divine forgiveness.
Will I turn back unharmed,
Will I return unharmed,
Beneath Thy feet,
Beneath Thy hands,
Wherever I walk,
Wherever I journey,
Where I climb down,
Where I climb up,
I, who am Thy lowly orphan,
I, who am Thy humble pauper,
Thy lowly ashes,
Thy humble dust?

Saint Lawrence,
Saint Dominic,
I only want a little,
I only wish a bit,
If Thou shouldst grant me,
If Thou shouldst offer me,
To my ten feet,
To my ten hands,
A splinter of Thy cross,
A sliver of Thy passion.¹

Favor my back,
Favor my side,
Saint Lawrence,
Saint Dominic,
I, who am Thy child,
I, Thy offspring,
My beauteous Father,
My beauteous Lord.²

Circle,
Shine,
At my back, then,
At my side,
All the holy gods,
All the holy saints.

Stand erect, then,
Stand firm, then,
 Heavenly woman,

Heavenly lady,

May Thy faces shine in unison,
May Thine eyes flash in unison,

In unison, watch over me,
In unison, regard me,

My beauteous Mother,
My beauteous Virgin.³

A splinter of my lowly torch,
A shaving of my humble candle,
I offer beneath Thy feet,
I offer beneath Thy hands.

May I pass before Thy beauteous face,
May I pass before Thy beauteous eyes.⁴

Saint Lawrence,
Saint Dominic!

This is the sum of my lowly mouth,
This, the sum of my humble lips,
Before Thy beauteous faces,
Before Thy beauteous eyes,

My Father;
My Lord.⁵

¹Prayer said in church by voyager just before setting out on a long trip. The voyager offers his prayers and his candles in the presence of the Ladino (non-Indian) saints, the Indian tutelary gods, and the sun.

²“God, Jesus Christ, My Lord” is also the sun.

³St. Lawrence is the patron saint of Zinacantan, as was St. Dominic until the end of the eighteenth century.

⁴The “torch” is synonymous with candle.

⁵That is, “at Thine altar.”

⁶“Ten feet,” “ten hands” are, of course, “ten toes,” “ten fingers.” “A splinter of Thy cross, A sliver of Thy passion” is formal speech for “money.”


⁸“Literally, “My flowery Father, My flowery Lord.”

⁹Our Lady of the Rosary.

¹⁰That is, “May I live a long life.”

¹¹The voyager offers his prayers and his candles in the presence of the Ladino (non-Indian) saints, the Indian tutelary gods, and the sun.
Well, I, Romin Teratol . . . my compadre, Bob, arrived to pick me up, on Saturday afternoon, the nineteenth of October, 1963. He arrived at five o’clock in the afternoon.

Then I quickly got my things ready. I got my clothes ready and we continued on right away in the car. And I was feeling tipsy when I went to San Cristóbal. I had gotten ready in a rush because I hadn’t known that I would sleep in San Cristóbal. I had thought that I would go to meet him in Na Chij early Sunday morning. But no, I just went Saturday afternoon, and I never said goodbye to my father.

And, while I was getting ready, Maryan Kachu arrived to talk to me. He arrived with two cokes, because he wanted me to get him a pistol. He wanted me to buy it in Mexico City.

After that, we went in the car.

Then, when we reached Chayna’s store, we went in to drink some beer. Each of us bought several apiece.

Then, after that, we went to Maryan Martinis’ house. I went by to see if he had arrived from the lowlands. But he hadn’t arrived yet.

Then we came back and then the magistrate came out of Old Palas Jmulinero’s house and spoke to us. “Where are you going, Bob?” Compadre Bob was asked.

“I’m going to San Cristóbal,” he said.

“Ah, won’t you be so kind as to take me along, because I’m going to San Cristóbal, too. But please bring me back here to the Ventana,” he said.

“Oh, okay,” he was told.

“Please, because I’m going with Old Palas,” he said. “And I’m going quickly to get my robe,” he said. He went to get his robe and [then] we went to San Cristóbal.

Then I asked the magistrate, “What are you going to do in San Cristóbal?” I asked.

“Ah, we’re going to talk to Daniel Sarmiento,” he told me.

“Ah!” I said. I didn’t ask him anything more.

Then we went to the cubito. And then we went to the ranch. We went to leave a few things there.

After that, we came back. And we went to pick up our instruments at my room in San Cristóbal. We put them in the car. After that, we brought the
magistrate to the Ventana. And he paid ten pesos for the ride.

Then, when that was over, we returned to the cubito. And we spent the night there.

Then, early Sunday morning, we left San Cristóbal at six-thirty. And we stopped a little while in Naben Chauk. And Compadre Bob was going to talk to Lol Romin, but he wasn’t there. And then Old Xun Vaskis passed by and spoke to me.11 “Where are you going, Romin?” he asked me.

“We’re going to Tuxtla,” I said.12

“Lord, you may never know where you’ll die!” he said.

“Perhaps that won’t happen, sir. Perhaps God doesn’t want that to happen!” I said.

“Well, take care of yourselves, then. Please bring what I asked for. Compadre Bob will tell you about it,” he said.13

“Ah, all right, sir, we’ll talk together just before the Fiesta of St. Sebastian. Take care!” I said.

“All right. Thank you,” he said. We took to the road again. We drank a little cane liquor there below Rejino’s house, below Sek’emtik.14 After that, we took to the road again.

In Tuxtla we went to buy ourselves some sandals. After that, we started off again. We arrived at La Ventosa to eat.15 After that, we started off again. We passed through many small towns. But the people just raised goats and cattle. They didn’t grow much corn because all the land was bad. There weren’t many springs. And there weren’t many people living where there was no water. There wasn’t anything to live on. And the country just had organ cactuses. And half the land had no trees. And we passed through one little town. The town was called “Yanhuïltlán,” but it was tiny. It had a very beautiful church. And we went in to look at the church. But they were in the midst of working on it. And there was a huge bell there.

And inside the church, too, there was the skeleton of someone of long ago, but who knows what it was there for; the entire skeleton of a person was there. The church was very old.

Well, we arrived at Oaxaca at six o’clock in the evening. And we spent the night there at the Hotel Oaxaca [Courts].

Well, early Sunday [Monday] morning, October twenty-first, we went to the market. We ate there. After we ate, we went to look at the ancestors’ houses next to Oaxaca. And the ancestors’ house is called Monte Albán. And we went into a cave there.16 The ancestors used to live there.

Well, after that, we left Oaxaca at ten-thirty in the morning.

preserente ta Ventana 7une, 7i lajuneb pexu 7isto li karoe.

7óra, k’al laj 7une lisutotikótik ech’el ta Kubito 7un, 7i te xa livayotikótik 7un.

7entónsé, sob ta rominko, lilok’otikótik ta vakib 7ora xchi7uk 7otol li ta Jobele, 7i lipajotikótik j-like ta Naben Chauk, 7i’ech’ 7ox sk’opon Lol Romin li kúmpa Lole pero ch’abal te, 7i ja7 te 7ech’ li mol Xun Vaskise 7i lisk’opon 7un. “Bu chabatik 7un, Romin?” xi yiu7.

“Chibatotikótik ta Tuxta,” xkut.

“Kere, mu no me xava7i bu xalajik 7un to!” xi 7un.

“Mo7oj nan, tottik, mu nan sk’an yech riox!” xkut 7un.

“Bwéno, k’elo mabaik ech’el che7e, 7abolajan me jk’ubul, te chayalbe li kúmpa Lole,” xi 7un.

“7An teyuk, tottik, te jk’opon jbatik le7 tijil k’in Xan-chavaxchane, k’elo to maba 7un!” xkut 7un.

“Teyuk kol aval,” xi 7un. 7itjam jbetikótik 7otro jun bwelta noxtok 7un, 7i 7ech’ kuch’tikótik j-tz’uj trago li7 ta yolon sna Rejino ta yolon Sek’emtik, k’al laj 7ijtam jbetikótik noxtok 7un.

Ta Tuxta 7ech’ jman jxonobtikótik, k’al laj 7une 7itjam jbetikótik noxtok 7un, 7ik’ot ve7otikótik ta Ventósá, laj 7un 7itjam jbetikótik noxtok 7un, 7ep li7ech’otikótik ta bik’tal jtek-lum, pero li krixchanoetike naka xa chivo snaj7ik stz’unel xchi7uk vakax, 7i li chobtike mu xa masuk stz’unik porke naka xa chopol balamil, mu xa bu bu mas vo7, 7i mu xa bu bu mas nakajtik krixchano li bu ch’abal vo7 k’usuke, ja7 li mu k’usi xkuuxiik 7oe, 7i naka yoyal vinajeltik li balamile, 7i 7o xa j-7otol ch’abal ste7tikal li balamile, 7i li7ech’otikótik ta jun 7unin jtek-lum, Yanwitlan la sbi li jtek-lume pero batz’i bik’it pero 7ooy j-p’ej 7eklixa batz’il leklek sba ta j-mek, 7i te li7otchotikótik jk’eltikótik li 7eklixae, pero yolel 7abel ta j-mek, 7i 7o te j-p’ej kampana batz’i muk’ ta j-mek.

7i 7a li ta yut 7eklixa noxtok 7une 7o tey chotol yu7unik jun sbakel 7antivo krixchano pero na7tik k’u stu7unik, yu7n te sjunlej ta krixchano li bakele, batz’i 7antivo 7i 7eklixae.

Bwéno, lik’ototikótik ta Wajaka ta vakib 7ora ta xmal k’ak’al 7i te livayotikótik ta 7Otel Wajaka 7un.

Bwéno, sob ta lunex jun xcha7-vinik 7oktuivre libototikótik ta ch’ivit, te live7otikótik 7un, laj ve7otikótik 7un, libototikótik jk’eltikótik snaj7antivoetik te ta xxonok li Wajaka, 7i Montealvan sbi li snaj7antivoetike, 7a li7otchotikótik ta jun ch’en te y07e, ja7 te to 7ox nakal ti 7antivoetike.

Bwéno, k’al laj 7une, lilok’otikótik tal li ta Wajaka, lajuneb 7ora xchi7uk 7otol li ta sobe.
Then we arrived in Cholula at seven o'clock at night. But we couldn't find a hotel there. We simply went on to Puebla. And we spent the night at a hotel called the “Panamericana.” And we ate there before going to bed, too. But the people there stared a lot because our clothes were different. They had never seen anything like them.

Well, the next morning, Tuesday, October twenty-second, we left Puebla at seven o'clock in the morning. We just returned to Cholula. We climbed a hill there. There was a church there. And they say the Spaniards had built it.

Now they say the Spaniards saw the ancestors’ houses when they dug the foundation for the church on top of the hill. Long ago, after [the ancestors] had been killed, they covered up the ancestors’ houses with dirt. It was after the Spaniards had arrived.

Well, after we looked at the church on the hilltop, we came back down. And then we went to see if the door into the ground was open, where we could go inside the hill. But it wasn’t open. The guard, the administrator, wasn’t there. We just waited there a while, because it was still early. It had just struck eight o’clock. A train went by when we were there.

Well, since the entrance into the earth hadn’t opened we went to eat first. After we ate, we returned. We went to see if the guard was there now. It was already open, but the person in charge wasn’t there.

Then Compadre Bob went to look for the person in charge at the museum, because there was a new museum nearby. They had gathered together there the things that belonged to the ancestors—that they had dug up in the ground.

Well, the person in charge came to give us our tickets and we went into the cave. Inside the cave there were electric lights to see by. And the cave guard went in with us. He showed us the things that were inside the cave, but there were loads of rooms that had been dug out in the cave.

We climbed up stairs inside the cave. The person said it was 145 meters from where we stopped to where it had been dug upwards. But it was 25 meters short of reaching the place where the church was on the hilltop, because he said the hill was 165 meters tall, from where we entered at the foot, to the top.

It was 100 meters across, too. And we walked the width, too. The inside of the cave was really beautiful. It was decorated everywhere. There were four drains that descended crosswise inside the cave. They started at the top and reached the foot. And he said that the people had died ten centuries ago.

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Well, after we looked at it, we came out. We went to look at the museum. It had the ancestors’ things. There were potsherds, broken water jugs, censers, metates, everything.

After we saw that, we went to look at the coffin of a king and a princess.²⁰ Both of them had been buried in a single coffin, because it is said they made a pact when they were still alive, because they loved each other very much. “Whichever of us dies first, the other can be buried alive,” they said when they were still alive.

Then, they say, the woman died. The man made the tomb and the man got into the grave himself when his wife died. They lay across each other. And then we went to look at them. The bones were still sticking up in the grave. We didn’t go underground. We just looked down from the surface. It was enclosed in glass so that everybody could look.

Then we saw two volcanoes in the distance, too. They were to the west of Cholula. Their tops could be seen from far away, very white. The tops were covered with snow. One was called Popocatepetl. They say he is a man. The other one, they say, is a woman. She is called Ixtaccihuatl. Its summit looks flat, but it is really white too. The other one is steeper and smoke comes out of the top.

Well, after we looked at the ancestors’ houses, we left Cholula at ten o’clock in the morning. And we went to drink some maguey juice that was sold at the edge of town. They call it “pulque.”

Well, when we arrived at Mexico City it was five minutes after twelve. And we arrived at a hotel called the Parque Villa. In the afternoon we went to the airport to meet Compadre Bob’s wife, who arrived later.²¹

Well, we signed our names on our pictures and they were left there. After that, we went to another office, but it was crowded. We paid for the papers there. The papers cost thirty-eight [pesos].

After that, we left, and then we went to look at the animals below Chapultepec [Castle]. The place where the animals are kept is called the Jardin Bwéno, laj jk’elitókitik 7un, lilok’otikókit ech’el 7un, ba jk’elitókitik museo 7un, ja7 li k’usuk yu7unik ta 7antivoetik, te svok’olí sp’intak, te svok’olí sk’ibtak, yaw yak’al, xcho7tak skotol ta j-mek.

K’al laj jk’elitókitik 7une ja7 7o ba jk’elitókitik skajonal ta reye xchi7uk prinsesa, te 7ismuk sbak ta jun kajon xcha7-va7aliq, yu7un la 7ispasik trate ti k’alal kuxulik to 7oxe, yu7n la batz’i sk’anoj sbak. “7A ti buch’u ba7yi xcham ku7untike xu7 xkul jmk jbatik junuk,” xiik la ti k’al kuxulik to 7ox 7une.

7Ôra, 7icham li ti 7antz 7une 7ismeltzta ch’en ti vinik 7une, 7i kuxul 7istik’ sba ta yut ch’en ti vinik k’alal 7icham ti yajnil 7une, ta krusal 7iyak’ sbak, 7i ja7 te 7a jk’elitókitik 7une, te to chivil li sbakelik ta yut ch’en 7une, mu ta yut balamılık li7ochotikókitik, ta ba balamılı nox 7ii7k’elitókitik yalel, bajbil xa ta nen yo7 sk’el 7o skotol krixchano.

Te 7ikiltikókitik ta nom cha7-p’ej bolkan noxtok, ta maleb k’ak’al xkom yu7un li Cholulae, solel sak xvinaj ta nom li sjole yu7n la naka nyeve 7oy li tzjole, 7a li j-p’ej’e Popokatépetl la sbi ja7 li vinik 7une, 7a li 7otro j-p’ej 7une 7antz la 7un, 7Istasiiwatl li sbi 7un, tenten jol vitz nox yilel, pero batz’i sak noxtok, 7a li j-p’ej’e mas va7va7 7i chlok’ xch’ailal tzjol.

Bwéno, k’alal laj jk’elitókitik li sna 7antivoetik 7une lilok’otikókitik ta lajuneb 7ora k’ak’al ta Cholulae, 7i7ech’ kuch’tikókitik ya7lel met te xchone ta ti7 jtek-lum, ja7 li püike xalbeik 7une.

K’al laj 7une 7itjam jbetikókitik noxtok 7un, 7a li ta Pwevlae chib xa be xlik tal te yo7e, 7o xa 7otro jun 7ach’ be xk’ot ta Mejiko, 7i 7a li ta tzjelulan sba li mik’ta be ech’ele, k’al bu sjel sbak li mik’ta bee, jun ch7ech’ ta yut balamılı, 7i jun ch7ech’ ta sba.

Bwéno, k’alal lik’ototikókitik ta Mejikoe 7ol k’ak’al xchi7uk vo7ob minuto, 7i te lik’ototikókitik ta jun 7otel Párke Viya sbi. Ta xmal k’ak’al 7ay jnuptikókitik ta yaleb 7avyon yajnil li kúmpa Lole, ja7 li tz’akal to k’ot’e. 7Entonse, ta baluneb 7ora ta melkulex 7oxib xcha7-venik 7otkuvree, libatotikókitik ta 7ofisina yu7un 7Estádos 7Unidose, skwenta ta jlok’estikókitik li vunetik yu7un xijelavotikókitik 7o ta fronterae.

Bwéno, te yo7e 7ikak’ jiframatikókitik ta jun jlok’ob-bailtikókitik, 7i te kom 7un, laj 7un libatotikókitik ta jun 7o 7ofisina, pero te nox tzobol, te yo7e 7ijtojtkókitik li vune, vaxak-lajuneb xcha7-venik 7iyich’ tojel li vune.

Laj 7un, lilok’otikókitik ech’el noxtok 7un, 7i ja7 7o ba jk’elitókitik chonetik ta yolon Chapultepe, ti Jardin Soolojiko la sbi li yo7 bu nak’bil li chonetik
Zoologico. It is the same as a museum, but it is called by another name.

We looked at all the animals. Four elephants danced to music, too. The huge animals understood how they were supposed to dance.

After that, in the evening, we went to watch a dance, because they were presenting a dance in a big building. They showed how the ancestors celebrated fiestas. And we never had to pay! The fiesta was wonderful. The building where we went to look is called the Teatro de Bellas Artes.

Well, on Thursday, the twenty-fourth of October, we went to see the castle. That’s where the earlier government officials held court. They used to meet there to make the laws, long ago, before the war [of 1840]. They say it was Porfirio Diaz’s and Maximilian’s house. Porfirio Diaz used to be President of Mexico. Maximilian was an emperor, they say.

Well, when they fought with the North Americans, all the former Mexican government officials were killed.

And so it has been called “the Castle” ever since. Everybody still looks at it. And that's what we went to see. The carriages of Porfirio Diaz and Benito Juárez, drawn by horses, were standing there. All their things were left there, their can­ nons, their tables. Everything was collected there. And they showed how they did everything long ago. And that's all.

After that, we went to see a lake at the edge of Mexico City. The place, there, is called Xochimilco. There were lots of dugouts on the lake. We got into a dugout. We took a turn around the lake, but it was terribly cold. Then it began to rain. We came back. We passed by a market.

After that, we came back to Mexico City. In the evening, at nighttime, we went up a large building in the very center of Mexico City. But the building was terribly tall. The building was sixty-one stories high, so that you could see the whole expanse of Mexico City. We weren’t aware that we were going up. We were lifted up inside the building. And we came down the same way. The tall building was called, in Spanish, Mirador.
tank of very clean water. There were some shells there and people tossed money there, probably so that the Virgin would give them more money.

After that, we went to a place where bottles and glasses are made. The place is called in Spanish, Carretones. And Compadre Bob went there to get his glasses.

After that, we went back to the center. And we stopped a taxi to take us to downtown Mexico City, because it seems we were far away. We couldn't go on foot, either, because there were so many cars.

First, we went to get our clothes at the Hotel [Parque] Villa, because we had left them there to be washed.

After that, we went to visit at a Ladina's house. Her name was Conchita. And we played some music there. She gave us a drink.

After that, we went to spend the night at a hotel. It was called Hotel Moneda. We went to bed there around midnight.

Well, on Saturday, the twenty-sixth of October, we went to look for the bus terminal in downtown Mexico City.

After that, we took to the road again for the United States. We left Mexico City at noon. And we went to a town, pretty nearby, to eat. And there was a beautiful church there. They say that the inside is of pure gold, but when we arrived they closed the church. They wouldn't let us in. We had to have special permission, because they were working on it. That's why we didn't go in when they closed it.

Then, just as we were about to reach Guanajuato, we ran into fog on the road. But the fog was terribly thick. We had a hard time seeing the road.

It was already eight at night when we arrived in Guanajuato. And we arrived at a hotel. It was called Hotel Presa. We went to get our room and then we ate. After that, we went downtown. We went to have some fun. And we walked around there. We came upon some kids playing there. When they saw us, they fled. They were scared. They went off crying. They probably thought we were the Virgin's secretaries. And Compadre Bob went there to get his glasses.

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came back. But it began to rain. We arrived at the hotel, sopping wet.

Well, on Sunday, the twenty-seventh of October, we ate in the hotel in Guanajuato before we left. And we left there at nine o’clock in the morning. Then we went to visit Our Holy Father, Christ the King, standing on the top of a mountain. It was the main day of the fiesta when we went there. The road up the mountain was packed with cars. And we reached a small level place first. They had a market there. And we climbed further up on foot, but the path was very steep. And we reached another small level place. Our Lord’s bells were ringing there, hung from cables. They had erected a pediment there, but the bells were huge.

After that, we climbed to another grade and we found that they were celebrating Mass there. We simply didn’t go in. A Ladina girl, there, called to me. “Won’t you please stand next to me, because my father is going to take a picture of us,” she said.

“All right!” I said. A picture was taken of us with the girl. After that, we climbed even higher and we arrived to find them celebrating Mass there. But Our Holy Father wasn’t seated right there. They were just holding a Mass for him. Our Holy Father was seated even higher. We couldn’t climb up there. There was just a small piece of level ground around there, where the Mass was being celebrated. And there were what looked like two or three Indians. They had feather headdresses. And we bought some pictures of Our Holy Father, Christ the King, too. After that, we crossed ourselves, we came back down. We just went and circled around about Guanajuato again. We passed there probably at twelve-fifteen.

And we arrived in Zacatecas, probably around five-thirty in the afternoon. And we spent the night at a hotel called the Cristina. And we ate there before going to bed. And the governor lives there, too. And they have mines, too.

Well, on Monday, the twenty-eighth of October, we left Zacatecas at eight o’clock in the morning. The car broke down two hours short of Ciudad Jiménez. It was fixed a little on the road. There was a ‘ny garage there. We arrived at Ciudad Jiménez. We arrived there at nine o’clock at night. And we slept in a hotel there.

Well, on Tuesday, the twenty-ninth of October, the car was left to be fixed properly. And we ate in a restaurant there, too. After the car was fixed, we left at one o’clock in the afternoon. And just before we were to be stopped on the road by a group of soldiers, we changed our clothes. We passed by as Ladinos. When we reached the border it was already nine-thirty at night. And then we changed

Bwéno, ta rominko vukub xchaj7-7inik 7oktuvre te 7ive7otikotik lok’el ta 7otel ta Gwanajwáto, 7i lilok’ototikotik ta baluneb 7ora ta sob te yo7e, ja7 7o ba jnuptikotik jch’ul-tottik Kristo Rey te va7al ta sjol jun muk’ta vitz, yu7n ja7 7o sba-k’el k’in k’al libatótikotik 7une, pero li te be xmuy ta vitze batz’i nojem muyel ta karo, 7i 7o te j-tz’uj xpach’lej 7ijtatikotik ba7yie, ja7 te spaso7ik ch’ivit, 7i limuyotikotik to mas noxtok ta koktikotik 7un, pero batz’i pajal li bee, 7i te 7ijtatikotik jun 7unin spach’lej noxtok 7un, ja7 te jipil skampanail li kajvaltik te yo7e, jok’anbil ta kavle, va7anbnil semento te yo7e, pero batz’i muk’ li kampana.

Laj 7un, limuyotikotik to 7otro j-koj 7i yolel mixa k’ot jatatikotik te yo7 7une, solel muk’ xi7ochotikotik, te yo7 7une te listak’ ta 7ik’el jun tzep jezinulin 7un. “Mi mu xa7abolaj ko7ol xiva7iotik yu7n chislok’taotik li jto7e,” xi.

“Stak’!” xkut 7un. Lilok’taatotikotik xchi7uk li jezinulin 7une, laj 7un ja7 7o limuyotikotik ta mas 7ak’ol noxtok 7un 7i yolel mixa k’ot jatatikotik te yo7e pero ma7uk batz’i te chotol li jch’ul-tottikje ja7 nox li smixail te tpasbate, 7a li jch’ul-tottikje mas to 7ak’ol chotol stuk, mu xa stak’ ximu7yotik te yo7e, k’ajom j-set’ pach’altik yo7 tpasbat xmixaile, 7i te xva7etik cha7-vo7 7ox-vo7 7intyoetik yilel, 70y sk’uk’umal sjolik, 7i te 7ijman slok’ob-bail li jch’ul-tottik Kristo Rey noxtok 7une, laj 7ip’is jsatikotik 7un ja7 7o liyalo7tikotik tal 7un, te nox ba jjyoytikotik tal ta Gwanajwáto noxtok 7un, li7ech’ototikotik nan ta 7ol k’alal xchi7uk jun kwarto te yo7e.

7i li7ototikotik ta Sakatékas, lek nan ta vo7ob 7ora xchi7uk 707ol xtmal k’ak’ale, 7i te livayotikotik ta jun 7otel Kristina sbi, 7i te live7otikotik vayuk 7une, 7i te la chotol li govynoro te yo7 noxtok 7une, 7i 7oy la smixail noxtok.

Bwéno, ta lunex vaxakib xcha7-7inik 7oktuvre, lilok’ototikotik ta Sakatékas ta vaxakib 7ora ta sob, 7isok li karo 7une, k’al sk’an to 7ox nan chibuk 7ora jtatikotik li Jimenese, 7i7mel7zanat j-set’ ta be, 7o te 7unin k’ox tayer, lik’ototikotik ta Jimenes 7un, ta baluneb 7ora 7ak’ubal lik’ototikotik te yo7 7une, 7i te livayotikotik ta jun 7otel.

Bwéno, ta martex baluneb xcha7-7inik 7oktuvre, 7iyich’ ak’el ta meltzaneb lek li karoe, 7i te live7otikotik ta jun restaurante noxtok, laj meltzajuk li karo 7une lilok’ototikotik ta jun 7ora ta xmal k’ak’al, 7i k’alal po7ot xa 7ox jtatikotik j-chop soltero7etik te chmakvan ta bee, ja7 7o 7ijk’extra jk’u7tikotik, jkaxlan li7ech’ototikotik, k’alal lik’ototikotik ta raya 7une lek xa 7ox baluneb 7ora
back into our clothes. We crossed over a big bridge, because the border is a river. And on the other side of the river, the soldiers looked at our papers. They looked at our passports.

First, there were two groups before we reached the border. There were two groups at the bridge. Then on the other side of the bridge there was still another group. That one was for the United States. And there they looked at our papers to see if our passports were alright or if they were faulty. But they said they were fine. After that, we went to spend the night at a hotel called the Cortes. And the border, the frontier, is called Ciudad Juárez.

Well, early on Wednesday, the thirtieth of October, I wrote a letter to my father. I told him that I had crossed over into another country. After that, we ate there. After that, we changed our little bit of money. It was different now. After

FIGURE 1.—Romin and 7Anselmo, Santa Fe, New Mexico, 1963. (Photo by Helga Gilbert)
that, we left at ten-thirty in the morning.

We took to the road again. But along the road they had planted chilies and cotton and that was all. And we arrived at Santa Fe at seven-thirty at night. And we went to live at a hotel called the Montezuma.

And we lived there for the whole time that we were there. But they never eat tortillas there. And that's the way it was for the rest of the trip.

Then on Thursday, the thirty-first of October, Nick took us into the center of Santa Fe. We went to see the cathedral and then we went to see the museum where they worked. And we worked for a short time there.

In the afternoon, on Friday, the first of November, we went to see the snow in the mountains. We went to see how deep the snow had fallen. It looked deep, but it still wasn't the season for heavy snows. It was simply growing on the trees.

After we finished working, on Sunday afternoon, the tenth of November, we took a trip to Indian country. The place was called Tesuque. But the Indians looked like Ladinas and Ladinos. The men had long hair that they wore in a braid at the back of their heads.

Well, on Tuesday, the twelfth of November, too, we went to watch a dance in Indian country, in Tesuque, because the Indians there were holding a fiesta. They wore hats that were just feathers. And young and old, men and women, had painted their faces. And some were naked, and others wore animal skins. And they danced to drums.

We were given a meal there, too. Who knows what kind of animal they had killed to give us to eat.

After that we came back again. Later on we went to another Indian town. Their town was called Jemez. We went to watch a fiesta there, because they were having a fiesta for Our Holy Father, San Diego. But they were all wearing feathers, too. And there were more performers there, young and old. Even women and girls got drunk.

An Indian man took me into his house. He was tipsy. He gave me a meal in his house. After I finished eating, he told me, "Sing!"

"I don't know how to sing!" I said.

"Sing, and if you sing I'll give you my daughter here!" he told me. His daughter was sitting there. His daughter had just finished celebrating. Another Indian took me to his house. I went to a meal with Bob, because the fiesta was over. We ate at the house of the other Indian. He gave us meat, but who knows what kind of animal they had gotten in

laj 7un lilok'otikotik ta lajuneb 7ora xchi7uk 7o71ol li ta sob 7une.

7Ijtam jbetikotik noxtok 7un, pero li ta bebetike naka 7ich stz'unik xchi7uk tuxnuk', 7i k'ajom no 7ox, 7i lik'ototikotik ta Santa-fe ta vuku7 7ora 7ak'ubal xchi7uk 7o71ol, 7i te k'ot naklikotikotik ta jun 7otel Montesuma sbi.

7i te linakiotikotik ti k'u sjalil teyotikotikte, pero mu xa sna7ik vaj ta j-moj te yo7 7une, 7i ja7 yech skotol ti vyaje lixanav 7o ech'el 7une.

7Ora, li ta jweves buluchib xcha7-vinik 7oktuvree, liyik'otikotik ech'el li Mikulax ta yutil jtek-lum Santa-fe, ba jk'eltikotik katedral, 7i ja7 7o ba jk'eltikotik museo 7a li yo7 buy ch7abtejike, 7i te li7abtejotikotik j-lilik 7un.

7A li xmal ta byerneb primo novyembree 7ay jk'eltikotik nyeve ta vitztik, 7ay jk'eltikotik k'u spinii xyal li nyeeve, pim yilel pero ma7uk to la yora ti tzotz xyal 7une, pero solel ch'iem 7onox ta te 7un.

K'al laj 7abtejotikotik xmal ta rominko lajuneb novyembree, 7ay kak'tikotik jhweletatikotik ta slumal 7intyoetik. Tesuhe sbi li balamile, pero li 7intyoetike jxinulan jkaxlan yilel, 7a li viniketike natik sjolik szech'oj tzpat sjolik.

Bwéno, li ta martex lajcheb novyembree noxtok 7une, 7ay jk'eltikotik 7ak'ot ta slumal 7intyoetik ta Tesuke, yu7n 7ispa7ik k'in li 7intyoetik ta Tesuke, yu7n 7ispa7ik k'in li 7intyoetik te yo7e, 7islap xpiololix pero naka k'uk'um, 7isbonoj saatik ta bik't ta muk', ta 7antz ta vinik, 7i t'analik j-7o71ol, 7i 7oy slapo7ik nukulal cho7etik, 7i ch7ak'otajik ta tampol. Te li7ak'bat jve7eltikotik noxtok 7un, na7tik k'usi chanul smilo7ik li chak' jve7etikotik ti7uke, laj 7un lisuto7ikotik tal noxtok 7un.

Ta mas xmal 7une, libatotikotik ta 7otro jum slumal 7intyo, Jemes sbi li slumalike, 7ay jk'eltikotik k'in te yo7e, yu7n 7ispa7iksbik' s'inal jch'u7-tottik San-dyego, pero naka k'uk'um slapo7ik noxtok 7i mas 7ep li jpas-k'ink te yo7e, ta bik't ta muk' ta j-mek, pero k'al ta 7antzt, 7o mi tzeb xyakub ta j-mek.

Te liyik' ochel ta yut sna jun vinik 7intyo 7un, stzinet cha7i, te yak' jve7el ta yut sna, k'al laj ve7ikon 7une, "K'e7uvjina7!" xiyut 7un.

"Mu jna7 xik'e7uvjini7!" xkut.

"K'e7uvjina7, ti mi lak'e7uvjine chakak'be li jteb li7e7e!" xiyut 7un. Te chotol li stzeb 7une, yu7n naka to 7ox laj spas k'in li stzeb 7une, 7a li vo7on 7une liyik' ech'el ta sna 7otro jun 7intyo, ba xa jchi7in li kumpa Lol ta ve7el 7une, yu7n xa 7ox 7ilaj li k'in 7une, te live7otikotik ta sna li 7otro jun 7intyo 7une, bek'et 7iyak' pero na7tik k'usi chanul ssa7ojik
the woods. It seemed as if all the people there were
good-hearted. After we ate, we came back, but it
was already dark. And that’s all there was.

Well, my compadre, Bob Laughlin, took me,
Romin Teratol, on a trip. On Wednesday, the
twentieth of November, he took me to San Fran­
cisco, because they were holding a meeting of all
the anthropologists and several professors there. They
met in a big hotel. The hotel was called the Palace
Hotel.

Some of the anthropologists, as many as had
worked, gathered together to read aloud about
what they had seen during the whole year, this
year of 1963, where each had worked.

Well, we left Santa Fe at one o’clock in the
afternoon, on Wednesday, the twentieth of No­
ember, 1963. And we went as far as Albuquerque by
bus. We took our instruments along, too.

We arrived at the bus terminal in Albuquerque.
And then we caught a cab that took us to the air­
port. We arrived there at a quarter to three. We
went into the airport. We worked for a while
there. Then we went to drink some coffee.

After that, we lined up by the airline official.
He looked at our tickets and weighed our suitcases.

After that, we went to the place where the plane
was. We boarded the plane. The plane left Albu­
querque at a quarter to five. We drank some coffee, too. And we [were given] a small
pack of cigarettes.

We arrived at the airport in San Francisco. It was
already nighttime. The plane sat there for half an hour.
After that, we went on again. We were given a
meal inside the plane while it was flying. We drank
some coffee, too. And we [were given] a small
pack of cigarettes.

We arrived at the airport in San Francisco. It
was already seven o’clock at night, because it gets
dark there one hour later than in Santa Fe. Other­
wise we would have arrived at eight o’clock, be­
cause the plane flew for two and a half hours, and,
in addition, it sat for half an hour in Las Vegas.

They say that it gets dark two hours earlier in
Zinacantan Center than in San Francisco, Califor­
nia.

It gets dark one hour earlier in Santa Fe than in

7A li Santa-fee ba7yi ch7ik’ub jun 7ora ju7un li
San Francisco, because San Francisco is further to the west. That's why it gets dark later there.

Well, my compadre Bob's father-in-law and mother-in-law came to meet us at the airport in San Francisco. They came to take us in their car. We continued on a long ways. It was a very big city there. It seemed as if we were lost. And all the gringos had cars. Hardly anybody walked. Probably it's because they have more money and they say that cars cost a bit less than in Mexico City. Besides, they pay each other more and those who get a job earn more money. That's why they have more money.

Well, we arrived in downtown San Francisco. We ate in a large restaurant. After that, we went to spend the night at a hotel. The hotel where we arrived is called the Hotel Stewart.

Well, on Thursday, the twenty-first of November we went to the Palace Hotel, the meeting place of all the anthropologists.

Later on, my compadre Bob's father-in-law came by to pick us up. We went to look at the ocean. We passed along the seacoast, but Compadre Bob stayed behind at the hotel where the meeting was.

At nighttime we went to eat at a restaurant with Old John (the professor), and Nick, and Compadre Bob. We went together for the meal. After we ate, we went to play music at Old John's room, where the professor's, room. We drank a shot apiece there. After that we went to play in Nick's room, where the meeting was, in the Palace Hotel. We drank more liquor there. More people gathered together, too. After that, we returned to our room.

Well, on Friday, the twenty-second of November, we went to the meeting at the Palace Hotel. When we were inside, the people were saying that the president of the whole United States, Kennedy, had died. They say he and the governor were shot in their car. There were four people in the car, because both their wives were there. But only the president and the governor were hit. The women weren't hit by the bullets, just the men were wounded.

The president lived for half an hour, they say, and then he died. The governor survived, probably because he wasn't hit badly. The bullets were removed immediately. They tried to treat the president, but he didn't survive.

When they fell from the bullets, the people saw who had fired the shots. Then the police went to catch the murderer, but the murderer had shot from the fourth floor.

When they caught the murderer he killed another man in their car. There were four people in the car, because his wives were there. But only the president and the governor were hit. The women weren't hit by the bullets, just the men were wounded.

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other soldier, too. The murderer was very dangerous. And they say the murderer’s wife is from Russia.

The president died in the state of Texas, in a place called Dallas. And it was one o’clock in the afternoon when they were shot. When he died, too, they quickly installed a replacement for the president. But it was just the syndic, they say, who remained [as president].

When the president’s soul departed, too, quickly they took him to the capital in Washington. They buried him on Monday. They waited for the Russian leader to come, too, to bury him. When he was alive they were enemies, but when one dies they bury each other.

Well, on Friday afternoon we went to the ocean. We got into a boat, but sometimes the boat was rolling badly. And it was terribly cold on the ocean, too. We saw a jail in the middle of the ocean, too. They say it used to be a jail for murderers long ago, but now they aren’t imprisoned there, because it was too terrible a punishment there. They say a prisoner fled. He left by swimming, but he drowned in the middle of the ocean.

While we were going along in the boat, Compadre Bob took pictures of the city. He took a picture of the jail, because the place there looked very beautiful. Some of the boats were very big and some were small, too, but the boats had flags. And there were warships, too. The cannons were put in the boats. And there were boats that went with the wind; they didn’t need motors. But they were just the little ones. All the big ones had motors; the ones that went to other countries. They say that Japan is on the other side of the ocean, and it takes boats three weeks traveling on the ocean to reach there.

Also some of the houses were built on top of the ocean. They just stuck pilings in the ocean. There were big bridges, too, that crossed the ocean. Their posts were stuck in the middle of the ocean, but the posts were all of metal.

We came back from the ocean. Then we went to visit my Compadre Bob’s father-in-law’s father. We went to the other side of the ocean, because the ocean is narrow next to San Francisco. My Compadre Bob’s father-in-law’s father lives there on the other side of the ocean. But the old man was all by himself. He had no wife. She was dead. Only his maid was there, but his maid was a black. She wasn’t a real spook, it’s just the way the people are. The old man, they say, is ninety years old.
First, the old man gave us some beer to drink. After that, we ate. When we began to eat, the black woman said prayers over our meal; that they were happy that we had arrived. But it was already late at night. After we ate, we returned to San Francisco, but it was late at night. Compadre Bob's father-in-law brought us back.

Well, on Saturday, the twenty-third of November, Compadre Bob's father-in-law came to the Palace Hotel to take us out. We went to see the museum. In the museum were assembled all of fishdom. Every kind was there, and there were snakes there, as well. After we looked at them, we passed by the Palace Hotel. We passed by there to pick up Compadre Bob. Then we went to visit a widow who knew Compadre Bob's father-in-law very well. And we were given beers to drink there. When we went into the house there was a strange machine that pulled us up to a higher floor of the building, and we came down just the same way.

After we paid that visit, we returned to the Palace Hotel. We ate at night there, but we were alone. Compadre Bob's father-in-law wasn't there anymore. After we ate, the women, the men, and the girls began to shout and began to dance. They celebrated the end of the meeting. After that, we went to see the fiesta they were holding there, just for us when we got off the train. They took us in two cars, because his brother-in-law's car wasn't free to take trips for the whole day. That's why he got another one.

We arrived at his mother's house. It was on a ranch. The ranch was called Ramah, but there

...
weren't many houses. They just lived with the lady's son-in-law. And that was the day the late President was put in the grave in Washington. And they buried three people on the same day; the president, a policeman, and the murderer. The last murderer [of Oswald] was still in jail.

Well, after we left our things at Old John's mother's house, we went to look at the houses of the Zunis of long ago. But the ancestors just had their houses under a cliff. After that, we went to talk to a Navajo. He invited us in. He gave us some coffee. The Navajo man had four wives. However many sisters as the first woman had, they say, he married them all. Whether they were older sisters or younger sisters, the man had them all. He would build a house for each of his wives.

Their houses are like woodpiles. Their houses have six sides.

When they die they go to bury them right away in a gully and then they pass by and burn their houses. Then they build a new house right away, because they say that otherwise the dead person's soul will stay in their bellies, so they go and get rid of them right away and burn their houses.

After that we went to Zuni. There is a lake next to Zuni. They say that it used to have salt long ago.

Then the people came to do whatever they were doing there.

Then the soul of the salt fled. It went to a lake further away. And now the Zunis go there to get their salt, because there is no salt nearby anymore.

There was a large ridge there. They say that the ancestors of the Zunis used to live there.

Then, when the Spaniards arrived, they waited for the Indians at the foot of the cliff, when they came down to draw water from the lake that used to have salt. And when the Spaniards were able to talk to the Indians they went in little by little.

Then the Indians came down from the ridge. They went to live on the flat ground. And they have stayed there ever since. Old John took a picture of the ridge, too, because the ridge, where the Zunis' ancestors used to live, is beautiful.

Then, when we arrived at Zuni, we went in to visit. They told us we ought to go to their Shalako Fiesta. That is the fiesta for their saints, but their saints are inside a cave, they don't let them be seen. Their houses are just made of piled up stones, too. The roofs of their houses are simply flat. And that's what their saints' houses are like. But that's what all the Indians' [houses] are like, it seems. And they have ovens for their bread out in the open, too. They don't have buildings for them.
After that, we returned. We came back to eat at Old John’s brother-in-law’s house in Ramah. But it was already dark. Before we ate, we drank a little liquor, and then we played our instruments. After that, we ate. We ate meat, but the meat was like venison. And they said the animal that Old John’s brother-in-law had killed was like a deer.

After we ate, we went to sleep in the house of another of Old John’s brothers-in-law. We went past Gallup. The place is called Fort Wingate. We arrived there just before ten o’clock at night. We drank a little liquor there, too. And the owner of the house gave each of us a ring, because the Ladino there had them in his store. They were very good-hearted, too.

Well, on Tuesday, the twenty-sixth of November, we left Old John’s brother-in-law’s house at Fort Wingate, at six o’clock in the morning. And we arrived at Albuquerque at eight-thirty in the morning, at the airport. Old John went by plane to his country. As for us, we went on to Santa Fe. We arrived at Santa Fe at eleven-thirty.

Afterwards, we went to eat at a school where all the Indians go to learn. After we ate, we played music there. All the students assembled. We drank liquor, too. And that was all that we saw.

Well, on Thursday, the twenty-eighth of November, we went to Mass where those, who don’t worship God properly, hold Mass. But they didn’t celebrate a proper Mass the way the priests usually celebrate Mass. When they had the confession, they first read from a book. After that, they went to kneel in front of the altar, but there was no god. There was a picture of God, but it was just a picture. There was just a tiny cross on the center of the altar.

Well, when they were kneeling in front of the altar they were lined up to be given the host in their right hands. And then they, themselves, swallowed the host. But everyone in the church took communion. Their sins were taken away just by reading in the book. When they had swallowed the host, then they were lined up to be given one swallow of wine apiece from the chalice, probably to wash down the host. In the middle of the prayers, too, they collected money the way the priests always do, but when the priest took it, he showed the money on high to Our Lord. That was when he held the host up high.

The priest gave a sermon, too. And they sang inside the church, too. After that, we came out. We pero 7ik’ xa 7ox 7un k’al mu to 7ox chive7otikotike 7i kuch’ titotik to j-tz’uj posx 71 ja7 7o jii titotikotik jvobtitotik 7un, laj 7un ja7 7o live7otikotik 7un, jii titotikotik bek’et, pero li bek’ete, ko7ol xchi7uk bek’tal te7tikil chij, pero yu7 no la ko7ol xchi7uk te7tikil chij li chon smioloj li sbol li mol Xune.

K’al laj ve7otikotik 7une ja7 7o ba vayotikotik ta sna 7otro jun sbol li mol Xune, k’al to sjelavel Gálap libatotikotik 7un, Fort Wingeyt sbi li balamile, po7ot xa 7ox lajuneb 7ora 7ak’ubal lik’ototikotik te yo7 7une, 7i kuch’ titotikotik to j-set’ posx te yo7 noxtoke, 7i li yajval nae lisk’ elanbotikotik ju-jun kixtolotikotik, yu7un 7oy sbel styentia li jkaxlan te yo7e 7i batz’i lek yo7on noxtok.

Bwéno, ta martex vakib xcha7-vinik novyembre ta vakib 7ora 7ik’-luman lilok’ototikotik tal ta sna li sbol mol Xun ta Fort Wingeyt, 7i lik’ototikotik ta vaxakib 7ora k’ak’al xchi7uk 7o7loll ta 7Albukerkee, 7a li yo7 yaleb 7avyone, 7ibat i mol Xun ta 7avyon ta slumale, 7a li vo7otikotik 7une libatotikotik ta Santa-fe, lik’ototikotik ta buluchib 7ora xchi7uk 7o7loll ta Santa-fe.

Ta mas tz’akal 7une ba ve7otikotik ta jun chanob vun, 7a li yo7 chchanik vun skotol li 7intyoetike, laj ve7otikotik 7un ja7 7o jii titotikotik vo7 te yo7 7une, 7istzob sba skotol li jchan-vunetike, 7i kuch’ titotikotik trago noxtok 7un, 7i ja7 yech skotol 7i kiltitotikotik chak taje.

Bwéno, ta jweves vaxakib xcha7-vinik novyembre li7ayotikotik ta mixa 7a li yo7 spasik mixa li mu sna7ik lek rioxo, pero ma7uk batz’i lekil mixa 7ispasik k’u cha7al spasik 7onox mixa li paletterike, 7a li tzpasik kompiono livro nox tzk’elik, mi laj 7une ja7 7o chha kejlikuk ta yichon 7altal pero ch’abal riox, 7o te lok’tabil riox pero slok’ob-bail nox, k’ajom nox jun 7unin krus te ta 7o7loll 7altale.

Bwéno, k’al kejelik ta yichon 7altal 7une ja7 7o chcholbatik ta 7ak’bel ta sbatz’i k’obik li riox 7une, 7i ja7 7o ta sbik’ xa stukik li riox 7une, pero skotol li ku’ yepal te ta yut 7eklixa 7iyich’ik rioxo, k’ajom nox 7ilok’ 7o smulik ti 7isk’elik livro 7une, k’al laj sbik’ik li riox 7une ja7 7o 7icholbatik ta 7ak’bel ju-bik’ li bino ta kalis 7une, ti yo7 sbatesik 7o li riox nan 7une, ta 7o7loll resal noxtoke 7istzobik tak’in chak k’u 7onox cha7al paletterike, pero k’alal 7iyich’ li palee 7iyak’be yil kajvaltik ta vinajel li tak’ine, ja7 7o k’alal 7istom ta vinajel li 7ostiae.

7A li pale noxtoke 7iyal xermon, 7i 7ik’ evujinik li ta yut 7eklixa noxtoke, laj 7un lilok’ototikotik tal 7un,
shook hands with the priest at the church door. But inside the church two priests prayed and, besides, there were a lot of young priests and a lot of young nuns.67

Well, after the meal we went to visit Our Holy Father of the Sanctuary. Our Holy Father was in the little town called Chimayo. Our Holy Father of the Sanctuary was hanging on a cross there. And the little church had two rooms. In one room there was a little hole where they scooped up the dirt, because they say that it is blessed by Our Lord. And I bought three little crosses there. And, in addition, I bought a picture of the church and Our Holy Father. After that, we returned to Santa Fe, but it was already nighttime.

Then, at night on Friday, the twenty-ninth of November, we went to see pictures of Venezuelan Indians. They were shown in a house. The pictures were like a movie except that they were silent.68

Well, on Sunday, the first of December, at twenty minutes to ten, we went on a trip to Las Truchas. Las Truchas is in the mountains. There is more snow there. After that, we continued on again. We arrived at Las Trampas. And we went into a church there. Our Holy Father there, they said, was Our Holy Father, Saint Joseph.

The inside of the church, they say, used to be the graveyard of the people of long ago. They say that the ancient people would nail each other to the cross every Holy Week so that their sins would be lost. But they say that some of them couldn't endure it and died from it when they nailed each other to the cross.69

After that, we went on further. We passed by Picuris and we arrived at San Lorenzo.70 And Indians were living there.

We went into the church. Compadre Bob took a picture of the church when we were outside again. After that, we took to the road again.

We passed by Rancho de Taos. Then we arrived at Taos itself. There are just Ladinos living in Taos. And we ate there. After that, we went to Taos Pueblo, where the Taos Indians live. But they asked for fifty cents so that we could go in. But there wasn't anything at all. We didn't see anything. We just saw some buffaloes in the distance, in a meadow.

They say that the Indians use them in their fiestas. Who knows if they eat them or if they cavort with them. Who knows.

After that we came back. And we passed by to visit George Collier's grandfather.71 The place

Bwéno, ta slajel ve7ebal 7un ba jnuptikóit jch'ul-tottik Santario 7un, ta 7unin jtek-lum Chimayo sbi li yo7 bu li jch'ul-tottikte, jipil ta krus li jch'ul-tottik Santario te yo7e, pero cha7-k'ol li 7unin 7eklixae, 7a li j-k'ole 7o te jun 7unin ch'en te tzjopik lok'el lum yu7n la batz'7oy sbentision li jkajvalti, 7i te 7ijman tal 7oxib 7unin krus 7i parte 7ijman slok'ob-bail li 7eklixae, li jch'ul-tottikte, laj 7un lisutotikóit tal ta Santa-fe 7un pero 7ak'ubaltik xa 7ox 7un.

7Óra, li ta 7ak'ubaltik xmal ta byernex baluneb xcha7-vinik novyembree, 7ay jk'eltikóit k'utik x7elan lok'tabil tal li 7intyoetik ta Benesuelea, yu7un 7o te 7ilak'7e7iluk te ta j-p'ej na ti k'ux7elan slok'taoj tale, ja7 yech k'u cha7al sine pero ja7 nox ti mu xk'opoje.

Bwéno, ta rominko primero disyembre sk'an to 7ox j-tob minuto ta lajuneb 7ora li7ok'tikóit ekch'el ta paxyal k'al Trúcha, 7a li Truchae ta vitz xa mas xa 70y nyeve te yo7e, laj 7un lijelavotikóit ekch'el noxtok 7un, lik'ototikóit ta Trampa, 7i te li7ochotikóit li 7eklixae, 7a li jch'ul-tottik te yo7e jch'ul-tottik San-jose la sbi.

7A li yut 7eklixae ja7 to 7ox smukenal ti 7antivoetik te yo7e, 7a ti 7antivoetik noxtok 7une, ta la sbaj sbaiak ta krus li ta ju-jun kuxele, ti yo7 la xlaj 7o smulike, pero 7o la j-7o71ol mu xkuch yu7unik ta la xchamik 7o ti k'al tzbaj sbaiak ta krus.

Laj 7un libatotikóit mas noxtok 7un, li7ech'otikóit ta Pikuris, 7i lik'ototikóit ta San-torenso, 7i ja7 te nakal li 7intyoetikte.

Te li7ochotikóit li 7eklixae, 7a li kumpa Lol 7une 7islok'ta komel li 7eklixae k'al teotikóit xa ta pana 7un, laj 7un ja7 7o 7ijtam jbetikóit ekch'el noxtok 7un.

Li7ech'otikóit ta Ráncho de Táos, ja7 7o lik'ototikóit ta batz'i Táos 7un, 7a li Táos naka jkaxlanetik te nakajtik 7i te live7otikóit te yo7 7une, laj 7un ja7 7o li7ech'ototikóit ta Pwéb elo de Táos, 7a li yo7 bu nakajtik li 7intyoetik te Taose, pero 7isk'an roston yo7 li7ochotikóit 7oe, pero batz'i yech mu k'usi 7ikiltikóit, K'ajom 7ikiltikóit ta nom bisonteetik, te tik'il ta potrero.

7A li bisontee ja7 ta tspasik 7o k'in li 7intyoetik, na7tik mi7n tzi7ik, 7o mi ch7ak'otaj yu7unik na7tik.

Laj 7un lisutotikóit tal 7un, 7i7ech' jvula7antikóit smuk'ta tot li Jórie Kolyer 7une, te
where he was living is called Llano Quemado. It is just this side [south] of Taos. But we didn't talk to the old man, because he had been sick. We just talked to the old man's wife. And it grew dark there.

After that, we came back. We passed by Lucero. George's mother and father live there. We just talked to the old man's wife. And it grew dark there. After that, we came back. We passed by Lucero. George's mother and father live there. We passed through Española, too.

Then we arrived at Santa Fe. It was twenty minutes to seven in the night, there. And that's all.

Well, Compadre Bob took me, Romin Teratol, to the Shalako Fiesta in Zuni on the fourteenth of December.

Well, we left Santa Fe at nine-fifteen in the morning. First, Compadre Bob and Nick came by the Hotel Montezuma to pick me up. Afterwards they went to a drugstore to buy medicine for 7Anselmo. And nearby I dropped a letter [in a mailbox] for my father. I sent [the letter] to him.

Well, after that, we passed by to pick up a Ladino at his house. He was a good friend of Nick's.

After that, we took to the road. Just before we reached Albuquerque we went into a big store, because they said the things could be bought there cheaply. I was going to buy a phonograph or a tape recorder or something. But we didn't find any. We went on as far as a place called Fort Wingate. And Old Professor John's brother-in-law lives there and he has a store. Compadre Bob and the other Ladino went to buy things there. Nick didn't buy anything. "I'd love to buy some of the things here, but I haven't enough money because I've spent a lot of money, now that I'm building my house," Nick told me.

Well, after they did their shopping there, we went on to Zuni. Just as we were about to reach Zuni we were stopped on the road by two soldiers. Nick's permit was looked at, but the soldiers didn't say anything. And we went on.

Well, we arrived at Zuni at three-thirty in the afternoon. Nick went to leave his car at the house of an Indian there. And when we arrived, the performers were assembling. We went right away to look, but there wasn't a good fiesta yet.

We simply came back to where Nick's car had been left. And the old man of the house was there by himself. He gave us a meal, but their food was just mutton. That's the way it was with everybody during the fiesta. They just ate mutton. But compadre Bob and 7Anselmo and I didn't eat it.
Well, after we drank our coffee, we went to look at the performers again. They had already assembled at the riverbank, but you couldn’t see them, because it was already dark. They just made a little noise. They made a horrible clacking sound with their beaks. We waited for a long time there, but maybe they hadn’t all assembled yet. We couldn’t bear the cold, standing there, because it was terribly cold. So much snow had fallen there. That’s why the cold simply got to you. It felt as if our toes would drop off. And we simply went to see what the officials’ helpers were doing in each house. After we took a turn around, we went to watch the performers again in the place where they were gathered. They had already assembled. We waited just a short while where they were assembled, and then they came back. And six Shalakos came from the riverbank. The Shalakos were all very tall. They were strange. They had hair flowing behind them like women. And they had narrow skirts, it seemed. They had long beaks like birds, too. They would keep opening their beaks and call out a little, too. The Shalakos had horrible hollow stomachs. They danced. And there were a lot of elders praying next to the Shalakos.

Well, when the Shalakos appeared at the edge of the road, they split up [to go] to separate houses.

We followed right behind the Shalakos. We went to see what they would do in the houses.

When the Shalakos arrived at the door, they waited at a distance of maybe four meters from the door. Then two men came out. They seemed to be naked, but they weren’t entirely naked. They just had tiny pants and tiny shirts. They came out and spread down clothes for the Shalakos to sit on. And they spread them down into the house, too. But there were more people sitting inside. They were praying. They were praying as they waited for the Shalakos.

Then the Shalakos were at the door for a minute or two. Then they went inside. They were seated or two. Then they went inside. They were seated near the altar. The owner came out and sat down next to the Shalakos.

There was a man who gave a cigarette to another, but the cigarette looked like a stick, the same as a twig. And when the cigarette was given to him, he made the sign of the cross with it. And he made the sign of the cross with the match, in just the same way as when he lit the cigarette. But who knows what that was for. After he had taken three puffs he returned it the same way with the sign of the cross again. The one, who had given it first, took three puffs. After he puffed on it, he gave it to another man. And they gave it to each other; the same way with the sign of the cross. And each one puffed on it three times. When the cigarettes went...
out they just lit them with firebrands. It seemed that the twig cigarette lasted for maybe one or two people.78

And when one was smoking they prayed in unison. But after the cigarettes were finished they prayed in unison, but they just sat while they prayed. But for a very long time.

On the altars were sitting tiny images of the Shalakos. In front of the altar, too, a gourd had been set, and feathers had been put in the gourd. And they had scattered ground corn there, too, and they had put shells there.

Over the altar, too, they had hung lots of clothes. And they were really beautiful, together with the silver. And the silver was very shiny. The Indians were very rich. They had stuck deer heads on the wall, too. The houses of each of the officials had to have three deer heads. When they were praying next to the altar they were playing drums, too, and the drummers sang. But the drums they played were standing on the ground.

When the Shalakos were sitting there, seven people arrived who all seemed to have mud hats.79 And they were holding up feathers when they arrived. And their pants all seemed to be made of leather. All of them were standing at the door talking or singing. You couldn’t tell what they were doing. After they finished talking they would go to another house, where there was another Shalako, too. But they didn’t drink any liquor at all when they were celebrating, simply none at all. They were just sitting about, celebrating.

Well, after we had watched the first Shalako, we went to another house. We went to see what they were doing, too. We looked at them, but their clothes were different, too. They were completely naked. Just their asses and their pricks and their faces were covered, a little bit. They had put black feathers over their heads. Their faces were hideously puffy like a screech owl’s. And they had beaks like birds, too. And they danced to drums.80 And the drummers sang in the same way when they beat their drums. And they had clothes in their houses, too. There were six officials who had stored their clothes. Who knows what the clothes were for, because they didn’t have real gods in their houses.

Well, after we watched that, we went to another house. We went to see what they were doing in the other house, too. There was another group of performers there, too. There were maybe six of them, but they all had hung animal skins on their backs. They had one who impersonated Our Holy Father, Fire. He had a horrible conical head.81 And they impersonated many other things. And they just danced to the drums, too.

Pero li k’al sik’alajik june chalbeik resal ta komon, pero k’al laj li ssik’olike 7ispasik resal ta komon pero chotajtik nox tpazpasik resal pero batz’i jal ta j-mek.

7A li ta 7altale te chotajtik yunin lok’oltak li xalakoe, 7a li ta yichon 7altal noxtoke te lechanel jun jay yilel, 7i 7o te 7ak’ibil k’uk’um li ta jay 7une, xchi7uk 7o te staniok juch’bil 7ixim noxtok xchi7uk konchta te spochanojik.

7A li ta jol 7altal noxtoke te slisanojik labal k’u7uletik pero batz’i lekik sba ta j-mek, kapal ta plata pero batz’i sakik ta j-mek li plata, jk’ulejik ta j-mek li 7intyoetike, 7o te snoch’anojik jol te7tikil chij li ta yibel na noxtoke, persa 7oy 7ox-p’ej jol te7tikil chij ju-jun sna li jpas-7ablete, k’al yolel tpazpasik resal ta tz’el 7altal 7une, 7i yolel tztijik tampil noxtox 7i ch’ek’evujinik li itij-tampele pero chotol ta balamil li stampolik tztijike.

K’al te cholol li xalako 7une ja7 7o k’ot vuk-vo7 naka 7ach’el spixolik yilel, 7i stomojik k’uk’um k’otel 7i naka nukul li svevik yilele, te vajajtik ta ti7 na skotolik ch’opojik 7o mo ch’ek’evujinik mu 7a7yibaj k’usik chalik, k’al chlaj k’opojjukuke chbatik ta 7otro jun na y07 bu 7otro jun xalako noxtoke, pero li tpazpasik k’ine muk’ bu chuch’ik pox ta j-moj solel ch’abal, yech nox szopetik tpazpasik k’im.

Bwéno, k’al laj jk’eltikótki li jun xalakoe ja7 7o libatotikótki ta 7otro jun na, ba jk’eltikótki k’usí tpazpasik noxtox, 7ikiltikótki pero j-tos xa 7o sk’u7ik noxtox, solel t’anajjik ta j-moj k’ajom j-set’ makal li xchake, li yatike 7i li ssatik, 7a li xojoj ta sjojik naka 7ik’al k’uk’um, yan x7elan vottajik ssatik k’u cha7al kuxkux 7i 7oy sni7ik chak mut noxtox, ch7ak’otajik ta tampil 7i ja7 nox yech ch’ek’evujinik li itjamponeroetik k’al tzijj stampolike, 7i parej0 7oy k’u7uletik ta snaik noxtox, vak-vo7 yech jpas-7abel noxtox 7oy snak’ojik k’u7uletik, na7tik k’usitik skwentna li k’u7uletek yu7n li ch’abal 7entero kajvaltik li tznak’e.

Bwéno, laj jk’eltikótki taj 7une, libatotikótki ta 7otro jun na, ba jk’eltikótki 7otro jun na k’usi tpazpasik noxtox, 7a te y07 7une, 7o te 7otro j-chop jpas-k’in noxtox 7un, 7o nan vak-vo7uk noxtox, pero naka nukulal chonetik sjok’anoj ta spatic, 7oy jol te7tikil chij sjok’anoj tpaztok 7i 7oy yan 7o nukulal chonetik sjok’anojik tpazpatik noxtox, 7oy slok’ob-bail li jch’ul-tottik k’ok’e, yan x7elan tomtom sjol 7i 7oy yan 7o k’utukuk slok’taanoj 7o
Well, after we looked at them, we went to see what the ones with mud heads were doing in their houses. They, too, were praying in their houses. And they had things hung up in the same way in their houses. There were clothes hanging up together with the silver belts that were hanging up there.

Well, at midnight each group ate in their houses. Each group just ate mutton. But they didn't give it to the spectators. The spectators just ate by themselves. But that's what everybody did. The whole town ate only mutton.

Then just before dawn we went back to get some sleep at the house of the person where Nick had left his car.

When dawn came we went out to take another look. We arrived at a house. When we arrived, a group of performers came out. It looked as if there were girls together with the men, but they were just pretending. And they say they were acting out what Navajos do.

When they arrived at the house of an official they found a Shalako sitting inside. The performers began to dance. And one of them, they said, was impersonating an old shaman. The old man tossed ground corn in front of the Shalako. He tossed some also opposite the door. They say he was demonstrating how he practiced, how he cured his patients. Everybody danced around three times inside the house. It looked the same as when the Lesser Players entertain at the Fiesta of St. Sebastian.

After that they went out. They probably just went home after they finished visiting the Shalakos.

Well, we went back. Nick went to get his car. We went to visit a Navajo who was living in the woods. We found him at home, but he was drunk. He and Nick chatted together. His wife didn't know English. They had a baby, but they had done a strange thing to it. They had bound it to a board. They had wrapped it up and bound its arms. They said it was the ninth month since its birth that they had tied it to the board. It was simply bound to it for good. And they carried it around that way like a tabernacle.

His house was made simply of logs piled up like a pigpen. There was just a hole in the roof to let in the light.

After Nick had chatted with him, we went to look at the Navajo's sheep in a corral. And the goats had very long hair. The sheep had shorter wool. The sheep had kinky wool. But there may have been a hundred of them. After that, we went to look at the rabbits, too, that he was raising there.
After that, we returned to Zuni to take another look.

Well, when we reached Zuni, the Shalakos had already gathered on the other side of the river. Six Shalakos were assembled. After them arrived the ones who had put feathers over their heads, after them arrived the seven others, together with the one who, they say, represented fire. When they were all gathered, they raced. Each of the Shalakos made six trips. They had dug six holes on either side of where the Shalakos were lined up. It was pretty similar to the horse races at the Fiesta of St. Lawrence. But they say that if one of them falls, they would all come out and beat the people. The spectators [tourists] would not be beaten, but just the local people. That's why it's bad, they say, if one of them falls. But during the fiesta that we saw today, in 1963, nobody fell. The fiesta ended properly.

They say that they run on each side to drop feathers in each of the holes that had been dug. That, they say, is good luck for the whole country.

After that, they went back together. Then we returned to Santa Fe, too. It was already past two-fifteen in the afternoon. And we reached Santa Fe at seven o'clock at night. And that's what the whole fiesta was like.

Well, I, Romin Teratol, am going to tell a little about how Christmas passed in 1963.

Well, on Tuesday, the twenty-fourth of December, we worked just half a day with Compadre Bob at the museum. Afterwards we went to a Ladina's house to buy a tree for Compadre Bob's Christ Child. He took it home, but he left it up on the roof so that the children couldn't see how the Christ Child appeared. That's why it wasn't till nighttime that they fixed the place where their Christ Child was to be born.

Well, afterwards we went with Compadre Bob to gather the pine needles for his Christ Child. But the pine needles were very hard to find. They were very hard to strip off, too. The sharp ends of the needles kept sticking into our hands.

We brought them back. We came back in his car, but Maryan and I stayed behind in the park. When we were standing about in the park we met two Ladinos there. “Don’t you want to drink a little. I’ll treat you, because I’ll buy it myself,” said [one of them].

“Ah, okay! Let’s go,” we said. We went into a hotel. They bought a drink at a time, but they bought a great deal. It was simply packed with

laj 7un lisutotikotik ech'el ta Suni jk'eltikotik 7elav noxtok 7un.

Bwéno, k'al lik’ototikotik ta Súni 7une, stzoboj xa 7ox sbaik li xalakoetik ta j-jech 7uk'ume, vak-vor7 xalako 7istikob sba, ja7 t'az'akal 7ik'otik li k'uk'um xxojoj tzjoliske, ta mas tz'akal ja7 7o k'otik li 7otro vuk-vor7 7a li xchi7uk li slok'ol k'ok' chalik 7une, k'al stzob sba skotolik 7une, ja7 7o 7i7anilajik vakib bwelta ju-jun li xalakoetike, yu7n 7o te xch'ojojik vakib ch'en ju-jot yo7 yelav li xalakoetik bu chojole, ja7tik yech k'u cha7al 7anil ka7 ta k'in San-torensoe, pero ti xjach'ik la junuke ta la xlok' majvanikuk skotolik, ta la xich' majel li j7elavetike, pero ja7 no la li yajval lume, 7a li 7anil tzpasike yu7n la ja7 yorailik snjunlej li 7Estados 7Unidose, yech'o ti chopol la ti mi jach'ik junuk 7une, pero li k'in 7ikiltikotik lavi ta mil nove-syentos sesentay-trese muk' bu 7ijach'ik, lek no 7ox 7inel k'in.

A li ch7anilajik ju-jot 7une yu7n la te tzp'ajesik komel k'uk'um ta yut ju-jun li ch'en te jok' bile, ja7 la yorail snjunlej li nasyon 7une.

K'al laj 7une tzobol 7isutik ech'el 7un ja7 7o xa lisutotikotik ech'el ta Santa-fe 7uk 7un, lek xa 7ox chib 7ora xchi7uk jun kwarto xmal k'ak'al, 7i lik'ototikotik ta Santa-fe ta vukub 7ora 7ak'ubal, 7i ja7 yech skotol ti k'in 7une.

Bwéno, 7a li vo7on Romin Teratolone ta xkal jutuk ti k'u x7elan 7i7ech' li k'in Paskwa lavi ta mil nove-syentos sesentay-trese.

Bwéno, li ta martex chanib xcha7-vinik disyembree 7o7lol xa nox k'ak'al li7abtejotikotik xchi7uk li kumpa Lol ta museoe, ta tz'akal 7ay jmantikotik j-tek' tz'unbal te7 ta sna jun jxinulan, skwenta sNinyo li kumpa Lole, 7iyich' ech'el ta sna pero ta jol na 7iskajian komel yu7n la mu xu7 xil li 7unetik k'u x7elan ch7ayan li Ninyoe, yech'o ti ta 7ak'ubaltik to ta smeltzanik li bu ch7ayan li sNinyoike.

Bwéno, ta tz'akal 7un ba jjistikotik tal xak toj ta te7tik xchi7uk li kumpa Lol 7une, skwenta li sNinyo 7une pero batz'i vokol ta tael li xak toje, batz'i toj vokol ta jisel k'usuk tol xo7och ta jk'obtik xch'i7al sni7 li kax toje.

7Ijatikotik tal 7un, lisutotikotik tal ta skaro 7un, pero li vo7otikotik xchi7uk li Maryan 7une, te likomotikotik ta parke, k'al te xiva7etotikotik ta parke 7une te 7ijatikotik cha7-vo7 jakxalan. “Mi mu xak'an xavuch'ik j-set'uk chajp'isik ta vinik vo7on yu7n vo7on ta jman,” xi 7un.

“7An, stak’, battik!” xkuttikotik 7un. Te li7ochotikotik ta jun 7otol 7un, ta ju'p'istik 7ismanik pero batz'i 7ep 7ismanik, solel tzinil li j7uch'pox
people drinking. And then several girls started to sing because Christ was about to be born.

Then one of the Ladinos started to ask us if we wanted to go to his house the next day for a meal. The old man's name was Genaro Quintana. "Well, okay!" we said. But his friend left. While we were chatting there an old Ladino arrived. He started to talk to us, because he said he admired our clothes and our hats.

Then Old Genaro Quintana began telling us in private, "Don't get mixed up with that man. He's a homosexual. He loves men," he told us.

Well, after we finished drinking, we went to our room. Old Genaro looked at our instruments. He said he wanted to buy both the instruments. And our hats.

Well, after that, we went to Compadre Bob's house. We went to pick him up. When we arrived at his house he was in the midst of fixing the place where his little Christ Child would be born. But he had waited until his children were asleep. When the children get up the next morning, he says, he would tell them that it was Santa Claus who gave each other presents. The present for each child was a dollar which [the parents] had put inside a stocking, it seems. And it was a silver dollar. But they hid that for them, too. They would show it to them openly when they grew up. After that, we went to see the Christ Child being born in the church. But it was past midnight. When we arrived, the Christ Child had already been born. After that, we simply returned to our room.

Well, early on Wednesday, the twenty-fifth of December, we went to eat at Compadre Bob's house. After we had eaten, they gave us presents. They gave me a little box and a strip of trimming for the ceremonial robe, and a ten dollar check. After we received our presents we went to our room. We went to wait for Old Genaro, who was coming to take us to his house for a meal. And then he arrived to take us. We went to his house. The place, where he lives, is called Pojoaque.

When we arrived at his house he gave us first a dollar. Because he said he was glad that we had come. Then he arrived to take us. We went to his house. The place, where he lives, is called Pojoaque.
Well, after we ate, we went to see the fiesta at San Ildefonso, because they held a fiesta there. But it was a wonderful fiesta they held. There was a girl who was dancing in the middle and they had hung two dollars on the girl’s chest. And they danced to a fiddle and guitar, too. There were two people who wore skirts, but they were men pretending to be women, it seems. And there was a man pretending to be a bull. And he had horns. He was going the two women. And there was another who was holding a lasso. He caught the bull. Who knows where he took it. He came back alone. When he came back he danced to the music.

There were 18 dancers in all. And there were two men, too, who had two dollar bills hanging from their chests. The way they danced, they say, was to represent how the Spaniards arrived long ago. The men, they say, were the Spaniards. And the girl, who danced, they say, was the Indian. Malintzin, they say, was the Spaniard’s mistress long ago. But the Spaniards didn’t hear clearly what their mistress’ name was. They named their mistress Malinche. That’s why, ever since, they call the girl, who dances in their midst during the fiesta, Malinche. But the men looked very much like the Tan Sat when they celebrate. But they had woven necklaces on their hats. They were really beautiful.

Well, after the fiesta was over, an Indian took us to his house. He went to give us a soft drink and crackers, and everything. He took all the performers there, too.

After that, a young girl came to take us. She wanted us to go eat at her house, too, but we didn’t accept, because it was late. We simply came back. And we passed by the old man’s cantina to have a drink, too. After that, we came back to Santa Fe. We drank some more in another hotel, too. After that I went to Nick’s house. We ate dinner there. After we had eaten, he gave each of us a cigarette lighter for Christmas. Because that is their custom. And that’s all.

Bwéño, k’al laj ve7otikótik 7une, ja7 7o ba jk’el’tikótik k’in ta San-ildefonso 7un, yu7n 7ispasik k’in te yo7e pero batz’i lek ta j-mek li k’in 7ispsique 7oy jun tzeb ch7ak’otaj ta 7ot7ol yu7unik 7i 7o te sjok’anoj chib dolar tzti7 yo7on li tzebe 7i ta vob ch7ak’otajik noxtok 7une, 7oy cha7-vo7 slaposok stzekik pero viniketik spasoj sbai7k ta me7eletik yilel, 7i 7oy jun krixchano spasoj sba ta vakax, 7i 7oy xxulub, ja7 ta sk’oj li cha7-vo7 me7eletik 7une, 7i 7o te jun slikoj slaso 7un ja7 7istzak ech’el li vakax 7une na7tik buy 7a yak’ 7un stuk xa sut tal k’al sut tal 7ak’otajuk ta vob 7une.

7A li j7ak’otetike vaxak-lajun-vo7 ta skotolike, 7i cha7-vo7 vinik noxtok sjipanoj cha7-lik biyete dolar ta sti7 yo7onik noxtok, 7a li x7elan ch7ak’otajik ja7 la tzlo7k’taik ti k’u x7elan 7ik’ot k’in li 7espanyoletik vo7nee, ja7 la 7espanyoletik li viniketike, 7i ja7 la 7intyo, li tzeb te ch7ak’otajte, Malintzin la sba li yantze ti 7espanyol vo7nee, pero li 7espanyol muk’ la xa7i lek la j’usbi sba li yantze 7une, yech’o k’al tana Malinche xa7leik li tzeb te ch7ak’otaj ta 7ot7ol yu7unik k’al spasik k’in 7une, pero li viniketike jutuk mu xko7olaj chak k’u cha7al spasik k’in li tan satetike, pero li tzipoxolike naka natz’il te sjalojik batz’i lekik sba ta j-mek.

Bwéño, k’al laj li k’in 7une liyik’otik ech’el te sna jun 7intyo, ba yak’botikótik presko gayeta k’utikuk 7is’k’elan 7un, yu7n te 7iyik’ ech’el skotol li jpas-k’in noxtok 7une.

Laj 7un tal yik’otikótik jun k’ox tzeb noxtok 7un ti 7ak’o ba ve7otikótik ta sna noxtok 7une pero muk’ bu 7i jch’unbetikótik yu7n ta mal k’ak’al, solel lisutotikótik tal, 7i 7ech’i kuch’otikótik pox ta skantina li mol noxtok 7une, k’al laj 7une lisutotikótik tal ta Santa-fe 7un, te kuch’otikótik mas ta 7otro jun 7otol noxtok 7un, k’al laj 7une libat ta sna Mikulax 7un te live7otikótik skwen te 7ak’ubaltik 7une, k’al laj ve7otikótik 7une liyak’botikótik ju-jun stznanob jisk’oltikótik, ja7 la skwen la Paskwa 7une yu7n ja7 yech skostumbreik, 7i ja7 yech skotol chak taj 7une.

Our letters to Romin’s and 7Anselmo’s families, and to send us their news.

The magistrate is the mayor of the town as well as the local judge.

The Ventana is a pass at the eastern entrance to Zinacantán Center.

Daniel Sarmiento is a lawyer.

The cubito is the name of the house where I lived.

The ranch is the headquarters of the Harvard Chiapas Project where I stored some of my belongings.

Romin took along his fiddle and 7Anselmo, his guitar.

Naben Chauk is a Zinacantec hamlet on the Pan American Highway. Xun Vaskis is the oldest living Zinacantec.

Romin pretended we were only going to Tuxtla Gutiérrez,
the state capital, but Xun Vaskis knew our real destination.

13I am a godfather of Xun Vaskis' grandson, and so, by extension, his compadre. We cannot recall what we had been asked to bring Xun Vaskis.

14Seकेम्टिक is a Zinacantec hamlet on the Pan American Highway.

15La Ventosa is near Juchitán, at the junction of the Pan American Highway and the Trans-Isthmus Highway.

16The cave was, in fact, the entrance to the ancient observatory.

17The Spaniards had, of course, constructed a church on top of the pyramid.

18Standing at the railroad crossing, Romin and 7Anselmo laughed incredulously as they counted the freight cars "j-tz'ok, cha7-tz'ok, 7ox-tz'ok," ad infinitum.

19"The entrance into the earth" is the entrance at the foot of the pyramid.

20Zinacanteces use the word "princess" to mean queen.

21My wife had flown to Mexico City from Tuxtla Gutiérrez.

22Porrifio Díaz was president of Mexico from 1876 to 1910. Maximilian reigned from 1863 to 1867.

23The Mexican casualties of the defense of Chapultepec Castle in 1847 were, in fact, six teenage cadets.

24Benito Juárez was president of Mexico from 1867 to 1872.

25Neither Romin nor 7Anselmo describe how, after taking their first elevator ride, they reeled out of the elevator and flattened themselves against the nearest wall!

26This is the Torre Latino Americana, a 44-story skyscraper. The Mirador is the observation tower at the top where a girl from Tuxtla Gutiérrez was selling cokes. Both Romin and 7Anselmo fail to record a chance meeting in the Alameda with three Ladinos who invited us to the cocktail lounge of the Hotel Bamer for a drink. One of our hosts was the treasurer of the Press Club from Tuxtla Gutierrez was selling cokes. Both Romin and 7Anselmo had bought watches and clocks to bring back to all their relatives. In the midst of the night the pitch black of our hotel room was shattered by the rude jangling of an alarm, exclamations, another alarm, exclamations, another alarm. Expressions of disbelief and concern were voiced in rapid Tzotzil as they protested vehemently, "But we synchronized every one!"

27Romin considers the syndic, or assistant to the mayor, comparable to a vice president.

28San Francisco Bay.

29Atcatlaz.

30The late Frederick Wolfe who lived in Berkeley.

31"Jik'al" or "spook" is a black demon that may be a composite of runaway slaves, black foremen, the Mayan Bat God, and the Mayan God of Death. These supersexed and cannibalistic creatures are still believed to haunt wild places.

32The California Academy of Sciences in Golden Gate Park.

33Jane Geer's house had a seat that rose on an inclined plane to reach the front door.

34Their home was actually in the next town, Ross.

35Shirley B. Vogt.

36Ramah is the name of the town, not the ranch.

37Only I appreciated the extraordinary nature of the event we were witnessing when, during Romin's and 7Anselmo's earliest contacts with television, we stared uncomprehendingly as Lee Harvey Oswald fell before an assassin's bullets. It was not easy to convince my companions that their lives were not in danger when three murders were committed in as many days. That a president should be shot by an enemy did not seem so strange to Romin and 7Anselmo, but that the murderer had never even exchanged a word with the president made the assassination absolutely bizarre.

38This reinterpretation of Zuni history shows strong Zinacantec influence. Corn Mountain was a refuge for the Zunis not only when Coronado arrived in 1540, but again in 1630 when the Zunis killed the priests and poisoned the springs. They were found there by Ponce De Leon in 1692. In 1696 they descended to the plains, but fled again to their mountain refuge in 1703 where they remained for three years. According to Evon Vogt, when Zuni men had intercourse on the shores of Blackrock Lake the Salt Woman was incensed, so she went through a hole in the side of a nearby mesa and moved to Zuni Salt Lake, located in a volcanic crater some forty-five miles (as the crow flies) south of Zuni (E. Z. Vogt, personal communication).

39This is Corn Mountain. According to Cushing, the Zunis...
were salt traders in aboriginal times (like the Zinacantecs). Because Zuni Salt Lake was two day's time from Corn Mountain the Zunis descended from their cliff dwellings and settled along the trade route (Cushing, 1876: 352-355).

This was not really a cave, but a kiva.

Paul Davis.

To Boston.

The Institute of American Indian Arts.

This was a Thanksgiving Day service in an Episcopal Church.

The "young priests" and "young nuns" were members of the choir.

It was a slide show.

These are penitente towns, where, until recent times, the Passion was re-created.

The town is actually San Lorenzo Picuris.

John Collier, former Commissioner of Indian Affairs.

John Collier, Jr., and the late Nina Collier.

The Shalako Fiesta is the high point in the annual Zuni ceremonial calendar.

Neither B. N. Colby nor I can recall who this companion was.

Although Zinacantecs raise sheep for wool, they abhor the thought of eating their flesh.

These were the Shalakos, the messengers of the rain gods.

According to the description of Matilda Cox Stevenson in the 1890's the reed cigarettes were lighted not with matches, but with "firesticks." These were waved about not in the sign of the cross, but in six directions; the cardinal points as well as the zenith and the nadir. The cigarettes were also puffed six times, and flourished in the six directions (Stevenson, 1904:255).

These were the Koyemshi or Old Dance Men, familiarly known as "mudheads."

These were the Salimopiyas or Warriors of the Zenith and the Nadir, whose helmets are decorated with a ruff of raven feathers.

This was Shulawitsi, the Fire God.

As we made the rounds of the officials' houses we blundered into one of the kitchens.Bloody sheep carcasses hung near the great cauldrons of mutton that sent up nauseous clouds of greasy steam. 7Anselmo and Romin, gagging, clapped their neckerchiefs over their mouths and hurtled out the door. For once they were sympathetic towards my vegetarian diet.

They danced to the Yeichhai music, impersonating Navajo shamans.

In Zinacantán Center.

According to Matilda Stevenson there were fourteen holes dug. There should have been present the six Shalakos and the six members of the Council of the Gods as well as the Fire God (Stevenson, 1904:257).

In Zinacantán Center.

The purpose of the race is to bring a plentiful rainfall during the coming growing season.

Maryan and 7Anselmo are one and the same.

The velvet trimming was for the ceremonial robe that Romin had commissioned to be woven for him to wear when he became Steward of the Holy Sacrament. The dog was a stuffed toy for Romin's son.

The "Tan Sat" are carnival characters in Chamula, the town next to Zinacantán.

Well, I, Romin Teratol, went far away, to the United States, as they say, because my compadre Bob, who lives there, took me. We went in 1963.

When he arrived at my house to take me, late in the day, he found me drunk, because I had been drinking with my friends. When he arrived at my house I wasn't ready at all, because he found me asleep. Then I got up quickly and got ready. I got up to fix my clothes. I was going to meet him the next day at Na Chij because I was going to pass by Stzellejtik to talk to my mother-in-law, but he arrived to pick me up in the afternoon. That's why I wasn't ready. And also because I had gone to pray to Our Lord.

But when he arrived, I got ready quickly. And I was still a bit drunk when I arrived in San Cristóbal.

We went to drink some cane liquor at 7Antun Chayna's house, but it was already pretty dark. But when we left 7Antun Chayna's store we met the magistrate at the miller's house. And he spoke to us. It was during the magistracy of Chep Telakrus from Paste7.

Bwéno, 7a li vo7on Romin Teratolone li7ay ta nom 7a li ta 7Estados 7Unidos chalike porke ja7 liiyik' ech'el li jkumpare Lol tey nakal tey yo7e ta mil nove-syentos sesentay-tres ti libatotikotike.

Bwéno, ti k'alal k'ot yik'on ta jnae ta jun xmal k'ak'al pero jyakubelon k'ot stoaen porke 7iyu7tak xchi7uk kamikotak, 7a ti k'alal 7ik'ot ta jnae muk' bu chapalon porke vayemom k'ot stoaen ja7 to lik jchap jba ta 7ora li jchap jk'u7tak porke ta yok'omal to 7ox chk'ot jnup ta Na Chij porke ta to 7ox x7ech' jk'opon jn17-me7el ta Sztellejtik, pero 7ik'ot no 7ox yik'on ta smalel nox k'ak'al 7une yech'o ti muk' chapalon 7une 7i porke yu7un 7ay to jnup kajvaltik noxtok.

Bwéno, pero ti k'alal 7ik'ot 7une j-likel 7ijchap jba 7i jyakubelon to jutuk k'alal lital ta Jobele.

Bwéno, 7ech' to kuch'tikótik ox pox ta sna 7Antun Chayna pero 7ik'7ik' xa 7ox, pero k'alal lilok'otikótik ta styenta 7Antun Chaynae ja7 7o tey 7ijtatikótik li preserente ta sna jmulinero 7une 7i lisk'oponotikótik 7un, ja7 7o ta spreserenteal li Chep Telakrus ta Paste7 7une.
“Where are you going, Bob?” Compadre Bob was asked.

“I’m going to San Cristóbal,” he said.

“Well, won’t you take me, because I’m going too,” he said, but it was already dark.

“Well, I guess I can,” he said, since there were just two of them; he and one of his constables.

We arrived here in San Cristóbal. It was maybe eight o’clock at night already.

The magistrate [and his constable] stayed in downtown San Cristóbal, because they were probably going to talk to a lawyer, because that was when they were quarreling with Old Yermo from Na Chij, and Chep Nuj and Maryan Komis, too.1

As for us, me and Compadre Bob, and Compadre 7Anselmo went to the cubito, because that was where Compadre Bob lived.

The next day at six o’clock in the morning, we left San Cristóbal, here, because we just went in Compadre Bob’s car.

Me, I was feeling terrible from the hangover, there below Sek’emtik.

Now at that time there was a tiny little cantina there. Then I told Compadre Bob that I was feeling awful. He waited for me a little while there. I bought a quarter pint of cane liquor. Then I drank it.

After I drank the quarter pint I felt a little better, because it warmed me up.

We arrived at Tuxtla. We ate there.

After we had finished eating, we took to the road again. Then we arrived at La Ventosa to eat again. We all drank beers, because it was hotter there. But the store was closed up tight with windows because the wind was terribly strong there. It felt as if the car was nearly blown away.

After we finished eating there, we took to the road again. We slept in Oaxaca, and we ate there, too, before going to bed.

Me, I still had a hangover, too, but it was already nighttime. Since it was hotter, that’s why I still had a hangover.

As for me, I didn’t think I could stand it any longer, and besides it was nighttime. I simply woke up my compadre Bob, because I felt that I couldn’t stand the pain in my heart any longer.

He gave me two aspirins, and they worked. And then I fell asleep. The sweating stopped. That’s when it calmed down.

Early the next morning we ate breakfast.

Now after we ate, we went to look at the ances-

Bwéno, “Bu chabat, Lol?” x7utat li kümà Lola 7un.

“Chibat ta Jobel,” xut 7un.

“Bwéno, mi muk’an xavik’on ech’el yu7un chibat 7uk,” xi 7un. Pero 7ik’ xa 7ox 7osil 7un.

“Bwéno, stak’ nan,” xi 7un. Kóm k’ajom cha7-vo7ik xchi7uk jún yajmayol 7un.

Bwéno, liyulotikóitik li7 ta Jobel 7une 7oy xa 7ox nan ta vaxakib 7ora 7ak’ubal 7un.

Bwéno, li preserente 7une tey 7ikomik ta yutil Jobel 7un porke yu7un nan ta sk’opon lisensiado 7un porke yu7un ja7 7o ta ssa7ulanik to 7ox k’op xchi7uk li mol Yermo ta Na Chij xchi7uk li Chep Nuje 7i xchi7uk li Maryan Komis noxtok 7une.

Bwéno, li vo7otikóitik xchi7uk li kümà Lole 7i li kümà 7Anselmo 7une libatotikóitik k’alal Kuviito 7un porke ja7 te nakal li kümà Lola 7une yech’o tey libatotikóitik 7un.

Bwéno, ta yok’omá 7un ta vakib 7ora ta sob lilok’otikóitik li7 ta Joebe porke naka ta skaro li kümà Lola Libatotikóitik 7o 7une.

Bwéno, li vo7on 7une chicham xa 7ox yu7un xchameland le7 ta yolon Sek’emtik 7une.

70rá, ja7 7o 7oye te jún 7unín k’ox kantina te y07 7une, ja7 te 7ikalbe li kümà Lola 7une ti yu7un chicham xa 7une lismala j-likel te y07 7une 7ijman 7o7ol kwarta pox 7un ja7 to 7ikuch’ ech’el 7un.

Bwéno, laj kuch’ ti 7otilol kwarta 7une ja7 to lilekub j-set’ noxtok 7un porke 7ik’inaj ech’el 7un.

Bwéno, lik’ototikóitik ta Tuxta 7un ja7 tey live7otikóitik 7un.

Bwéno, k’al laj ve7otikóitik 7une ja7 7o 7ijtam jbetikóitik noxtok 7un ja7 to k’ot ve7otikóitik ta Ventosa noxtok 7un 7ikuch’tikóitik presko skotol porke mas xa k’ux k’ak’al te y07e pero bajal lek ta nenetik li nae porke batzi toj tzotz 7ik’ te y07e, jutuk xa mu chbat ta 7ik’ ya7el li karoe.

Bwéno, k’al laj ve7otikóitik te y07 7une ja7 7o 7ijtam jbetikóitik noxtok 7un k’alal to Wajaka livayotikóitik 7un 7i te to live7otikóitik vayuk noxtok 7un.

Bwéno, 7a li vo7on 7une liyak’be to xchameland noxtok 7un pero ta 7ak’ubaltik xa 7ox kómó ja7 li mas k’ux k’ak’ale yecho7i7i yik’ te xchamelande.

Bwéno, pero li vo7on 7une mu xa xkuch 7ika7i 7une 7i xchi7uk k’usuk 7ak’ubaltik 7une solel 7ijtij li ji7kümà Lola 7une porke ka7i xa ta mi xu xkuch xli chti7van ta ko7on 7une.

Bwéno, liyak’be cha7-p’ej 7aspirina 7i ja7 to 7isbalin 7un 7i ja7 to 7och jvayel 7un 7ich’ab ti chik’ina7el 7une ja7 te yoch 7o 7un.

Bwéno, ta sakubel 7osil ta yok’omá 7un te live7otikóitik skwenta sob.

70rá, k’alal laj ve7otikóitik 7une ja7 7o bat
tors’ houses next to Oaxaca. We went by car. The ancestors’ houses were on the top of a hill. But they were guarded. They asked for two pesos apiece. That was the price to see them. But the buildings to be seen weren’t very big. The buildings that we could go in to look at weren’t very big.

After we looked at them, we went to pick up our things in Oaxaca. Then we took to the road again as far as Cholula. There we went to look at the ancestors’ houses, too, because there are ruins there. We went in a hole to look because [the excavation] wasn’t finished. Work had begun on it. They opened it, because it had turned into a hill and a cave, because the Spaniards had covered it up with dirt when they arrived.

Now when they built a church on the hilltop, it seems they saw that there were ancestors’ houses there when they dug. But they built the church anyway. Afterwards they started to open up carefully the ancestors’ houses so that they could see what it was like underground, and how many rooms there were inside their houses, because the building was as big as a large hill. That’s why a church could go on top.

They asked for two pesos again to go in and see it. And besides we could buy postcards of it, too, pictures of the ruins. But a train passed by there, too. And we drank pulque there, too.

After we looked at the ruins we took to the road again, as far as Puebla. We went to sleep, too, but we reached there late at night. We arrived there to eat supper.

The next day, too, we took to the road as far as Mexico City. We arrived at Mexico City probably at noon.

We arrived there to eat lunch. And we slept there.

The next day we went to the American Embassy, too, for them to see whether the papers that had been issued by the governor in Tuxtla were all right.

After that was over, we went to look at Chapultepec Castle. They say that that was the meeting place of the former government officials. Their beds were there, their portraits, their watches, their pistols. Everything was there at their former meeting place. Their carriages, as they called them long ago, were standing there. And there were two white horses standing there. And you could see how they waged war against the Americans long ago. And there were a great many people looking. Men and women were crowding about, but they were simply lined up to look.

Bwéno, k’alal laj jk’eltikotik 7une ja7 7o 7ech’ jtam k’usuk ku7unitkóitik ta Wajaka 7un ja7 7o 7ijtam ech’el jbetikotik noxtok 7un k’alal to Cholula tey 7ech’ jk’eltikotik sna 7antivoetik noxtok porke yu7un 7oy te sna 7antivoetik te yo7e, 7och jk’eltikotik ta yut ch’en pero yu7un mu to ta smeltzan porke 70chem to 7ox 7abtel ja7 to ta sjamik porke pasem xa ta vitz ta ch’en porke ja7 7o la 7isbut‘tik ta lum ti k’alal 7i7och tal ti 7espanyoletike.

7Ora, ti k’alal 7ismltzanik j-p’ej 7eklixa ta sjol ti vitz yilel 7une ja7 to la 7iyilik ti 7oy te yey sna 7antivoetik 7une ti k’alal 7isjok’ik 7une, pero li 7eklixyae 7ismltzanik 7onox, ja7 tz’akal to 7ilik sjamik lek li sna 7antivoetikte yu7un ta sk’elik lek k’usiti x7elan li ta yut balmalime 7i tey jay-k’ol yut snaile porke yu7un j-p’ej ta muk’ta vitz li nae yech’o ti xu7 7i7och 7eklixya ta sjole.

Bwéno, pero ta x7och jk’eltik 7oe chib pexu tzk’anik noxtok 7i parte stak’ jmantik li svunal noxtoke li slok’ob-bail li sna 7antivoe, pero te yo7e tey xa 7ech’ li tren noxtoke, 7i te yo7e 7ikuch’tikóitik púlke noxtok.

Bwéno, k’alal laj jk’eltikotik li sna 7antivoetik noxtoke ja7 7o 7ijtam ech’el jbetikotik noxtok k’alal to Pwevlc bat vayotikotik noxtok pero nax xa 7ox 7ak’ubal 7ijtatik6tik 7un ja7 to tey k’ot ve7otikotik skwenta sena.

Bwéno, ta yok’omal noxtok 7un 7ijtam ech’el jbetikotik k’alal Mejiko, lik’ototikotik nan ta 7ol k’ak’al ta Mejikoe.

Bwéno, tey xa k’ot ve7otikotik skwenta chib 7ora 7i tey xa livayotikotik 7un.

Bwéno, ta yok’omal ja7 to libatotikotik ta 7embajada 7amerikana noxtok 7un skwenta ta sk’el mi lek li venetik lok’em ech’el yu7un govyerno ta Tuxt ae.

Bwéno, k’alal 7ilaj 7une ja7 7o 7ob jk’eltikotik li Kastiyo de Chapulaltepek chalik 7une ti tey sztobob-bailik ti ba7yi jyu7eletik 7une, tey ti stemike ti slok’ob-bailike, ti srelojike, ti spistolaike skotol tey sztobob-bailik ti vo7ne, tey to kolot skaroajeik chalik ti vo7nee 7i 7o tey kotajtik cha7-kot sakil ka7etik noxtok, 7i tey xvina7i ti k’u la x7elan ti 7iyu7 ti 7ak’-k’ok’ xch7u7uk ti 7amerikanoetik ti vo7nee, pero batz’i 7ep sk’elel ta j-mek solel xiamet ti 7antze ti vinike pero yu7un solel xcholet ta sk’elik ta j-mek.
After we looked, we climbed down to the bottom again. There was a lake there, too. The people were having fun in canoes. They rented the canoes to amuse themselves, not because they were crossing the lake. It was not running water.

After we had amused ourselves, we returned to the hotel. We slept there. But it was still a bit light when we arrived at the hotel. We slept there, at the Hotel Pedraza, as it's called.

Me and Compadre 7Anselmo slept in one room, but Compadre Bob [and his family] slept in another room. We slept on the second floor.

As for me, I went down to amuse myself on the floor below.
Now an American woman slept there.

Now the old woman saw me. She was going to take me into her room. “Come here, come in, young man! Come here, let’s go to bed!” said the woman.

“No, I don’t want to,” I said.

“Come here, let's have a little drink!” she said.

“I don't want to,” I said. I simply went out the hotel door.

Well, the old woman followed right behind me. She went to meet me at the entrance.
Then, as for me, I started running. The old woman started running, too. But me, I just came back [one block] to the corner, because I was scared to go on further, to flee, because I was far off and besides there was nothing else I could do because it wasn't my town. So I fled. I simply ran back to the hotel. And I simply went to tell my compadre 7Anselmo about it.

He told me I’d better not go down to the ground floor, that I should just stay in my room. So I was upset about the way the old woman chased me, because who knows if it was a bad woman or a crazy person or what, because she looked as if she was drunk, too. So I simply shut myself up in the room with my compadre 7Anselmo.

The next day we took a trip to the edge of Mexico City. The place is called Xochimilco. But it was far from the hotel where we slept. At [the place] called Xochimilco there was the arm of a lake. And there were lots of small boats there. You could pay to get in and amuse yourself on the lake. And they had little bowers and there were arches on the roof and doorways of the bowers. And we got into a small boat, too, but it moved terribly slowly because it was only for fun. And the people ate in the boats and some carried marimbas in the boats, because there were loads of boats, because that's what they were for.

Bwéno, ti k’alal laj jk’eltikotik 7une ja7 7o liyalotikotik ta yok noxtok 7un ja7 7o tey jun nab noxtok tey chlaj skux yo7onik ti krixchanoetik ta jom 7une, te slok’ik li jom ta skux 7o yo7onik tey ma7uk ti yu7n ta stuch’ike kómo yu7un tz’anal nox li nabe.

Bwéno, k’alal 7ilaj jkux ko7ontikotik 7une ja7 7o lisutotikotik ech’el ta 7otel 7un tey livayotikotik 7un pero saksak to 7ox j-set’ k’alal lik’ototikotik ta 7otel 7une, te livayotikotik yo7 7otel Pedrásal chalbeike.

Bwéno, li vo7on xchi7uk kúmpa 7Anselmoe jun kwarto livayotikotik pero li kúmpa Lole jun 7o kwarto 7ivayik ja7 nox ti ta xchibal piso livayotikotike.

Bwéno, li vo7on 7une liyal jkux ko7on ta j-koj 7olon 7un.

7Ora, te yo7 7une te chvay jun me7el brinko 7un. 7Ora, liyil ti me7el 7une chiyik’ ochel ta skwarto 7un. “La7 7ochan, jóven, la7 vayikotik!” xi ti me7el 7une.

“Mo7oj, mu jk’an,” xkut 7un.

“La7 kuch’tik j-set’uk pox!” xi 7un.

“Mu jk’an,” xkut 7un. Solel lilok’ ech’el ta ti7 7otel 7un.

Bwéno, li me7el 7une tijil xa ech’el ta jpat ba staon ta ti7 na 7un.

7Ora, li vo7on 7une 7ijtambe 7anil 7un, 7istambe 7anil li me7el 7uk 7une, pero li vo7on 7une tey nox liisut tal ta jun 7eskina porke 7ak’ 7o xa batikon mas nom chijatave porke chixi7 porke mas xa nomon, 7i xchi7uk k’usuk mu stak’ k’usi jpas mas porke ma7uk jtek-lumal yech’o ti lijatave solel li7anilaj sutel ta 7otel 7i solel k’ot kalbe ya7i li jkumpare Lole.

Bwéno, liyalbe ti mu xa ya7uk yalikon ta lumtike ke ti teikon xa no 7ox ta jkwarto, ja7 yech chopol 7ika’Ti ti x7elan ta snutzvan li me7ele porke na7titik mi chopol me7el mi chuvaj mi k’usi porke ja7 liyik’ech’o ti solel 7i jaszam porke ja7 li barkoe ni xchikal yech’o ti solel 7i jyakubel noxtok yilel yech’o ti solel xa nox tye7un 7ijbaj jba ta kwarto xchi7uk jkumpare 7Anselmoe.

Bwéno, ta yok’omal 7un ja7 7o libatokotik ta paxyal tey ta xxokon Mejiko, Sochimilko la sbi ti balamil 7une pero nom to xil ti 7otel yo7 chivayotikotik 7une, 7a ti yo7 Sochimilko sbie jun k’ob nab 7i 7ep tey k’ox barkoetik stak’ tojel yo7 xi7ochotik 7o jkux ko7ontik ta nabe pero 7oy yunen naitak 7i 7oy yalku7altak sjol sti7iltak ti snaitake 7i tey li7ochotikotik ta jun k’ox barko 7uk pero batz’i k’un chanav ta j-mek porke ja7 li skwenta no 7ox kux-7o7one pero 7o tey chve7ik ta yut barko li krixchanoetike, 7i 7oy j-7o7oi1 skubo7ojik smarimpaik ta yut barkoe porke 7ep ta j-mek li barkoe porke ja7 ta spasik.
On the lake shore there were just bald cypresses and cabbages planted, because Xochimilco is in a cold climate. And elderberry and peaches grow in Mexico City.

We left the lake. It rained terribly hard then.

We returned. We passed by a town and there was a market there. I was going to buy some ribbons, but I never found any. We simply returned to the hotel.

The next day we went to see the place where the Church of Our Lady of Guadalupe is. And then we went to a place where glasses are made, too. Carretones is the name of the factory. We went there because Compadre Bob went to buy some glasses for himself.

At noon we left Mexico City. We were going to look at a church beyond Mexico City because the inside is said to be very beautiful. But the trouble was we weren't given permission, because the church was closed, too.4

We simply went straight on. We passed Queretaro. Then we turned off the road from Mexico City and took the road to San Luis Potosi, as they call it. And then we went on the road to San Miguel Allende, as I think it's called, because that road is supposed to be shorter.

We just passed by there and went on as far as Guanajuato. But we arrived at Guanajuato late at night. But none of the streets were straight, they were all terribly crooked. If we took a street we just arrived where we had started.

We walked on foot for a little while to see where the street went. Compadre Bob left his car on another street. When we returned to get the car, we simply had a hard time finding it, because we forgot. We didn't know anymore where the car was left. But the houses there were all attached to the rocks, because they had attached all their houses to the cliffs. That's why none of the streets were straight.

With difficulty we found the car. We watched where the road went. We found a hotel. We were overjoyed. We slept there, and we ate there.

After we had eaten, we went out another time, too, because they were having a fiesta. A record player was blasting away there and we went to look.

There were some kids standing in the street there. They saw us, but they ran off screaming, because they were scared, since they had never seen clothes like ours, because we didn't have long pants. That's probably why they thought we were

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Bwéno, 7a li ta ti7ti7 nabe naka k'isisistik 7i naka jol 7itatik tz'unbikil porke lik'ulbal li Sochimilkoe 7i 7oy xch'i chijil te7 7i turasnu li ta Mejikoe.

Bwéno, li7ok'ti7otik tel ti ta nab 7une, ja7 7o 7ital vo7 pero batz'ii tzotz ta j-mek.

Bwéno, li7otik tel 7un li7ech'otikotik tel jun ch'ivit ta 7ox jman xela pero muk' bu 7ijta solel li7otikotik tel yo7 7otel 7une.

Bwéno, ta yok'omal 7une ja7 7o bat jk'eltikotik li yo7 buy yeke7xiya jch'ul-me7tik Valalupa 7une, 7i ja7 7o li7ech'otikotik yo7 smeltzanat basoetik noxtoke Karetaro la sli li yo7 pavrika 7une porke yu7un tey 7ech' sman sabasotak li kumpa Lol noxtoke yech'o ti li7ayotikotike.

Bwéno, ta 7ol k'ak'al 7un li7ol'otikotik ta Mejiko noxtok 7un, 7ech' 7ox jk'eltikotik j-p'ej 7eklixya ta sjelavel Mejikoe porke yu7un la lekek sba ta j-mek li yute pero k'usi muk' bu li7ak'batikotik permiso porke makal li 7eklixya noxtoke.

Bwéno, solel tuk' libatotikotik noxtok li7ech'otikotik ta Keretaro 7i ja7 tey 7ijch'aktikotik li belel Mejikoe ja7 7ijti7amotik ech'el li sbelel la San-luis Potosi chalik 7une 7i te nox li7ochotikotik ta belel San-migel de 7Ayende xiik chka7i porke mas la tuk' ta 7alel li be te yo7e.

Bwéno, naka no 7ox li7ech'otikotik te yo7e k'alal ta Wanajwato libatotikotik 7un pero nax 7ak'ubal lik'o7otikotik ta Wanajwatoe pero batz'i muk' bu tuk'ik li kayati7e sole7e xux'akanajik ta j-mek, 7a ti mi jtamotik ech'el jun kayae ja7 nox tey chik'o7ototik ta lok'el ti buy li7ochotikotik tale.

Bwéno, lixanavotikotik ta koktikotik j-likel porke yu7un ta xkich'betikotik stuk'il li kaya buy xk'ote 7iyikta ta jun 7o kaya skaro li kumpa Lol 7une, k'alal sut jas7atikotik li karo7e sole7e xaxa 7ijtatikotik porke te 7ich'ay jyotikotik mu xa jna7titokotik buy 7ikom ti karo7e pero li naetak te yo7e naka tz'akbikil ta tonetik porke naka ch'enetik sz't'akojik 7o li snaike yech'o ti muk' bu stuk'il li kayaatike.

Bwéno, 7ijtatikotik ta vokol ti karo 7une kich'betikotik stuk'il li kaya buy xk'ote 7ijikta ta jun 7o kaya skaro li kumpa Lol 7une, k'alal sut jas7atikotik li karo7e sole7e xaxa 7ijtatikotik porke te 7ich'ay jyotikotik mu xa jna7titokotik buy 7ikom ti karo7e pero li naetak te yo7e naka tz'akbikil ta tonetik porke naka ch'enetik sz't'akojik 7o li snaike yech'o ti muk' bu stuk'il li kayaatike.

Bwéno, li7otikotik tel 7un li7ech'otikotik 7otro j-7ech'el noxtok porke yu7un 7o tey tpasik k'in tey ta x7avan tokadisko 7i bat jk'eltikotik 7un.

Bwéno, ja7 7o tey va7ajtik k'oxetik ta kaya 7un liyil7otikotik 7un pero x7avla7et xa ech'el porke yu7un 7ixi7ik ja7 ta muk' bu xiyilotik yech jk'u7titotik porke ch'abal jpa7talontikotik yeche yeche 7o7i7i7ik 7un.
bad, since they had never seen clothes like ours, so they were scared.

As for us, we went to look at the fiesta, because they were celebrating a saint's fiesta.

After we watched it for a while, we went back to the hotel again and went to bed.

The next day we ate before we left in the morning. We took to the road again. It was the time of the fiesta of Christ the King, as he is called. We went to see it, too. But Christ the King was set on a mountain. And the mountain was very high. We had a hard time getting up it, but the car had a hard time reaching it, too, because there were so many cars. The road was completely filled up. Some cars just stayed on a lower crest because they couldn't climb up to where the church was, because it was too steep. But the other cars went straight by the lower crest because there wasn't room for many cars.

As for us, we climbed up on foot. And the car stayed on the lower crest.

The bell tower of Christ the King was a bit further down. [The bells] were hung by themselves because they couldn't hang where Our Lord was, because Our Lord wasn't set inside the church. Christ the King was standing alone on the church roof. But he hadn't any clothes. He had clothes, but they were part of him. They weren't worn separately. But Our Lord was really huge and his arms were very long. And the entire body of Our Lord was really green. The priest was holding Mass only in the place where Christ was set, beneath where Our Lord was standing on the church roof. But the inside of the church was terribly narrow. Only a few people could enter near to where the priest was celebrating Mass, because the Christ and the altar were surrounded by glass. It's true it was a bit wider behind the altar. The people were kneeling there listening to the Mass. The church door was very narrow because the mountaintop was pointed and very high.

Right next to the church door they had built a little room for the people to leave their canes, those whose legs couldn't heal until they were cured by Our Lord there. So they left their canes there, it is said, and returned home well. But the wrappings for their legs when they were still sick were all left, but they were simply stiff from all the blood and pus, because it looked as if their legs had been rotting.

The people got well, it is said, because Our Lord was very much alive. Our Lord faced West. But Our Lord was going to come and settle on the top of Muk'ta Vitz, they said long ago, because he
wanted a high mountain to settle on, because that is what the shamans dreamt long ago—that he was coming to live here, but who knows why he didn’t come. If he had, Our Lord would be living here.

In the place where Christ the King was living there was a church beneath him. And the ground was dug out a little for the church, because it wasn’t possible to dig a place easily for the church, since it was on a mountain.

After we had looked at the fiesta, we went another stretch, but the car broke down on the way. We had a hard time getting to a tiny garage. We arrived there to get the car fixed a bit, but it wasn’t properly [fixed] at all. It just served to let us get to a place where there was a big garage. There the car was properly fixed.

We passed a place called Aguascalientes, and there was another town called Ojo Caliente, and there was a place called Torreon where we passed. And there was also [a place] called Gomez Palacio, too. We spent a night there.

We went on again. We passed [a place] called Chihuahua. That was the last big city in Mexico.

We arrived at the Mexican border. Ciudad Juarez was the name of the Mexican border [town]. The soldiers, the immigration officers, as they’re called, stopped people on the way, one group for Mexico and another on the other side of the river for the Americans, as we say. There they searched all our things. They rooted through all our clothes to see if we had brought anything to take across to the other country, to see if we had brought pistols or liquor or something to take with us. Then they say there would certainly be a fine, because they aren’t allowed to cross to the other country. That’s why they had to search our things. They rooted through everything. And besides, they looked at the papers we were carrying, too, to see if we had told the truth about where we were from, if we weren’t fugitives, if we weren’t robbers. That’s why they looked at all our papers. But our pictures were stuck on our passports, too. So they looked at them all. And besides, our Mexican money was changed there, because they wouldn’t accept our money there.

As for me, I had brought fifty pesos of my money to buy things to eat. I asked them to change it for me there.

But me, I hadn’t realized that our money would lose [value] there.

When I saw the change for my money, there were only four pesos, four dollars, as they say.
When I took the change for my money, “Where’s the rest?” I asked.

“What do you mean, are you going to change more?” they asked me.

“No more, just the fifty,” I said.

“But that’s complete, like that,” they told me. The fifty [pesos] of my money came to four pesos now, but I had thought I would [use it] to supplement [the food for] my stomach, if my stomach wasn’t kept full, but how could you do it since it turned into four pesos? But it was used up on soft drinks on the way. It never reached the place where I was going, because the money shrivelled up on the way.

Those soldiers, too, they asked each of us where we were going. But me, I was a bit scared, because I might say the wrong thing. “But if I say the wrong thing now, what if I have to return all by myself,” I said to myself. But no, I didn’t say the wrong thing. My line was all right.

Well, we slept in a hotel there.

Then on the next day we took to the road again. But each gas station was a black’s house. They worked there, but their foreheads were really gleaming. But [the blacks] were terribly tall, too.

We went on and on until we arrived at Santa Fe late in the night. We were going to live in Compadre Bob’s house, but we only slept one night there. The next day Compadre Bob went to look for a hotel for us. And Compadre 7Anselmo and I lived there for as long as we worked there.

We were going to eat there at the hotel, but the trouble was they served smaller meals. It was better when it was sold elsewhere.

We went to look, but they know Spanish, that’s why we went by ourselves to buy [our meals].

Afterwards we looked in another restaurant to try it out to see if the meals were the same.

We sat down in the restaurant to wait for our meals.

The woman handed us the menu [to find out] what kind [of food] we wanted. But it was all in English. But as for us, we didn’t understand it. We simply stood up. “Never mind, we won’t eat,” we said to ourselves, because it was already time for work, too. We had already stood up.

But the thing was, there was a man standing there who knew Spanish. “What do you want?” he said.

“We want our meal, but we don’t understand English,” we said.

“No, I’ll ask for it myself. What do you want to eat?” said the man.
“Well, we want beans and meat,” we said.

The poor old man quickly asked for our meal, but by word of mouth not by looking at the paper. And then we ate there. If it hadn’t been for the man standing there we wouldn’t have eaten before work. It was just that the man standing there did us the favor.

The next day we didn’t go looking for meals anymore in other places, only where they knew Spanish. That was the only place we went to eat. We didn’t change around at all anymore.

The place where we went to work, the office, was awfully hot, because the building was heated. We simply sweated and sweated. But the office, too, was made of wooden beams.

Now inside the office there were all sorts of things. I saw the skin of a head, a head of the ancestors. They cut off the top of their heads, but who knows if it was the skin of a woman’s head, because the hair was long. And [the scalp] was nice and round. The skin of the head was cut off. But maybe that’s the kind of punishment the people of long ago gave each other. Soft drinks were sold, too, but on the floor below. It was a bit underground because there were other workers further down. They were mending the old pots. They were finding all the places [where the pieces fit]. They were fitting together all the ancestors’ old pots. They were fitting together the broken pots, but they were able to turn them into whole pots. That was their work on the floor below.

Another thing, so much snow falls there. The trees look as if they’re simply dead. All their leaves have fallen off, because all the snow simply grows on the trees. And our feet are simply buried in it, too. When a lot of snow falls they put chains on the car tires.

One time we went to [a place] called Tesuque. There were just Indians’ houses there, but it was pretty far from Santa Fe. We just went by car. But the men’s hair was as long as the women’s. You could only tell they were men by their pants. And we arrived at a house. The man of the house was good-hearted. He gave us a meal, but the meal was too. When a lot of snow falls they put chains on the car tires.

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Then another time we went to [a place] called Taos. We went to have fun, but we didn’t see much. We just saw several animals in a meadow. They were like cows. They were called “buffaloes.”

We just came back. We went to talk to Compadre George’s grandparents, but they were very old. We went to visit, too, at what used to be Compadre George’s house, too. And his mother and his younger sister were there.

We just came back.

We went to [a place] called Jemez, too. We went to see a fiesta there, because they were celebrating a fiesta.

They were celebrating the fiesta, young and old, men and women, young girls. And they had drinks. But they got drunk, even the girls. They had drums for each group that had gathered together, and each group danced to them, like Tan Sat.

Me, I was standing around pretty far off and as I was standing [there] a man came up to me. He took me to his house. “Let’s go, friend, let’s go and eat!” he said to me. But he had to convince me to go, because I was afraid of going alone.

I saw that his house was nearby. I went, but I was scared because I was alone.

I went into his house. I sat down, but I was scared because the man was drunk, too.

“Let’s eat! Wait a little while!” he told me.

“Eu, don’t know, because my friend may go. I may be left behind,” I said. But he was just having a good time. He just gave me a cup of coffee.

Then when I was drinking the coffee a young girl arrived. “Stay here! I’ll give you this girl,” he said.

“Thank you, but I can’t stay, because my home is far away,” I said. “We’ll talk together again in just a minute, because I’m going to look for my friends,” I said. And I came out right away to find my friends standing there watching the event. But when the fiesta was over they were all drunk, even the young girls. They simply didn’t care.

During the fiesta some danced on one foot, but all the women had bound their legs. Instead of stockings like the Ladinas here in San Cristóbal wear, they had bound [their legs] with cloth. Their shoes were [made of] very thin leather. And they had little metal rattles like the Great Players have on the Fiesta of St. Sebastian. But the men’s hair was as long as the women’s. But it is said that the Indians’ gods are different, too, but they also enter the church. But all the Indians have cars, too. It
isn't just the Ladinos who have cars. The Indians' cars were scattered everywhere, too.

After that was over we returned to Santa Fe.

Another time, too, we took a trip to [a place] called Las Truchas. And we went as far as Picuris, as it is called. But it was pretty far from Santa Fe. There [in Las Truchas] we came upon a very old church. But they say that there used to be a graveyard inside the church, long ago.

As for us, we went into the Church [of Chimayo] we went in to see the inside of the church. But there was a hole in the sacristy, dug down like the places where clay is dug for pots, like that.

It is said that if we scoop up the dirt, we will recover from sickness if we get sick. That's what is said. We should take three handfuls home because they say the dirt is blessed.

I scooped up three handfuls, too. I brought it home.

Another time we went to San Francisco, California, because there was a meeting there for all the anthropologists. But they gathered in a big hotel there, but they say that not even half the anthropologists met. But the anthropologists came to San Francisco from the whole country.

When we left we went by car as far as Albuquerque.

Then we took a plane there. We landed for a little while in Arizona because some people got off there.

After that we went on as far as California.

We arrived. We arrived at night. We arrived at a house.

Then the next morning we went to the place where the meeting was, where that big hotel was. That's where all the anthropologists met. They were telling about all the things that they saw where they worked and what kind of work they went to do in each country.

But some of the ones who were gathered there were listening to each other, about each one's work, but others were just having a good time there. Some had taken trips to wherever they wanted in California.10

As for us, after the meeting was over, they served liquor. But it didn't matter who wanted to drink, it made no difference. Let them grab their own drinks, it didn't matter.11 As for us, we kept looking for liquor after it had run out. We searched and searched from floor to floor, but after it had run out, they served liquor again. Just like that.
run out you couldn’t find it anywhere, because after it had run out everybody was going crazy looking for it. They were searching in every room, but you couldn’t find it anywhere, because there were too many people. That’s why the drinks ran out.

After that we went back to where our sleeping place was. That’s how the meeting ended.

When we were in California we took trips with Compadre Bob’s father-in-law. We went to look at the ocean, because California is on the seacoast. That’s why we looked at it there. In addition we went to look at a museum. There were snakes and fishes there. There were red fish. Some of the fish were completely red. They were in the water there, but enclosed in glass. There was every kind of fish. But the museum was very big. And it was the rainy season when we were there. But it was during November and December. But there were lots of thunderstorms. But the climate there was terribly cold. Besides, we were there at the time when the late President of the United States died, too. It was then that he and the governor were shot in Texas. We were far away, but you could see well on television how the late president died, how he was shot, from how many floors the bullets came down, and how he was put in the plane for the capital. It could all be seen clearly on television. But the governor didn’t die. He survived.

There in California, too, there is a kind of bus whose wheels are fixed to an electric wire. That’s how it runs. The electricity pulls it. But they say that is the only town where there is a bus like that, that it doesn’t exist any other place.

Compadre Bob went to leave his car in a parking lot, too. But the place where the car stood was hard to find because there were so many cars lined up. But the parking lot for the cars was underground. All the cars went down into the underground with their lights on, because the cars can’t stand on the earth’s surface, because the cars are moving there. But [the road] that goes down underground made turn after turn down. It was just like a highway, but the automobile road was paved. And the cars were simply lined up underground.

After that, well, we went to visit Compadre Bob’s grandfather, too.12 But he was terribly old. But he gave us a meal. We went one day in the afternoon, and it grew dark on the way. But the old man didn’t have a wife anymore. He was an old widower, all by himself, because they say his wife died long ago. He only had his maid with him, but his maid was a black woman.

When we were about to eat she began to say a
prayer, but we didn’t understand what she was saying. She said a prayer over the meal, that they were pleased that we had come to visit them. They say that’s why she said a prayer over the meal.

When she finished saying a prayer over the meal, then we began to eat.

When we began to eat, the poor old man gave each of us a drink. And afterwards we began to eat.

After we finished eating we went back to sleep in the place where we were spending the night.

When we returned [to Santa Fe] by train, we came back, but [first] we went to visit Compadre Bob’s father-in-law. But he lived on the other side of the ocean, since the ocean is near, next to San Francisco. That’s why we crossed over to the other side of the ocean because the train passed by there and, what’s more, Compadre Bob’s father-in-law lived there, too. That’s why we went to talk to him. We went to his house, and the place where he lived was called San Anselmo. But it was on the other side of the ocean.

The porch of his house was entirely enclosed with glass, on the outer side, as we say.

After we finished visiting them, we went to meet the train. We just came back by train now. But Old John [Evon Vogt] came back by train now. And Old John came back with us. But there were tiers of beds inside the train. We were able to sleep a little.

Concerning the places where we went, we went underground, but it was entirely pitch black underground. We traveled probably a quarter of an hour underground. But it was all dark. Only because the train had lights could we go underground.

We traveled for a very long time until we arrived at a little town called Gallup. Old John’s brother-in-law lived there. We spent the night there.

The next day we went to visit at Old John’s mother’s house. It is next to where the Navajo Indians live, as they are called.

The poor old woman was very kind. She gave us all a meal.

The next day we went to visit a Navajo Indian, too, because they were very good friends of Old John.

We arrived at a house. They had to be convinced to let us in, I thought it was probably because our clothes were different. They themselves probably had a different way of thinking.

When Old John was recognized we were invited in. They gave each of us a little bit of coffee to drink. That was all.
We came out after that and went to visit another friend of his, too. But they were living at the foot of a cliff. Their houses weren't on streets, their houses were all under the trees.

When we arrived at his friend's house we weren't invited in because we found that there were only women there. It's probably because they have many houses. Because they say that the Navajo Indians have so many wives. Each man is said to have three or four wives, but he builds houses for all his wives, because probably all his wives have children, too, that's why he builds houses for them all. That's why the man didn't have just one house. He probably had so many wives, that's why it didn't make any difference which house he went to.

The Navajo Indians just raise goats, but they raise loads of goats. Some raise thousands of goats. We came back [to his house]. The man of the house was shearing sheep.

It is said that the Indians there used to suffer terribly because they didn't have any water nearby, but when I went they had been favored by the government. Pipes went to each house. The governor treated them well because the people were suffering so, because so much frost fell and that's why there wasn't any water. It is called "snow"; it falls heavier than frost. Our feet just sunk in it when we walked.

When the cars don't have chains [the snow] makes us go off [the road] because the road is so slippery, because the snow piles up. The frost simply seems to turn into glass. But I can't stand the cold climate because it falls so much heavier than here [in San Cristóbal]. In the fields all the weeds are dead. It looks as if [the people] have a very hard time making a living. But the women there, too, all know how to weave, because they weave all their clothes. And they even sell their weaving, too. And they buy their cars when they sell their work.

Also, when they die, it is said that they are still alive when they go to be buried. But they go looking for a gully far away, because they say that the sickness is left behind with another person. The sickness grows in our hearts, that's why they go to bury them when they are still a bit alive. But they go far off to bury them probably so that the sickness won't return.

It is said that those who don't want to go and bury them when they are still a bit alive leave the sick person in the house. All alone their spirit departs. And they don't [sic] burn their houses. They

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Bwéno, lilok'otikótk ye chak taje ja7 to bat juvula7antikótk 7oto7 jun yamikó noxtok pero ta yolon ch'entik na nakajjtik 7un ch'abal xa lek ta kaya li snaiké naka ta yolon te7tik li snaiké.

Bwéno, k'alal lik'ototikótk ta sna ti ju jun yamikoe muk' bu liyotesotikótk porke naka 7antzetik tey 7ijtatikótk, ja7 nan ti 7ep snaiké, porke li chalike toj 7ep la yajnilik li 7intyo navajoetike, 7oy la 7ox-vo7 chan-vo7 yajnilik ju-jun vinik pero ta la smeltzanbe sna skotol li yajnilitake porke naka nan 7oy yoltak noxtok skotol li yajnilitake ye'ch'o ti ta smeltzanbe sna skotol 7une ye'ch'o ti mu j-p'ejuk nox sna li vinik 7ine ja7 nan ti toj 7ep yajnil 7une ye'ch'o muk' sk'o7play buy junukal na xbat 7un.

Bwéno, 7a li 7intyo navajoetike naka jzt'ün-chi'voetik pero batz'i7 7ep li chivoetik stz'unike, 7oy ta smilal j-7o77ol stz'unik li xchivoike.

Bwéno, lisutotikótk tal 7un tey 7ikom ti yajval na 7une ja7 7o yolel ta slok' stzotzik 7un.

Bwéno, 7a li 7intyoetik te yo7e batz'i7abol to 7ox la sbaik ta j-mek porke ch'abal to 7ox la ya7alik nopol pero k'alal li7ay 7une ja7 ta 7ol 7ik'uxubinatik yu7un li jyu7el 7une 7ibat xa la tuvo ju-jun na 7un, 7ik'uxubinvan li govyno9 porke toj 7abol sbaik ta j-mek li krixchanoetik te yo7e porke toj toli xyal tay k'usuk ye'ch'o ti ch'abal vo7e, nyevi sli li ta xyle mas tzotz ke li taive solel ta xmuk li koltk k'alal xixanavotike.

Bwéno, k'alal mu7yuk skarinail li karoe ta xislomesotik porke toj ch'ulul li bee porke ta stzob sba li nyevi solel ta spas ta limete yilel li taive pero mu xkuch ssikil li balamile porke toj mas to ta xyal ke li7 toe, 7a li stentejüte solel naka takin skotol li tz'17eleletike batz'i7 vokol ta xve77ik yilel, pero li 7antzetik noxtok te yo7e sna7ik xjalavik skotolik porke naka sjalolik li sk'o7'7ike 7i 7asta ke ta xchonik li sjolobik noxtok, 7i ja7 ta sman 7o skaroik k'alal ta xchon li yabtelike.

Bwéno, xchi7uk k'usuk 7a ti k'alal xchamik xe7aktu7ik to 7ox la chbat smuk sbaik pero ja7 la chbat saa77ik li buy be-o7tik mas nome porke li chalike ta la xkom li chamel ta 7oto7 jun 7o krixchanoae ta la xchi7i ta ko7ontik li chamele ye'ch'o ti kuxultik nox chbat smuk sbaik pero ja7 taj nom to chbat smuk saik 7une ti yo7 nan ti mu sut 7o tal li chamel 7une.

Bwéno, ti buch'u la mu sk'an xbat smuk sbaik ta kuxultik 7une tey la ta skomtzanik li jchamal ta na 7une te la ta xlo7' xch'ulel stuk 7un 7i mu7yuk la ta xchik' li snaik 7une ja7 nox ti ko7ol sjolik xchi7uk li
and their close friends share in building new houses for each other, because they believe that the sickness is contagious; that's why they agree to build houses for each other. The sick person dies there by himself.

If they want to burn the house of the person who dies at home, they do it after they have returned from the burial. Then they go to burn the dead person's house so that the dead person's soul won't stay there, and so that the sickness won't remain. And right away they build themselves another new house, but they share in the building of it.17

Also they raise a different kind of sheep. Its wool is kinky. They say they also raise the kind that has wool that is used for yarn.

After the trip was over, we returned to Old John's mother's house again, because our things were left there. So we went by to pick them up.

After that we came straight back to Santa Fe, but this time it was by car, because the railroad line went in a different direction. That's why we came back by car.

Another time, too, we went to see a fiesta at a place called San Ildefonso, because it was where they were celebrating a fiesta.

There was a mountain there. It is said that the Zunis used to live there. But there was a lake on the plains. The women long ago arrived there to draw their water, but the water was sweet.

Bwéno, ti mi yu7un ta sk'an ta xchik'ik li snaïke ti buch'u xlok' 7anima ta snae ja7 nox ti mi suti7ak ta muklomale ja7 7o ch'7ech' xchik'beik sna ti 7animae ti yo7 mu teuk xkom xch'ule7ul ti 7animae 7i ti mu teuk xkom li chamele 7i ta smeltzanbe sbaik ta 7ora 7otro j-p'ej yach' naïk pero ta komon meltzanbil.

Bwéno, xchi7uk k'usuk noxtok 7ep stz'unojik li j-chop 7o chijetike 7a li muruch'tik szatzzale, 7a li xtun ta 7estampre szatzzal chalike ja7 7o tey stz'unojik noxtok.

Bwéno, ti k'alal laj paxyajotikótik 7une lisutotikó7ik ech'el ta sna li sme7 li mol Xun noxtok 7une porke tey komem k'usuk ku7untikótik ja7 7ech' jtamtitikótik 7un.

Bwéno, ti k'alal laj 7une tuk' xa lisutotikó7ik tal ta Santa-fe 7un pero ta karo xa 7un porke j-jot 7o sbe 7ikom li trené yech'o ti ta xaro ta xitalotikó7ikte.

Bwéno, 7a ti jun bwelta noxtok 7ay jk'eltikótik k'in ta San-ildefonso sbi li balamile yu7un ja7 7o 7ispasik k'in te yo7e.

Bwéno, 7oy jen krem xchi7uk jun tzeb ta x7ak'otajik te yo7e pero batz'i lelek sba ta j-mek li sk'u7i7ike, yui7o7jik labal dolaretik noxtok batz'i lelek sba snatz' li tzeb noxtok, 7a li x7elan ta spasik k'ine yu7un la ja7 ta slock'talik ti k'u x7elan 7i 7ech' tal ti 7espanyoletik vo7nee, porke yu7un la tey 7issaj 7antz ti totil 7espanyol ti yo7nee, Malintzin la sby ti yantzi ti 7espanyol ti yo7nee pero muk' la xa7ibe lek sby yantzi ti 7espanyol 7une solel la Malinche 7iya7ke sbiin ti yantzi ti 7espanyol 7une, yech'o ti ja7 la ta xak'il 7iluk ti k'u x7elan 7ispasik k'in xchi7uk yantzi ti 7espanyol vo7ne 7une, pero li yo7 buy ta x7ak'otajike solel busul li tak'in noxtoke tey ta stek'ulanik.

Bwéno, laj jk'eltikótik noxtok taje lisutotikó7ik ech'el ta Santa-fe noxtok.

Bwéno, 7otro jun bwelta noxtok 7ay jk'eltikótik k'in ta Súni sby pero nom xil li Santa-fe, 7ay jchi7intikótik li mol Xun noxtoke, li7ayotikó7ik te yo7e yu7un 7ispasik k'in yech'o ti libatotikó7ikte.

Bwéno, 7oy jen vitz ja7 7o 7ox la tey nakajitk li sunietikte, pero 7o tey jen nab ta spach'lej ja7 la tey ch'k'ot spul ya7alik ti 7antzetik vo7nee pero chi7 la li yo7e.
Now when the women came down to draw their water, the Spanish leader stopped them at the foot of the mountain, because, it is said, he desired a Zuni woman. So he went to wait for her at the foot of the mountain, but they went next to the lake to enjoy each other, there on the plain.

After he had finished giving it to his mistress, then little by little that lake dried up. The water was offended that they went there to contaminate it. It simply disappeared for good. It simply changed places. It went to the other side of the mountain, but just there on the other side of Zuni, too. And they went there to drink the water when they still lived on the mountain.

Gradually they became discontented with their water being so far away. They simply came down to the foot of the mountain, because the water was nearer there. But now it was a different spring, it wasn't the water they used to drink when they were living on the mountain. It was just that the water was better now and it was closer besides.19

There was a fiesta there at Zuni, where we went. It was called the Shalako Fiesta. They are the saints of the Zuni Indians. But Ladinos are mixed in with the Indians there. But the Indians wouldn't let anyone see their real saints, they wouldn't let anyone see their church. Only they themselves could enter their church, but they wouldn't let the other gringos, who had come from further away, come in during the fiesta. We could only watch the fiesta behind the church, because the church where they were celebrating the fiesta was guarded by soldiers. The Ladinos' soldiers and the Indians' soldiers were separate [but] they watched over the fiesta together, because so many people assembled. That's why it was so well guarded, so that we couldn't enter their church. But their church looked like a little hand-molded clay [building]. They had made it round. It hadn't any corners. Its roof was simply flat, too. And there was a ladder to climb up the back of it. The ladders had steps to climb up by. They climbed up there, too. They were crowded there, dancing, but it had been in the daytime of course!

Then we went for a walk through the streets. We got to know what the streets were like, how big the town was. But the town was just little. But some of the people raised eagles in their homes, because their feathers were needed sometimes for fiestas, it is said. That's why they raised them.

When we went, Nick, Lore's husband, gave me a pair of his shoes to wear, because we went together to watch the fiesta. Because the snow was so deep, too, that's why he gave me his shoes. Because it
was so terribly cold and our feet would sink into the snow. And Compadre Bob bought me some pants, too, when it was the snowy season, because it was so much colder than frost. The frost isn’t so cold. The other is more so.29

When it grew dark, their saints appeared. They appeared at the edge of the town, but it was already pretty late. But their saints had beaks like birds. They were called “Shalakos,” of course. But the Shalako gods were carried upright the way the Dudes carry the bull.21 They had put them down over their heads. But they were clacking their beaks like a bird does when it’s angry. That’s the way they kept clacking their beaks when they walked. But they didn’t have just one god. There were several. One was the one called Shalako, and there was another for fire, another, it’s said, was a rain-giver, another was a sky god.22 They had lined up in [town]. They had gone visiting from house to house. They were sitting there. They had finished talking to the people inside the house, the way they spoke to each one, as we said. But the houses of all those houses they passed by to visit were wonderfully decorated. They had hung up money, too, like chaplets.23 But they had done their houses up really beautifully. Ears of corn were hung up. They had big chilis and everything on their altars. But there was one group for the Navajos, too. They showed how the shaman defended a patient. They were kneeling in the middle of the floor, in front of the altar. They were rubbing each other with ground green corn on their chests and their foreheads, everything they do when they watch over a patient. But there were a great many people crowded about watching, but the cold was terrific, but [we] stood it there. And dawn came as we spent the night standing around there.

Early in the morning we returned to Santa Fe. But Zuni was far away.

Another time we took a trip to the woods with Compadre Bob. We went to look at a mountain where the snow falls deeper, because they say people arrive there to play on top of the snow, because the snow is packed tighter there. That’s why they can play on it. When we went, there weren’t any sportsmen because the snow hadn’t fallen very deep. So we couldn’t play [there]. But the machine, the cables were strung up there. But they play around with the snow, besides. They make it into balls, they make it the size of a person, they stand it up. Where there are big gullies, where there are huge rocks, when the snow has fallen deep, we can’t see anymore where the water flows. The place looks as if it’s absolutely even. We can’t see anymore where the rocks are, how deep the gully is. But it’s up in the mountains where the snow falls

yech’o ti liyak’be ech’el li ssapato 7une porke batz’i toj toyol sik ta j-mek 7i ta xmund li kootk ta nyeyeve 7i lismane jpan talon noxtok li kumpa Lol k’alal ye7un yora xa nyeyeve porke toj mas ssilk le ke liaiwe, mas jutuk ssilk li liaiwe, mas to taje.

Bwénó, ti k’alal 7i7ik’ub 7osil 7une bat 7ayanuk tal li yajsa, toj te7ik-lum to 7ayanuk tal 7un pero naxnax xa 7ox 7ak’ubal 7un, pero li yajsaanteke mut yilel li s7i7e je7a7 xalako chalbeik 7un bi, pero li riox xalakoe kuchbil ta va7al k’u cha7al skuchik svakax mamal xoxoj la sjolik yalel pero xk’avk’on li ye k’u cha7al bu xkap j-kot muta je7a7 x7elan ta sk’avulan ye ech’el k’alal chanave, pero ma7uk nox jun li srioxike 7oy jay-vo7ik, jun ta7 xalako sbie 7i 7otro jun sk bent la k’ok’, 7otro jun j7ak'-vo7 la, 7otro jun kajvalikt la ta vinajel, xcholoy sbaik ech’el ta yutil chlaj batikuk ta 7il-na te chotajtik 7un ja7 7o chlaj k’opojikuk li krixchanoetik ta yut na 7une ti k’u x7elan ta k’oponel li kaltik ju-jun tale pero li snak ju-jun ta buch’utik ta x7ech’ yilel snae batz’i ni chintimk xa ta j-mek xcha7eleik, 7oy slisanojik tak’in noxtok k’u cha7al 7ual pero batz’i ledek sba xcha7eleik ti snake jok’ajitik vojton 7oy mun’ik’i jich k’utikuk ta j-mek spasojbeik ti yaltalike pero 7oy j-chop skwenta la navajoetok noxtok ta xak’i7iuk k’u x7elan ta spojik jun chanel mel j7i7ole, tey xkejajet ta 7o7olol yut na ta yelav li 7altale ta sbonde sbaik juch’bil tze7i7i xim ta sti7 y7o7onik ta sti7 ta7 bi k’utik tspasik ta j-mek 7une ti k’u x7elan ta sk’elik ti jun chanel 7une pero batz’i 7ep krixchanoetik ta j-mek te szpojtek ta sk’elik 7un pero li sike toj mas pero tey t’ikbi7i 7un 7i tey xiva7et lisakubotikotik ti k’u cha7al 7ech’ 7o ti 7ak’ubale.
deeper. In [the town] it's just a little, but even so our feet sink in it.

Another time, Compadre 7Anselmo and I met up with a friend. He arrived and met us at the hotel where we slept. He arrived there at our room, because we were in the midst of playing music. He probably arrived at the hotel, that's why he heard us playing music. He probably asked permission to come on up, so he arrived to knock on our door. When he came in, he sat down. He chatted. He started to ask [us things]. "Where are you from?" he said. He sat there for a long time chatting with us. We played some music for a little while when he was sitting there.

After a minute or two he started to say, "Don't you want to go and have a good time at my house? I'll take you by car. I have a car," he said. "Eh, I don't know," we said, since we were scared, since we didn't know him.

"What will we decide? Shall we go?" I asked Compadre 7Anselmo. "I don't know. But won't something happen to us?" he said, too.

"Well it's better if we make a phone call to Compadre Bob. Let him know. We'll see what [he thinks], because we can't go on our own, because something might happen to us," I told Compadre 7Anselmo.

"That's fine, then, if we make a phone call to him," said Compadre 7Anselmo.

As for me, I made a phone call to Compadre Bob, but it was already late at night. "Well, see here, compadre, I don't know if we should go because a Ladino has arrived to visit [us] and he says he wants us to go visit his house," I said. "I don't know who he is," I said.

"Ah go on, if you [want to] go. He probably won't do anything to you. Probably nothing will happen to you," said [my] compadre.

"Well, we'll go, then," I said.

Then the Ladino spoke to Compadre Bob on the phone. He asked permission to take us with him.

Compadre Bob probably told him he could. We went, but it was probably nine o'clock.

We came down from our room. We got in the car, but just as we were about to get in the car, there were two soldiers standing beside the car.

"Well, Romin, don't be scared. The soldiers here are just watchmen. It isn't that you are going to jail, no!" said the Ladino.

"No, I'm not scared," I said. But of course it didn't matter if my soul had flipped from the fright, but...
but it seemed that I was strong hearted. But as for my soul, even if my soul had flipped from the fright, [so what!]

We went, but Santa Fe was left far behind, but you couldn’t tell how far back Santa Fe was, because we went at night.

When we arrived at his house, his house was a big cantina. The part where he himself went to drink was separate from where his barkeepers were. There were lots of customers gathered there, but inside it was pitch black because there wasn’t much light. But each of the doors was guarded by police, too. That’s what those police were for who went with him when he came to pick me up.

When we arrived he gave me a glass of liquor with cracked ice and he offered me a seat where the people who were drinking were sitting. But the liquor he gave me was very strong.

After I finished the first glass he gave me another glass, too. After I finished it he asked me again if I wanted more, but, as for me, I told him I didn’t want any more. “Well, if you want more, drink more because I’m going to take you [home] in [my] car. Don’t be scared because there isn’t any quarreling here because I have my soldiers,” he said.

“No, that’s enough,” I said. Because I was getting drunk, but the other people drinking talked to me. The people seemed to be good hearted.

When the time came to shut up his bar, he closed it. His barkeepers all left and then he came back to leave us in Santa Fe. That was all.

Another time, too, he called us by phone in our room in the hotel because he used to come to Santa Fe to drink. He made a phone call to see if we were there.

We replied that we were there. He came to the hotel to meet us. “Well, do you want to go to my house again?” he asked, too.

“Well, all right,” we said. We went again another time, but that was when they made a deal about Compadre 7Anselmo’s guitar because the Ladino wanted a guitar.

When he bought [7Anselmo’s] guitar we went together to his home. We went to have another drink, too. This was the last time of course! Compadre 7Anselmo’s guitar was left behind then.

After that we came back. That was all.

Another time Compadre 7Anselmo and I took a walk, but just in downtown Santa Fe. Except we walked a little bit further.

We met a man on the way. “Where are you going?” he asked.

Bwéno, libatatotikót 7un pero nom to 7ikom li Santa-fe 7une pero mu 7a7yibaj k’u smanal 7ikom li Santa-fee porke 7ak’ubaltik libatatotikót.

Bwéno, k’alal lik’ototikót ta sna 7une, jun muk’ta kantina li sna 7une, parte bu chbat yuch’ li stuke 7i parte tety komem yajchonolajel, 7ep tety lamal li jman-poxetike pero 7ik’-pulan li yut sna noxtoke muk’ bu lek lus, pero li ju-ch’oj ti7 nae chabibil ta polisya noxtok ja7 skwentu taj polisya xchi7uk ech’el k’alal 7ay yik’one.

Bwéno, k’alal lik’ot 7une ja7 7o liyak’be jun baso 7uch’bolil kapal ta bot 7i liyak’be jchotleb noxtok ti yo7 buy xchotleb j7uch’-poxetike pero li pox liyak’bee batz’i tzotz.

7Ora, k’alal laj ku7un li jun baso 7une liyak’be 7otro jun baso noxtok 7un, k’alal laj ku7un 7une lijak’be to noxtok ti ma to jk’an yane, pero li vo7on 7une 7ikalbe ti mu xa jk’an 7une. “Bwéno, ti mi chak’an toe 7uch’an yan porke chbat kak’ot ta karo mu xaxi7 porke ch’abal sa7-k’op li7 toe porke 7oy kajsaltero,” xi 7un.

“Mo7oj, ta71o,” xkut 7un. Porke chiyañub xa 7un, pero li yantik j7uch’-poxetike chisk’oponik lek yo7onik yilel li krixchanoetike.

Bwéno, ti k’alal 7ista ti 7ora k’u 7ora ta smak li skantina 7une 7ismak 7un laj batuk li yajchonolajeltake 7i ja7 7o sut tal yak’on ta Santa-fe 7un te laj 7o k’op yech 7un.

Bwéno, ta 7otro jun bwelta noxtok 7istak tal ch’ojon tak’in yo7 jkwartotikót ta 7otel 7une porke tey chk’ot yuch’ batel ta Santa-fe 7un, 7istak ch’ojon tak’in ti mi teyotikótike.

7Ora, 7ijtak’betotikót ti teyotikótik 7un 7ibat ta 7otel staatotikót 7un. “Bwéno, mi mu xak’an xibattik ta ja na 7otro j-7ech’el?” xi noxtok 7un.

“Bwéno, stak’,” xkuttikótikót 7un. Libatatotikótik 7otro j-7ech’el noxtok 7un pero ja7 7o xa 7ispasik trate skitara li kümpra 7Anselmo 7une porke ta sk’an kitara li jkaxlan 7une.

Bwéno, k’alal 7isman li skitara 7une ja7 7o tzobol libatatotikót ta sna 7un, bat kuch’tikótik 7otro jun bwelta noxtok 7un slajeb xa me 7un bi tey xa kom 7o li skitara kümpra 7Anselmo 7une.

Bwéno, k’alal laj 7une ja7 7o lisutotikótik tal 7un laj 7o yech 7un.

Bwéno, 7a ti jun bweltak libatatotikót ta paxyal xchi7uk li kümpra 7Anselmoe pero te nox ta yutil Santa-fe ja7 nox ti mas xa nat jutuk lixanavotikótik.

Bwéno, tey 7ijnuptikótik ta be jun vinik. “Bu chabatik?” xi.
"We're just taking a walk here," we said.
"Where do you come from?" he asked.
"We've come from Mexico," we said.
"Well, would you like to have a drink?"
"We don't," we said.
"Let's go!" he said.
"Let's go, then, but where to?" we said.
"There's [a place] near here. Let's go see!" he said. We went. Just nearby we found a bar. We drank there.

Then, when we went in we found it filled with people drinking there. When they saw us they came up to talk to us. They came up to ask us where we were from. We told them. "Let's go have a drink over there!" they kept saying—everyone who came over to us.

We were going to accept from one who came to take us, but he started to look at us in a strange way. We didn't like that! Besides, there were some women and girls, too. "Come over here! Come over here!" they kept saying. Because there was a group of women that had gathered together, too. The women drank separately. The women danced separately. And they played songs separately for their friends to dance to. But it seemed to be a piano the girls were playing. You couldn't see very well because the people were crowded in so tight, but they were all girls. But as for us, we ran out because there were so many women dancing there. That's why we were scared. They might murder us. They might be unfriendly.

After we drank there we went for a walk next to the hotel, but the people there were friendlier.

Another time, too, I met a Ladino by the hotel entrance. He said he worked in the post office. "Well, would you like to go visit me at home?" he asked me.

"Well, all right," I said. It didn't bother me so long as it was pretty near. That's why I went. But Compadre 7Anselmo stayed behind at the hotel because he didn't like going out much, and besides he just seemed in a bad mood.

Now, as for me, I met a friend. I went to his house, the one who works in the post office. "Well, where's your friend?" he asked.

"He stayed at the hotel," I said.
"Doesn't he want to come?" he asked.
"I don't know," I said.
"Do you want to ask him?" he said.
"I guess I'll ask him if he wants to come, then," I said.

"Li7 nox chipaxyajotikotike," xkuttikotik.
"Bu likemoxuk tal?" xi.
"Likemotikotik tal ta Mejiko," xkuttikotik.
"Bwéno, mi xak'an xavuch'ik j-p'isuk?" xi.
"Mu jk'antikotik," xkuttikotik 7un.
"Battik!" xi 7un.

"Battik che7e pero buy to 7un?" xkuttikotik 7un.
"7Oy li7 nopole ba jsa7tik avil!" xi. Libatotikotik 7un te nox nopol 7ijtatikotik jun kantina 7un tey 7ikuch'tikotik te yo7 7une.

7Ora, k'alar li7ochotikotik 7une tey tik'ajjik 7ijtatikotik j7uch'-poxetik, k'alar liyilotikotik li j7uch'-poxetike tal sk'openotikotik, tal sjak' ti buy likemotikotike, 7ikalbetikotik ya7i 7un. "Ba kuch'tik le7 toe!" xiik xa ta j-mek ju-chop ti buch'utik chtal 7une.

Bwéno, 7ijch'unbetikotik te 7ox jun tey k'ot yik'otikotik pero k'unk'un liyilotikotik yan 7un ja7 xa mu jk'antikotik 7un, mas 7o tey 7antzetik tzetzetik xa noxtok 7un. "La7 li7 toe la7 li7 toe!" xiik xa ta j-mek 7un porke yu7un 7o te-j-chop 7antzetik sztboj sbaik noxtok 7un yu7un parte chuch'ik li 7antzetike, parte tey x7ak'otajik noxtok, parte 7antzetik ta x7ak'otajik, 7i parte li ta stijik li yjesaetike ti yo7 x7ak'otaj 7o li chixi7itak 7une pero piano yilel ti tzijik li tzetteik mu stak' 7iilel lek porke toj tzmil krixchano yo7 buy sztboj sbaik pero ja7 taj naka tzetzetik 7une, pero li yo7ototikotike lijatavotikotik lok'el porke toj 7ep li 7antzetik tey ta x7ak'otajikke yech'o ti mu jk'antikotik yech solel lijatavotikotike lok'el ta 7otel 7une solel lisutotikotik ech'el te yo7 7ario 7onoxe porke yan 7oxa nan bario li yo7 liyilotikotike yech'o ti li7otikotik ti mi 7o k'u cha7al xmilvane, ja7 ti mi j-tos 7o yo7onike.

Bwéno, ti k'alar 7ilaj kuch'tikotik te yo7 7une, libatotikotik ta paxyal te ta stz'el li 7otel pero mas lek yo7onik li xrixchanoetik te yo7e.

Bwéno, 7a ti jun bwelta noxtoke 7ijnup ta be jun jkaxlan te ta ti7 7otel yu7un la ta x7abtej ta koreo. "Bwéno, mi xak'an xbat 7avula7anon ta jna?" xiyut.

"Bwéno, stak'," x kut. Yu7un muk' ta 7alel ku7un li yo7one ja7 nox ti mi nopolitik noxe yech'o ti libat 7une pero li kumpa 7Anselmo 7une tey 7ikom ta 7otel porke yu7un mu sk'an xpanyaj mas, xch7uk k'usuk yu7un yeche nox xkapet yilel.

7Ora, li yo7on 7une 7ija7a li jun 7amigo 7une libat ta sna 7un ja7 taj ch7abtej ta koreo 7une. "Bwéno, buy tachi7ile?" xi.

"Tey komem ta 7otel," x kut.
"Mi mu sk'an xtal?" xi.
"Mu jna7 k'uxi, xi," x kut.
"Mi xak'an xajak'be?" xi.
"Ta jjak'be ka7tik mi sk'an xtale che7e," x kut.
said. I talked to him on the phone. "[The man wants to know] if you'd like to come visit him here, Maryan," I said. Because he still wasn't a compadre of mine.25

"Where is it?" he asked.

"It's here, it's pretty far, because I met a friend on the street. You probably know him. It's the old man who works in the post office, the old man who is kind of blotchy. But if you're coming he says he'll come pick you up in the car." I said.

"I'll probably come," he said.

"If you're coming, then, he says he'll come pick you up in the car," I said.

"Have him come!" said [7Anselmo]. We picked him up at the hotel. We went together to visit.

When we arrived at the old man's house we had another drink, too. When we finished drinking then we ate with that old man. We ate together with that man and his wife and his children. We ate the same food together.

When we were eating, that old man began chatting. "What do you do so that all your teeth are still fine. Mine were like that when I was a boy, too. All my teeth were really good, too. I used to be able to eat anything hard, but now I just long to eat hard things," he said.

"But all your teeth look fine to me," I said.

"You think these are all my teeth?" he said. He took out his dentures. He simply hadn't a single tooth in his mouth! He had replaced all his uppers and his lowers.26

After we ate like that then he brought us by car to the hotel where we slept. It was on a Sunday, because we went visiting on Sundays.

As for me, I had bought a tape recorder, a tiny one.

Now, when I took it it was in the afternoon when the Christ Child was born. I went to try it out first in the church. I was going to record the priest chanting in the Cathedral when the Christ Child was born. We went to see, but the tape recorder simply didn't record the least bit. Compadre Bob and I simply went back the next day to return it because it wasn't any good. It was simply useless.

Another time, too, we went to Mass, but there weren't any saints on the altar in the church. There was just a Christ standing on the altar. But when the people going to Mass arrived, the priest went to meet them at the church door.

After all the worshippers had gathered, the priest went in to celebrate Mass. But a row of young girls and a row of young boys lined up on either side of 7
the altar. After that they played what seemed like a piano and all the children sang. But all the worshippers read books that were lying on the seats, but they said that by looking at the books they made confession. Then they lined up to receive communion. But they took the host themselves in their palms, and they stuck it in their mouths, by themselves. After that was over, they collected a dollar a person in the middle of Mass. After that was finished, the Mass was over.

Another time, too, we went to another church, because there was a meeting there. But there wasn't a single saint or even a Christ at the church. Nothing. It was just a meeting place for people who read aloud about their work. They spoke through a loudspeaker. They all read aloud. That's all they did in the church. They never held Mass, no, they just borrowed [the building] to read aloud.27

After we saw that, then we went to eat at a black's house.28 We had a meal together there. After that we came back.

Another time, too, we went to watch a show, too. A woman who, they say, was from Japan put on a performance there. Now the woman showed what a marriageable girl looks like and also what a bride looks like. She showed how they celebrate a fiesta in her country. Also she showed what an old lady looks like. She showed what everyone looked like in her country. She showed what a drunk looks like and what he does. She showed everything.

Another time, too, we went to play music at a school or something.29 I don't know what. Because a lot of people gathered there. But we weren't there very long. We just came back right away.

The markets there were very big, but they weren't like the markets here. The sales people at the markets there were just lined up, the pants sellers, the shirt sellers and so on were just lined up inside. They weren't divided up into little buildings like here.

Another time we went with Compadre Bob to get pine needles, for his [Christ] Child to be born. It was the Christmas season. But the woods where we went to look for them were far away. But there simply weren't any pine needles. All the pine trees were terribly tall. We got a little bit, but the needles were very short. The needles were short and thick. There simply weren't any good places for finding pine needles, probably because so much snow falls.
We brought some back and we went to get a romero, as it's called, a double-needled pine, as it's called. But it was bought. We went to get it on the way back. But Compadre Bob's children never saw it, because, they say that the [Christ] Child is born secretly. So he put it up on the roof when he arrived.

Then when the children were asleep they began to fix the pine tree for the [Christ] Child's birth. After they stuck a silver dollar in each stocking, they hung them on the wall. They stuck candles in with them. There was one [stocking] for each child.

Then when dawn came, the [Christ] Child was already born when the children saw him. But they say that the baby was supposed to have fallen from the sky. That's what the children hear. But underneath the pine tree they scattered the shepherds, and all their presents from wherever they came. They were all piled there.

Another time, too, I was at Nick's house. It was on All Souls' Day.

As for me, I was sitting, daydreaming, when a lot of kids arrived. They all had masks, but each one was holding a huge bag, because they say they go to all the houses.

Now the bags that they held were to put their presents in. Each one was given a handful of candies, and they didn't do anything when they left. If they aren't given their presents they will bother the people, they'll throw something in the door, but when they get their presents they don't do anything, they leave quietly.

Then when we were about to come back [home] we both longed to have a few silver dollars. We both brought them back from the bank in a bag.

When we came back, we came by car as far as Albuquerque, as it's called. And we took a plane from there as far as Ciudad Juárez. Compadre Bob went to leave us there. And he looked for the bus for us there. Then we just came back by bus. Compadre Bob just went back. We came back now by ourselves.

It was probably around five thirty in the afternoon when we left Ciudad Juárez. We traveled all night. And the whole day, too. We arrived in Mexico City at midnight the next night.

But we were scared coming back that our money would get lost and that our passports would get lost.

But when we were in the bus, a woman came there [to our seat]. "It's good that a woman is going along here. She'll be a help if we ask her if..."
they are going to eat or if the driver is just drinking coffee. It’s good if we stick close to her,” we said to ourselves.

Me, I was on the inside seat. 7Anselmo was on the outside and that woman [was across the aisle]. As for us, we slept happily because we were going together with that woman, because we were a little scared. How would we know that she would do something bad? 7Anselmo had stuck the pouch of silver dollars in his pocket.

Now it was probably around eleven o’clock at night. Then, someone dipped their hand into 7Anselmo’s pocket. That woman was trying to take the money out. “Romin, wake up! See here, the woman was trying to take my money out,” he said.

“Lord, we thought it would be good to join her!” I said. But we were scared now. We simply didn’t sleep until dawn came, lest the money be lost. 7Anselmo simply moved his money to the other pocket.

When we arrived in Mexico City at midnight, we arrived at a hotel called the Oxford. But we were terribly sleepy.

As soon as we arrived at the hotel, we were sitting there for a minute.

Then the boy from the hotel asked us, “Well, don’t you want a woman? We’ll send for her,” he said.

“No, thanks,” I said.

“How come, don’t you like women?” he said.

“We like them, but we are tired now and we feel very sleepy, too,” I said.

“Ah, all right, I understand,” he said. He left.

Then as for us, we were scared again, that the woman would meet us by herself. “What if she comes now, what if we have fallen asleep? All our money will disappear, of course!” we said to ourselves. We simply didn’t sleep again until dawn came.

Then, the next morning we asked the hotel manager to send for a taxi. It arrived to pick us up and took us to the Colon bus terminal.

Then we took the bus all the way to San Cristóbal, but we arrived here in San Cristóbal late at night. We had haircuts because it was so long.

We were hungry now. There wasn’t any place here where [food] was sold now. We simply got a car to Zinacantan Center.

Then the next day I left [my house] early. I came out to hear Mass because it was Epiphany.

chuch’ li chofere bal nap’al xibattik 7o,” xichiotikotik.

Bwéno, li vo7one ta yibel lital li ta chotlebal, ja7 ta yelav chotlebal 7ital li 7Anselmo xchi7uk taj 7antz 7une, 7a li vo7otikotikun jin ko7on chivayotikotik tal porke ja7 ta jnap’an 7o jbatikotik tal xchi7uk taj 7antz 7une porke chixi7otikotik jutuk, yu7 van ta jna7tikotik mi ja7 ta spas manya li 7antz 7une, 7a li 7Anselmoe stik’oj tal ta svorxa taj sepel dolareti xchi7uk svorxail 7une.

7Ora, lek nan ta buluchib 7ora 7ak’ubal 7une ja7 7o la 7ich’opbat svorxa li 7Anselmo 7une ta 7ox slok’es tak’in taj 7antz 7une. “Romin julavan k’el avil li 7antz ta xa 7ox slok’es li jtk’ine!” xi.

“Kere 7a li ja7 bal jchi7intik ech’el chkalitk ché7e,” xkut. Pero lix7otikotik xaj 7un solx sa muk’ xivayotikotik k’u cha7al 7isakub 7o porke repente xch’ay li tak’ine, solx 7isjelubtas ta 7otro jun 7o svorxa stak’in li 7Anselmo 7une.

Bwéno, k’alal liyulotikotik ta Mejikoe ta 7ol 7ak’ubal, tey lik’ototikotik ta jun 7otel 7Oxfor sbi pero tol xa xayel chka7itikotik ta j-mek.

Bwéno, k’alal naka lik’ototikotik ta 7otel 7une tey chotolotikotik j-likel.

7Ora, ja7 7o bat sjak’botikotik li jun muchacho skventa 7otel 7une. “Bwéno, mi muk’ ch’aken junuk 7antz ta jtaktik ta 7ik’e’n!” xi.

“Mo7oj ya7el kol aval,” xkut 7un.

“K’u cha7al mi yu7un snup 7avo7onik li 7antz?” xi 7un.

“Snup ko7ontikotik pero lavie yu7un lubemotikotik 7i tol xayel chka7itikotik noxtok,” xkut 7un.

“7A bwéno ka7i che7e,” xi 7un. 7Ilok’ ech’el 7un.

Bwéno, li vo7otikotik noxtok 7une lishi7otikotik noxtok 7un, ja7 ti mi xbat tavanuk stuk li 7antz 7une. “7A ti xtal tanae 7a ti 7ochem 7ox jvayeltike 7ibat skotol li jtaktik 7un bi!” xichiotikotik 7un. Lishi7otikotik 7un solx muk’ xivayotikotik noxtok k’u cha7al 7isakub 7o.

7Ora, k’alal 7isakube 7ijk’anbetikotik pavor li yajval 7otel ti 7ak’o stak ta 7ik’e’n j-kotuk taksi, 7ik’ot yik’otikotik 7ibat yak’otikotik ta yofisinail 7aktobus Kolon 7un.

7Ora, 7ijtzaktikotik tal li 7aktobuse k’alal to Jobel 7un pero nax 7ak’ubal liyulotikotik li7 ta Jobele, 7ikak’ ta lok’el jjoltikotik porke toj pintale.

Bwéno, chak’ xa vi7nal 7une mu xa bu xchone li7 to 7une solx 7ijsa7tikotik ech’el j-kot karo k’alal Jtek-lum.

7Ora, ta yok’omal 7un sob xa lilok’ tal ta ka7i mixa porke ja7 7o sba-k’el Rey 7un.
Old Sarate had a cantina then in the late Puli Krus' house. “I’m going, Father Maryan,” I said. “Go on,” he said. “Could it be you, Romin?” he said. “It’s me, sir,” I said. “Lord, are you still alive, then? Since people say you died there,” he said. “Since you won’t come back any more,” he said. “God, that’s probably not so, Father Maryan. Our Lord didn’t do that,” I said. “Lord, drink a little! Where in the world did you go?” he said. “Ah, pretty far away,” I said. Then I drank with the old guy. The same way, I went to church, too. Friends kept coming out, one after another. They asked just the same thing, too. That’s what the whole trip was like.

^omin forgets that I took the magistrate part way home. “Old Yermo” is Guillermo Nuj, formerly magistrate of Zinacantan.

Monte Albán.

Romin incorrectly places the visit to Cholula on the afternoon of the day we left Oaxaca, rather than the next morning when we set out for Mexico City.

Tepoztoltán.

Muk’ta Vitz is Huietepec, the principal mountain overlooking Zinacantan Center.

I had planned to have Romin and 7Anselmo stay in our apartment, but it was too small for comfort so we set them up in the Hotel Montezuma the very first night.

By “poor” Romin means “kind.”

The “Tan Sat” are carnival characters in Chamula, the town next to Zinacantan.

The Great Players are six officials of the top three levels of the religious hierarchy. The Great Players consist of three costumed couples.

By “California” Romin means “San Francisco.”

To a Zinacantec it would seem bizarre that rather than being served liquor ceremoniously in exactly equal measures everyone would help himself to as much as he wanted. Actually, my wife’s grandfather.

By “ocean” Romin means “San Francisco Bay.”

Actually, Ross.

The idea of raising goats is incredible to Zinacantecs who consider them to be kin to the devil.

I doubt if Romin or 7Anselmo had ever heard of false teeth before.

As for me, Compadre Bob sent me a request in the year 1967 that he wanted me and Compadre 7Anselmo to go to his country.

Journal 3: Second Trip to the United States

As for me, Compadre Bob sent me a request in the year 1967 that he wanted me and Compadre 7Anselmo to go to his country.

Bwénó, 7a li vo7one listakbe tal mantal li kúmpa Lol li ta jabil ta mil nove-syentos sesentay-syetee ti yu7un la tzk’an chibatotikó tik ta slumal xchi7uk li kúmpa 7Anselmo 7une.
They did us a favor here, they issued our documents for us.

When they were ready, Compadre Bob came all the way here to pick us up. But the trouble was that he came just before one of my children was born, because it was already the [ninth] month.

When Compadre Bob arrived and heard that there was sickness, he simply waited for the three days after my child's birth because I cared for my patient three days, because they say that the grave yawns open for the mother for three days after the birth.

When the three days of care were up, we got ready. But we drank a [bottle of] Bonampak rum with the magistrate. It was during the magistracy of Chep Xantis.

Then we left by car. We went by car from here to Tuxtla.

Then in Tuxtla we took the plane to Mexico City. But the plane landed and stayed for a while at a town called “Minatitlán,” but it stopped for maybe fifteen minutes if that long.

Then we went on, again, as far as Mexico City.

Then we arrived at the airport in Mexico City. Then we took a taxi. We went to a hotel. Compadre Bob went and looked for a room there. We left all our things there. We slept there.

Since we arrived in Mexico City pretty late, we found that the offices were closed. We just took a quick walk around. We just went to look at a new museum in Mexico City. There were models of a [Zinacantec] bride and groom, but the woman had no shawl. She didn't look like a bride. Their legs were horribly skinny. There were little houses made of palm. They had made models like the thatch houses here in Zinacantan Center. But they didn’t look right. The salt sellers were sitting there, too. And their salt sacks were there. But the museum had many rooms. But we didn’t see any live animals we just saw other things. Water was falling from high up. It fell from the roof.

After we saw that, we returned to the hotel, but we just took the buses that passed by there. We got off just nearby, next to the hotel.

There in the hotel we watched television for a while [to see what] they had pictures of. When we got bored we went to bed.
The next day, when it reached nine o'clock, we went to the American Embassy office. We went to show our documents that were issued in Tuxtla, the passports.

They finished looking at them. They were all right. They didn't say anything.

When we came out, we took a quick walk. We went to get our airplane tickets, too.

So little by little the day passed doing that. Then we went to the airport. We presented all our papers there, the passports, and the military cards. But they looked at them for a long time and they looked at all our things, too, [to see] if we had taken anything [contraband], [to see] if we had hidden anything [to take] across. They looked at everything there in the airport.

After they had looked at everything, we got into the plane. We went as far as Washington. But the sun had set already. We left Mexico City probably around four o'clock in the afternoon. But it grew dark on the way. It was maybe eight o'clock by the time we arrived at the airport in Washington, since it grows dark there two hours earlier. The plane took four hours. My comadre, Compadre Bob's wife, came to meet us in the car. We left, but we almost got lost on the way. We had taken another road, he had forgotten a bit, but still we found the road.

We arrived at Compadre Bob's house, but it was already late at night.

They gave us a room there for as long as we were there.

We used to go to work at the office by car, but the trouble was, it was pretty hard because we went slowly, because there were so many cars traveling. But we arrived there faster in a little boat, because Compadre Bob had a little boat that we went in. It traveled fast because there was an arm of the ocean nearby, next to his house, that's why he had a little boat. Besides, the river was near Washington. That's why we could get off nearby, because the place where Compadre Bob lived was called "Virginia," so it was pretty far away.

The first time I got in the boat, I was a little scared, because it didn't feel very good when we passed big boats on the way, since they threw off a lot of water. But Compadre Bob bought us little orange jackets. We put them around our necks and they had straps around our chests, too. But afterwards it felt all right. He tied up his little boat at the riverside.

We arrived at the office. We went to correct the
words. We went to look at the plants, too, that were kept in the museum, too. But at the museum they had a secretary, a black girl who took the letters. And there was a girl there who helped us in the office, too.

One time we went to see a museum nearby, too. All the weapons of the people of long ago were there. Their guns, their pistols of long ago were all collected there. But all the old-fashioned pistols used to have long barrels. The old-fashioned rifles, too, used to have very thick barrels. There were models of Japanese [carpenters], how they worked, too. They were doing carpentry. Models of them were there, but they were really ugly. Their horrible hair stuck straight up. It looked like they never cut their hair properly. The tools of the people of long ago were standing there, their motors, their clocks. Everything was there. The old fashioned watches were fixed there. There were corpses there, too, but who knows where they had dug them up from their graves, probably wherever they had found them discarded. But they just hardened up with their clothes. They simply got terribly thin. They had half a face and half a hand, cut off, it seemed. They were probably found somewhere by the people of long ago when they were waging war. But there were steps we climbed to each floor. We were pulled up, because the steps ran [by means of] a motor or electricity or something. We went to look at the plants, too, that means of... We only ate there in the morning and the evening. But at noon we bought our meals.

Sometimes we went to eat, too, in another building, just on the other side of the street. The other workers went to eat there, too. We never went to Compadre Bob's house to eat because it was far away. We only ate there in the morning and the evening. But at noon we bought our meals.

One time we went to see the house of the president of long ago, George Washington, as they say. But he lived on the riverside. But his house was really beautiful. But there were many buildings, too. In order to go in we had to pay. They asked for the money at the door. Once they had taken the money we walked around happily. There were pictures there of the late George Washington. His beds were there, his pistols, his guns that he fought with long ago, his watches, his wife's rings of long ago. Everything was there. But the place where he used to sleep was on the second floor. His house had room after room. But the people simply

Bwénó, 7oy chk'ot ve7otítotik ba'íntik yo7 chve7ik li mol j7abteletiké pero mu la xu7 x7och ve7uk buch'utik yantik 7o krixchanoetiké, k'ajom nox ti buch'utik tey ta x7abtej ta 7ofisinae.

Bwénó, bak'íntik noxtok chk'ot ve7otítkotik ta jun 7o na noxtok te nox ta j-jech kaya ja7 te chk'ot ve7íkuk li yantik j7abteletik noxtoke, muk' bu xk'ot ve7otítkotik ta sna li kúmpa Lóle porke ja7 li nom toe, k'ajom te chve7otítkotik li ta sobe xchi7uk li ta xmale yan li ta 7ol k'ak'ále ja7 manbil chve7otítkotik.

Bwénó, 7a ti jun bweltae 7ay jak'eltikotik sna ti preserente vo7nee, ti Jórje Wáxinton chaliké pero ta ti7 mar nakal 7un pero batz'i melel skelik li snae pero 7ep ta p'ej noxtok, 7a li ch7o7ch jk'eltik 7oe tojibl tey ta sk'anbeik stojol ta ti7 na, 7a ti mi yich' tojele jun ko7ontik xipaxayajotik, tey ti slok'ob-bail ti 7anima Jórje Wáxinton 7une, tey ti stemtaké ti spitola, ti stuk'tak ti k'u x7elan 7iyak' k'ok' ti vo7nee, ti srelojotake, ti yiixotof s'otak ti yajnil vo7nee tey skotol, pero li batz'i yo7 chvay tó 7oxe ta cha7-koj jol na, sk'ololk'olol ta j-mek li snae, pero li krixchanoetiké solel xlamet ta sk'e1ik, 7o tey smukenalik noxtok pero lek bajar 7i te va7ajitik.
crowded about, looking. Their graveyard was there, too, but locked up carefully. And flags were standing there, too, at the entrance to the graveyard. The tethering posts of his horses of long ago were there, his soldier's houses. Everything could be seen. On the other side of the river, across from that George Washington's house, there was what was probably the fort of the soldiers of long ago, when they waged war. But the place where George Washington's house was, wasn't a town, he just lived there alone with his soldiers long ago. But he lived right overlooking the river. As for me, I bought a book of pictures of Old George [as he was] long ago, of his weapons. They were all in the book, where the man ate, what his fire was like where his meals were cooked. Everything was there. But there were loads of flowers around the house, because flowers were planted there, and there was just grass, tiny green plants, around the house.

After we looked at it, we came back.

Another time, too, we took a trip on a big boat, too. Because there was a big boat that made trip after trip every day, going to George Washington's house. It carried the people, but the big boat was really huge. The boat was three stories high, but it never went any further. It just went about nearby. It just kept doing that, just carrying people nearby like that.

On the river, too, there was a boat, but it was very big. It dredged up sand from the river. It had shovels. It went to dig up the sand from the bottom of the river. But the boat was very long. But there were loads and loads of little boats taking trips on the river, some were playing and some were fishing. Some boats just traveled on the wind. They hadn't motors, but they traveled very slowly.

One time we got on a boat. We went to see a fiesta, because there was a fiesta at a tiny town at the edge of the river. But there were little trains that ran, but they just went around in circles. But they were toys, they weren't real trains. There were what looked like little cars, but their road went up and down terribly, but they went really fast. After we had fun there, we came back to Compadre Bob's house. But at the place where the fiesta was, there were more blacks. That's all there were, black men and women in crowds.

Another time, too, my leg got sick, but I didn't know what to treat it with. I got some broken
glass. I let my own blood, but it didn’t do any good. The blood didn’t come out. It was probably because my foot was scared, because I let it myself.

Then Compadre Bob took me to a doctor. He went to have me treated there, but he didn’t give me anything except for some pills he gave me. Ah, little by little it calmed down. Since I didn’t walk about much, it just calmed down.

When I was there and the doctor was looking at me, a baby came out, covered with plastic, because it had just been born. It’s mother probably stayed behind in the hospital. The baby was given to somebody else. And then a Ladino man arrived there, too. His body was terribly cut up and one of his legs was broken, but they said he was a war officer, the kind that travels on boats. The admiral traveled there. He presented himself there to be treated.

After [the doctor] had given me the capsules, we came back. Then we went to work. Little by little my foot calmed down.

Another time we took a trip to the ocean, but to the great ocean. That’s what we went to see. But it seemed to be very far away.

We left early in the morning, but the sun set on the way. There was a place where they sold meals on the way. We ate there.

Then after we ate, we went on again. There was a road that went up along the edge of the river. But it wasn’t the way. We stopped at the river’s edge because the road disappeared there.

Compadre Bob asked where the road went. “It goes down here,” said the people. So we went down and took it. We went down along the edge of the river, then we found the way. We crossed over the river, but the bridge was terribly high. But there was a bridge on a lower level, but we didn’t take it, because the higher bridge was wider.

We crossed the river, we came to land again, but alongside the road they had just planted corn fields, but the corn fields were really beautiful. The corn kernels were just [planted] in lines in the furrows, but one kernel was put down at a time, not like the way the corn fields are planted here, just in clumps. But the ears of corn were just really thick [on the plants]. And there were pumpkins piled along the roadside, too. They waste them, they cut out eyes, they make mouths. They do everything to them, because there are so many pumpkins. But all the pumpkins were orange, too, but they were huge, but they were all round.

We went on and on. We passed through pine forests, through cornfields and everywhere. Then we came to a town, but it was already well after
sunset. It was already getting dark. Chincoteague they said was the name of the place. We looked for a place to sleep there. We spent the night there, because it had already grown dark. There were really big shells there. They were really beautiful ones that they had taken from the ocean, but they had probably painted the ones that looked very red. But they were huge, besides. 14

The next day we went to the ocean. We went to get shells on the beach. But you picked out the shells carefully. There were very big ones and there were tiny ones.

As for me, I brought back a great many. I brought back a little cardboard box, but I tossed out a lot on the way. But because of the ocean we couldn't hear ourselves talk. It was simply roaring and roaring. But the ocean brought its strength from terribly far off, but when it came, it came in waves, but with wind, too. It seemed as if its wind would send us flying.

We traveled along the beach in the car, to pick up the shells. But on the way back the car got stuck, because the beach was just sandy ground; that's why the tires sunk in. But we were a little scared, because the tires were almost reached by the ocean, when the ocean came in strongly. [The car] had a hard time getting out because its tires had sunk in the sand. Besides, there weren't any trees nearby or even rocks. You couldn't find them anywhere. But it came out at last, but we were overjoyed when it came out. But wherever there was water in the woods, or in the open, wherever the ocean covered [the land] because there was just mud and grass pretty far from the ocean, that's where the horses were scattered. But the horses were really beautiful. But they were all tiny and they were all pintos, too. But they say the horses have no owners, the horses are all loose. Who knows where they were raised long ago, they were simply wild animals. It looked as if you could catch them if they were near, of course, but there was nothing you could do, because they were so far away.

After we looked at them, we took to the road. There was a highway that passed over the ocean, but three times we reached the ocean floor, because that's where the highway went, but it reached the firmness of the earth on the ocean floor. 15 But when it went up on top of the ocean again the ships passed by, the ships [went] under it. But when it went to the bottom of the ocean, it was lighted. There were just lights shining underground at the bottom of the water, it seems. But traffic cops were standing there at the bottom of the ocean, too. But the road was very wide, because two cars could pass each other like on the highway here. But in

Bwéno, ta yok’omal 7un libatatökítok ta mar 7un, ba jatamitökítok konchaetik ta ti7 mar 7un, pero xat’uj tasat ti konchaetik ta j-meke, 7oy batz’i muk’tik ta j-mek 7i 7oy batz’i k’oxetik ta j-mek.

Bwéno, li vo7one 7ep 7ijtjamt tal ta j-mek jum 7unin k’ox karton 7ikich’ tal pero 7ep 7ijch’ay komel ta be, pero li mare solel mu xka7itik lek xik’opojotik yu7un, yu7un solel xvo707et xa ta j-mek tzpas pero batz’i nom to chhat yich’ tal spersa li mare, pero k’alal xtale solel szelelet xa tal ta j-mek pero xchi7uk yik’al, chisvilesotik ya7el li yik’ale.

Bwéno, lixanavotitökítok ech’el ta karo ti7iti7 mar 7une, pero ta sutele tal 7une 7imatz’i 7ox li karo 7une porke naka yi7a7l umtik li ti7iti7 mey ch’o ti 7imuk li syantaile pero lixi7otitökítok jutuk porke jutuk xa mu chtae tal ta mar li yanta k’alal chin’ tal spersa li mare, vokol 7i7ok’ porke mukem mu x707a li syantaile ti yi7tike, xchi7uk k’usuk ch’ab’al nopol te7 mi ja7uk ton muk’ bu xata, pero 7i7ok’ tal ta pera, pero ximuybajotitökítok xa ti k’alal 7i7ok’ tal 7une, pero li butik tz’anajtik vo7 ta yolonyolon te7tik ti buya ta jamaltik ti bu tz’anajtik li mar 7une porke naka 7ach’eltik 7i jolbëtik li bu nomnom ti xil li mare ja7 tey xiamet li ka7etik 7une pero batz’i lekik sba ta j-mek li ka7etike pero 7unin k’oxik ta j-mek 7i naka pintoetok noxtok, pero li ka7etike ch’ab’al la yajval solel la kolem ka7etik ta j-moj na7tik la bu likem ta stz’unbal ti vo7nee yu7un solel kolem chon ta j-moj, xu7 xatzak tal yilel ti yu7un nopluk a7a pero mu k’u jcha7letik porke toj nom.

Bwéno, k’alal laj 7j’eltökítok 7une ba jatamitökítok tal be 7un, 7oy jun muk’ta be x7ech’ tal ta be mar pero 7oxib bwelte chbat jatamit chak mare porke ja7 tey x7ech’ li muk’ta be pero ja7 to staq stzatzzal li balamil ta chak mare, pero k’alal chmuy ta ba mar noxtok 7une ja7 ch7ech’ li barkoetik ta yolon li ba k’oe, pero k’alal chyal ta chak mare naka xa ta lus, naka lus chijil li ta yut balamilie ta ta chak vo7 ya7ele pero te va7ajtik transitötök noxtok li ta chak mare, pero batz’i jamały li bee porke sjel sba cha7-kot karo k’u 7onox cha7al muk’ta be li7 toe, pero li be chi7ech’otik 70e tojibil, chib dolar ta stojbeik ju-kot karo.
order to go on the road you had to pay. Each car cost two dollars.

We arrived at a town just at the edge of the ocean.16 Now it was called Virginia. But the big ships were simply lined up at the edge of the ocean. But all the ships carried cannons, because they say that all the ships were for war. But who knows how many hundreds of ships there were, because there were loads.

We went into Virginia. They were holding a big fiesta. There was a merry-go-round, a ferris wheel and everything. But we didn't go see the fiesta, we simply came straight along. We arrived late at night at Compadre Bob's house. That's how that one trip ended.

Another time, too, we went to visit Old Frank.17 He was working in a place called Ithaca. We took the plane at Washington. We landed at an airport in New York, but the town there was surrounded by water, they say.18 That's where we landed.

When we were waiting for another plane to leave, too, we walked around for a while. I bought some little dolls there, toys which I was going to bring back.

The time came for the plane to leave again. We went on again as far as that place where Frank worked, in Ithaca. He came to meet us at the airport. We went to his house, but his house seemed to be at the edge of the town. He went and showed us where he worked, how big the university was.19 We went up to see where he worked, but it was on the third floor where he worked. We walked about there, since nobody was working in the offices at the time. That's why all the offices were empty. So, happily, we walked about. But the offices looked very old, the buildings that we looked at from the back. They looked like buildings of long ago.

We walked around there. And it grew dark. We took walks. We saw how big the town was, but it didn't seem very big. There below the offices were little cliffs, a little woods, a steep drop.

We walked around and it grew dark. Then we went to Frank's house. We spent the night there. We ate there before going to bed. We drank a little before going to bed, too. But Frank, too, had brought his maid from here [in San Cristóbal]. He had taken her with him. She was a fairly old woman. Because they say that her sons were going to school in Mexico City and she hadn't the money for it, so she went and got a job far away.

When dawn came the next day, Frank took us

Bwéno, liyulotikókit ta jun jtek-lum tey ta ti7 mar nox 7un ja7 la Birjinya sbi 7un, pero li ta ti7 mare solel cholol ta j-mek li mol barkoetiké pero naka skuchanoj skanyontak li barkoetiké porke yu7un la naka skwenti 7ak'-k'ok' li barkoetiké pero na7tik jayib syen ta j-mek li barkoetiké yu7un batz'i 7ep ta j-mek.

Bwéno, li7ech'otikókit tat la yutil Birjinya 7une ja7 7o yolel k'in ta j-mek 7un 7oy kavayito 7oy rweda skotol ta j-mek 7un pero mu xa buy ech' jk'eltikókit li k'in 7une solel x a t uk' lijelavotikókit tal 7un pero 7i7ik'ub ku7untikókit ta be 7un nax 7ak'ubal liyulotikókit ta sna li kúmpa Lol 7une ja7 yech 7ilaj 7o ti j-7ech'el xanbal chak taj 7une.

Bwéno, ti j-7ech'el noxtoke 7ay jvula7antikókit li mol Palase ja7 tey ta x7abtej ta 7Itaka sbi li balamile, 7ijzatikókit li 7ayvon ta Waxintone lik'otikókit ta yalel ta jun yaleb 7ayvon skwenta xa Nwéva York pero joynbil la ta vo7 li jtek-lum te y07e ja7 tey liyulotikókit 7un.

Bwéno, k'alal ta jmalatikókit ta xlok' 7o 7otro j-kot 7o 7ayvon noxtoke lippyaxajotikókit j-likel 7ijman k'ox munyekaetik tey yo7e skwenta 7ixtalal chkich' tal.

Bwéno, 7ista yora chlok' li 7ayvon noxtoke 7une libatotikókit noxtoke 7un k'alal to yo7 taj ch7abtej Palas ta 7Itaka 7une tal snupotikókit ta yaleb 7ayvon 7un libatotikókit ta sna 7un pero ta ti7il jtek-lum xa yilel li snae, 7ay yak' kiltikókit ti buy ta x7abteje ti k'u smuk'ul li 7universidade, limuyotikókit jk'eltikókit ti buy ch7abteje pero ta yoxibal to piso li ta x7abteje lixanavotikókit tey yo7 7une kómo ja7 7o muk' bu ch7abtejik skotolik li ta 7ofisina 7une yech'o ti xokol skotol li 7ofisina 7une yech'o ti jun ko7on lipaxyajotikókit 7une, pero li 7ofisinaetiké batz'i molik ta j-mek yilel li naetik ta jk'eltik ta spate, vo7ne naetik yilel.

Bwéno, tey xiyojetotikókit 7i7ik'ub 7osil 7un lipaxyajotikókit 7i7ik'eltikókit k'u smuk'ul li jtek-lume pero mu masuk muk' yilel, 7a li tey ta yolon li 7ofisinaetiké 7unin ch'entik 7unin te7tik yalebaltik xyal.

Bwéno, te xiyojetotikókit 7i7ik'ub 7osil 7un, 7o libatotikókit ta sna li Palas 7une tey livayotikókit 7un tey live7otikókit vayuk 7ikuch'tikókit 7unin j-tz'u7 vayuk noxtoke 7un, pero li Palas noxtoke li7 yik'oj likel li skriara noxtoke, jun 7antz yijyijitik xa ja7 yik'oj ech'el 7un, yu7un la 7ochem ta chan-vun ta Mejiko skremotik 7i mu xa la stabe skastotak 7un yech'o la ti 7ibat ssa7 7abtel k'alal nom 7une.

Bwéno, 7isakub 7osil ta yok'omal 7un
for a trip to the cliffs. We went in his car. We just went down into ravines, but they were just cliffs going down. But there was just a tiny trail cleared along the middle of the cliff. Only one person could pass, it seemed. But the pools of water were really beautiful. They looked like little bowls, they looked the same as [baptismal] fonts.

We didn't go as far as where the path ended. We just came back, half way down the cliff. There was a building in a field, but nobody lived there. We climbed up to see it, too. It looked like a factory. It just came back, half way down the cliff. There was a large building that had a roof, but nobody lived there. We went as far as the house of one of Compadre Bob's older brothers. But his brother was a priest. We slept there, because it was already late at night when we arrived. And his older brother gave us a meal, too. But the priest prayed over our meal, too. But the priest had a wife and children, because he wasn't a Catholic. That's why he had a wife.

The next day we went to New York. We went to New York by car.

When we arrived in New York, the bus reached there, it seems, but we crossed over the ocean, because New York is on the seacoast. But the roads in New York were very different. They had dug a railway line underground. The road for the buses was higher up, but not completely above ground. On the very top of the ground, facing the sun, as we say, was where the cars and the other trucks traveled. That was the road for all of them.

As for us, we went on up to the highest one, to the one facing the sun, it seems. We went into a building. There was a large building that had a model of the sky and the stars. We climbed up there to see it, but they turned the lights out when they showed the stars. But the sky was blue, just the way it is. There we looked at Orion's belt, the Scorpion, the Hyades, Venus. All the stars were there, but we looked at it in the dark. It looked just like nighttime since they turned the lights out, and we were shut up in the building.

After we looked at it, we came out. But it was at noon that we went to see that model of the sky.

Afterwards we were going to go to a soda fountain or a restaurant or something. We went for a little while on the underground train, but the trouble was we got lost on the way. We didn't know
where the restaurant was. We simply got off the train. We simply got on [another], too. We simply went to look for a restaurant in the daylight. We went to leave our things in the bus terminal. Then we went to eat. When we finished eating we went to the observation tower.23 But the observation tower was terribly tall. The observation tower was probably a hundred and twelve stories high. It was terribly tall. Its posts were all of thick metal. But you could see the view at each level, too. At the very top there was a tiny market. You could buy what [you wanted] to buy. The [other] buildings were very tall anyway, but they were left far below, too. Planes landed on top of a building, they were what are called “helicopters.” They landed on the top of the buildings. But you couldn’t see all of New York, because it was so big. Besides, there was so much smoke, since there are so many factories there.

After we had seen that, we came down. I bought pictures of New York and the observation tower.

After we came down, we went to the bus terminal. But on the way we met an actor who said his name was Cantinflitas.24 “Where are you from? Are you from Mexico?” he asked.

“Yes!” we said.

“I’m a Mexican, too,” he said. “When are you going [back]?” he said.

“We are going today, but we are stopping in Washington,” we said.

“Where are you going?” Compadre Bob asked him.

“As for me, I’ve come to leave a film here at a movie house because they asked me for it. That’s why I’ve come to leave it,” he said. It seemed as if he wanted to chat longer, but the trouble was it was already time for the bus to arrive. That’s why we didn’t chat very long. We went on the run to the bus terminal. We still went by quickly to look at some old Mexican pesos that were for sale. They could be seen in the window, but we never asked about them, because we were running to the bus station. Just then the bus arrived. We left. We went on loads of bridges, but the bridges were very long, but they were terribly high, too. But the smoke that came out was too much! There were just factories there, but the smoke stank horribly. It felt as if it would make you sick to your stomach. You wouldn’t want to live there, it seems.

We arrived at a town where one of Compadre Bob’s older brothers lived.25 The place is called Princeton. But it was already very late. We spent the night there. And they gave us a meal, too. But his oldest brother isn’t a priest. He just has a job of solel liyalotikótik li ta tren 7une solel limuyotikótik 7otro j-7ech’el noxtok 7un, solel ba jsa7tikótik bu 7oy ye7ebal ta batz’i ssakilal 7osil 7un, 7a li k’usuk ku7untikótik 7ay kak’tikótik ta yofisina1 7aktovusetik ja7 7to bat ve7otikótik 7un, k’alal laj ve7otikótake ja7 7o libatotikótik ta k’elob 7osil 7un pero batz’ti toyl li k’elob 7osile, 7oy naan syento xchi7uk lajcheb piso li k’elob 7osile batz’ti toyl ta j-mek naka xa yijikil tak’in li yoyaltake, pero stak’ jk’eltik 7osil ju-koj noxtok, 7a li ta sjol ta j-meke 7oy xa 7unin ch’ivit stak’ ja7k’mantik k’usi jmantik, batz’ti toyolik 7onox li naetike pero 7olon to komem noxtok, ta xa xyal 7avyon ta sba li nae ja7 li 7elikoptero chalik 7une ja7 chyal ta ba na 7un, pero mu xlaj jk’eltik sjunlej li Nwéwa Yorke porke toj muk’, xchi7uk k’usuk yu7un toj toyl ch’ail ja7 li naka pavrika 7oy tey yo7e.

Bwéno, ti k’alal laj jk’eltikótik 7une liyalotikótik 7un, 7ijman tal slok’ob-bail li Nwéwa Yorke xchi7uk li k’elob 7osile.

Bwéno, k’alal liyalotikótik tale libatotikótik ta 7ofisina 7aktovus pero 7ijnuptikótik ta be jun 7artistta Kantinflita la sbi. “Buy likemoxuk tal mi ta Mejiko talemoxuk?” xi.

“Tey,” xkuttikótik 7un.

“Ja7 yech mejikanoon 7uk,” xi. “K’u 7ora chabatik 7un?” xi.

“Chibatotikótik lavie pero ta Waxinton chipajotikótik,” xkuttikótik 7un.

“Bu chabat vo7ote?” xut li kúmpa Lol 7un.

“Li vo7one yu7un tal kak’ pelikula li7 ta jun sinee yu7un lisk’anbeik yech’o tal kak’e,” xi 7un. Tzk’an chak lo7ilajuk mas jal yilel pero k’usi yu7un xa 7ox sta 7ora chlok’ tal li 7aktovus 7une yeche’o ti mu xa bu mas jal liolo7ilajotikótik 7une 7anil xa libatotikótik ta 7ofisina yu7un 7aktovus 7un, tey to 7ech’ jk’eltikótik ta 7anil 70 tey ta xchonik dolareteik mejikanoetik te xvinaj ta nen pero mu xa bu 7ijjak’tikötik 7un yu7un 7anil xa libattikótik ta 7ofisina 7un ja7 7o xa lok’ tal li 7aktovus 7une litalotikótik 7un, li7ech’otikótik ta 7epal ba k’oetik ta j-mek pero batz’i nat li ba k’oe pero batz’i toyl ta j-mek noxtok, pero ti jun ch’ail chlok’e toj mas ja7 li naka pavrika tey yo7e pero batz’i yan yik’ ta j-mek li ch’aile solel chixenotik 7o ya7el mu xal ko7ontik xinakiotik yai7el tey yo7e.

Bwéno, liyulotikótik ta jun jtek-lum ja7 te nakal jun sbanki li kúmpa Lólo 7une, Prinston sbi li balamil 7une pero mal xa 7ox k’ak’al ta j-mek 7un tey xa livayotikótik 7un 7i tey 7iyak’ jve7eltikótik noxtok, pero li jun smol bankil le7e ma7uk pale ja7
some kind. When dawn came the next day, we ate there, too. But his oldest brother's house had many rooms, just that his house hadn't many floors. But he had a car, of course. We took a short trip in it the next day after we had finished eating. We looked at the place there for a little while.

After we had looked around, we took a train to Washington. We came back. That's how that trip ended.

Another time, too, we went to visit Old John where he works, in Boston. We went by plane. We started in Washington [and went] as far as Boston. The plane traveled for an hour.

We arrived there. We walked around a bit, but it was when no one was working in the offices. They were all closed.

In the evening we went to Old John's house. Then they celebrated a small fiesta there. Old John offered drinks. We drank there. And we ate supper there, too. But it was already nighttime when we ate. After we finished eating, the drinking of liquor began. One of Old John's sons began to play a guitar. But the night passed with chatting, chatting and drinking, too. When we went to bed it was probably past midnight. But Old John's house is far from the office where they work. His house is at the edge of the forest. But his house was a little two-storied one.

The next day we ate breakfast there. After we had eaten, we came back to the office together, where Old John works. He showed us where he worked, but there was room after room of offices. And there was one kind of work after another, too. We saw pictures of Zincantán Center there. They had stored them all there—the maps. After we looked there, we went to see a movie [several floors] below. After we saw that, we went to another office, on the other side of the street. We looked at everything there. But there were very tall buildings there. They looked really beautiful.

After we had had a good time there, we came back. We took a train for a short while. We passed by the hospital, because we got off the train there, because we passed by to talk to Johnny Musician because he was stuck in the hospital, because he had been operated on. That's why John was in the hospital. His bed went up and down by itself. If he wanted to sit up, he fixed his bed that way. And if he wanted to sleep stretched out, he would straighten his bed by himself.

nox ti k'usi x7abtej 7oe, k'alal sakub 7osil ta yok'omal tey live7otikótki noxtok 7un, pero li sna smol bankile batz'i 7ep ta k'ol ta j-mek pero ja7 nox ti muk' bu 7ep ta koj li sna 7une pero li skaroe 7oy yu7un a7a ja7 lipaxayajotik 7o j-likel k'alal laj ve7otikótki ta yok'omal 7une, 7ijk'eltikótk j-likel li balamal tey yo7e.

Bwéno, ti k'alal laj paxyajotikótki 7une ja7 7o 7ijtzaktikótki tren 7un k'alal ta Waxinton litalotikótki 7un 7ilaj 7o yech j-7ech'el xanbal chak taj 7une.

Bwéno, 7a ti jun bwelta noxtoke 7ay jvula7antikótki li mol Xun yo7 buy ch7abtej ta Boston 7une, ta 7avyon libatotikótki, lilikutikótki ta Waxinton k'alal Boston 7une, jun 7ora 7istek' ech'el li 7avyon 7une.

Bwéno, lik'ototikótki tey yo7 7une lipaxayajotikótk j-likel pero ja7 7o ch'abal 7ox ch7abtejik ta 7ofisina 7un makajtik 7ox skotol 7un.

Bwéno, ta xmal k'ak'ul 7une libatotikótki ta sna li mol Xun 7une liyik'otikótki ech'el ta sna 7un.

7'Ora, tey yo7 7une 7ijpastikótki j-set' kin 7un 7iyak' 7uch'ajel li mol Xun 7une tey 7ikuch'tikótk 7un, 7i tey live7otikótki k'usuk noxtok skwenta xmal k'ak'ale pero 7ak'ubaltik xa live7otikótk 7un, k'alal laj ve7otikótki 7une ja7 7o 7och 7uch'pox 7un 7ochem ta tij-kitara jun skren li mol Xune pero te naxub ku7antikótki 7ak'ubal ta labal 707il, lo7il 7i 7uch'pox noxtok, k'alal livayotikotike 707ilol xa 7ox nan 7ak'ubal, pero li sna li mol Xune nom to xil li 7ofisina yo7 bu ta x7abtejike, ta ti7 te7tik xa li sne, pero 7unin cha7-koj li sjol sne.

Bwéno, ta yok'omal 7un tey live7otikótki tal skwenta sob 7un, k'alal laj ve7otikótki 7une ja7 7o tzobol litalotikótki ta 7ofisina yo7 ch7abtejik li mol Xun 7une 7iyak' kiltikótki ti buy ch7abteje, pero batz'i sk'olok'kolol ta j-mek li 7ofisinae 7i stólsolalol li yabeltol noxte, tey 7ijk'eltikótki li slok'ob-bail li Jtek-lume ja7 li tey snak'ojik skotol 7une 7a li mapa 7une, k'alal laj jk'eltikótki 7une ja7 7o ba jk'eltikótki sine ta mas 7olon, k'alal laj jk'eltikótki 7une ja7 7o libatotikótki ta 7otro jun 7ofisina ta j-jech 7o kaya 7un 7ijk'eltikótki skotol tey yo7 7une, pero 7oy toyolik ta j-mek li naetik tey yo7e batz'i lekik sba ta j-mek yilel 7un.

Bwéno, ti k'alal laj jkux ko7ontikótki tey yo7 7une litalotikótki 7un 7ijtzaktikótki tal j-likel tren 7un, li7ech'otikótki ta 7ospital 7un yu7un tey liyatotikótki ta tren 7un yu7un 7ech' jk'opontikótki li Xun Jvabajome yu7un tey tik'il ta 7ospital li Xun 7une, 7a li steme chtoy stuk 7i chyal stuk, mi sk'an ta xchotie yalal ta sas yech li steme 7i ti mi tk' an tuk' chyavee yalal ta stuk'ibtas stuk li steme.
His wife gave me a ring which they were presenting to Old Petul Buro’s daughter, because she was about to be married. So they asked me to do the favor of taking the ring to her. But the ring was of gold.

After we had talked to Johnny Musician we went to the airplane office. We went to take the plane there. We came back to Washington. That’s how that trip ended, too.

Another time, too, a lot of people assembled in Washington. They went to confront the war leaders at their building, since they said that the President of the United States sent too many boys off to war. Because when they went to what was supposed to be military training, they sent them off, but they went straight to the war, to Vietnam. But they said that there was a question whether they would come back or if they would die there, but it made no difference.

Some came back, but some with one leg or one arm or however they came back with bullets. Or otherwise they came back with one eye. Some would come back, of course, but what use was it if they didn’t come back with their arms and legs? So all the people were angry there that so many people were killed in the war.

Loads of people assembled. Some came from as far away as California, and some from England. They all came from far away. Men and women, young and old, gathered together. They said that two hundred thousand people gathered. And even priests, too. But the priests came from very far away, too, because they wanted to make the President stop causing so much trouble, because so many people from their country were being lost. And that a President like that was no good, because he was just using up all the money on constant wars. From whatever state the people came, they all had banners so you could see where they came from. But some had brought banners with pictures of a baby carried by its mother. They said that was a picture of the President, because the President was still a baby, because he didn’t know right from wrong yet, that that’s why he did anything he pleased, because he was still a baby, that he still sucked his thumb. When they were gathered there by the statue of Lincoln, lots of people shouted over a loudspeaker. They told all about the President’s way of thinking, that he had no reason in his head.

Then when the sun was dipping, they crowded together and went off, they went to confront the war leader at his house, where the fort was. We went to the airplane office. We went to take the plane there. We came back to Washington. That’s how that trip ended, too.

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There were killed in the war.
passed over a big bridge because the fort was on the other side of an arm of the ocean. That's why we crossed over on a bridge. But all the people held hands so they wouldn't get lost, because there were so many people.

After we had gotten halfway across the bridge, two planes came, but they were helicopters, as they say. Both of them were circling around over the people, because they were taking pictures of all the people. That's what those two helicopters were doing.

On the other side of the bridge, the people arrived at the fort after about three rest periods, because they shouted for each rest over the loudspeakers, so they stopped for a rest on the way each time.

In the place near the fort, the soldiers had made a corral. They had lashed a fence together. They had lashed boards together. But the [protestors] broke the fence down. The girls didn't pay any attention to the fence, they had to break it down. They cut the fence lashings, they pushed against the soldiers who were stopping them on the way. But the soldiers had something on the side of their rifle barrels. They fired them at the women and the girls, because the thing that they fired [tear gas] would burn us, so some of the people got burned.

But others went in very, very close. Some arrived right at the door to the fort. They were shouting now at the fort door. They were speaking through tiny loudspeakers, but they had just slung the apparatus to their loudspeakers over their shoulders. But some had probably taken ropes with them. They tossed them down to pull up the others, so that many could get in, because there was a wall there surrounding the fort, it seemed. It walled it in, it seemed.

When they tossed the ropes down, they just pulled the girls up. The girls were going up with their asses sticking out. They didn't care at all if they died, too, just so long as they could grab onto the rope and go up. But lots of them climbed up, because there were probably two or three ropes. But all the people carried little suitcases. Everybody, no matter where he came from. But some seemed to be suffering a lot. Others wanted to sleep, but they didn't know where to go to sleep, because they stayed very late at the fort. Of some of them were still walking around there at dawn. Some slept, they said, at the fort door. They didn't know where to sleep because they had come from so far away. That's why they didn't know where to go. When everybody went in, the soldiers were simply circling around on the roof, on the roof of the fort, it seemed. They were keeping an eye out.
[to see] if the people were doing anything more. When we went to the fort, we met up with a woman, but she said she was from very far away and she didn’t know where to go spend the night, and she didn’t know anybody there. Then she saw us. She spoke to Compadre Bob. Then the poor thing stuck right to us and she went to spend the night at Compadre Bob’s house. And the poor woman was happy. The next day she probably went home.

There was a group that came from California. They said they just came on foot, but they had just come on the run, carrying torches as they came. But they said they had traveled a month, running constantly. But they were probably carried by car for each stretch. They probably just took turns. Some probably rested, traveling by car, while the first group was probably running. So they probably alternated like that until they arrived in Washington. But when they came right into town, it looked like they probably all ran. Probably all of them were carrying their torches aloft.

That’s the way the meeting ended.

When the words were almost finished for the dictionary, we began to prepare the pictures of Zinacantán Center, the maps, as we say. We finished giving names to the places, the names of all the springs.

At the museum, too, there were drums, but the people of long ago had different drums. But they were ones that had come from here long ago, they were our countrymen’s drums long ago. There was a harp, too, but it had come from here long ago. But the strings were placed very differently. And besides, it faced differently. It looked as if the old-fashioned harp had to be played left-handed. And besides, it had four holes cut in the body, but the body was just perforated on the left hand side. In the office, too, was lying still a picture of the late padre Maryan K’obyox (Laughlin, 1976, fig. 10). You could see him peering out the jail door. He had already died long before his picture could be seen. But it looked as if he had never died.

Another time, too, we went to see the President’s house, where he is sworn in, where they eat when a president from another country comes to visit. There was a separate room where they ate. His flags were standing there, too. The flags of other nations were there, too. But when we went in the door, the soldiers were standing there, stopping people, because they were looking at the permits [to see] if they were all right, because first they

7Óra, tey liyilotikóitik 7une tey 7isk'opon sba xchi7uk li kúmpa Lol 7une ja7 xa tey nap'al yo7 vo7otikóitik li povre 7une 7i tey xa bat vayuk ta sna li kúmpa Lol 7une 7i jun yo7on li povre 7antz 7une, ta yok'omal 7une 7ibat xa na zná 7une. 7A li 7oy j-vok' 7italik ta Kalifornyae naka la ta yokik pero naka la 7anil stamojbeik ta j-mek 7isjapoj sk'ok'ik k'alal chanavik ech'ele, pero jun la 7u 7ixanavik ech'el ta labal 7anil 7un pero kuchbikil nan ta karo ju-jich'uk 7un ja7 no nan ti tzjel sbaik, j-7o7olol nan tzkux chanav ta karo 7i j-vok' nan li ch'7anilaje yech'o ti ja7 na7 yech tzjel sbaik ta k'yu cha7al xk'otik k'alal Waxintone, pero k'alal 7i7ochik ta j-mek ta yutul skotol xa na ch'7anilajik yilel 7isjapojik nan sk'ok'ik k'otel skotol.

Bwéno, ja7 yech 7ilaj 7o ti tzbojel chak taj 7une.

Bwéno, k'alal po7ot xa 7ox xla7 li k'opetik li skwenta diksyonario 7une ja7 7o lik jmlzetantzatikóitik sklo7ob-bail li Jtek-lum 7une, li mapa xkalatik 7une, ja7 laj kak'ankenétikóitik sbikit li lugaretike li k'utik sbi li vo7etike skotol ta j-mek 7un.

Bwéno, 7a li tey ta museo noxtoke 7o tey tampol pero j-chop 7o li stampolik ti krixchanoetik vo7nee pero ja7 li7 likem ti vo7ne 7une yu7un stampl jchih7ilitik ti vo7ne taje, 7oy 7arpapa noxtok pero li7 likem ti vo7ne 7une pero batz'i j-chop 7o 7ak'bil li yak'ile 7i j-tos 7o yelav k'usuk, ta surto sk'an tijel ti vob yilel vo7nee 7i chan-ch'oj ch'o7ibbi xch'ut noxtok li vobe, pero naka ta surto k'ob ch'o7ibbl li xch'ute, 7a li tey ta 7ofisina noxtoke tey to pak'al sklo7ob-bail ti 7anima kúmpa Maryan K'obyoxe, tey nach'al xvinaj ta ti7 nali chukel yu7un na nan ja7 7o yich' lok'tael k'alal 7ochem ta chukel 7une pero vo7ne xa 7ox xchamel k'alal tey to xvinaj li sklo7ob-bail 7une pero muk' bu chamem yilel.

Bwéno, 7a ti jun bwelta noxtoke 7ay jk'eltikóitik li sna li preserente tei buy chich' juramentue ti buy chve7ik k'alal bu xtal vula7ajuk jun preserente ta yan 7o nasynoe tey jen kwarto parte yo7 buy chve7ike, tey va7ajik li sbanteraik noxtoke, 7o tey sbantera yantik 7o nasyn noxtok, pero k'alal chi7ochotik ta ti7 nae tey va7ajik li solteroeitik chmakvane yu7un tzk'el li vun skwentu permiso mi leke porke ba7yi ta stakbeik ch'o7jon tak'ini mi 7oy
made a phone call [to see] if there was still room to go see the house, because the police probably kept track of how many people could get in. That's why the names had to be given one day in advance. But the soldiers who were standing at the door chose what people could go in. First the people with influential jobs went in, afterwards the people who were just left over went in. They call the building the White House.

There was an observation tower there, but it was simply closed up all the way to the top where its windows were. But we never climbed up it. The observation tower there was small, because all the buildings were low. The observation tower, too, they said was in memory of Lincoln, too, because Lincoln had been president long ago. That's why it was in his memory.

Another time we went to buy a watch in the black's section, because they might be cheaper there, because the blacks had stores there, too. That's why we went to look. Besides we each wanted to buy a kerosene lamp, too, and a small lantern. That's why we were looking for them just before we came back.

We found the little lanterns just nearby, next to the place where we worked. I, myself, brought back a half-size light and a quarter-size light, but they were both red. Then, afterwards, we went to get the kerosene lamps, but we went to get them in Virginia. There Compadre Maryan and I each bought a lamp. We bought red lamps, too. I bought a watch there, too.

Another time, too, we went to get necklaces, also in Virginia, but not many were for sale there. But they say that the place where we bought the lamps, the building was set afire by the blacks. And they set fire to the building where I bought my watch, too.

Another time, too, we took a trip to the place where little Liana's school was and to where little Reese studies, too. But the first school was at the edge of the forest. And there we caught two small turtles. They looked really cute. I caught them and I was going to bring them back, but the trouble was, we didn't know what to give them to eat. I had them shut up there for maybe just two or three days, but after that I simply let them go, because they were dying of starvation. It was better that they be freed. They know themselves what to get to eat.

Another time, too, we went to another museum. We went to see just flying insects and swimming insects. We went to see the twig-carry-
ing insects. But there was a tremendous number of other insects there. But we took a long time looking at the bugs, because there were so many kinds.

As for the buildings there—the people don't work much with their hands. They work more with machines. When they tear down old buildings, if they are renovating them, they just knock them down with machines. There is a machine that tosses down a great pear-shaped metal [ball]. That knocks down the walls, but it doesn't look like work at all. The walls of the buildings just come thudding down. When they build [houses] that's probably [done] by hand a bit, but it's blacks who mostly do that work. But the gringos work more in offices, because they say that blacks don't get office work very often. That's why [the blacks] are their laborers. They build buildings, they build bridges and everything. That's their work, because they say that they don't let them study much the way they themselves do, that's why the blacks have never risen very much. They just get to be school teachers and other low jobs. That's the only kind of job they get, roadwork and so on, that's the only kind they get much of.

The women now get married to the gringos, too. The gringo women, too, are just the same. Black men marry them, too. They say that their children are mixed, but when there have been many already. The first ones all come out white, they say. Not until the sixth or the seventh, do little blacks appear.

Another time, too, we went to see a new museum for the blacks. But the museum didn't have much in it yet. They hadn't gotten many things yet to fill it, since it was still new. That's why it was still empty. It grew dark on us, because we watched the fiesta for as long as it was held, because they were having a fiesta for the new museum. It was just that there wasn't much yet to be seen inside. They hadn't opened it definitely like the other museums we went to see. They were just celebrating the fiesta for its having been built.

After we saw that, we returned home, but it was already dark. That's how that trip to watch a fiesta ended.

When we arrived to work at the office, too, we would come back next to the cemetery. And the grave of the late President Kennedy could be seen easily, too. A flame was burning there on top of his grave, by day and by night. But his was the only one like that. The other dead people's [graves] weren't like that. Besides, his grave used to be guarded by soldiers, too.

There, too, it was with machines that they
scooped up the garbage and the leaves, wherever the leaves had dropped off. They gathered them with machines. The machine did it by blowing them with air. That's how it gathered them, they weren't gathered by hand.

In the place where Lincoln's statue was seated, there were flags. And the statue of Lincoln had him sitting on a chair, it seemed, too, but it was big. And there was a pond nearby.

When we went to eat at other restaurants, they left some money as a present for the person who brought the food to the table. If the food cost more, then they left a little more money. If it [cost] just a little, then they left a little, but it was a present. The money for the meal went on a little plate, because the person who served the meal made out the check on a slip of paper [saying] how much the meal cost. It came on a little saucer, but there was what looked like a little towel spread out on it. The money for the meal went on top of it. But the [money] that was a present probably went in her own pocket, but it was just left stacked on the table. She might get a dollar fifty or two dollars or so according to how the person who ate felt.

One time we ate what they say is called “pizza.” It looked like a spread out tortilla, but it was probably made of wheat. Mushrooms were put on top. They were fried together with it. We could call it a substitute for tortillas, because there simply weren't any real tortillas, since they don't eat corn.

There are always lots of mushrooms, even if it is wintertime, because they say they raise mushrooms. Even if they break them off, the stem sprouts. That's why they say they don't disappear.

But when we would arrive at a restaurant we wouldn't arrive to tell them with our mouths what kind of food we wanted. They would just bring a piece of paper. All kinds of food that we might want were written there on the paper. So we could choose from it. Then we would tell them with our mouths if we had been able to decide on something. Everything was written there, whether coffee or milk or soft drinks. We would select whatever we wanted.

Another time, too, we went with Compadre Bob to visit, because there was a neighbor of his nearby.49 They said they were going to work far away, because the man said he used to work on planes. He carried people who were going to the war in Vietnam. But the trouble was, he said, when the plane arrived to unload its baggage, the minute they got off the plane, they landed riddled with bullets. But he said it was very scary because the pilot could see how many corpses were left piled up right off. He said he could see the large puddles of blood.

7A li te yo7 chotol slok’ob-bail Linkon noxtoke 7o tey banterae7ik, ti li slok’ob-bail Linkone chotol ta xila yilel noxtok pero muk’, 7i 7o tey jun nab te nopol ta stz’el.

7A li 7oy x’ok’ ve7otikó7ik ta butik yan 7o chonob ve7e7elile ta xak’beik komel smoton tak’in li buch’u chtal yak’ ve7elil ta mexae, 7a ti mi mas toyol stojol li ve7elile ja7 mas 7ep7eptik jutuk chak’beik komel li tak’ine, 7a ti mi jutuktik noxe ja7 jutuk chak’beik komel li tak’ine pero matanal xa, 7a li stojol li ve7elile kajal chtal ta sba jun 7unin k’ox plato pero 7o tey k’il til j-ljk 7unin tovalya yilel ja7 tey kajal chbat stojol li ve7elil 7une, pero li skwenta matanale ta svorxa nan stuk pero ta ba mexa nox latzanbil chkom, mi xich’ 7oxib roston mi chib pexu k’u x7elane ja7 ti k’u xi yo7on li buch’u chve7e.

7A li jun bweltae 7ive7etikó7ik pitzla sbi jun pak’anbil vaj yilel pero jaron ja7 ja7 kajaban tal li moni7e ja7 k07ol ta ch’ilel xchi7uk, ja7 sk’exol vaj xkaltik 7un taje porke solel ch’abal ta j-moj li batz’l vaj 7une ja7 li mu sa7ik slajesel 7ixim 7une.

Bwéno, 7a li moni7e 70y 70 no la ta j-mek 7ak’ 7o mi korixmauk porke yu7un la ta stz’unik li moni7e, 7ak’ 70 la mi sk’ok’ik pero ja7 la tey ta xk’elomaj tal li yoke yech’o la ti mu xch’ay 7une. Pero li k’alal chik’ototik ta jun ve7ebale muk’ bu chk’ot kalbetik ta ketik ti k’usi j-tosukal li ve7elil ta jk’antike, ja7 nox ta spak’an tal j-ljk tun vey tzakal ta vun skotol li ve7elile sto3olto3ol ti k’usi jk’antike ja7 ta j’tujik 7un ja7 to chkalbetik ta ketik ti mi yu7un 7ijtatik ta t’uej 7une, tey tzakal skotol mi kajve mi lech 7o mi presko k’usi ta jk’antike ja7 ta j’tujik 7un.

7A li jun bwelta noxtoke li7ayotikó7ik ta vula7al xchi7uk li kumpa Lole, yu7un 7o tey nopol j-chop slak’-na yu7un li chbatik ta 7atbelt ta mas nom, yu7un la ta x7atjey to 7oxa ta 7ayvon li vinike ja7 la chlaj xkuchan ech’el li krixchaneotik chlaj batuk ta 7ak’-k’ok’ ta Byetname, pero k’usi 7une ti k’alal xk’ot syales yikatz li 7ayvon 7une 7oy la naka xyalik ta j-mek li ta 7ayvone ch’ambil la ta bala chk’ot 7un pero batz’i x7el la sba ta j-mek porke yu7un te sk’eloj li yayjal 7ayvon ti k’u yepal lamal chkom li 7anima ta 7ora 7une tey la sk’eloj yu7’ul
of blood that were left right off. But as soon as they stepped on the ground when they got off the plane, they were dead right off, all the ones he had carried. That's why he said it was just a frightening thing. And he just saw corpses every day. But when he slept every night, he said he was just screaming, because he saw the corpses. He simply couldn't go to sleep. That's why he said he went to get a job far away, because he said he didn't want to see the corpses. That's why he went far away, but it was very far, he said. But when we went to visit them, his wife was alone because his wife had stayed behind, because she said she would go later to meet her husband. She was going to leave the day after we went to visit her.

We went to visit the owner of the house because Compadre Bob said that he had been asked to do the favor of looking after the house [to see] that nothing happened to it, because the house was to be locked up. That's why the owner was anxious [about it] and that's why his neighbor was going to entrust it to him. When we went to visit, it was growing dark. The sun had set. After we visited, we went back to Compadre Bob's house.

Another time, too, a man and his wife came to visit at Compadre Bob's house, but it was already dark. After he and Compadre Bob finished chatting, the man started to play his fiddle. And his wife played a long flute. But the flute had a great many openings. Her flute looked as if it were wood, but it was really beautiful. And the man's fiddle was beautiful, too. But they played a pretty long time, and their songs sounded really beautiful. After they played songs to their heart's content, they left. But it was late at night.

In Washington, too, so many planes land there. They simply never stop at all. One just waits for the other to leave, then it comes right behind. They just make room for each other to land. They never stop at all. They thin out at eleven o'clock at night, and there aren't any at midnight or one o'clock. If one sees that it can't land yet, it circles around in the sky waiting for another to leave. Then it lands. But the airfield is at the edge of the river, too.

When we were coming back, we went to buy some vitamins in a drugstore, because we were going to try them out [to see] if the medicine was better there. As for me, I bought two bottles. I brought back one big one and one little one. They were just capsules.
When the seven weeks were up, we returned. Compadre Bob's wife took us to the airport. But it was another airport. It wasn't the airport where we had arrived. We passed near a town they said was called Baltimore. That's where the gringo priest lives, they say, the one who used to come to Zinacantán Center, who used to stick right close to the elders and go eat with them. They say he lived there, but we didn't go exactly there where the town was. We went on a road that was pretty far away. We took the other road since we were going to the airport, because it was another airport, besides.

We arrived at the airport. We got the checks for our bags that we handed over there. They knew how to carry them to where the plane was standing, because there was a machine that was for carrying the baggage to where the plane stood. It took them from the airlines office. They stuck [the bags] in the bottom of the plane because you can't take your suitcases where you sit in the plane.

We left there in the afternoon. It grew dark on the way, because the plane landed in Texas. It took a turn by way of there. It stopped there for a pretty long time. We walked around a bit in the airport. We still went shopping.

The plane went as far as Mexico City. We arrived. There the soldiers looked at our things to see if we had brought anything across. They looked in all our bags. After they had finished looking, Compadre Bob got a cab. We went to a hotel. We spent the night there.

The next day Compadre Bob went to leave some maps to be fixed, because he said the first maps weren't clear. So he left them to be made over so they would show up better. We stopped a day there.

We left the place where the maps were made. We took a trip, but on foot. I bought two dozen cups which would be needed for my [religious office]. So little by little I was collecting things. Watches cost less in Mexico City. They looked really beautiful. There were ones for seventy, for eighty, for a hundred [pesos]. The prices were very low, but who knows if they would be good.

After we walked around, we picked up that map. We went to leave it at the hotel. Then we went to get our tickets. At the place where the tickets were issued there were scales to see how much we weighed. We were weighed there.

Then three girls arrived. They came to weigh each other, too.
The first weighed herself, but her weight was almost sixty [kilos].

Then the next one was less, her weight was fifty kilos, too.

Then the next one weighed herself. She had thirty [kilos], but she was very embarrassed because they were the same age. The girls were teenagers, just that one was pretty skinny.

After that was over we went to a bookstore. I don't remember what kind of store it was there. We saw a Tzeltal dictionary there but it was very expensive, the book cost more than a hundred [pesos].

After that we simply went back to the hotel. We spent the night there, too.

The next day we went to the airport early in the morning because that was when the plane left.

We took the plane as far as Tuxtla, but a meal was served on the plane, because that's what all the planes are like that travel far. They serve you a meal when they realize that they have reached half way. They just keep track of where the halfway point would be. They look at the clock. Then the girls, the cooks, serve the meal on the plane. The back of the seat [in front of] where you sit can be opened up and used as your table.

We arrived in Tuxtla. There we took a taxi to the plaza.

Then we took another taxi from there to San Cristóbal. But we still reached Zinacantan Center in one day.

That's the way the trip ended. It was just before All Souls' Day when we arrived.

Bwéno, li june primero 7isp'is sba pero jutuk mu sta sesenta yalal.

7Ora, li june mas j-set' ta sinkwenta kilo yalal noxtok.

7Ora, ja7 7o 7isp'is sba li jun 7une trenta kilo 7ik'ot 7un pero batz'i 7ik'eaxav ja7 ti ko7ol muk'tikil 7une lek xa svalejlik li tezbetike, ja7 nox ti ja7 bakkaktik li june.

K'alal laj te yo7 7une ja7 7o litech'otitókitik mi ta livrieria mu jna7 k'usi li jun tyenta te yo7e ja7 te 7ikiltitókitik dikxyonorio skwenta tzeltal pero batz'i toyol stojol, mas ta syen stojol li livroo.

Bwéno, k'alal laj 7une solel lisutotitókitik ech'el ta 7otel 7un tey li livayotitókitik noxtok 7un.

Bwéno, ta yok'omal 7un sob xa libatotitókitik ta yaleb 7avyon 7un yu7un ja7 7o chlok' tal li 7avyone.

Bwéno, 7ijtzaktitókitik tal li 7avyone k'alal to Tuxta, pero ta x7ak'e ve7eili li ta yut 7avyone yu7 nox yech skotol 7avyonetik ti butik nom xxanavike yu7 nox ta xak' jve7eili ti bu sta 707olol be cha7iike nitbil nox ta 7a7ylel cha7iik buy ti 707olol bee ja7 ta sk'elik ta reloj 7un ja7 7o chak'ik ve7eili li tezbetik jkusinerootik tey ta 7avyon 7une, ja7 stak' jambel tal spat li 7otro jun chotlebal yo7 buy chotolojike ja7 skwenta jmexatik 7un.

Bwéno, liyulotitókitik ta Tuxta 7une tey 7ijtzaktitókitik tal j-kot taksì k'alal parke 7un.

7Ora, te yo7 7une 7ijtzaktitókitik tal 7otro j-kot taksì 7un k'alal to Jobol 7un, pero lik'ototitókitik 7onox ta jun sk'ak'ali k'alal Jtek-lum.

Laj 7o yech ti xanbal chak taj 7une, ja7 7o xa po7ot Santo ti liyulotitókitik 7une.

1The National Museum of Anthropology.
2These two Zinacantecs have been the major salt sellers at the San Cristóbal market for years, but I doubt whether the museum actually made casts of their faces. They simply gave the appearance of the two familiar men.
3The fountain is in the courtyard.
4The Potomac River.
5In the National Museum of Natural History, Smithsonian Institution.
6The National Museum of History and Technology, Smithsonian Institution.
7The Internal Revenue Service cafeteria. Romin and 7Anselmo were totally oblivious of the strange impression they made, standing in the midst of the long line of gray, faceless clerks. They were also unaware of how much longer the line grew behind them as they tried with undisguised anxiety to identify the odd varieties of meat dishes on display. In the end they were apt to settle on at least two main courses; their trays piled high with supplementary choices.
8Mount Vernon.
9Fort Washington.
10The Wilson Line ferry.
12At the emergency room at Georgetown University Hospital.

12By “river” (“nab”) Romin means a wide expanse of water, whether it is a large river, a bay, a lake, or an ocean. In this case it was Chesapeake Bay.
13Coaches.
14Chesapeake Bay Bridge-Tunnel.
15Norfolk.
16Frank Cancian, an anthropologist who had worked in Zinacantan.
17Kennedy Airport.
18Cornell University.
19Robert H. Treman State Park, known colloquially as “Upper Enfield.”
20Ledlie I. Laughlin, Jr., then dean of the Episcopal cathedral in Newark, New Jersey.
21Hayden Planetarium.
22Empire State Building. As we stood on the observation deck we were greeted by a tourist from Tuxla Gutiérrez.
23Mario Moreno “Cantinflas,” the renowned Mexican comedian. When I finally screwed up my courage to ask the gentleman if he could be Cantinflas, with a dead-pan expression he replied, “No, señor, soy Cantinflitas.” I was still uncertain, for his face had not a single wrinkle and perhaps, I thought, he bore his nickname in recognition of his striking likeness to the movie star. I learned later that Cantinflas had just a short time before undergone a face-lift! He asked my
companions how many of them had come and seemed disappointed when they assured him that they had come alone. I imagined him envisioning a scene before the movie cameras.

Leighton H. Laughlin, a broker, living in Princeton, New Jersey.

Evon Z. Vogt, professor of anthropology at Harvard University.

Weston, Massachusetts.

"Johnny Musician" was John Haviland, a fellow anthropologist so nicknamed in Zinacantán because of his fiddling talents.

The March on the Pentagon, 21 October 1967.

I believe this was a picture of a Vietnamese mother and her baby.

The Pentagon.

This woman had just arrived from England.

The National Museum of Natural History, Smithsonian Institution.

The White House.

A special visit had been arranged to avoid standing in the long lines.

Romin is slightly confused; he is referring to the Washington Monument and the Lincoln Memorial.

Actually the lamps were bought in Washington on 14th Street where, as Romin reports, the area was later devastated by fire.

Liana and Reese are my children.

The Entomology Department of the National Museum of Natural History was temporarily quartered in a separate building. I was trying to identify Tzotzil names of a number of insects.

Although physical anthropology was never my forte I don't believe I explained the genetic results of intermarriage in this way!

Anacostia Neighborhood Museum, Smithsonian Institution.

Clifford and Sally Barkdale. He had just been reassigned to Thailand.

J. Scott and Dorothy O'dell.

The "flute" was a recorder.

Friendship Airport, now renamed the Baltimore-Washington International Airport.

John Early.

7ANSELMO PERES

Journal 1: First Trip to the United States

When I left my home on the twentieth of October I passed through Chiapa. There is a river there beyond Chiapa. Yes!

After that, I passed through Tuxtla. Yes!

Then we continued on. We saw lots of cattle. We saw many horses. We saw donkeys. We saw beautiful forests. We saw many towns. We saw rivers. We arrived at Oaxaca. Yes!

Early in the morning, the next day, we went to a hill. We went to see the ruins. The ruins were the ancestors' houses. Yes!

We went to see them. Ooh, but they were really beautiful. There were images there of the ancestors. They were standing there carved in rock. They were really beautiful. Yes!

After we looked at them we came back. Yes!

We passed through the town again. Yes!

You see, we continued on again. We left probably at around eleven o'clock. Yes!

When we continued on we passed over a bridge, ooh, we continued on! We saw lots of goats on the way. Yes!

We saw lots of organ cactuses. Ooh, they were really beautiful. We saw lots of very beautiful mountains. Yes!

We passed through a great many towns. Yes!

We came through mountain passes. There was an

7A ti k'alal lital ta jnae ta j-tob 7oktubre li7ech' tal ta Soktom 7o te jun nab, ta sjelavel tal i Soktome. Ji7!

Laj 7un, li7ech' tal ta Tuxta. Ji7!

Va7i 7un, litalotikotik 7un 7o 7ikiltikotik labal vakaxetik, 7o 7ikiltikotik 7epal ka7etik, 7o 7ikiltikotik buroetik, 7o 7ikiltikotik lekik sba te7etik, 7o 7ikiltikotik 7ep jtek-lumetik, 7o 7ikiltikotik 7uk'umetik, liyulotikotik ta Wajaka 7un. Ji7!

Sakub 7osil ta yok'omal 7une libatotikotik ta j-p'ej vitz, ba jk'eltikotik ruina, 7a li ruinae ja7 li sna ti 7antivoetike. Ji7!

Ja7 7ay jk'eltikotik, jii, pero batz'i lekik sba ta j-mek, 7oy tey lok'tabil ti 7antivoetike te va7ajtik tey lok'tabil ta ton batz'i lekik sba ta j-mek. Ji7!

Laj jk'eltikotik 7un, lisutotikotik tal 7un. Ji7!

Li7ech'otikotik ta jtek-lum noxtok 7un. Ji7!

Va7i 7un, litalotikotik noxtok 7un, lek xa nan ta buluchibitik 7ora lilok'otikotik ta 7un. Ji7!

Va7i 7un, k'al litalotikotik 7une li7ech'otikotik tal ta jun ba k'o, jii, litalotikotik 7un, 7oy 7ikiltikotik labal chivoetik ta be. Ji7!

7ikiltikotik labal yoyal vinajeletike, jii, batz'i lekik sba ta j-mek, 7oy 7ikiltikotik labal vitzetik batz'i lekik sba. Ji7!

7oy li7ech'otikotik tal ta 7epal jtek-lumetik ta j-mek. Ji7!

7oy li7ech'otikotik ta jap ch'enetik, 7oy te
image of the Virgin of Guadalupe there in the cliffs. Yes!
We saw many pine forests on the way. Yes!
The forests there near Puebla were very beautiful. Yes!
We arrived at Puebla. The lights in Puebla were really beautiful. There were a great many cars. Yes!
We arrived after dark. It was probably seven o'clock.
You see, the next morning we came to Cholula. We stopped a short time there. We went to see the church on top of the hill. We didn't go into the church, because we found it closed. Yes!
The church was perched very high on the hill, but it wasn't a hill, it was the ancestors' house. Yes!
The church was on top of the building. Yes!
We came down. We asked permission to go into the ancestors' house. Yes!
We went in to look. There was electricity inside. It was very bright inside. We went in. There were pictures of the ancestors on the walls. There was writing and everything. It was very beautiful inside their building. Yes!
We came out. We went to the museum. Everything they had found inside the ancestors' house was there. Their pots were there, their plates, their cups, their spoons. All their things were there. They had assembled everything there. Yes!
After that, we went to see a tomb, too, there on top of the ancestors' house. The tomb was there. It was covered with metal sheeting. They opened it up. We looked. There were two dead people there. The dead peoples' skeletons could be seen. Yes!
Their bowls were there, their tortilla gourds, their salt cellars. All their things were there. Yes!
After we looked at that, we came back. It was probably past ten o'clock. We continued on. We took to the road. On the way we saw lots of goats. There was cattle. There were horses. Just organ cactuses grew there. We saw that in some places. Yes!
In other places there was just land, no forests. We continued on a long ways. Then we were near Mexico City. The forests were really beautiful there. Yes!
Coming into Mexico City there were so many cars. The cars went under the overpasses. Yes!
We arrived at Mexico City. It was probably past one o'clock. Yes!
In Mexico City we went to see the animal museum [the zoo]. All the animals were there. Yes!
There were deer, monkeys, goats, mountain goats, lions, jaguars, coyotes, porcupines, ducks, herons, sandpipers, camels, elephants, bears, paro-
lok'tabil jun jch'ul-me7tik Valalupa, tey ta ch'entike. Ji7!
7Oy 7ikiltikotik labal tojitik ta bee. Ji7!
Li7 xa ta tz'el Pwevla 7une batz'i lekik sba li te7etik te yo7e. Ji7!
Liyulotikotik ta Pwevla 7un, batz'i lekik sba li lus ta Pwevlae, 7oy 7epal karoetik ta j-mek. Ji7!
7Ik' xa liyulotikotik 7un, 7o xa nan vukubuk 7ora.
Va7i 7un, 7isakub 7osil 7un litalotikotik ta Cholula 7un, te lipajotikotik j-likel te yo7 7une, ba jk'eltikotik 7eklixya ta ba vitz muk' xi7ochotikotik li ta 7eklixyae yu7n makal 7ijtatikotik. Ji7!
Batz'i toyol li 7eklixyae luchul ta ba vitz, pero ma7uk vitz 7un ja7 sna ti 7antivoetik 7une. Ji7!
Ja7 te li 7eklixya ta sba li na 7une. Ji7!
Liyalotikotik tal 7un 7ijk'antikotik permiso 7un, li7ochotikotik ta yut sna li 7antivoetik 7une. Ji7!
7Och jk'eltikotik 7un, 7oy lus te ta yut nae batz'i sak x7och ech'el ta j-mek li7ochotikotik ech'el 7un, 7o te lok'tabil komel ti 7antivoetik ta spak' snak 7une, 7oy sletraik k'utikuk ta j-mek batz'i lekik sba ta yut snak 7une. Ji7!
Lilok'otikotik tal 7un, libatotikotik ta museo, ja7 tey skotol ti k'utikuk 7istaik ta yut sna li 7antivoetik 7une, 7oy sp'nik, 7oy splatoik, 7oy sbasoik, 7oy slechik, 7oy skotol ta j-mek k'usuk yu7unik, ja7 tey stzobojbeik skotol 7un. Ji7!
Laj 7un, ba jk'eltikotik noxtok 7a li tumpa te ta sba snak li 7antivoetik 7une 7oy te 7a li tumpa 7un tey makal ta lamina 7isjamik 7ijk'eltikotik 7un 7oy te cha7-vo7 7anima 7un tey xvinaj sbakeltak li 7anima. Ji7!
7Oy te spulatu 7oy te sjay 7oy te yav yatz'am 7oy te skotol ta j-mek. Ji7!
Laj jk'eltikotik 7un taje lisutotikotik tal 7un, lek xa 7ox nan lajunebtik 7ora 7un, litalotikotik 7un 7i jtam tal jbetikotik 7un, 7a li ta bee 7oy 7ikiltikotik labal chivoetik, 7oy vaxaetik 7oy ka7etik naka xaa yoyal vinajel xch'i ta j-mek, 7ikiltikotik 7a li j-lom 7une. Ji7!
7A li j-lome solel naka balamal, ch'abal te7tik, litalotikotik ta j-mek 7un li7 xa ta tz'el Mejiko 7une, batz'i lekik sba li te7etik te yo7e. Ji7!
7A li ta 7ochel tal Mejikoe toj mas li karoe, 7oy ta yolon ba k'o ch7ech'ik li karoe. Ji!
Liyulotikotik ta Mejiko 7une,7o xa 7ox nan ta jun 7ora 7un. Ji7!
7A li ta Mejikoe, 7a jk'eltikotik museo yu7n chonetik, 7oy tey skotol ta j-mek li chon te yo7e. Ji7!
7Oy te7tikil chij, 7oy max, 7oy chivo, 7oy tentzun, 7oy leon, 7oy bolom, 7oy 7ok'il, 7oy ch'ix 7uch, 7oy pâto, 7oy karsa, 7oy me7 7ach'el, 7oy
in a sense abroad

quets, parrots, peccaries, tapirs, macaws, armadillos, foxes, buzzards, hawks, eagles, turtles, iguanas. There were terribly orange fishes. There were crocodiles, raccoons, snakes, king vultures. Ooh, every single kind of animal in the world was there. Yes!

There were loads of animals there. Yes!

After we saw those animals, we went back. We left. We went to see the palace also on top of the hill. Yes!

All the ancient peoples' things were there, and pictures of the people of long ago. Yes!

And their gods. As for the ancient peoples' things, they were all made of silver and gold, the ancient peoples' things. Yes!

After that, we went high up. We reached a height from where all of Mexico City could be seen very clearly. Yes!

We came down. We went to another building, a bit to the west. Yes!

We went in. There was everything there about the ancestors; how they fought, how they killed each other, how they worked, how they ate, how they ground corn, what their axes were like, what their machetes were like, what their billhooks were like, what their metates were like, how big the people were. Ooh, there was so much. Everything about the ancestors was there. Yes!

After we looked there at that, we came out. We went to our room. Yes!

The next day, too, we went to the museum again. We went to see what the people were like long ago. Yes!

Everything to do with the ancestors was there. The ancestors were smaller, different. Some of the people long ago were naked and some were dressed. Yes!

It looked as if they were killing each other. They were in the midst of a war. To kill each other, some just had bows and arrows, others had pistols, and some fought with rocks. Yes!

They had everything there. Yes!

There was a grave of a king of long ago. He was there with his coffin. Yes!

The king of long ago had gold rings and a belt. He had a necklace that was all gold, too. Yes!

All his things were of gold. His head was beautiful. His head was sparkling. Yes!

In the next room, too, all the people were standing, but they were people of long ago. Yes!

The people of long ago were really ugly. They were all naked. Some of them were very hairy.
They were really ugly. They looked like devils. Yes!

After that, after we finished looking there, we went to a place with a view. It was very high up. There was a very tall building there.10 Yes!

We went up it, to the top of that tall building. We went to see what Mexico City was like, how big it was. Ooh, Mexico City is terribly big. We couldn’t see the edge of the city. No!

Part was very beautiful with lights, part was ugly. Ooh, it could all be seen very well. Yes!

But it was terribly cold on the top of the building. Yes!

We came down. It was already dark. It was probably around eight o’clock at night. Yes!

We went back to our room. Then we met two Ladinos. They spoke to us. Yes!

They asked us where we lived. Yes!

They took us into a cantina. We went to have a drink with them. Yes!

After that we came out. Yes!

Then we went to bed. Yes!

That was all. Yes!

The next day, too, we took a trip. We went to see the church where Our Lady of Guadalupe is.11 Yes!

We reached it. We went inside the church. Each of us took four candles in apiece. Yes!

We arrived in the middle of Mass. Yes!

We went to offer our candles in another room. Yes!

They couldn’t be left inside the large church.12 After we left those candles, we came out. They gave us two pictures of Our Lady of Guadalupe and a pamphlet. Yes!

After that, we came out. We went to an old church. We went to see what it was like. Yes!

The Virgin was in four churches there. Yes!

We bought two pictures apiece of Our Lady of Guadalupe. Yes!

After that, we came back. We passed by the market. We just passed by to see what it was like. Yes!

After that, we came back. We went to pick up some glasses. We went to pick them up where they were made.13 Yes!

They were Bob’s. Yes!

We came back. The sun had set already. It was probably around eight-thirty when we went to bed. Yes!

The next day, too, we went to look for the bus terminal. Yes!
But we couldn't find where it was. “Forget it!” we said to ourselves. We simply continued on, because it was already late in the morning. Yes!

So we simply continued on. Yes!

We continued on. We were stopped on the way by people who asked for money to fix the road that we were coming on.14 There was a town next to the road. We went there. We were going to look at a church, but we didn't go in, because we found the church closed.15 Yes!

We simply came back. Yes!

We continued on. We came to a town. Yes!

It grew dark. It was already dark when we arrived in Guanajuato. Yes!

We spent the night there. We went for a quick walk there. They didn't know who we were. The people stared at us a lot. We came upon some children who had gathered together to play. They were very scared. They simply cried and cried. Yes!

The next morning we continued on. We went to visit Christ the King on a mountain. We climbed up. We went to visit him. Yes!

We arrived in the middle of Mass. Yes!

It was the very day of the celebration of Our Holy Father, Christ the King. Yes!

But it was a wonderful fiesta there. They were selling lots of things there. Yes!

A great number of cars arrived there. Yes!

After we looked at it we came back. We retraced our steps to Guanajuato again. We made a detour there. Yes!

We continued on. We took to the road. We continued on. There were trees planted on the side of the road. But the planted trees were beautiful. Yes!

We saw nothing but mountains. They were beautiful.

You see we continued on a long ways. Yes!

We arrived at Zacatecas. It was already very late. We spent the night there. Yes!

We took a quick walk there. We went to see what the buildings were like there. Yes!

I just saw cliffs. There weren't any good flat places where the people had built their houses. No!

The next morning we continued on again. We passed through towns. We saw lots of beautiful things. Yes!

But we had some trouble on the way. Our car broke down on the road. Yes!

A Ladino passed by in his car. He was going to fix it right away, but he couldn't fix it. He just looked at it and left. We were left behind there. Yes!

We were standing around. It was already pretty dark.

Pero muk' bu jatikutik ta sa7el buy. “Yiyil!” xichiotikotik 7un. Solel litalotikotik 7un, yu7n toy xa 7ox k'ak'al. Ji7!

Yech' o solel litalotikotik 7une. Ji7!

Litalotikotik 7un, 7o 7ijtatikotik jmavanej ta be, 7isk'an tak'in skwenta ta smeltzaj 7o be li7ech'otikotik tal 7un, 7o te jun jtek-lum ta tz'el be li7ochotikotik ech'el, 7ech' 7ox jk'eltikotik jun 7eklixya, pero muk' xi7ochotikotik, yu7n makal 7ijtatikotik li 7eklixya. Ji7!

Solel lisutotikotik tal 7un. Ji7!

Litalotikotik 7un, li7ech'otikotik tal ta jun jtek-lum. Ji7!

7Ik'ub ta be 7un, 7ik' xa liyulotikotik ta Gwanajwáto 7un. Ji7!

Te xa livayotikotik 7un, lipaxyajotikotik j-likel te yo7e, 7a li mu xa x7ojtikinvanik 7un, tol chk'elvanik li krixchanoetik, 7a li 7oy tey stzoboj sbai k'oxetik chtajinik 7ijtatikotik 7ixi7ik ta j-mek solel 7i7ok'ik ta j-mek. Ji7!

7lsakub 7osil 7un, litalotikotik 7un, 7ech' jnuptikotik jch'ul-tottik Kristo Rey, tey ta j-p'ej vitz, limuyotikotik ech'el 7un 7ay jnuptikotik. Ji7!

7A li yolel mixa k'al lik'ototikotik 7une. Ji7!

Yu7n ja7 7o sk'ak'al sk'in li jch'ul-tottik Kristo Rey. Ji7!

Pero batz'i lek k'in ta j-mek, te yo7e, 7a li 7oy k'utikuk ta xchonik te yo7e. Ji7!

Batz'i 7ep ta j-mek karoetik ta xk'ot te yo7e. Ji7!

Laj jk'eltikotik 7un, lisutotikotik tal 7un, xi sutel lisutotikotik ta Gwanajwáto noxtok 7une tey to 7ay kak'tikotik tal bwelta te yo7e. Ji7!

Litalotikotik 7un, 7ijtatikotik tal li be 7une, litalotikotik 7un, 7oy tz'unbil te7etik ta xxokon be pero batz'i lekik sba ta j-mek li te7etik tz'unbile. Ji7!

7Oy 7ikiltikotik labal vitzetik, batz'i lekik sba.

Va7i 7un, litalotikotik 7onox ta j-mek 7un. Ji7!

Li7 liyulotikotik ta Sakatéka 7une, xmal xa ta j-mek k'ak'al 7un, te xa livayotikotik 7un. Ji7!

Lilok'otikotik ta paxyal j-likel te yo7tune, 7ay jk'eltikotik k'u x7elan li naetik te yo7e. Ji7!

Ch'entik nox 7ikil 7un, muk' bu lek pach'altik li yo7 bu smeltzanoj snaik li krixchanoetik 7une. Ji7!

7Isakub 7osil 7un litalotikotik noxtok 7un, li7ech'otikotik tal ta jtek-lumetik 7oy 7ikiltikotik k'utikuk lekik sba ta j-mek. Ji7!

Pero 7ijpastikotik palta ta be 7un, 7isok jkarotikotik ta be. Ji7!

7Oy te 7i7ech' jun jkaxlan xchi7uk skaro, naka 7ismeltzan 7ox pero muk' xmelztaj yu7un, yech nox 7isk'el komel, 7ibat 7un, tey likomotikotik 7un. Ji7!

Te xiva7etotikotik 7un malmal xa 7ox k'ak'al 7un,
late. Then two more Ladinos came in their car, too. Yes!

Their car stopped. They looked at the car, too. Then they were able to fix it a little. We went on. Then we came to a gas station. We told them, too. They looked at it, too, but it was already nighttime. They fixed it a little, too. They asked sixty pesos for [the repairs]. Yes!

We gave [the money] to them, but they weren't able to fix it. They just stole the money. They didn't know how to fix it. No!

We continued on, but it was already nighttime. There was a town nearby. We spent the night there. Yes!

Well, the next morning we simply took the car to a garage to be fixed. Yes!

Then it was fixed. It cost ninety pesos to fix the car. Yes!

Then it was fixed properly there, but the sun had set already by the time it was fixed. We continued on after it was fixed. Yes!

We continued on a long ways. Ooh, it was all flat land. The flat land was beautiful. Yes!

We changed our clothes on the way, because there were soldiers who stopped people. So we changed our clothes. Yes!

We crossed over [the border]. They didn't say anything to us at all. No!

It was already dusk where we crossed over. Yes!

We continued on. Then we came to another group of people who stopped us, too. It was dark already when we passed by. Yes!

They didn't say anything to us either. No!

We continued on again. At the outskirts of the border town we changed our clothes again. Yes!

We put on our native clothes. Yes!

After we changed our clothes, we continued on. We passed through a town. Yes!

We crossed a river. It was already late at night. Yes!

There were more people who stopped us, too. We crossed over there. They didn't say much to us. They just looked at the papers. Yes!

They asked us if we had been vaccinated. Yes!

We had our papers. They looked at them. Yes!

"You should return at the end of December!" they told us.

"All right," we said. We continued on. We spent the night over here on this side of the river. Yes!

The next morning we continued on again. We passed through some towns, it seems. You couldn't tell very well. Yes!
It was dark already when we arrived in Santa Fe, too. Yes!
We had a hard time finding the place where we were to sleep, since it was dark already. Yes!
We went to a hotel. We spent the night there at the Montezuma Hotel. Yes!
We arrived on the eleventh day. Yes!
The next morning Bob and Nick came to talk to us.17 Yes!
They took us for a short drive. We went to see what the houses were like here in Santa Fe. Yes!
We went to the museum.18 We went to see the ancestors’ things. Yes!
They showed us how the ancestors celebrated fi-

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17 Vokol 7ijtatikotik ta sa7el li jvayebikotik 7une, ja7 li 7ik’ xa 7oxe. Ji7!
18 Ta 7otel libatotikotik 7un tey livayotikotik 7un, ta 7otel Montesuma. Ji7!
Ta sbuluchibal to k’ak’al liyulotikotik 7o. Ji7!
7Isakub 7osil 7un tal jk’opontikotik li Lol 7une, xchi7uk li Mikulaxe. Ji7!
Va7i 7un, 7a li liyik’otikotik k’utik x7elan li naetik li7 ta Santa-fe 7une. Ji7!
Libatotikotik ta museo 7ay jk’eltikotik k’usuk yu7un ti 7antivoetike. Ji7!
Ja7 tey skotol ti k’utikuk x7elan 7ispasik k’in, ti
estas, how they danced. There was a town. They were celebrating. There was a model of it. They were dressed as deer. They had antlers. They had canes for the deers' forelegs. Yes!

I thought they were beautiful. There were models of turtles there. There were models of iguanas there. Every kind of animal in the whole world was there. Yes!

In the place where we were going to work they had models, too, of the ancestors and their things. Yes!

They had their pots. They had their bowls. They had their spoons and everything. They had collected there all the ancestors' potsherds. They were washing them carefully. After they washed them, they mended them. They had a machine there for soft drinks; coca cola, orange pop and everything. Yes!

There were a lot of workers there. Yes!

That's all. That's all I saw in Santa Fe. I didn't see anything else. No!

That's all. Yes!

When we arrived at Santa Fe, Wednesday afternoon, it was already dark when we arrived. We spent the night at the Hotel Montezuma. Yes!

The next morning, Thursday, we went for a short drive. We went to see what the houses were like. After that we came back. We went to work. Yes!

The sun set. The next morning, Friday, we worked the whole day. Yes!

The next morning, Saturday, we worked during the day. In the afternoon we went to see what the snow was like on the mountain. Yes!

The next morning, Sunday, we went to Mass at church, in the cathedral. Yes!

The next morning, Monday, we worked the whole day. Yes!

The next morning, Tuesday, we worked the whole day.

The next morning, Wednesday, we worked the whole day.

The next morning, Thursday, we worked the whole day.

The next morning, Friday, we worked the whole day.

The next morning, Saturday, we worked during the day. In the afternoon we went to the movies.

The next morning, Sunday, we worked during the day. In the afternoon we went to Tesuque.

The next morning, Monday, we worked the whole day.

The next morning, Tuesday, we went to Tesuque, how they danced. There was a town. They were celebrating. There was a model of it. They were dressed as deer. They had antlers. They had canes for the deers' forelegs. Yes!

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The next morning, Monday, we worked the whole day.

The next morning, Tuesday, we went to Tesu-
que. We went to see the fiesta there. The Indians, there, danced. Yes!

After that, we went to Jemez. We went to see
the fiesta there, but we arrived there very late. We
couldn't see very well. The dance had already
ended. Yes!

The people there were very good-hearted. They
gave us a meal there. Yes!

We ate in two houses. After that, we came back
to Santa Fe. We arrived after dark. Yes!

That's all.

On Wednesday, the twentieth of November, we
went to San Francisco. We passed by Albuquerque.
We got into an airplane there. We went on. We ar-
rived in San Francisco after dark.

The next morning, Thursday, we went to see
what the anthropologists were doing there where
they had gathered. Yes!

Around eleven o'clock we took a trip. We went
to see the ocean.20 We saw ships there and a bridge
over the ocean.21 We just saw that and came back.
We went through the city. We went to another
place. We went to see where the people got off the
boats. Then we came back. Later in the afternoon
we came back again to where the boats were. We
got into a boat. We took a trip on the ocean. We
traveled for an hour on the ocean. We came back.
We saw a building that was a prison for murderers
in the middle of the ocean. We passed by next to
the building.22 Yes!

We got off after the sun had set. We came back.
We arrived at our sleeping place after dark.

The next morning, Friday, we went for a while
to the meeting place.23 We heard there that the
President had died. We came back. We went to our
room. We lay around there the rest of the day. We
left at five in the afternoon. We went for a visit at
the house of Bob's father-in-law's father. We re-
turned. We arrived at our room late at night. Yes!

We went to see the fiesta there. The Indians,
there, danced. Yes!

Tesúke ba jk’eltikótk k’in te yo7e, 7i7ak’otajik li
?indyoetu te yo7e. Ji!

7ilaj 7un libatotikótk ta Jemes 7ay jk’eltikótk
k’in te yo7e, pero xmal xa ta j-mek lik’ototikótk
mu xay bu7ikiltikótk lek, li 7ak’ote 7ilaj xa 7ox.
Ji!

Batz’i lek yo7on li krixchanoetik te yo7e,
liyak’botikótk jve7eltikótk te yo7e. Ji!

Chib to na live7otikótk, 7ilaj 7un lisutotikótk tal
7a Santa-fe 7ik’ xa liyulotikótk 7un. Ji!

Laj 7o taj 7une.

Ta melkulex j-tob noyembre ja7 7o libatotikótk
7a San-fransisko li7ech’otikótk 7a 7Albukérke te
li7ochotikótk ech’el ta 7avyon te yo7e libatotikótk
7un, lik’ototikótk ta San-fransisko 7un, 7ik’ xa 7ox
7osil 7un.

7Isakub 7osil ta jweves 7un ba jk’eltikótk k’usi
tzpasik li 7antropologoetik te yo7 bu 7istzob saibk
7une. Ji!

Ta buluchibtik 7ora libatotikótk ta paxyal ba
jk’eltikótk nab tey 7ikiltikótk bartoekit xchi7u7k
jun ba k’o skwenta li nabe, ja7 nox 7ech’ jk’eltikótk
7un taje lisutotikótk tal li7ech’otikótk ta utul
jtek-lum 7un libatotikótk ta j-jot 7o 7un, ba
jk’eltikótk li buy ta xlok’ ta barko li krixchanoetik
7une, tey lisutotikótk tal 7un, ta mas xmal k’ak’al
7une li cha7-sutotikótk ech’el noxtok te yo7 buy li
barko 7une, li7ochotikótk ta barko libatotikótk ta
paxyal ta nab liyulotikótk jmilvanejetik 7un
li7ech’otikótk tey tzpasik li nae. Ji!

Lilok’otikótk 7un mal xa 7ox k’ak’al 7un,
lisutotikótk tal 7un, 7ik’ xa liyulotikótk ta
jvayebtikótk 7une.

7Isakub 7osil ta byernex 7une, libatotikótk j-likel
tey yo7 tzobojel 7une, tey 7ikala7itikótk li 7icham
preserente 7une, lisutotikótk tal 7un, litalotikótk ta
jkwartotikótk 7un tey xibaletotikótk 7imal k’ak’al
7un, lilok’otikótk ta vo7ob 7ora ta xmal k’ak’al
libatotikótk ta vula7al ta nabe stzobojel 7un,
lisutotikótk tal 7un, liyulotikótk li 7anx 7ak’ubal liyulotikótk
tal jkwartotikótk 7une. Ji!

7Isakub 7osil ta savaro 7une lilok’otikótk ta
baluneb 7ora li7ech’otikótk te yo7 bu 7istzob saibk
li krixchanoetike libatotikótk ta peske 7un, ba
jk’eltikótk choyetik pero batz’i lekik sa 7ikiltikótk
7un, 7oy muk’tik 7oy bik’itik li choyetike. Ji!

7O tey chon ko7ol xchi7uk k’ob te7 yilel 7oy
choy ko7ol xchi7uk chon yilel. Ji!

7Oy chon ko7ol xchi7uk yanal jobel yilel, 7oy
choy batz’i lekik sa ko7ol xchi7uk snich sakil
roxa yilel. Ji!

7Oy choy batz’i lekik sa j-pol yox j-pol sak j-pol
k’on li spolavtake. Ji!
There were turtles there. There were crabs there. There were all the kinds of animals that live in the ocean. Yes!

After we saw that—but they were all alive—we went to look at the animals that live in the woods. There were bears there, there were monkeys, there were jaguars, there were lions, there were deer, there were tapirs, there were elephants, there were goats, there were buzzards. That’s all. Yes!

But they were dead. They were just representations there. Yes!

We saw really beautiful rocks there. There was gold. There was silver. There were very green rocks. There were striped ones. There were very white ones. Yes!

After that, we left. Yes!

We went to get Bob at the room. We went to visit at the house of Bob’s father-in-law’s younger sister.26 We came back. We arrived at the place where the anthropologists were meeting. We watched a dance there. Yes!

After that we came back. It was late at night when we returned to our room.

The next morning, Sunday, we left San Francisco at nine o’clock. We continued on. We passed by a town called San Anselmo. We went to Bob’s father-in-law’s house. Yes!

We continued on. We went on the bridge over the ocean. Yes!

We arrived at noon at the train station. Yes!

We got on. We continued on. At eight o’clock the next morning we arrived at a town called Gallup. Yes!

It was Monday, of course. A car was waiting for us there. We went to another town, too, called Ramah. Old John’s mother lived there.26 We went to visit her. We went to the Navajo [Reservation].27 We went to see what the Indians’ houses were like there. Yes!

The houses that they built looked like pigpens. Yes!

Instead of tiles they just put dirt on top. Yes!

After we looked at them, we came back. We went to look at a cliff where they said the Indians used to have their houses long ago. Yes!

They live in Zuni now. Yes!

We arrived at Old John’s mother’s house again.

We ate there. Yes!

After that, we went to another town called Zuni. It was an Indian town, too. Yes!

We saw a pit there. They said there used to be salt there. After that, we came back. Then we went to Old John’s mother’s house again. Yes!

7Oy te 7ok, 7oy te yox, 7oy te skotol ta j-mek li chonetik k’utik x7elan ta nab xch’ie. Ji7!

7Ilaj jk’eltikotik 7un taje, pero naka kuxul 7un taje, ba jk’eltikotik chonetik 7a li xch’i ta te7tik 7une, 7o tey te7sos, 7o tey max, 7o tey bolom, 7o tey leon, 7o tey te7tikil chij, 7o tey tzemen, 7o tey telefante, 7o tey chivo, 7o tey xulem laj 7un taje. Ji7!

Pero chamemik 7un, senya xa nox taj tey 7une. Ji7!

Te 7ikiltikotik tonetik batz’i lekik sba 7oy 7oro 7oy plata 7oy tonetik batz’i yoxik 7oy tz’ibaltik 7oy batz’i sakik ta j-mek. Ji7!

7Ilaj 7un lilok’otikotik tal 7un. Ji7!

7Ech’ kik’tikotik li Lol te y07 kwarto 7une, libatotikotik ta vula7al ta sna yixlel li sni7-mol li Lol 7une, lisutotikotik tal 7un, te liyulotikotik y07 buy 7istzob sbaik li 7antropologoetik 7une, tey jijk’eltikotik 7ipasik 7ak’ot te y07e. Ji7!

7Ilaj 7un lisutotikotik ech’el 7un, nax 7ak’ubal lisutotikotik ech’el ta jkwartotikotik 7une. Ji7!

7Isakub 7osil ta rominko 7une lilok’otikotik tal ta baluneb 7ora ta San-fransisko 7une litalotikotik 7un li7ech’otikotik tal ta jun jtek-lum San-anselmo sbo li7ech’otikotik ta sna sni7-mol li Lol 7une. Ji7!

Litalotikotik 7un, li7ech’otikotik ta ba k’o ta nab 7une. Ji7!

Liyulotikotik ta 7ol k’ak’al yo7 7ofisina yu7n tren 7une. Ji7!

Li7ochotikotik tal 7un, litalotikotik 7un, ta vaxakib xa 7ora ta yok’omal liyulotikotik ta jun jtek-lum Gálap sbo. Ji7!

Ta lunex 7un bi tey chmalavan j-kot turismo te yo7 7une, libatotikotik ta 7otro jun jtek-lum noxtok 7un Réma sbo ja7 tey nakal sme7 li mol Xun 7une ja7 ba jvula7antikotik 7un, libatotikotik ta Navajo ba jk’eltikotik k’u’ x7elan li snaik li 7intyoetik te y07e. Ji7!

7A li snaik koral chitom yilel ta smeltzanik. Ji7!

7A li skwenta stexail ya7ele naka luma ta xak’beik ta sbo. Ji7!

7Ilaj jk’eltikotik 7un snaikotikotik tal 7un, 7ech’ jk’eltikotik jun ch’en ja7 la tey to 7ox snai li 7intyoetik mas vo7nee. Ji7!

Tey xa nakal ta Súni lavi 7une. Ji7!

Liyulotikotik ta sna li sme7 mol Xun noxtok 7une, tey live7otikotik 7un. Ji7!

7Ilaj libatotikotik ta 7otro jun jtek-lum Súni sbo, ja7 stek-lumal li 7indyotikotik noxtok 7une. Ji7!

7O tey 7ikiltikotik jun ch’en 7o to 7ox la tey 7atz’am te yo7e, 7ilaj 7un lisutotikotik tal 7un, tey li7ech’otikotik noxtok ta sna li sme7 mol Xun 7une. Ji7!
We played some music there for a little while. Yes!

After that, we continued on. We arrived at another town called Fort Wingate. We spent the night there. Yes!

The next morning, Tuesday, we continued on. We passed by Albuquerque again. Old John stayed behind there. He boarded a plane there. He went home. Yes!

We see, we continued on again. We arrived here in Santa Fe at ten o'clock. Yes!

We left again. We went to see what the Indians' school was like. Yes!

We arrived. They gave us a meal. Yes!

After that, we went to play some music in another building. Yes!

After that, we went to see what the school itself was like. Yes!

The Indians were weaving there, carving. They were making pitchers and pots and everything. Yes!

They were making statues of everything in the world, but they were making them all out of clay. Yes!

After we saw that, we came back. Yes!

After that, we didn't see anything else. That's all we saw. Yes!

On Wednesday we worked. Yes!

On Thursday we went to see what the Protestants' church was like. Yes!

We came back to Bob's house. We ate there. Yes!

After that, we went to a town called Chimayo. There was a really beautiful church there. Yes!

That's all I saw. There wasn't anything more. No!

That's all.

On the first of December we took a trip to a town. First we passed through a town called Las Truchas. We went to another town, too. The town was called Las Trampas. We went into the church. There were saints there. There were dead people buried in the church. They say that the earlier people had buried each other there. After we saw that, we came out. We went to another town, too. We arrived at a town called San Lorenzo Picuris. We went into the church, too. Yes!

The church there was really beautiful. After we saw that, we came out. We went on to another town, too. We arrived at a town called Taos. We had gone to see some animals that Bob said looked

Tey 7ijitjitékotí k-j-té yok te yo7e. Ji7!

71laj 7un, lilitolotítokí t7un liyulotítokí ta 7otro jun 7o jtek-lum 7un. Fort Wängeyt sbi ja7 xa te lívayotítokí 7un. Ji7!

71sakub 7osil ta martex 7un lilitolotítokí noxtok 7un li7ech'otítokí tal ta 7Albukérke noxtok 7un, ja7 tej 7ikom li mol Xun 7une, tey 7i17och ech'el ta 7avyon 7un 7ibat k'al sna 7un. Ji7!

Va7i 7un, lilitolotítokí noxtok 7un, liyulotítokí ta lajuneb 7ora li7 ta Santa-fe 7une. Ji7!

Libatotítokí noxtok 7un, ja7 ba jk'eltítokí k'u x7elan li xchan vunik li 7indyoetík 7une. Ji7!

Lik'otítokí 7un, liyak'botítokí jve7e'títokí. Ji7!

71laj 7un, ba jtitjitékotí j-té yok te j-p'ej 7o na. Ji7!

71laj 7un, ba jk'eltítokí li k'u x7elan li batz'i chanob vun stuk 7une. Ji7!

Ja7 tey chjalavík li 7intyoetík 7une, tey chjalavík, tey tzapak 7ixtalal, tey tzapak xaluetík p'inetík k'utíkuk ta j-mek. Ji7!

Te tla sok'xal li k'utíkuk nox 7oy ta balamíl pero naka ta 7ach'el te spákí. Ji7!

71laj jk'eltítokí 7un lisutotítokí tal 7un. Ji7!

71laj 7o 7un taje mu k'usi mà 7ikiltíkotí 7un, ja7 nox yech yepal 7ikiltíkotí chak taj 7une. Ji7!

Ta melkulexe li7abtejotíkí. Ji7!

Ta jweves 7un libatotítokí ba jk'elbetíkotí k'u x7elan yeklìxiai k li protestanteetíkí. Ji7!

Lisutotítokí tal ta sna li Lol 7une, tey live7otítokí 7un. Ji7!

71laj 7un libatotítokí ta jun jtek-lum Chimayo sbi 7o tey j-p'ej 7eklìxia batz'i leklet sba ta j-mek. Ji7!

Ja7 nox yech yepal 7ikil chak taj 7une, mu k'usi mà 7un. Ji7!

71laj 7o 7ech chak taje.

7A li ta primeri li disyembree li7ayotítokí ta paxyal ta jun jtek-lumetu kí 7a7i li7ech'otítokí ta jun jtek-lum Trúcha sbi, libatotítokí ta 7otro jun 7o jtek-lum noxtok, Las Trámpas sbi li jtek-lum, li7ochotítokí ta yut 7eklìxia 7oy te jch'ul-tottítokít, 7oy la tey mukbil 7anima ta yut 7eklìxia, ja7 la tey smukob sbaik ti vo7ne krixchanoetík 7une, 71laj jk'eltítokí taj 7une lilok'otítokí tal 7un, libatotítokí ta 7otro jun 7o jtek-lum noxtok 7un, lik'otítokí ta San-tonenso Pikurís sbl, li jtek-lum, li7ochotítokí ta yut 7eklìxia noxtok 7un. Ji7!

Batz'i leklet sbl li 7eklìxia te yo7 7une, 71laj jk'eltítokí 7un taje lilok'otítokí tal libatotítokí ta 7otro jun 7o jtek-lum noxtok 7un, lik'otítokí ta Táos sbl li jtek-lum 7une, naka 7ox 7ay jk'eltítokí
like cows, but we never saw what they were like. We just watched them in the distance. They looked very small, far off. They looked as if they were the same size as pigs, far off. But they say they're big. Yes!

After we saw that, we came back. We passed by George's grandfather's house to visit. After that, we came back. It was already dark when we arrived in Santa Fe. Yes!

That's all. I didn't see anything else. No!

I, Maryan Peres Peres, went to Zuni on Saturday, the fourteenth of December. We left Santa Fe at nine o'clock. We passed through Albuquerque. We just went to look at phonographs. We thought that there were some [that ran] on batteries. We never found any. We left. We went on to Zuni. We arrived in the afternoon. We arrived at Zuni at four in the afternoon. Yes!

There was an old man there. We arrived at his house. The car was left by the old man's house. We went into the center of the town. We went to watch the fiesta next to a river. The performers appeared there. They danced there a little while. After they danced, they went from house to house. As for us, we went back to where our car had been left. We arrived. We arrived to find the old man of the house sitting there. We went inside. He gave us a meal, but we didn't eat, because they just eat mutton there. That's why we didn't eat. We just drank a tiny bit of coffee, and [ate] a little bread. After we ate, we left. We went on. We went to watch the fiesta. The performers were assembled at the riverbank. So we went there. We went to watch, but you couldn't see well. It was already dark. That's why you couldn't see well. Yes!

We left them in a crowd. We went on. We went to see where the performers' houses were, because the performers were dancing there. Yes!

You see, we circled around and came back to watch again at the place where they had assembled. Yes!

When we arrived, they had all gathered together already. Then they appeared. Then we saw what they looked like. They looked pretty much like clowns. Yes!

But they weren't exactly the same. There were six very tall ones. They say they're called "Shalakos." Yes!

Their faces looked like bird's faces, but their faces were horrible. Yes! Their beaks were very long. They had beards, but their beards were just feathers. Yes!
They had crests and they had hair on their heads too, but their hair was very long. Yes!
Their clothes were really beautiful indeed. Yes!
But that’s all, their faces were horrible. There were six called “mudhats,” because their hats seemed to be just made of mud. That’s why they were called “mudhats.” All the mudhats were naked. All the others had clothes.

You see, when they appeared there on the river-bank they divided up. Each one of the performers went off to the officials’ houses. We went to watch. It was already late at night. When the performers arrived at the officials’ houses they seated the Shalakos inside. They say that they are their saints, but not their real saints. They used to be the saints’ helpers long ago. Yes!

But now they are their saints. They pray to them. That’s the way it was when they arrived and seated them inside. They prayed to them. After they prayed, they ate. Yes!

After they ate, they started to dance. Yes!

They had rattles when they danced, but they weren’t real rattles. They held deer bones. They held maybe a dozen deer bones. Yes!

And bows and arrows. They held them up high when they danced. Yes!

Their clothes were of deer skins, fox skins, bear skins. And they had real clothes, like the clothes they always wear. Yes!

But they were really beautiful indeed. They weren’t like the others. They danced to drums. There were four old men who played the drums. Yes!

They kept on dancing the whole night. Yes!
The mudhats kept making trips from house to house. Yes!
I don’t know what they were saying. The people were laughing at it. Yes!

We came back, but it was just before dawn. It was already two o’clock when we came back. We slept a little while. We got up again at five o’clock the next morning. We went. We went to watch the dance again. We had gone inside, but it stank terribly inside the house. We simply came out again. We couldn’t go inside. It stank terribly because they just ate sheep, like buzzards. Yes!

That’s why it stank so inside. Yes!
We simply came on out. We went to another house. The dawn came, there. It was already Sunday of course. Yes!
The place smelled horrible. The place simply stank. Yes!

Around seven o’clock we went to the Navajo...
Reservation. We went to visit a Navajo. Yes!
We arrived. We found the man of the house at home, but he was drunk. Yes!
We went inside. We sat for a while inside. There was a baby bound to a board, because they say that that is the way all the women's children grow up. They grow up bound to a board, they say. Yes!

We went outside. We went to look at the sheep, but they were mixed together with goats. Yes!
The goat's hair was better. The sheep's wool was worse. All the goats were white. The sheep were just the same [color], too. Yes!
He raised rabbits. They were beautiful. Yes!
He had two houses, but the houses were [made] entirely of logs. Yes!
Instead of tiles they had just thrown dirt on top. Yes!

After we saw that, we went back again to Zuni. Yes!
It was just about noon. We arrived at twelve-thirty. Then when we arrived, we had breakfast. There was a Ladino who went with us. He gave us some chicken to eat. He gave us bread. He gave us chili. He bought milk and everything. Yes!
He was the one who fed us. Yes!
Lord, Bob only bought us an apple apiece! But you can't get full on one apple. Lord, I don't either! Have you ever heard of anybody getting full on an apple? Lord, I haven't either. No sir, not ever! After we ate, we went to that old man's house again. Yes!

When we arrived he gave us another meal, but we didn't eat. We just drank a little coffee. Yes!

After that we went again. We went to take another look. Yes!
We were about to go on the other side of the river, but the soldiers wouldn't let us cross over. No!
You see, we came back. Yes!
We went for a walk at the edge of the town. Yes!
But the place simply stank; just sheepskins hanging on the houses. Yes!
We circled around. We came back into the center. Yes!
The Shalakos were already lined up on the other side of the river. Yes!
They were racing. It was for the main day of the fiesta. Yes!
First the Shalakos assembled. After them went the mudhats. When they were all assembled, then

Navajo ba jvulaʔantiktókit jun jnavaqo. Jí7!
Lík’ototikókit ʔun, tay nakal k’ot jatiktókit li yajval na ʔune, pero yjakubel ʔun. Jí7!
Líʔochototikókit ta yut na ʔun, tay chotolotikókit j-likel ta yut na ʔune, 7oy jun neneʔ pech’il ta tenel teʔ, yuʔn la j-tos yech ta xch’il li yolik li ʔantzetik ʔune, naka la pech’il ta tenel teʔ ta xch’ilik. Jí7!
Lílók’ototikókit ta pana ʔun ba jk’eltikókit chij, pero kapal ta chivo. Jí7!
Mas lekik stztal li chivoæ, jaʔ7 mas chopolik stztalal li chije, 7a li chivo ʔune naka sak, jaʔ7 nox yech li chij noxtok ʔune. Jí7!
7Oy stz’unøj t’ul batz’i lekik sba. Jí7!
Chaʔ7-p’ej sna pero li snae, naka balajtik teʔ sp’ejelej. Jí7!
7A li skwenta stexaile naka lum sjipojbeik muyel ta sba. Jí7!
7Ilaj jk’eltikókit ʔun, lisutotikókit ech’el ta Súni noxtok ʔun. Jí7!
Poʔot xa ʔox ʔol k’ak’al, liʔototikókit ta ʔol k’ak’al xchiʔ7uk ʔolʔ7ol, jaʔ7 to liveʔototikókit skwenta sob k’alal liʔototikókit ʔune, 7oy jun jkaxlan jchiʔuktitókit ech’el taʔ7 iyak’botítokit kaxlan jtiʔkitókit, jaʔ7 iyak’ pan, jaʔ7 iyak’ ʔich, jaʔ7 isman lech k’utikuk ta j-mek. Jí7!
Jaʔ7 lismak’linotikókit ʔun. Jí7!
7A li Lole, kere, k’ajam lísmanbotítokit ju-p’ej jmantzanatíkitókit, pero mu xinojotik ʔo li j-p’ej mantzaná ʔune, kere, jaʔ7 muʔyuk nʔaʔ7 ʔuk ʔun, bu xavil jun krixchano, ta xnoj ta j-p’ej mantzaná, kere, jaʔ7 muʔyuk nʔaʔ7 ʔuk ʔun, ch’abal cheʔe ch’abal ʔun bi aʔa, laj veʔikontíkitókit ʔun, libatókitókit jai yoʔ7 sna mol noxtok ʔune. Jí7!
Lík’ototikókit ʔun, iyak’ veʔ7il noxtok ʔun, pero muk’ xiveʔotítokit, j-set’ xa ox ko xeʔ kuch’itíkitókit. Jí7!
7Ilaj ʔun libatókitókit noxtok ʔun ba jk’eltíkitókit ʔelav noxtok ʔun. Jí7!
Ta ʔox xibatókitókit ta j-jech ʔuk’um, pero muk’ xiyak’otítokit jelavel li solteroetíkitókit. Jí7!

Vaʔ7i ʔun, te lisutotikókit tael ʔun. Jí7!
Liʔayotíkitókit ta paxyal ta tiʔ jtek-lum. Jí7!
Pero solel xxinet li balamíta j-meke, naka nukulal chij jok’ajitik ta naetike. Jí7!
Liʔoyijotíkitókit tal ʔun liyulotíkitókit ta yutil. Jí7!
Te xa ʔox cholol ta j-jech ʔuk’um li xalakoetíkit ʔune. Jí7!
Yuʔ7n ta xanilajik, skwenta li sba-k’el k’in ʔune. Jí7!
Baʔ7yi ʔistzob sbaik li xalakoetíkit ʔune, jaʔ7 tz’akal xaʔ7batik li jʔach’el-pixel ʔune, k’alal ʔistzob sbaik
they started to race. There were holes dug in the ground. Who knows what they tossed quickly into the place where the holes were. Yes!

After they tossed them in, the Shalakos began racing. Each one raced. When they ran, it looked as if they were buzzards racing. Yes!

After the dance, we came back. We returned. It was already around three o'clock when we returned. It was already dark when we arrived in Santa Fe. Yes!

That's all. Yes!

I didn't see anything else. That's all. Yes!

I, Maryan Peres, on Tuesday, the twenty-fourth of December worked half the day. Then we went with Bob to buy a tree for Christ's birth at Bob's house. We went to leave it at his house. Then we went to the woods. We went to get some pine needles for the foot of the tree. We came back from the woods. We didn't go as far as Bob's house, we stayed behind next to the park. Yes!

We met two Ladinos there. They took us into a hotel. They gave us some liquor to drink. It grew dark while we were there. We came out at eight o'clock at night. We went to the place where we slept. One of those Ladinos went with us. Then we talked to Bob on the telephone. Yes!

Because we asked him if we could go to that Ladin's house the next day. Yes!

"You can!" said Bob. The Ladino was very glad. He took us out again. We went to drink some more liquor. Yes!

We let him at a cantina. We came back out. It was already ten o'clock at night when we split up. Yes!

We went to Bob's house. We sat there in his house for a minute or two. Then we went to Mass, too. Yes!

The priest celebrated Mass in the cathedral. We arrived at the church at midnight. After the Mass, we came out. We went to our room. We went to bed at one o'clock at night. Yes!

The next morning, on Wednesday, the twenty-fifth of December, we left the place where we slept at eight o'clock. We went to Bob's house. He gave us a meal there. After we had eaten, we sat there for a while. They looked at their presents. His father-in-law gave us each a tiny box. The tiny boxes were really beautiful. Yes!

We left Bob's house at eleven o'clock. Yes!
And then the Ladino arrived. He took us to Pojoaque because that was where that Ladino lived. We went. We arrived at noon. When we arrived he gave us a meal. He gave us some liquor to drink, too. Yes!

After we ate, we went to his brothers-in-law's houses. They gave us drinks too. Yes!

We visited three of his brothers-in-law. Yes!

After we visited them, we went to San Ildefonso. Indians live there. We went to look at a dance. We arrived. When we arrived, they were in the middle of the dance. But they danced beautifully. Yes!

They danced to fiddles and guitars. Yes!

The clothes they wore for the fiesta it seems were really beautiful. Yes!

There was a girl who danced with them. All the dancers were wearing masks. Yes!

One of them was wearing a mask that looked like it was a bull's face. He wore the whole skin of a bull's face. Yes!

There was another who wore a mask, too, in the same way. It was terribly black. It looked like a spook's face. Yes!

But it was a woman's face. Yes!

There was another one that was a woman's too. Yes!

He was wearing a mask that looked like a clown's face. Yes!

There was an old man who was wearing a mask. His hair stood on end. He was carrying two small five liter jugs over his shoulders. Yes!

He was holding a whip. There was another one who had a mask, too, that had a face that looked like a devil's face. Yes!

He had a lasso tied around his waist. Yes!

The others had really beautiful clothes indeed! Yes!

They looked pretty much like Tan Sat. They had crowns. Their crowns had ribbons; but they never sang, they just danced. Yes!

There were eighteen dancers who were gathered together. Yes!

There were three musicians. Two guitars and a fiddle. The old man, whose hair stood on end, was gored by the bull. Yes!

He landed and rolled over and over. He landed, covered with dust. That bull was caught. The one who had a lasso caught it. Yes!

They went to tie the bull to a tree. Yes!

After the dance was over, an old man took us to his house. We went inside. There was a table there inside the house. There were lots of fruits, candies, and everything. Yes!
That woman, with the black face, was holding a bag. When she entered the house, she filled it with fruits and candies and everything. Yes!
You see, they gave us a glass of soda pop. We ate a candy and a walnut. Yes!
After that, we came out. A girl came out. The girl was really cute. Yes!
She was going to take us to her house. She was going to give us a meal. Yes!
But we never went, because that Ladino, who was with us, didn't want to go. Yes!
We came back. We went to a cantina that belonged to that Ladino. Yes!
He took us into his cantina. Yes!
He gave us more liquor to drink. Yes!
But it wasn't real liquor. It's what they call wine. Yes!
After we drank, we came out. We passed by his house. We went to leave his wife at his house. Yes!
We came back. There was a cantina next to the road. He took us in there, too. He bought us each a drink, too. Yes!
After we drank, we continued on back. Yes!
It was already dark when we arrived in Santa Fe. Yes!
It was already past six o'clock when we arrived. Yes!
He took us into a hotel, too. He gave us some more wine. Yes!
It was whiskey. Yes!
After we drank it, we came out. We went to Nick’s house. We ate there. After we ate, we returned to the place where we slept. Yes!
But it was late at night. Yes!
It was past ten o'clock. Yes!
After that I didn't see anything else. No!
That's all. Yes!
We'll talk together again. I'm going, then, Mr. Bob. Take care!

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1Chiapa de Corzo.
Grijalva River.
Tuxtla Gutiérrez.
Monte Albán.
As salt is offered to everyone before a meal in Zinacantan it is logical that a small bowl would be taken for a salt cellar.
Chapultepec Castle.
Cerro de Chapultepec.
The National Museum of Anthropology.
Torre Latino Americano, a 44-story skyscraper.
Basílica of the Virgen de Guadalupe.

7A taj jun me7el 7ik’ ssat 7une, 7oy jun soro xa slio7k, k’alal 7i7och ta yut nae, 7i7nosjes ta lo?bol ta dulse k’utikuk ta j-me7. Ji7!
Va7i 7un, liyak’botikotik jun baso presko, 7i7jo7tikotik j-p’ej dulse, xchijuk j-p’ej ton bek’. Ji7!
7Ilaj 7un, lilok’otikotik tal 7un, 7i7ok’ tal jun tzeb batz’i lelek yunen ba ta j-me7 ti tzeb. Ji7!
Ta 7ox xiyik’otikotik ech’el ta sna ta 7ox la xak’ jve7eltikotik. Ji7!
Pero muk’ xibatotikotik 7un, yu7n ja7 mu sk’an xbat, taj jun jkaxlan, jchi7uktikotik 7une. Ji7!
Lisutotikotik tal li7ech’otikotik ta kantina ja7 yu7un taj jkaxlan 7une. Ji7!
Tey liyik’otikotik ochel te yo7 skantina 7une. Ji7!
?Iyak’ kuch’tikotik yan trago. Ji7!
Pero ma7uk batz’i trago 7un, ja7 li bino chalik 7une. Ji7!
7Ilaj kuch’tikotik 7un lilok’otikotik tal 7un.
li7ech’otikotik ta sna 7un, 7ech’ yak’ li yajnil ta sna 7une. Ji7!
Litalotikotik 7un, 7o taj jun kantina ta tz’el be, liyik’otikotik ochel noxtok te yo7 7une, 7isman ju-p’is noxtok 7un. Ji7!
7Ilaj kuch’tikotik 7un litalotikotik noxtok 7un.
Ji7!
7Ik’ xa liyulotikotik ta Santa-fe 7une. Ji7!
Yak’ xa 7ox vakib 7ora, li k’alal liyulotikotik 7une. Ji7!
Liyik’otikotik ochel noxtok ta jun 7otel, liyak’botikotik mas bino 7un. Ji7!
Ja7 li wiski 7une. Ji7!
7Ilaj kuch’tikotik 7un, lilok’otikotik tal 7un, litalotikotik ta sna Mikulax 7un, tey live7otikotik 7un, k’alal 7ilaj ve7ikontikotik 7une, lisutotikotik ech’el ta jveyebtikotik 7un. Ji7!
Pero nax 7ox 7ak’ubal 7un. Ji7!
7Oy xa 7ox ta lajuneb 7ora. Ji7!
7Ilaj 7o taj 7une mu k’usi mas 7ikil. Ji7!
K’ajom yech chak taje. Ji7!
Te to jk’opon jbatik che7e, ta me xibat che7e, tottik Lol, chabankot komel!

had to stand them up in a back room where they were retrieved almost as soon as they had been lighted.
At Carretones.
The toll road to Queretaro.
Tepotzotlán.
Ciudad Jiménez.

“Nick” is B. N. Colby, an anthropologist who had worked in Zinacantan.
Palace of the Governors.
The Laboratory of Anthropology.
San Francisco Bay.
Golden Gate Bridge.
Alcatraz.

I recall Romin and 7Anselmo during the first day of the meetings sitting nonchalantly in a Louis XV settee in the
lounge, watching the anthropologists rushing about greeting each other. They were introduced to Margaret Mead, but were not very impressed.

They were the Shalakos, the messengers of the rain gods. 30

*The California Academy of Sciences.

These were the Koyemshi or mudheads. 31

*Actually, at a friend, Jane Geer's house.

*Shirley B. Vogt.

*The Ramah Navajo District.

*The Institute of American Indian Arts.

*The late John Collier.

*These were the Shalakos, the messengers of the rain gods.

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The California Academy of Sciences.

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*The late John Collier.

*These were the Shalakos, the messengers of the rain gods.

*These were the Koyemshi or mudheads.


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Journal 2: Eight Years' Perspective

Let's inform you, let's chat with you a word or two about how we took a trip to gringo land long ago. We left Zinacantan Center here, on the nineteenth of October. We spent the night in San Cristóbal. Early the next day we left. We left at six o'clock in the morning. We went on. We arrived for the night in Oaxaca. We spent the night in a hotel. On the morning of the next day we went to look at a ruin just near Oaxaca. 1 There we saw what the ancestors' saints were like, and their letters that they had written on stone, and representations of their money, long ago.

After we saw that, we left again. We arrived for the night in Puebla.

On the morning of the next day we went to see another ruin there. 32 We saw a church that had been built there on top of a hill. They had begun to dig inside [the hill]. They hadn't dug very deep yet. They had probably dug a hundred meters. We went in to look.

After we had seen that, we went to look at the skeletons of two people who had buried each other long ago. The man and the woman had buried each other. They were enclosed in glass next to the ruin. 1 There we saw what the ancestors' things were like, and the objects that they had written on stone, and representations of their things there, but their things were really beautiful. Their bowls and their cups were beautifully decorated. Everything was better long ago.

After we saw that we went on again. Then we reached Mexico City. We arrived at a hotel there.

When we arrived, we left and went to visit a hotel. On the morning of the next day we went to see a church that had been decorated. Everything was better long ago. We left Zinacantan Center here, on the nineteenth of October. We spent the night in San Cristóbal. Early the next day we left. We left at six o'clock in the morning. We went on. We arrived at a hotel there. On the morning of the next day we went to see a church that had been built there on top of a hill. They had begun to dig inside [the hill]. They hadn't dug very deep yet. They had probably dug a hundred meters. We went in to look.

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After we saw that we went on again. Then we reached Mexico City. We arrived at a hotel there.

When we arrived, we left and went to visit a church that had been decorated. Everything was better long ago.
woman who [lived] just near to where we had arrived. She was just a block from the hotel. We ate there. She gave us wine to drink. First we drank the wine. After we had drunk the wine, we ate. After we ate, we left. Then we went to meet my comadre at the airport. She went by plane, we went by car. That's why we went to meet her when she arrived. We reached Mexico City first, my comadre arrived afterwards.

When we went to meet her, we arrived a little bit earlier at the airport. We were already there when she arrived.

When my comadre arrived we returned to the hotel. We just went to leave my comadre at the hotel. We went to see if your glasses had been made. That lady whom we went to visit when we had just arrived had commissioned them. We went to the place where the glasses were made. You yourself went in to ask; we stayed in the car. We waited for you there. "They say they haven't been made yet," you told us. We went back to the hotel again and it was already late in the afternoon. Later on we went to an observation tower. We went up there. We went up to see how big Mexico City was, but we couldn't see very well how big it was. The lights could be seen very far off. But I thought it was very scary. It was so windy. It seemed as if we might fall, when we were on the top. But we didn't fall, we were just scared.

After we saw that, we came on down. We returned to the hotel. We went to bed.

On the morning of the next day, too, we went out. We went to get passports for ourselves, permits for as long as we wanted, and so that we could cross over to another country, too. After the permits were issued, we came out. Then we went to visit Our Lady of Guadalupe. We went into the church. We went in to cross ourselves. After we crossed ourselves we came out. I went to see a spring beside the church. There was a pool of water there. There were coins in it. The coins were tossed in on purpose. There were twenty cent pieces, tens, fives, pesos, whatever they wanted to toss in. But the pool was really beautiful. [The water] was wonderfully clear.

After we looked at that well, we climbed up the hill. There was a building on the tiny hilltop. Pictures of Our Lady of Guadalupe were sold there. They sold lots of things there, lots of scapular medals. They were really beautiful. I bought two pictures of Our Lady and two tiny crosses.

After I had finished shopping, we left. We went to see a carefully constructed lake. There were lots of little dugouts. Whoever arrived could get in
jvula7antik jun 7antz te nox nopol yo7 lik'ototike, te nox ta jun kaya yo7 7otele, te live7otik te yo7e liyak'botik vino kuch'tik, ja7 7ilaj 7ikuch'tik li binoe, k'al 7ilaj kuch'tik li binoe ja7 7o live7otik 7un, k'al 7ilaj ve7ikotike, lilok'otik ech'el, ja7 7o ba jnuptik li jkumalale ta yaleb 7ayvone, ja7 ta 7ayvon 7ibat, li vo7otiteke ta karo libattik, yech'o ti ba jnuptik k'ajal 7ik'ot 7une, vo7otik ba7yi lik'ototik ta Mejikoe 7une, ja7 tz'ak'al 7ik'ot li jkumalee.

Va7i 7un, k'al ba jnuptiteke, vo7otik ba7yi lik'ototik j-set' ta yaleb 7ayvone, teotik xa 7ox k'al 7ik'ot li jkumalee.

Va7i 7un, k'al 7ik'ot li jkumalee 7une, lisutotik ech'el ta 7otel 7un, naka nox 7ay yak'tik komel ta 7otel li jkumalale 7une, ja7 ba jk'eltik mi meltzajem xa 7abasoe ja7 7as'ubanoj taj jmeme7tik 7ay jvula7antik k'al maka nox lik'ototike, li7ayotik yo7 bu chmelzatan li baso 7une, ja7 7och 7ajak li vo7ot 7une, livo7otikotike te likomotikotik ta karo, te jajalalalalalik'otik. "Mu to la chmelzaji," xavutotikotik 7un. Licha7-sutotik ech'el 7i mal xa 7ox k'ak'al, ta mas xmal 7un libatotik ta ke7e 7osil 7un, limuyotik te yo7e, muy jk'eltik k'u smuk'ul li Mejikoe, pero mu jatitik ta ke7e lek k'u smuk'ul, batzi nom ta j-meke j-lasikuna li jutik, pero batzi x'el 7un 7a7ka7i 7oj mas 7ik' yix'al jip'ajotik ya7el k'al teotik ta sjole, pero mu xip'ajotik 7un yech nox chixi7otik.

Va7i 7un, k'al 7ilaj jk'eltik 7une, liyalotik tal 7un, lisutotik ech'el ta 7otel 7un ba xa vayikotik 7un.

Va7i 7un, 7isakub 7osil ta yok'om'al noxtok 7une, lilok'otik ech'el ba jol'ek'estik pasaporte li skwenta vo7otikotiteke ti k'u sjalil permiso ta jk'antikotiteke 7i yo7 xijelavotikotik 7o ech'el ta jun 7o 7estado noxtok, k'al laj lok'uk li permiso, lilok'otik ta, ja7 7o ba jvula7antik jch'ul-me7tik Valalupa, li7ochotik ta yut 7ekli7xia 7och jip'is jatitik k'al laj jip'is jatitik lilok'otik tal, ba jk'el jun vo7 te ta xxokon li 7ekli7xai, 7o te jun tz'ant'zan vo7 te yo7e, 7o te tak'in ta yut yalal jipbel ochel li tak'in, 7o ta ju-tob sentavo ta lajuneb ta sinko ta pexu ja7 ti k'u x'el 7a7k'akan yo7o7on sjipik ochele, pero batz'i leklek sba ta j-mek li vo7e xax-tz'ikan xa slekil.

Va7i 7un, k'al 7ilaj jk'eltik 7une, liyalotik tal 7un, lisutotik ech'el ta 7otel 7un ba xa vayikotik 7un.

Va7i 7un, 7isakub 7osil ta yok'om'al noxtok 7une, lilok'otik ech'el ba jol'ek'estik pasaporte li skwenta vo7otikotiteke ti k'u sjalil permiso ta jk'antikotiteke 7i yo7 xijelavotikotik 7o ech'el ta jun 7o 7estado noxtok, k'al laj lok'uk li permiso, lilok'otik ta, ja7 7o ba jvula7antik jch'ul-me7tik Valalupa, li7ochotik ta yut 7ekli7xia 7och jip'is jatitik k'al laj jip'is jatitik lilok'otik tal, ba jk'el jun vo7 te ta xxokon li 7ekli7xai, 7o te jun tz'ant'zan vo7 te yo7e, 7o te tak'in ta yut yalal jipbel ochel li tak'in, 7o ta ju-tob sentavo ta lajuneb ta sinko ta pexu ja7 ti k'u x'el 7a7k'akan yo7o7on sjipik ochele, pero batz'i leklek sba ta j-mek li vo7e xax-tz'ikan xa slekil.
and enjoy themselves in the dugouts. We got in, too. We met up with another group. They had a marimba that they were playing in the boat as they traveled on the water. We went on, we traveled on the water, too.

After the trip was over, we went on again. We returned to the hotel. When we arrived at the hotel you were there a little while. You went by yourselves to visit. You went with my comadre. We stayed behind there.

When we had stayed behind by ourselves we went out for a walk just nearby. We came back right away, because we thought we might get lost. That's why we just returned. When we came back, there was a woman who was spending the night in the hotel where we had arrived.

She was going to take us into her room. We didn't accept. We simply fled up to where we were sleeping. We left the woman standing there.

When we reached our room, the woman came up and stared at us. She beckoned to us to come down. We simply didn't accept. “She's probably crazy!” we said to ourselves. She saw that we didn't want to go and she went into her room, too. When we saw that she had gone, then we came out again another time. Then we met two Ladinos on the way. They spoke to us. They asked us where we were from, where our home was. We told them where we were from.

“Well, let's go have a little drink, pal. We're brothers. I came from there long ago, too. I came to get a job here. I've stayed here. I am a marimba player here. If you want to speak to me when you come back, you should look for my house. This is my address, here,” he told us. He gave each of us a tiny piece of paper with his address on it.

We went. We went to have a drink with them. When we reached the cantina, they bought some wine. We kept drinking there. It grew dark. It was already late at night when we returned to our sleeping place.

After we finished drinking, we went back; we were scared when we went, since we didn't know anymore where we were going. That was scary. Thanks to God we didn't get lost. We went straight to where the hotel was. Then we went to bed.

On the morning of the next day we went out. We took a walk after breakfast. We went to the museum. We went to see the animals. There we saw every kind of animal that lives in the world. There were some that were pretty much like horses, except that their necks were so long. [There

Va7i 7un, k'al 7ilaj xanavkotik 7une, libattik noxtok 7un, lisutotik ech'el ta 7otel 7une, k'al lik'ototik ta 7otele teot j-likel li vo7ote labat ta vula7al 7atukik lababik 7ach'i7uk li jkumalee li vo7otikotike te likomotikotik.

Va7i 7un, k'al te likomotikotik jutiktikotik 7une, lilok'otikotik ta paxyal te nox nopol lisutotikotik nox ta 7ora ja7 chhalkitokik ti mi xich'ayotikotike, yech'o ti lisutotikotik no 7oxe, k'al lisutotikotik 7o te chvay jun 7antz yo7 7otel k'otemotik 7une.

Va7i 7un, ta 7ox xiyik'otikotik ochel ta skwarto 7un, muk' jch'untikotik 7un solel lijatavotikotik muel ti yo7 bu chivayotikotik 7une, te va7al 7ikatatikotik li 7antz.

Va7i 7un, k'al lik'ototikotik yo7 jwartotikotik 7une, chisvelotikutotik yalel 7un, solel muk' jch'ununotikotik. “Yu7 nan chuvaj!” xichiotikotik 7un. 7iyil ti mu jk'an xibatotikotik 7une, 7i7och ta skwarto 7uk 7un, k'al 7ikiltikotik ti 7i7oche ja7 7o lilok'otikotik ech'el 7otro j-7ech'el noxtok 7un, licha7-batotikotik ta paxyal 7otro j-7ech'el 7un, te 7ijnuptotikotik te be cha7-vo7 7jkan,xanet, lisk'oponotikotik 7un, lisjak'botikotik bu likemotikotik bu jnatiatikotik, 7ikalbetikotik ti bu likemotikotik 7une.

“Béno, ba kuch’tik j-set’uk che7e, pàysa, jchi7il jbatik te likemon tal ti vo7ne te yo7 7uke yu7n tal jsa7 kabtel li7 toe li7 xa likom 7o 7une, mayxtro jmarimperoon li7 toe, mi xak'an xak'oponikon k'al xasutik ech'ele xasa7ik jna ja7 jdireksyon li7i,” xiyutotikotik. Liyak'botikotik ju-jun 7unen k'ox vun te tzakal li sdireksyone.

Va7i 7un, libatotikotik 7un ba kuch'tikotik xchi7uk 7un, k'al lik'ototikotik ta kantinace, k'ot sman jin bino tey 7i kuch'ilantikotik 7un, te 7i7ik'ub ku7unotikotik, nax xa 7ak'ubal lisutotikotik ech'el ta jvayebtikotike.

Va7i 7un, k'al 7ilaj kuch'tikotike lisutotikotik ech'el 7un, xi7em ma libatotikotik ja7 ti mi ma xa jna7ikotik bu chibatotikotik ja7 lixi7otikotik 7o 7un, sk'an ti kajvaltik 7une, muk' bu lich'ayotikotik 7un te tuk' lik'ototikotik yo7 7otel 7une, te xa livayotikotik 7un.

Va7i 7un, 7isakub 7osil ta yok'omal 7un, lilok'otik ech'el 7un libattik ta paxyal k'al 7ilaj ve7ikotik skwenta sobe, libattik ta museo ba jk'eltik chonetik, te 7ikil skotol ti k'utik nox chanul xchi1 ta balamile, 7oy ko7oltik xchi7uk ka7 j-lom ja7 nox ti toj natik snuk'e, li mol bolome, 7ok'ile te7titik chije
were jaguars, coyotes, deer, tapirs, elephants, monkeys, porcupines. I saw them all there.

After we had looked at the animals we went to see what it was like when they waged war long ago, what the suffering of the poor people long ago was like. It was in a building. There was a building built for it. After we looked at that, we went to see what the costumes of each town were like. All the Indians' clothing was there, but the clothes of long ago. [We saw] what their clothes used to be like. They were all in the building. A building had been made just for the clothing.

After we had seen the clothes we went on, we went to look at loads of ducks they said were raised in Xochimilco. We bought our meal there. We ate there. After we finished eating, we looked at the ducks for a little while.

After we looked at the ducks, we returned. We went to see what was for sale downtown. We saw all the good things that were for sale there. We went to look at a market, but it was packed with people. It seemed as if you'd get lost. We had a terribly hard time getting through. The people kept shoving each other inside the market. Walking was terribly difficult, we couldn't make our way through. When we left the market, we went on. We passed the zoo, then I saw three statues. One standing with her hand pointing to the sky, one on horseback, and one standing with both arms spread wide. We went on, we went back now to the hotel.

Early the next day we left Mexico City. We reached a town. We ate there. You asked us what we wanted to eat. "What do you want to eat; eggs with tomatoes, or beef, or chicken?" You asked us. You and my compadre [Romin] asked for eggs. I asked for beef, because I wanted to eat a good meal.

We were served what we had asked for. We ate quickly. I was hungry, because I had felt starved. Then I realized when I dunked [my tortilla] into my food that it tasted awful. I don't know what kind of meat it was, whether it could have been horse or some other kind of animal. I don't know. I simply didn't eat. I left it sitting there. I just ate the bread. I simply didn't eat the meal. I felt sick to my stomach from it. It tasted so horrible.

After we ate we went on again. We arrived at another town that I think was called "Guanajuato." We arrived to spend the night there. It was already dark.

Just after we arrived we went out for a walk. Lord, you see we almost got lost there. The paths were so narrow. The paths there looked as if they...
[went along] cliffs. We fell behind a little ways. We didn't see where you went. We took another path. We landed some place else. “But where did our compadre go?” we said to ourselves. We tried to find you. We heard the sound of a fiesta. We went to look at it. “Could he have gone there?” we said to ourselves. We went there. Some were dancing, others were fighting, hitting each other. “Lord, let's go back! We'll just get beaten up now, too,” we said to ourselves. We went back to where we had gotten lost. Then it rained. But it rained very hard. Ah, we simply leaned against a wall. We waited for the rain to pass a bit.

Then you went and found us. You found us where we had fallen behind. Then we came back to where we had asked for a room. When we arrived, we ate. After we had eaten, we went to bed. We didn't go out anymore. We took the one that went to the right. Then we saw that we had just come back to the place where we started. We set out again. This time we took the other road. Then we found the right one.

We paid a visit to Our Holy Father, Christ. He was standing alone on the mountaintop. He had no house. He was simply standing alone out in the open.

We went to see what he was like. “Why doesn't he have a house?” we said to ourselves. We went. It was in the midst of a fiesta when we passed by. The [road] was packed with cars. The road was jammed. We had a very hard time continuing on. With difficulty we arrived. Then I saw that Our Holy Father was huge. He had no clothes. He was naked, but he was entirely green. We arrived behind him. We went on. We went around to the front. Then we saw that there was a building under him. He was standing on the building. We went in a little ways. We went to see what the inside was like. We arrived in the middle of Mass. We went into Mass and we heard Mass for a little while.

After Mass was over, we came out. We went to see what was for sale in a tiny room there. Representations of Our Holy Father, Christ, were sold there. There were pictures, there were crosses, Our Holy Father was hanging on the cross. I longed for [an image] of Our Holy Father because I saw that they were really beautiful. I bought a picture of one. It was exactly like the way Our Holy Father was standing himself [on top of the mountain].

After we had finished shopping, we went to
enjoy ourselves further down. We saw lots of canes. They said they were the canes of the cripples, whoever had broken his legs.

They went to worship Our Holy Father, they say. Then they were cured there. That's why they left their walking sticks there. After we had seen that, we went back up again. Four people were sitting there. They were dressed up in very elegant clothes. We had never seen anything like it. We thought they looked wonderful. Then we asked you, "Where could those people be from?" we asked you.

"Those are Indians from my country. I don't know if they could have come from there or if they have just bought the clothes," you told us.

"Could that be the way the Indians in your country dress?" we asked you.

"No, just when they celebrate a fiesta, that's when they dress like that," you said.

"Ah!" we said.

After we had had a good time, we went back again. We went to take the highway. We came to a tiny town there where we ate. After we ate, we went on again. We arrived to spend the night at another town.14 We left the next morning. We went on again.

Your car broke down. We reached a group of mechanics on the way. You gave it to them right away. But they couldn't fix it. "It's fine now," they told you. But the car was just as bad. We went on again, but the car was pretty sick. Then we reached another town, quite nearby.

There was another group of mechanics there, too. You went and spoke to them. "I'll fix it. We'll see what's wrong," he said.

Then it was fixed there. He fixed it faster. The first ones had looked at it longer on the road, but they couldn't fix it. When the car was fixed, the sun had set already.

We went on again. It was late at night when we reached another town. And we slept there, too.15

On the morning of the next day we left early again. We took to the road again for another stretch.

Then we reached another town, too. We ate breakfast there. We saw a gypsy family there. They wanted to talk and chat, but we couldn't understand what they were saying. We didn't understand their language. They stared at us so much, they were critical of us, it seemed. I don't know if it could be that they don't see many short-panted people there.

After we ate, we went on again. We went to eat on the way. We came upon a group of people next to the road. We ate there.

Vai7i 7un, k'alaj lakaro 7une, 7isakub 7osil ta yok'omal lilok'otik ech'el sob noxtok 7un, 7ijtam ech'el jbetik 7otro j-7ech'el noxtok.

Vai7i 7un, 7o te 7ijtatik j-chop jmeltzanej-karo noxtok 7un, ba 7ak'opon 7un. "Ta jmeltzan jk'eltik k'usi sokem," xi 7un.

Vai7i 7un, 7a7 to te 7imeltzaj te yo7 7une, ja7 7o mas j-likel 7ismeltzan 7un, ja7 mas jal 7isk'el li ta bee pero muk' xmeltzaj yu7un, k'al 7imeltzaj li karoe 7imal xa 7ox k'ak'al.

Libattik noxtok 7un, nax 7ox 7ak'ubal lik'ototik ta 7otro jun jtek-lum 7i te xa livayotik noxtok 7un.

Vai7i 7un, 7isakub 7osil ta yok'omal ilol'otik ech'el sob noxtok 7un, 7ijtam ech'el jbetik 7otro j-7ech'el noxtok.

Vai7i 7un, 7o te 7ijtatik 7otro jun jtek-lum noxtok ja7 te 7ech' ve7ikotik skwenta sob 7un, ja7 te 7ikiltik j-chop 7unkaro te yo7e tzk'an chk'opoip chlo7ilaj pero mu xka7itik k'usi li chale, mu xka7ibetik li sk'ope, tol lisk'elotikotik ta j-mek ta xlabanvan yiel, mu jna7 mi ja7 van ti muk' bu mas xilik mok-chak li krixchano te yo7e.

"Le7e 7intyo te ta jlumal mu jna7 mi ja7 van talem 7o mi ja7 no van smanojik li k'u7ule," xavutotikotik.

"Mi7n ja7 yech sk'u7ik li 7intyoetik te ta 7alumal 7une?" xakutti yotikotik 7un.

"7I7i, ja7 nox k'al tpasik k'ine, ja7 yech tzlapik chak le7e," xachi.

"7Aa!" xichiotikotik 7un.

Vai7i 7un, k'al 7ilaj jkux ko7ontik 7une, licha7-sutotik ech'el 7un, ba jtamlik li muk'ta be 7une, 7o te 7ijtatik jun 7unen jtek-lum, ja7 te live7otik, k'al 7ilaj ve7ikotike libattik noxtok, lik'ototik ta vayel ta 7otro jun jtek-lum, ilol'otik ech'el ta yok'omal libattik noxtok.

Vai7i 7un, 7isok lakaro 7une, 7o te 7ijtatik j-chop jmeltzanej-karo te ba, naka 7avak'be pero muk' xmeltzaj yu7un. "Lek xa," xayut. Pero staoj yay chopol li karoe. Libattik 7otro j-7ech'el noxtok 7un pero 7ip7iptik li karo 7une, 7o te 7ijtatik jun jtek-lum nopolitik nox.

Vai7i 7un 7o te 7otro j-chop jmeltzanej-karo noxtok 7un, ba 7ak'opon 7un. "Ta jmeltzan jk'eltik k'usi sokem," xi 7un.

Vai7i 7un, 7a7 to te 7imeltzaj te yo7 7une, ja7 7o mas j-likel 7ismeltzan 7un, ja7 mas jal 7isk'el li ta bee pero muk' xmeltzaj yu7un, k'al 7imeltzaj li karoe 7imal xa 7ox k'ak'al.

Libattik noxtok 7un, nax 7ox 7ak'ubal lik'ototik ta 7otro jun jtek-lum 7i te xa livayotik noxtok 7un.

Vai7i 7un, 7isakub 7osil ta yok'omal ilol'otik ech'el sob noxtok 7un, 7ijtam ech'el jbetik 7otro j-7ech'el noxtok.

Vai7i 7un, 7o te 7ijtatik 7otro jun jtek-lum noxtok ja7 te 7ech' ve7ikotik skwenta sob 7un, ja7 te 7ikiltik j-chop 7unkaro te yo7e tzk'an chk'opoip chlo7ilaj pero mu xka7itik k'usi li chale, mu xka7ibetik li sk'ope, tol lisk'elotikotik ta j-mek ta xlabanvan yiel, mu jna7 mi ja7 van ti muk' bu mas xilik mok-chak li krixchano te yo7e.

Vai7i 7un, k'alaj lakaro 7e7ikotik 7une, libattik noxtok 7un, 7ech' ve7ikotik ta be 7o te 7ijtatik j-chop krixchano ta tz'el be, ja7 te live7otik.
After we ate, we went on again.

Now we were next to the border. You told us that there was a group of soldiers on the way—that they wouldn't let us cross over if we had our shorts on. "It's better if you put on your long pants," you told us.

"All right," we said. We put on our long pants. Then we dressed up on the road like clowns. After we finished putting our clothes on, we went on. We crossed the place where the soldiers were. They didn't do anything when we passed. Nothing, we continued on. We went on.

It was already dark when we arrived at El Paso. When we were very near El Paso we took off our clothes. "Take them off now! It's all right now," you told us.

"All right," we said and we took them off. With short pants we crossed over to El Paso. Beyond Mexico City the people there just raise goats. That's all that I saw them watching on the side of the highway. And I saw cows. I saw a few sheep, but just a few. What there was most of was goats.

When we reached the border, we crossed over. There were four groups of soldiers there where we crossed. Two groups of Mexican soldiers and two groups of Americans.

They looked at all the things we had taken along with us. First they looked at our permits. After they had looked at our permits, they looked at our things. After the Mexicans finished looking at everything, we crossed over. The other two groups of soldiers, the Americans, were just nearby. They looked at our permits, too, the same way. They asked what we were going to do. After they finished looking at our papers, they looked at our things, too.

After they finished looking, we crossed over. We spent the night just near to the border, because it was already dark when we crossed over the line. That's why we just slept in a hotel there.

The next day we went on again. When we left the hotel you asked us if we had any money. "Me, I have twenty-five," I told you.

"Well, but it would be better if I go to change it at the bank, since if there is something you want to buy where we are going, they won't accept your money, since the gringo's money is different, you told us.

"Good, then, please change it," we told you. You went to the bank to change our money for us. Me, I gave you twenty-five [pesos]. Our compadre turned in thirty-seven. Then when it came back, we saw that we hadn't much money left. It just van-

Va7i 7un, k'al 7ilaj ve7itokotik 7une, libattik noxtok 7un.

Va7i ja7 xa te yo7 tz'el frontera ech'el 7une, ja7 ti 7avalbotokotik ti 7o te j-chop soltero ta be ti mu xak' xijelavotikotik k'al mokmok jchaktikotike. "Ja7 mas lek lapo 7anatil vexik," xavutotikotik.

"Béno!" xichiotikotik 7un. 7ljlap li jnatil vexitokotik ta be chak k'u cha7al payaso 7un, k'al 7ilaj ilap ti jk'u7 jpop'tikotik 7une, libattik 7un, lijelavotik ta j yo7 soltero 7une, mu k'u xal k'al li7ech'otike ch'abal lijelavotik 7un libattik.

Va7i 7un, ja7 7ik' xa lik'ototik ta Paso 7une, k'al batz'i nopol xa 7ox ta j-mek li Pasoe, te 7ijlok'tikotik ti jk'u7 jpop'tikotik 7une. "Lok'ik xa 7un xu7 xa!" xavutotikotik 7un.

"Béno!" xichiotikotik. 7ijlok'tikotik 7un, ta mok-chak xa lijelavotikotik ta Paso 7une, li ta sjelavel Mejikoe, naka chivo sna7ik stz'unel li krixchanoetik te yo7e, naka ja7 ta xchabiik ta ti7il muk'ta be 7ikil xchi7uk vakax 7ikil, 7oy jutuk chij 7ikil pero jutuk no 7ox k'usi li mase ja7 li chivoxe.

Va7i 7un, k'al lik'ototik ta jvrontera 7une, lijelavotik 7un 7o tey chan-chop soltero te yo7 chijelavotike cha7-chop skwenta mejikano, cha7-chop skwenta 7amerikano, li solteroetike.

Va7i 7un, ja7 7isk'el skotol ti k'usitikuk kich'ojtitokik ech'ele, ba7yi 7isk'elik li jpermisotikotik, k'al 7ilaj sk'el li jpermisotikotike, ja7 7o 7isk'el li k'usuk ku7untikotike, k'al laj sk'el skotol li skwenta mejikaneo lijelavotik ech'el, te nox nopol li 7otro cha7-chop soltero noxtok skwenta xa 7amerikano 7une, ja7 nox yech 7isk'el li jpermisotikotik noxtoke, 7isjak' k'usi cbha jpastikotik, k'al 7ilaj sk'el li k'usuk ku7untikotik noxtoke.

Va7i 7un, k'al laj sk'el 7une, lijelavotik 7un, te xa no 7ox nopol livayotik te yo7 jvrontera 7une, yu7un 7ik' xa 7ox lijelavotik ta tz'ake, yech'o ti te xa nox livayotik ta 7otel te yo7e.

Béno ta yok'omal 7un, libattik noxtok 7un, k'al lilok'otik ta 7otele 7ajak'botokotik mi mu7yuk jtk'inintikotik. "Vo7one 7oy vo7ob xcha7-vinik," xakut.

"Béno, pero mas lek che7e cbha jiel tal ta banko ja7 ti mi 7o k'usi xak'an xamanik yo7 chibattike mu xch'am latak'ink 7une, ja7 j-tos xa 7o li stak'in brincoetike," xavutotikotik 7un.

"Ja7 lek che7e 7abulajan jelo!" xakutikotik 7un. Ba 7ajelbotokotik ta banko li jta7intikotik 7une, li vo7one vo7ob xcha7-vinik lakak'be ech'el li kumapatie ja7 vuk-lajuneb xcha7-vinik 7iyak' ech'el, ja7 to 7ikiltikotik k'al 7isut tale ch'abal xa
ished. We were confused because we didn't know about the money there. We just asked you how much each coin was worth.

"There are fifty-cent pieces, there are quarters, there are dimes, there are nickels, there are pennies," you told us. You showed us what the money was like.

"Ah!" we said, since we are dumb Indians. We didn't know about the money of the white gents.

After you had finished changing our money, we went on again. We passed by towns. They only raised cotton there. They don't raise much corn any more. We went all the way down the holy road, but all that was to be seen was cotton. It went on and on by the roadside.

We arrived now at the place where you had decided you were going to get rid of us in Santa Fe. We arrived there after dark. It was late at night. We arrived to find my comadre. She had arrived first because she went by buzzard machine. That's why she arrived first. We just made a turn by the place where you had taken an apartment. We left again and you went to leave us at a hotel. "You will live here, don't worry. You probably won't be scared now," you told us.

"Probably not, just if they come and talk to us, since we certainly won't understand what they say," we told you.

"No, the owner knows Spanish. Tell him if you need anything," you said.

"Well, all right," we said. We were left there. As for you, you went back. You came to pick us up the next day. We went to eat at your house. After we had eaten, we took a trip. We went to look at the office where we were to work. We found people working there. They were fixing lots of things. They were doing a lot of wonderful things. They were mending lots of broken pots, lots of wood and so on.

After we saw that, we left, we went to see what the town was like there, what was for sale. We went to the market. I thought the market was beautiful. During the time we were there I saw lots of those who don't worship God. We went to see what they did.

When we arrived, all the people came there. We waited there and they all gathered. Everyone arrived who belonged to the church there. After they all assembled, they waited a little while for their priest to come. When the priest arrived, he celebrated Mass. Everyone who had gathered together heard Mass. We went in to hear Mass, too. Then we saw how the priest celebrated Mass. The Mass 7ep ti jak'intikotike, ch'ayel 7ich'ay 7un, yech xch'ayet koʔontikotik kómo mu jnaʔbetikók smelol li tak’in te yoʔe, jaʔ nox lajak’betikók k’u yepal yich’oj ju-jun li tak’ine.

"7Oy ta roston, 7oy ta j-tob sentavo, 7oy ta lajuneb sentavo, 7oy ta sinko, 7oy ta jun sentavo," xavutotikotik. 7Avak’ kiltikotik k’utik x7elan ti tak’ine.

"7A!" xichiòtikotik kómo sonso 7intyootikotike mu jnaʔbetikók smelol stak’in ti meko moletike.

Vâi 7un, k’al laj 7ajel ti jak’intikotik 7une, libattik noxtok 7un, liʔech’otik ta jtek-lumetik naka xa tuxnuk’ snaʔik stz’unel te yoʔ 7un aʔa, mu xa snaʔik stz’unel mas ti chobtike, libattik sjunul ti ch’ul-bee, pero naka tuxnuk’ xvinaj ta tiʔiltiʔil be xbat ta j-mek.

Vâi 7un, lik’ototik xa ti yoʔ bu yaloj 7avoʔon chba 7ach’ayotike, ta Santa-fe 7une, 7ik’ xa 7ox liʔototik ta taj 7une nax 7ox 7ak’ubal jaʔ te xa k’ot jtatik li jkumale 7une, jaʔ baʔyi 7ik’ot jaʔ li ta xulem k’ok’ ʔibate, yech’o ti jaʔ baʔyi 7ik’ote, belta nox liʔech’otik ti yoʔ bu 7ach’amuñoj 7ana voʔote lichaʔ-lok’otik ba 7avak’otikotik komel ta 7otel. "Liʔ chanakiike, mu k’u xal 7avoʔonik 7un mu nan xaxiʔik," xavutotikotik komel.

"Moʔoj nan jaʔ nox ti mi tal sk’oponelotikotike jaʔ mu xkaʔitikotik k’utik chal 7un bi!" xakuttikotik.

"Moʔoj, snaʔ kastilya li yajval nae te xavalbeik mi 7o k’usi chak’anike," xachi.

"Béno, teyuk cheʔe," xichiòtikotik 7un. Te likomotikotik 7un, lasut tal li voʔot 7une, jaʔ 7aʔvik’otikotik tal sob ta yok’omal 7une, te 7eχ’ veʔikotik ta ʔana, k’al laj veʔikotike, libattik ta paxyal 7ay jk’eltik li 7opisina ti bu χiʔabejotike, 7o te 7ijtatik jʔabteletik te yoʔe 7o tey 7ep k’utik chlaj smeltzanik ta j-mek. Batz’i lekik sba ti k’utik tzpasik chlaj stz’akani labal vok’il pinêtik labal teʔetik k’utukik ta j-mek.

Vâi 7un, k’al laj jk’eltik taj 7une, lilok’otik ech’el ba jk’eltik k’utik x7elan ti jtek-lum te yoʔe, ti k’utik xchonee, liʔayotik ta ch’ivit li ch’ivite batz’i leklek sba 7ikil, ti k’u sjalil teotikotike 7oy 7ep k’usitik 7ikil, 7ay jk’eltik jun 7eklxíya jaʔ yeklxíya ti buχ’u mu snaʔik riox, jaʔ ba jk’eltik k’usi tzpasik 7un.

Vâi 7un, k’al lik’ototik 7une, jaʔ 7o laj k’otük li krixchanoetik te yoʔ 7une, teotik 7ijmalatik 7i stzob sbaik skotolik 7un, laj k’otük skotolik ti k’u yepal stik’oj sbai ta 7eklxíya te yoʔ 7une, k’al 7ilaj stzob sbaik skotolik 7une, te 7ismalak j-likel 7ik’ot yajpaleik 7un, k’al 7ik’ot li palee, 7ispas mixa, 7iyaʔik mixa skotolik ti k’u yepal 7isztob sbaike, 7och kaʔitik mixa 7uk, te 7ikil k’u x7elan 7ispas.
was fine. What seemed kind of bad to me was when they took communion. When they took the host they received it in their hands. They themselves stuck it in their mouths. I certainly thought that was strange! After they had taken communion, they came out and left. But in that church there wasn't a single saint standing, as in the other churches. They were just portrayed in the windows, just pictures of them, but only in the windows. On the altar there weren't any. There was only a Christ in front of the altar.

After we finished looking at the church, after we had heard Mass, we came out. We met a girl standing there. She spoke to us in Spanish. Our compadre Romin answered her. “What will we say? Shall we do what she says?” he asked me.

“I don't know, won't she go and lose us?” I said.

We thought it was funny.

We went with the girl. As for you, you went back to where the church was. As for us, we went visiting.

She gave us a meal there, we ate there. She asked where we were from, where our home was, what we had come to do, if it was just for fun or if we had come to study something. That's what she kept asking, because she knew Spanish well, that's why we understood what she asked.

After she had asked us where we were from, “Well, thank you for coming to visit me, then,” she said to us.

We came back. That was all. We went once to a garage where new trucks are sold. We saw how much each one cost. Lord, we saw that they were very cheap. There were ones for five thousand, ones for ten thousand. A very expensive one went for twenty thousand. Thirty thousand was the most expensive!

We asked you why they were so cheap. “Is that mixa li palee, li mixae lek k’usi xa li chopol jutuk 7ikile ja7 7o k’al 7iyich’ik riox, 7a li k’al 7iyich’ik riox che7e 7ixch’am ta sk’ob’ik ju-jun tal te xa 7istik’ ta yeik stukik, ja7 j-tos 7o 7ikil 7un bi, k’al 7ilaj yich’ik riox 7une, 7ilok’ik ech’el 7un 7ibatik, pero te yo7 7eklixyae ch’abal junuk riox va7al chak k’u cha7al yantik 7eklixya, k’ajom te lok’tabikil ta ventanaetik naka sok’ob’ba nox pero naka ta ventana, li ta 7altale ch’abal, k’ajomal jun Kristo te ta yichon 7altal.

Va7i 7un, k’al 7ilaj jk’eltik ti 7eklixya 7une, laj ka7itik ti mixa 7une, lilok’otik tal 7un, te va7al 7ijtatik jun tzeb 7un, lisk’oponotikotik ta kastilya 7un, ja7 jistak’be li jakumpatik Romin 7une. “K’u la xichiotik mi ta la jch’untik ech’el taje?” xiyut li vo7on 7une.

“Mu jna7 mi muk’ bu xba xch’ayotik 7un!” xkut 7un. Tze7ej xka7itikotik 7un.

Va7i 7un, lakalbetikotik 7un. “Mu jna7, kumpa, mi ta la jch’untikotik ech’el xana7? yu7n la chiyik’otikotik ech’el ta sna li jun tzeb li7 mu jna7 mi te van xismilotikotik?” xayut li kumpatik 7une. “Mi yech van pero mu nan xasmakik ta na 7un!” xavutotikotik.

“Béno, chibatotikotik che7e te xava7i jk’oplaltikotik ti mi lich’ayotikotik, mo7oj nan!” xichiotikotik 7un.

“Béno, teyuk te chba jsa7oxuk tal ta ch’en!” xavutotikotik 7un.

Va7i 7un, libatotikotik xchi7uk ti jun tzebe, li vo7ot 7une te lasut tal yo7 7eklixya 7une, li vo7otikotik libatotikotik ta vula7al.

Va7i 7un, te 7iyak’ jve7e7otikotik 7un te live7otikotik 7un, 7isjak’ bu likemotikotik bu jnatikotik k’usi batem jpastikotik, mi ye7ch no 7ox paxyal 7o mi 7o k’usi batem jchjantikotik, ja7 7isjak’ulan, yu7n lek sna7 kastilya 7un ye7ch’o ti xka7itikotik k’usi li tzjak’ 7une.

Va7i 7un, k’al 7ilaj sjak’ ti bu likemotikotik tale, “Béno, kol avalik tal 7avula7anikon che7e,” xiyutotikotik 7un.

Va7i 7un, lilok’otikotik tal 7un 7ech’ jkux ko7ontikotik ta soraltik 7oju yu7sik lekik ta xchone ta tyentaetik, 7oy xchone labal plataetik slok’ta7anojik ta 7ixtalal, ta chuk ch’uti ta krus skotol pero ma7uk yabelik stukik naka xa nox ta xcha7-chonik.

Va7i 7un, lisutotikotik ech’el 7un, laj 7o 7o li7ayotik ta nail karo yo7 bu xchone li 7ach’ karotetik, 7ijk’eltikotik k’u cha7al stojol ju-kot, kere, batz’i yalemik 7ikiltikotik 7un, 7o ta vo7-nil 7o ta lajum-nil 7o ta j-tob mil li batz’i toyole lajuneb xcha7-venik mil slajeb toyol 7un bi!

Va7i 7un, lajjak’betikotik k’u yu7un ti toj yalem
the price or not?” we asked you.

“That’s the price, but in dollars. In Mexican money who knows how many thousands it would be,” you told us.

“Ah, yes, you’re right, this money multiplies more,” we said.

We finished looking at the place where they sell trucks. That was all. We went once to look at the snow, because we saw that snow had fallen. That was when we were working in the museum. We saw that snow had fallen. It looked like drizzle when the snow fell, but it was terribly white. We watched every place, the mountains turn white right away when the snow fell. But it was terribly cold outside. It was only warm inside, since there was a heater. If it weren’t for that we’d probably die of the cold. “Let’s go see what’s in that room of the museum!” you told us.

“All right,” we said. We went. We went to see what was there. There were stuffed deer heads, but bigger than the deer are here, but they looked just exactly the way they do when they are alive. It just looked as if their head had been cut off. And there were scalps there with hair. The scalps were skinned off together with the hair. The ancestors’ things were there, the things they worked with. Their swords were there, their knives, everything they used. It was all there. After we had seen that, we went to look at the snow. We went in your car. There was a mountain there, just pine forest. That’s where we went, but under the pines it was completely white. It looked as if it had been white-washed.

The car couldn’t go up. It stayed there on the flat part. We climbed the mountain now on foot. But I was terribly cold. The small pines were completely white. Some were standing like stumps. As for me, I thought they were stumps. “How white the stumps are!” I said.

“Those aren’t stumps, that’s snow!” you told me.

“Who would believe that?” I said to myself. We went on further. Then I saw others standing there. Some were really beautiful. They looked like saints. They had legs, they had arms. They were standing very erect. Where [the snow] was soft, it crunched underfoot. Where it was hard, it was very slippery underfoot. If your foot slipped on it you would fall.

Then we came back. We finished looking at the snow. Once we went to Nick’s house. We went to visit. We ate there. After we had eaten, we took a trip. He took us in his car. “I’m building my house over there, let’s go see it!” he told us. We went. We went to see his house. It was being built when we went to see it.
"How is it built? Do you pay the workers yourself or is it on contract?" we asked.

"No, I pay them myself by the week. They work better that way. On contract their work is worse," he told us.

"Ah!" we said. "How much do they earn a day?" we asked.


"The same as in San Cristóbal or Tuxtla then," we said to ourselves.

After we looked at that house, that was all. We went to watch a movie one evening. I thought the movie was wonderful. There was a girl. She committed a crime. She was taken away. She was going to jail.

Then a shoeshine boy came along. He was going to defend the woman. "As for you, what business is it of yours? If you defend her, it's you I'll take away!" he was told.

The thing was, we understood, because they spoke in Spanish.

The shoeshine boy gave up. He was carrying his tiny box with his things for shining shoes. He was following right behind, just that he wasn't talking any more. He was just following behind. The girl was holding a white handkerchief. She dropped it. The shoeshine boy went and picked it up right off. He handed it to the girl. He had just been told, "Don't pick it up for her!" But he didn't listen. Quickly he picked it up and handed it to her. The girl was bound. Both her arms looked as if they were [bound] with rope. You couldn't tell very well what her arms were bound with.

The girl arrived at the place where she was to be jailed. The place where she was to be jailed was terrible. There were loads of ropes stretched out and hanging down. The ceiling was two floors high. The ropes were tied to the ceiling.

When the girl arrived, they seated her on a chair in the jail. She was asked if it was true that she was guilty. The girl didn't answer. She wanted to cry now. You could see her heart was breaking. When the girl was being spoken to, the shoeshine boy climbed to the second story right away. There he found two Ladinos chatting. He found them under the roof. He spoke to them. "Shall I shine your shoes?" he said.

"Shine them, then!" he was told.

"All right," he said. He shined the shoes. He went to put his things where the rope was tied to the jail. He went to shine the shoes.

The poor girl had both her arms bound and her eyes blindfolded so she couldn't see what was being done to her. After they had bound her arms and
blindfolded her, they brought a piece of metal as long as a machete. They put it crosswise, tied with ropes.

There was a button that could be pushed. If they pushed the button, the metal that was crosswise would come rushing at her, come and cut off the girl’s head. The shoeshine boy was keeping an eye out. When he saw them go to push the jail button, he quickly went and cut the ropes. Then the instrument to cut off the girl’s head was ruined. That’s how she was saved. The jailers looked now. They didn’t know what had happened to the thing they were going to kill her with. Then they let the girl go. “Not ‘til tomorrow!” they said then. That’s how the girl was saved. When the girl was freed, the shoeshine boy went to pull the girl out by the hand. He led her out from the place where she was seated to have her head cut off. So it was the shoeshine boy who went and pulled her out. When he went to pull her out, it looked as if they wanted to hit him, but they didn’t do anything to him. Two of the soldiers, the guards came. The girl was overjoyed now.

“Well, I was able to defend you, but the reason I defended you was because I want to marry you,” said the shoeshine boy.

“All right, fine, we ought to go right away today,” said the girl now. She was terribly happy now. “I never loved the other one at all, that’s why they were about to kill me in the jail,” said the girl. The girl said she had nearly married her [future] husband.

When they were just about to be married, she said, then a man arrived. She said he grabbed her by the hand. That’s what she said made her guilty. She was taken off. They went to cut off her head. That’s what I saw at the movies.

We went to an Indian Town. The one called Te- susque. It’s just near Santa Fe. We just went to see it, we went to enjoy ourselves. There wasn’t much there. We just saw what kind of work they did to earn their meals. They made rings there. They made silver belts. They made little crosses. They made bracelets. They made earrings. They made them all there. They are very clever. We went to another town, too, called Jemez. We went to watch a fiesta there, because they were celebrating a fiesta. We went to see it. But the fiesta was wonderful. The performers danced to drums. They were beautifully dressed. Their clothes were like the clothes of the people of San Andrés. The embroidery was really beautiful. They danced wonderfully. Their necklaces were fine, [made of] silver and blue stones. They had necklaces [made of] dyed corn kernels. They made them look very
beautiful. After we saw that, we returned to Santa Fe. That's all.

When we went to San Francisco, we went by car as far as Albuquerque. When we reached Albuquerque the car was left there. We went by plane to San Francisco.

We arrived in San Francisco after dark. Your father-in-law was waiting for us with his car at the airport. Your father-in-law took us in his car. He went to leave us at a hotel. On the morning of the next day we went to where all the anthropologists were meeting. They elect their president each year. That's why they meet. When the meeting was over we went to look at the ocean. We got in a boat.

We traveled one hour on the water. We saw lots of boats there and several houses in the middle of the ocean. There was a little hill standing in the middle of the ocean. The houses were built there. We asked you why the houses were built there. “That's a prison. That's where they put the most evil people, the ones who cause the most trouble,” you told us.

“Ah, well, so that's what it's for!” we said to you. We certainly did see it. After we had traveled on the water, we got out at the edge of the ocean. There were lots of fishes there that had been caught. There were crabs and so on there at the edge of the ocean. The crabs were very big. I'd never seen ones like that. They were terribly big.

After we had looked at the ocean, we went back into [town]. We returned to the place where the meeting was held, because they were still having a good fiesta there, and all the anthropologists danced.

Old John took us to his room. We went to play music. We drank liquor and wine and so on there. After we had finished playing music in Old John's room, Nick took us along. We went to play music in his room, too. Then it grew dark. We got drunk because we drank everything they gave us. The drinks we drank—there were white ones, there were black ones, there were yellow ones! That's why we got drunk. As for me, I couldn't remember going to the hotel. Our compadre said he was still a little bit aware. After we finished playing that music we returned to the hotel. We went to bed.

On the morning of the next day we went for a little while to the place where the meeting was held. We were there when the President was assassinated. We heard about it there.

We returned to the hotel. When we arrived, you turned on the television and we saw what the dead person was like. We saw him, but it looked as if he had already been put in the coffin. You couldn't tell very well. You could see crowds of people,
that's why you couldn't tell. The television spoke, but we couldn't understand. Then you told us that the president had been assassinated. "They say that the bullets came from a window while the President's car was moving. They say that he was in the car when he was struck by bullets," you told us.

"Ah!" we said. After we had seen and heard what the television said, then we went to visit your father-in-law's father. We crossed over a bridge. The bridge is called the Golden [Gate] Bridge. We crossed over it, we went to your father-in-law's father's house. We went to talk to the poor old man, but he was terribly old. We found him there alone.

We went into his house, but his house was beautiful. The old man was very rich, but he had no wife. He just had a maid who cooked for him. He offered us chairs. We sat down. He was delighted when we arrived. He gave us a drink. When we were drinking, you all chatted. You asked the old gentleman how old he was. He told [you]. "He says he is eighty years old," you told us.25

"Why doesn't he have a wife?" we asked you.

"She died. He never got anyone to take her place," you told us. After we had drunk the liquor, we came back. We just returned to San Francisco. It was already dark. We came back. We arrived to eat in the hotel.26 After we had eaten we went to bed. That was all.

The next day we went to the museum where lots of fish were raised.27 We went to see them. There was a building that had been built. They had grown all the fish there, all kinds. There were little ones, big ones, pretty ones, ugly ones, but many, many kinds of fish. There were blue ones, yellow ones, red ones, white ones, black ones. There were striped ones with yellow sides, and black backs, and red stomachs. There was one kind that looked exactly like a snake, but it was a fish. We saw another kind, but it was really horrible, indeed. I swear to God it had spines all over like a porcupine, but it was a fish. We saw lots of animals, too. We saw one kind of animal that was like the ground. You couldn't see that there was an animal. It looked as if it weren't there. Then when we looked carefully [we saw] there was an animal there. And there was one kind of animal that was really beautiful. It looked like a white rose. It was really beautiful. There was another kind that looked like a blade of grass, it was very green. It couldn't be seen easily in weeds because it was like the weeds when they are good and green. That's why it couldn't be seen easily. There was another kind, too, that had spines like a caterpillar, only its spines were longer. But the animal was very big, very long. After we had seen those animals we
went inside another room, too. There were things of the people of long ago, stored there. Their bowls were there, their clothes, their machetes, the wooden handles of their tools. We saw them all there. There were models of the people of long ago. The people of long ago were smaller. After we saw that, we went back into [town]. That was all.

The next day, we left San Francisco. We passed by your father-in-law’s father’s. We went to speak to the poor old man. After we had spoken to him, we went on. We traveled. We went to a town. San Anselmo was the name of the town. There was a house set on a little hill. There were lots of houses, indeed. They were all in the woods. They couldn’t be seen well from the road. We didn’t stop. We just went by on the road, that’s why we couldn’t see the houses well. We traveled further. We crossed the ocean again. We crossed on a different bridge.28 We went further ahead. When we went before, it was closer. We passed over what is called the Golden [Gate] Bridge. When we went back it was by a different bridge. There are three bridges there.29

When we crossed the bridge, we caught the train. Your father-in-law took us in his car. When we took the train, your father-in-law stayed behind. As for us, we went by train. The sun was already dipping down when we caught the train. We went underground. The train went underground. We traveled a long ways underground, but we traveled a very long time on the train. We slept one night in the train. It was already dark when we left. We arrived the next day at a town called Gallup. We slept there. The next day we went to another town. We went by car. We arrived in another town called Ramah. Old John’s younger brother lived there. We arrived at his house. We went to visit. Old John was there, too, with us. They gave us a meal there. We ate there. We all ate together there. After we had eaten, we went to visit Old John’s mother. She was living there, too. That’s why we went to visit her, too. We went to visit a town called Navajo.30 It was an Indian town.

We went there. “The people there are very different from the ones here,” Old John told us.

“In what way?” we asked. He told us all about them. He says that whoever dies, they simply tear down his house. If they don’t want to tear down his house they go and dump the sick person far away. That’s how he dies. When he has died, then they go and bury him, of course. He says they don’t bury them alive, they just dump the patient if
they don't want to tear down his house. If they tear down his house, he says, [the sick person's] soul departs inside the house, of course. They don't go and dump them. The women, too, don't carry their children. As soon as they are born, they bind them to a board. They have fixed a board for them. We saw what the board was like. They had drilled holes in the board for the cords that they tied it with. And there were four holes for the cords that they carried it with. The holes for the cords to bind the child were smaller. The four ones to carry it were bigger. Their houses, too, were made entirely out of clay. They had put dirt on them in place of tiles, too. They had made their houses beautifully, but they were very far apart. The houses were at a distance from each other. None of them were close together. After we saw that, we went to another town called Zuni. It was just an Indian town, too. We didn't see much there at all!

We returned again to Ramah. We passed there, we came back to Albuquerque. We left Old John there. As for us, we went as far as Santa Fe. That's the way we returned from our trip to San Francisco.

We went to see the Indian school there [in Santa Fe]. There is a school for Indians there. We went to see it. We saw what kind of work they did. They had created lots of things. They did really beautiful things. They had made things out of clay. They had molded the clay. They had thread, they had woven the thread. They had made things of paper, they had drawn on the paper. We thought the things they had made were very beautiful. After we had seen that, we returned. And the sun had already set.

We went to another town, called Chimayó. There was a church there. We went into the church. We went in to cross ourselves. Our Lord there was really beautiful. They had dug out dirt inside the church. They had made a real pit, digging up the dirt. "Why would they have dug up the dirt like that?" we said to ourselves.

"There is a paper there that says what it is for. The dirt is medicine. That's why they've dug up so much," you said.

"Ah!" we said. I heard it was medicine. I dug a little out, too. I brought it back. "I'll use it for medicine if I get sick," I said to myself. I saw that Our Lord was really beautiful. I bought pictures of Him. There was one hanging on the cross and one seated on the altar. But they were really beautiful. I've never seen saints like that. I thought the ones there were the very best, that's why I bought pictures of them.

After we saw that, we returned. That was all.
We went to see a movie in a house one evening. I don't know what their work was. They showed a movie in the house. We went to see it. There were lots of towns, there was a sick woman, but she was terribly sick. She was being treated. First, her shaman came in. The shaman had no success. The doctor came in, but he didn't cure her either. A man came who wasn't a doctor. He wasn't a shaman, he just knew about medicine. He gave medicine to the sick person. Then he succeeded. The thing that was killing her came out, a worm came out of the patient's belly, “Look at what was killing you! This is what was biting your stomach!” said the person who gave the medicine. He showed her the worm. After we had seen the movie we came back.

We went to see a fiesta in Zuni, Indian country. When we arrived, we went to see what the houses were like there. “Where could they be celebrating the fiesta now?” we said to ourselves. Then an old Indian man appeared. You chatted with him. After you had chatted with him you told us where they were starting the fiesta. “Their gods are underground, but they say we can't go inside,” you said.

We just went to look for the opening to the cave. We never found it. There was a tiny hill in the midst of the houses. We went there to look. We walked around it, but we never found where it was. We climbed up where the hill was. “How come we don't see any church?” we said.

“They say they have no church. It's the underground place,” you said. Then another Indian appeared. You chatted with him, too. He asked you where our home was, where our country was, what we had come to do. You told him in your language all about where our home was, where we were from. We asked you what he said. “He is asking you where your home is, what you've come to do,” you said. He took us to his house. We went. When we reached it, we went inside. When we went inside, the inside smelt really horrible to me. He offered us chairs. We sat down. When we sat down he offered us a meal. A great platter of meat appeared, heaped up very high, with seasoning, and a platter of rice. But it just came to see the view! As for us, we never ate it. The meat was mutton, that's why I didn't eat it either, only Nick ate a lot. He went with us to Zuni. He was the only one who ate a lot. As for us, we never tasted even a bite, none at all. We just felt sick to our stomachs. I certainly thought I was going to vomit. I only ate a bit of rice, but I didn't eat happily. I just had to so that it would look as if I was eating.

When we finished eating, we came out. We went to see what the houses were like. The houses were...

70 7ay jk'eltik sin ta na jun xmal, mu jna7 k'usi yabetel 7iyak' sin ta nae, ja7 7a jk'eltik 7un, te 7ilok' labal jtek-lumetik 7o 7ilok' jun jchamel 7antz pero batz'i tzotz 7ip ta j-mek, ta xpoxtaat, ba7yi 7i7och yaj7ilol, muk' xtojob li j7ilole, 7i7och loktor noxtok pero mi ja7uk 7ikol yu7un, 7ital jun vinik ma7uk loktor, ma7uk j7ilol ja7 nox ti sna7 poxe, 7iyak'be pox li jchamel 7une, ja7 to 7itjob 7un 7ilok' li k'usi chmilvane, 7ilok' j-kot chon ta xch'ut li jchamele. "K'el avi k'usi li chasmi7 7une, ja7 ta xti7van ta 7ach'ut li7 7une!” xi li buch'u 7iyak' poxe. 7iyak' 7iluk li chone, k'al laj jk'eltik sine lisutotik ech'el 7un.

70 7ay jk'eltik k'in ta Súni slumal 7intyo k'al lik'ototike 7a jk'eltik k'u x7elan li nae7ik te yo7e. "Bu van ti tzpasik k'in tana 7une7e?” xichiotik. 7O te 7ital jun mol 7intyo 7un, lalo7ilaj 7achi7uk, k'al laj lo7ilajan 7achi7uke, 7avalbotikotik ti bu ta stamik likel li k'ine. "Li srioxike le7 la ta yut balamile, pero mu la stak' xi7ochotik,” xachi.

Va7i 7un, naka 7a jsa7tik bu sti7il ti ch'een 7une, muk' bu 7ijtatik 7un, 7o te 7unen vitz j-set' ta 7o7ilol nae7ik ja7 te 7ay jk'eltik 7ay jjoyintik, pero muk' bu 7ijtatik ta sa7el buy 7un, limuyotik yo7 vitz 7une. "K'u cha7al ch'abal 7eklixya chikile?” xichiotikotik.

"Ch'abal la ye7klixya7 ja7 la taj ta yut balamile,” xachi. Te 7ital 7otro jun 7intyo 7un, lalo7ilaj 7achi7uk noxtok lasjak'be bu jnatikotik bu julumaltikotik, k'usi batem jpastikotik, 7avalbe skotol bu jnatikotik ti bu likemotikotik ta 7ak'opik 7une, lajjak'betikotik k'usi chal. "Ja7 la7tzjak' buy 7anaik k'usi tal 7apasik,” xachi 7un. Liyik'otik ech'el ta sna 7un, libattik, k'al lik'ototike li7ochotik ta yut na, k'al li7ochotike pero batz'ixin 7i7ako7i li yut nae, 7iyak' xjilatik li7chiototik, k'al li7chiototikte 7iyak' jve7eltik 7ital jun mol xalten bek'et, batz'ixi tokol tal ta j-mek, xchi7uk xpoxtlak, xchi7uk jun xalten 7aros, li bek'ete bek'tal chij yech'o muk' jti7 7uke, pero yech no 7ox 7a sk'el 7osil muk' bu 7i7jtitik li vo7otike, k'ajom stuk le7 ke7ve7 li Mikulaxe, ja7 7a jchi7intik ta Súni k'ajom stuk lek 7ive7 7un, li vo7otike mi ja7uk j-set' muk' bu 7ijpastik proval j-set'uk ta j-mek ch'abal ta j-moj, k'ajom 7i7ibaj 7o ko7ontik ta xa 7ox xtal xenel 7ika7i vo7on a7a, k'ajom 7i7jie7 j-set' li 7arose pero mu xa sjunuluk ko7on live7 persa k'op xa no 7ox, yo7 ti live7 7o yilele.

Va7i 7un, k'al 7ilaj ve7ikotik 7une, lilok'otik ech'el ba jk'eltik k'utik x7elan ti nae7ik 7une, batz'i
very beautiful, indeed, only there wasn't any church on the earth's surface, just the one underground. But we never entered the place where their saints were. We never found it. We didn't know where it was. They wouldn't say where the entrance to the cave was because they wouldn't let you see what their saints were like. That's why they wouldn't say. We walked around there. We waited for them to start the fiesta. It was probably around four o'clock in the afternoon when they began. When we heard that they were starting the fiesta, we went to look. When we reached there the performers were dancing already. We watched how they danced. We were there the whole night. We stuck behind them wherever they went. They only went to dance in the houses. There were thirteen performers; six mudhats, six Shalakos, one representing fire. The mudhats all had hats of mud. They hadn't any clothes. They were just wearing tiny short pants. Their beaks were very long. Their beaks were probably two handspans long. Their beaks were of colored wood. The paint was black. They moved their beaks when they walked. They made their beaks clatter. The Fire, was just like the mudhats. He hadn't any clothes either. He just had short pants. They were made to wear on the fiesta. His shorts had stripes. There were red ones, yellow ones, black ones, green ones. His shorts were striped. His body was painted, too. His whole body was painted. Even his face was painted, everything. It was the Fire that was painted all over. The ones called Shalakos, they say were their saints long ago. That's why they celebrate the fiesta. They don't lose the Shalakos, since they say they were their saints long ago. We watched there all night. We slept for a very short time. I don't remember if it was for an hour perhaps, if that much. I don't know. We slept inside the car. When we woke up, we got up. It was already a bit light when we awoke. When we woke up, we got up. We went again to watch the fiesta. After they finished dancing all of them gathered together. There was a wide field in the center of the town. All those who were performing went to assemble there.

When they all assembled, they lined up there at the edge of the field. After they had lined up, all the performers raced. Just the Fire stayed behind. It stayed behind by itself.

When the others came back, the Fire went to
block their way. All the racers stopped there. After we finished watching the fiesta, we returned to Santa Fe.

We took trips to other towns, too. We went to a town called Las Truchas. That’s where we went first. There wasn’t a fiesta, we just went there. We just went to see what the town was like. I didn’t see much there. No! We went to another town, too. It was called Las Trampas. I didn’t see much there either. There was just a church that was very beautiful. We just went to see it. We were going to go in if it were open. The trouble was, we found it closed. We went to see it in vain. We came back. We went to another town. It was called San Lorenzo Picuris there. We didn’t stop long. We just passed by quickly to see it. We went to another town, too, called Taos. I didn’t see much there either. We came back. We arrived in Santa Fe. We didn’t see much in those four towns. No!

We went to visit a man from [the] Navajo [Reservation]. He raised rabbits, sheep, goats. His goats had very long hair. The sheep’s wool was shorter. The goats’ hair was much longer. After we saw that, we came back.

We went to buy a small pine tree which you needed for when the [Christ] Child was born. After we bought the small pine, we went to get a bagful of pine needles in the woods. The pine needles couldn’t be stripped off easily. They were spiny, that’s why they couldn’t be stripped easily. When we came back from getting the pine needles, we stayed behind in [town]. We didn’t go on to your house. We stayed behind there on the way.

When we stayed behind downtown, we sat down for a while on a bench. Then a Ladino came. He over to talk to us. He asked where we were from, what we had come to do. We told him where we were from. As for what we came to do, we told him it was just for fun.

“Do you want to have a little drink?” he asked us, since he heard that we had just come for fun. He knew Spanish well, that’s why we could understand what he said.

“All right,” we said. We went to a bar. We went to drink with that Ladino. He took us along. Since we drank, it was already dark when we went to our sleeping place. When we arrived at the hotel he just went to look and see where we slept.

“Don’t you want a little more? I’ll go get some,” he told us.

“Don’t you want a little more? I’ll go get some,” we asked us.

“Well, we’ll go. I don’t know if we are going to buy a little drink?” he told us.
someplace with my compadre. I guess I'll ask him," said our compadre [Romin].

Our compadre spoke to you on the phone. He asked you if we were free on Christmas Day, if we could go visit him. "Yes, go on!" you said.

"We can go," our compadre told the Ladino.

"Well, all right, then. I'll come and pick you up at eight o'clock tomorrow," he told us.

"Well, all right," we said. He told us that when he went to see where we slept. That's why our compadre spoke to you on the phone then.

When he heard that we were going to visit him, "Let's go drink some more!' he told us. Then we went out again, went to drink more.

After we had finished drinking, we returned to the hotel late at night. We just made a quick trip to the hotel. Then we went to your house. We went to drink more. We went to the hotel. Then we went to the cathedral. They held Mass there at midnight when the [Christ] Child was born. After we had heard Mass, we returned. We went to bed.

On the morning of the next day we went to your house. We went to let you know that we were supposed to go, that's why we went to pick you up. We went to the cathedral. They held Mass there at midnight when the [Christ] Child was born. After we had heard Mass, we returned. We went to bed.

When we arrived, he gave us a drink. "Chase away the hangover!" he told us.

"Okay, thanks," we said. We took the drink. After we had drunk the liquor, we ate. He gave us [us] a meal. We ate a lot. After the meal was over he gave us another drink, too. After we had drunk the liquor, we took a walk about his yard. He showed us what he raised in his yard. He was raising lots of rabbits. He had made a pen for them, like one for pigs. He had done a beautiful job of it. After we had looked at the rabbits, we went to a town called San Ildefonso. We went to see the fiesta there. They celebrated a beautiful fiesta there. They were dancing to music in the open. There was a field in the middle of the town. The performers were dancing there. There was a girl who danced, but her clothes were really beautiful. She wore white clothes, like a bride's gown, like when Ladinas and Ladinos marry. It was very beautiful, except it hadn't a train like a bride's does. There chibatotiktik jchi7uk jun jakumpare, ta jjak'be ka7tekit," xut li jakumpatik.

Vai7u7un, lask'opon ta ch'ojon tak'in li jakumpatik 7une, lasjak'be mi xokolotik ti sa b'el Paskwa 7une, mi xu7 xibatotiktik taj ta vula7al 7une. "Xu7, batanie!" xachi 7un.

"Xu7 chibatotiktik," xut jkaxalan li jakumpatik 7une.

"Beno, teyuk che7e chtal kik'o3uk ta vaxakib 7ora 7ok'ob," xiyutotiktik komel 7un.

"Beno, teyuk," xkuttikotik. Ja7 7o te liyalbotiktik taj k'al 7ay sk'eel bu chivayotiktike, yecho' ti ja7 7o lask'opon ta ch'ojon tak'in li jakumpatik 7une.

K'al 7iya7i ti chba jvula7antikotike -- "Ba kuch' tik yan che7e?" xiyutotiktik lok'el. Ja7 7o licha7-lok'otiktik ba kuch'tiktik yan 7un.

K'al 7ilaj kuch'tiktik 7une nax xa 7ak'ubal lisutotikotik ech'el yo7 7otele belta xa nox li7ech'otiktik ta 7otele, ja7 7o libatotiktik ta 7ana, ba kik'otiktik tal, chibattik ta mixa, kalojtik 7onox ti sk'opjal chibattikke, yecho' ti ba kik'otiktik taj, libattik 7un ba ka7itik mixa ta 7eklixya katekral, te yo7e 7ispasik mixa ta 7ol 7ak'ubal k'al 7i7ayan Ninyoe, k'al 7ilaj ka7itik mixae lisutotik ech'el ba yayotiktik.

Sakub 7osil ta yok'omal 7un libatotiktik ta 7ana, ba kaltikotik ava7i komel ti chibatotiktik ta sna li jun jkaxalan 7ikuch' jch7i7uktikotike, k'al 7ilaj kaltikotik komel 7ava7e7e lisutotikotik ta 7otele, naka j-likel jk'oteltiktik ta 7otele ja7 7o 7ik'ot li jkaxlan. "Beno, mi chibattik 7un tal kik'o3uk," xiyutotiktik 7un.

"Beno, battik!' xkuttikotik. Libatotiktik 7un, 7ay yik'otiktik ta skaro libatotiktik k'al sna li jkaxlan, k'al lik'ototiktike liyak'botiktik j-p'iis pox. "K'ixnabeik xchamelal!" xiyutotiktik.

"Yechuk kol aval," xkuttikotik. 7Ikuch'tiktik li j-p'is poxe, k'al 7ilaj kuch'tiktik li poxe, ja7 7o live7otiktik, 7iya7k ve7ilil lek live7otiktik, k'al 7ilaj ve7ele ja7 7o 7iya7k 7otro ju-p'iis pox noxtok, k'al 7ilaj kuch'tiktik li poxe, 7a jkux ko7ontikotik ta yut smok, 7a yak' kiltikotik k'utik stz'unoj ta yut smoke, 7o stz'unox labal t'ulelik spasoibe xchiikeri k'u cha7al chitom batz'i lekkel sba xcha7le, k'al laj jk'elotiktik ti t'ule ja7 7o libatotiktik ta jun jtek-lum San-ildefjvonso sbo, 7ay jk'elotiktik k'in te yo7e, ta x7ak'otajik ta vob ta jamaltik 7o te stentejtik ta 707ol jtek-lum, ja7 te ta x7ak'otajik, li jpas-k'inentike, 7oy jun tzeb chak'otajik pero batz'i lekkel sba li sk'u7e, sak li sk'u7e slapoje, ko7ol xchi7uk sk'u7un jnupunel chak k'u cha7al xnjupunel jxJXnulan jkaxalan batz'i lekkel sba, ja7 nox ti ch'abal sne chak k'u cha7al batz'i jnupunel, 7oy chan-vo7 xko7olaj xchi7uk tan sit li sk'u7ike, batz'i ja7 yeche.
were four who had clothes like Tan Sat. They were exactly alike. There was one who had a huge belly, bulging out. It looked as if she had three babies in her belly. She had a terrible time walking. Sometimes they led her along. There was one who represented a bull. He had horns like bulls always do. They tormented the old woman. They pushed her down. The old lady would land way off, bottom's up, when they pushed her down. When the old lady collapsed, the bull would come and lift her skirt up with its horns. The old lady pretended she couldn't get up. Then they came over to pull her up again. They danced, pulling her along. When they realized that she responded to the pulling, then they pushed her down again. When they pushed her down, then the bull came to gore her again. The girl danced in the midst of them, but the little girl danced beautifully. I thought she was really beautiful.

After we had finished watching the fiesta there, we came back. The Ladino took us to his bar. He had a bar, it was huge, a place where liquor was sold. He took us there. We went to drink more liquor. We got drunk there, because I couldn't remember returning from there. I don't know what kinds of liquor we drank. We mixed it with beer, that's why we got drunk. After we finished drinking with him, he came and left us at the hotel where we slept. In the evening we went to Nick's house. We ate there. After that, we returned to the hotel.

We went a second time to Albuquerque. We went to ask for two more days' permit. You told us that we still weren't going to come back at the end of December. "You'll probably stay another couple of days," you told us. That's why we went to ask for permission [to stay] another two days. "It's better if we go and ask permission, otherwise they'll impose a fine when you cross over," you told us.

"Well, let's go!" we told you. That's why we went. After we had asked permission for two days more we passed by a town called "Santo Domingo," an Indian town. They were in the midst of a fiesta when we passed by. But they celebrated wonderfully there. They all danced, men and women, even children, because everyone did. But they were wonderfully dressed up. Their clothes were decorated beautifully. There was an open place in the midst of the houses, by the church door. That's where they were dancing. They formed a circle around each other as they danced. They were dancing to drums. They had necklaces. Their necklaces were really beautiful. Some were ta j-mek, 7oy jun spasoj ta me7el, ja7 nox 7animal muk' li xch'u7e, ye7h banban ta j-mek, ja7 yilel ti 7oy 7ox-vo7uk yol tik'il ta yut xch'u7e, batz'i vokol xa ta j-mek chanav ta snitik bak'ntik, 7oy jun slok'taqo sba ta vakax, 7oy xxulub chak k'u cha7al vakax 7onoj, ja7 chibajinik li me7el 7une, ta stixp'unik taj to butajtik chk'o7 li me7el k'al chtxp'unike, li vakax 7une ja7 chba tzjolbe muyel li sztek ta xxulub k'al chlon li me7ele, mu xa stam sba xcha7el sba li me7el 7une, ja7 to chtal snitik noxtok 7un, snitojik ch7ak'otaj mi ta x7a7ik snitele ja7 7o chba k'ojvanuk li vakax noxtoke, li jun tzeb 7un 7a7 ta 707lol ta x7ak'otaj yu7unik 7un, pero batz'i lek spas ta j-mek x7ak'otaj li 7unen tzebe batz'i leklek sba 7ikil ta j-mek.
of tiny blue stones, some were of dyed corn kernels, some were of animals' teeth. I thought the most beautiful ones were those with the tiny blue stones. We went in to worship Our Lord there. Our Holy Father, Saint Dominic, was there. Our Holy Father there was really beautiful. The [Christ] Child had been born there, too. After we finished worshipping God, we went to see what was for sale in a store that was there. We went in. They had everything that the Indians made there for sale. There were really beautiful rings, there were belts, too. They sold animals' teeth. They had watch straps, everything. But everything they sold was fine. It was all the work of Indians. The Indians' work was finer since they made everything of silver. That's why I thought their work was more beautiful. It was finer when they put blue stones in them. After we had seen what was for sale there, we returned to Santa Fe.

When we reached the holy New Year, we bought a [bottle of] rum. We went to visit you. We drank to renew the holy year. Besides, the period for which we had made the agreement to stay was up. So we went to talk together, of course! When we had finished talking together we returned to the hotel. A few minutes after our arrival at the hotel, the Ladino [Genaro Quintana] whom we had gone with to drink on Christmas arrived, too. He came to speak to us again. "Are you here? How are you?" he said to us.

"We're fine," we said.

"Well, don't you want a little drink? I'll measure you as a man," he said to us.

"Well, okay, thanks," we said. We went to drink again. There was a bar nearby. We went there for a drink. After we had drunk there, he took us to his house again.

"Do you want to go with me another time to my house?" he said to us.

"Well, okay, why not?" we said.

"Let's go, then!" he told us. We went to his house. When we arrived, he gave us a meal. We ate. After we had eaten, we went to have another drink at his store, where we had already gone to drink before, I think. Lord, we got drunk there. We drank the whole night there. All we did was drink liquor there. Then we came back around eight o'clock the next day. When we arrived at the hotel, as for me, I slept. I felt so sleepy, that's why I went to bed. As for our compadre Romin, he didn't sleep. He went out for a walk. Then, he says, he met another friend, too. They chatted together.

"Let's go have a drink!" he was told.

K'al 7ijtatik ch'ul-7ach' jabile 7ijmantikotik jun ron 7ay jvula7antikotik 7ikuch'tik 7ach'ub 7o ti ch'ul-jabile, xchi?uk k'u'usk 7itzaki t'i k'u' sjalal jpasojtik ech'el trate chipajotikotike, ja7 7a jk'opon 7o jbatik 7un bi, k'al laj jk'opon jbatike lisutotikotik ech'el ta 7otele, naka j-likel jk'otel ta 7otele, ja7 7o 7ik'ot noxtok li jun jkaxlan ti 7ay 7onox kuch' jchi7uktikotik ta Paskwae, ja7 k'ot sk'oponotikotik noxtok 7un. "Mi li7oxuke k'u'xa7elankilik?" xiyutotikotik k'otel.

"Lekotikotik," xkuttikotik 7un.

"Beno, mi mu xak'an xavuch'ik j-set'uk, chajp'isik ta vinik j-set'uk 7ijtatik 7o ti ch'ul-7ach' jabile," xiyutotikotik 7un.

"Beno, stak' kol aval," xkuttikotik. Ba kuch'tikotik noxtok 7o te jun chonob pox te nox nopol te yo7e ja7 te 7a kuch'tikotik 7un, k'al laj kuch'tikotik te yo7e, liyik'otikotik ech'el k'al sna noxtok 7un.

"Mi xak'anik xibattik 7otro j-7ech'el ta jna?" xiyutotikotik.

"Beno, stak' k'u cha7al mo7oj?" xkuttikotik.

"Battik che7el!" xiyutotikotik 7un. Libatotikotik k'al sna, k'al lik'ototikotike 7iyak' jve7eltikotik live7otikotik, k'al 7ilaj ve7ikontikotike, ja7 7o ba kuch'tikotik yan ta styenta stuk, yo7 7ech' 7onox kuch'tikotik j-7ech'el chkale, kere te me liyakubotikotik 7un, te 7ikuch'tikotik, sjunul 7ak'ubal ta j-mek, naka 7uch'pox 7ijpastikotik, ja7 to lisutotikotik tal ta va7akibik 7ora ta yok'omal k'al yulotikotik ta 7otele, vo7one livay tol vayel 7ika7i yech'o livaye, li kumpatik Romin 7une, muk' xvay 7ilok' ech'el ta paxyal, 7o la te 7isnup 7otro jun yamiko noxtok te la 7il07ilajik 7un.

"Ba kuch'tik!" x7utat la noxtok 7un.
"Well, okay, why not? Just if you'll wait for me for a minute. I'll go and tell a friend of mine that we're going for a drink," he said he told him.

"Let's go, then. Let's go talk to him. Let's go take him along if he wants to have a drink," said his friend. And they went to the hotel. Our compadre went to ask me if I wanted to have another drink.

"Do you want to go with us?" says a Ladino who spoke to me on the street, he said to me. "Let's go have a drink!" he said to me. Wait a minute, I'm going to let a friend of mine know that we're going to have a drink, I told him," our compadre told me when he arrived. "Let's go then, let's go and take him along if he wants a drink, he told me. That's what he said, that's why I came to pick you up. Do you want to go along with us for a drink? he asked me."

"Well, let's go, then!" I said. We went. We went to have another drink, too. After we had finished drinking, the Ladino left us in [town].

Then we went to Nick's house. It was the last time we went to speak to him. It was just when we were about to come back (home). After we spoke to him, that was all.40

Well, when we came back, we went to the airport. We left Santa Fe by plane. [We went] as far as the border, when we were coming back. When we arrived there [at the airport], we went to ask when the plane left. They kept lifting things up so much as when we went. When we went, then, they lifted up all our things. When we returned, they didn't keep lifting things up. They just looked inside the suitcase. After they had looked, our things continued on to the baggage room of the bus [terminal]. They weighed each bag.

We stayed there. We waited for the hour when the bus left. We stayed behind there. As for you, you returned to Santa Fe. We came back to Mexico City now, by ourselves. We left the border at six o'clock in the evening. All the bus seats were full. When we got in, it was fine. No trouble. It was on the way that we had some trouble. We had fallen asleep. There were two women sitting in the

"Béno, stak' k'u cha7al mo7oj, ja7 nox mi chamalaon j-likeluke chba kalbe komel jun jchi7il ti chba kuch'tike," xut la.

"Battik che7e ba jk'opontik ba kik'tik tal mi sk'an xuch'e," xi la li yamiko 7une. 7ibattik ta 7otele 7ay yalbon li jkumpatik mi jk'an xba kuch' yane.

"Béno, battik che7el!" xkut. Libatotikotik ba kuch'tikotik yan noxtok, k'al 7ilaj kuch'tikotike, te liskomtantokotik ta yutil li jkaxlane.

Va7i 7un, ja7 7o libatotikotik ta sna Mikulax 7un, slajeb xa 7a jk'opontikotik komel ja7 xa 7o chisutotikotik tal, k'al laj jk'opontikotike laj 7o yech. Béno, k'al lisutotikotik tale, litalotik ta yaleb 7avyon, yu7n ta 7avyon litalotik ta Santa-jvee, k'al jvrontera, ti k'al litalotikotike, yech'o ti libattik ta yaleb 7avyon, k'al lik'o'otok te yo7e, ba jjak'tik k'usi 7ora chlok' li 7avyon. "Ta la xlok' ta j-like1, xavutotikotik 7un. Te 7ijmalatik batz'i j-like1 a j-mek.

Li7ochotik 7un litalotik k'al jvrontera naka nox 7ay 7a7elutbasotikotik ta j-jech 7o tuk' libattik ta nail 7aktavus, ja7 ta 7aktavus xa litalotikotik te yo7e.

Va7i 7un, te yo7 nail 7aktavus 7une, ja7 te lisk'elbotitok li k'usuk ku7untikotike, 7issa7 mi mu k'usi 7ik'ich'tikotik tal, te xa nox 7isk'el 7istotzilan ta yut jbelistikotik, muk' xa stotzilan ta j-mek chak k'u cha7al libatotikotike, ti k'al libatotikotike che7e 7istotz skotol ta j-mek li k'usuk ku7untikotike, li k'al lisutotikotik tal 7une mu xa bu mas 7istotzilan te xa nox 7isk'el ta yut belis, k'al laj sk'ele, ja7 7o 7ielav ech'el li k'usuk ku7untikotik yo7 yav yikatz li 7aktavus 7isp'is k'u yalal ju-jun li 7ikatzile.

Va7i 7un, te likomotikotik 7un, li vo7ote te lasut ech'el ta Santa-jvee 7un, jtkutunkotik xa litalotikotik k'al Mejiko 7un, te ta jvrontera illoc'otikotik tal ta vakib 7ora xmal k'al'kal, noj ta skotol chotlebal yu7un 7aktavus, k'al li7ochotikotik tale lek mu k'usi palta, ja7 to me ta be 7i7pistikotik 7ox palta 7un, yu7un 717och 7ox jvayelitokotik, 7o te chotajitik cha7-vo7 7antzetik ta j-jot 7o chotlebal, jun tzeb.
other seat. One of the women sitting there was a girl, the other was older.

When she saw that both of us had fallen asleep, then she slowly stuck her hand into my pants pocket. I had put there the silver dollars that you had changed for me. They were nearly stolen. Thanks to Our Lord, my soul had not gone completely in my sleep. I felt it right away. I felt her groping about, I opened my eyes right off. When I looked, her hand recoiled.

I was wearing two pairs of long pants. I had stuck the silver dollars in the pocket of the inner pants. She probably thought I was just wearing one pair of pants, that's why she wanted to steal their contents, but she didn't reach the lower level of pants that I had stuck them in. When we sat down, me, I sat down on the outside, our compadre Romin sat down by the bus wall. The same way, those two women, too. The older woman was sitting on the outside, that's why she was the one who was about to steal [from me]. When I felt her groping about, I immediately woke up our compadre, Romin. "Wake up! There's trouble! Don't sleep much. My money almost disappeared, only I'd put it inside. If it had been on the outside it would have gone!" I said.

"Huh, you swear to God?" he asked me.

"I swear to God, because it nearly went," I said.

"Where? Did you see who it was?" he asked me.

"I saw a little. It was the old woman sitting here. I opened my eyes immediately when I felt her groping about," I said. When we were talking about it the old woman didn't make a sound. She pretended she was asleep. She was just bowed over. It looked as if she was fast asleep.

Then we opened our eyes, our sleep was scared off. It was late at night. It was almost midnight, that's why we had felt so sleepy. That scared us. We never fell asleep until dawn came. It was the same in the daytime, too. We never slept until we arrived in Mexico City. We arrived all right now. Nothing happened to us now. The only thing that seemed a bit bad to us, was the difficulty with the meals. The bus never stopped for very long. It stopped every few minutes. We hadn't filled up well when it left. We kept eating in a rush. Sometimes we [took our food] with us folded in a tortilla when we still weren't full.

When we arrived in Mexico City, it was already dark. It was probably eleven o'clock at night already. We arrived at a hotel in Mexico City.

We spent the night in that hotel. "Well, come on in" the [man] told us. We went in. He went to leave us in a bedroom that was empty. "Can you
just sleep all alone by yourselves or shall we send for a couple of girls to join you?” he asked us.  
“No, that’s all right,” we said.  
“Why don’t you want them?” he asked us.  
“Because we don’t want them,” we said.  
“Ah, well!” he said to us. He left.  
“They probably aren’t men then. They’re just women!” he probably said, “we said to ourselves.  
When the hotel man went back we were a bit scared. “If he sends them as he said, all our little money will surely stay behind here!” we said to ourselves. We were scared because we had brought a few of our little coins.  
Then we slept. The next day we took a walk around. There was a [construction] job. We went to see how they were working. They were digging holes, burying pipes. We saw all the things they were doing. We went on. We went to see what was for sale in the stores. That’s how we distracted ourselves. In the afternoon we went to the bus terminal [for buses] that go to San Cristóbal. When we arrived at the office it was pretty early, because we wanted to come back when it was still light.  
The trouble was, we couldn’t get tickets for the bus that came back in the daytime. There weren’t any empty [seats] for the one that left in a few minutes. “Not until the next one, if there are free [seats] later on, otherwise not ‘til tomorrow,” the person told us who gave out the tickets for getting on the bus. We were terribly scared this time, too. What if we didn’t get the bus back? That’s what we were afraid of. There was a Ladino standing there.  
“How far are you going?” he asked us.  
“We’re going to San Cristóbal, but we didn’t get the one that is going now,” we said.  
“Well, but you’ll get the one that’s leaving in a little while,” he told us.  
“I don’t know. He already told us that it wouldn’t be ‘til tomorrow,” we said.  
“No, go ask for your tickets. Of course they have to give them to you!” he told us.  
“All right,” we said. We went again to ask for the tickets for the next one. One of the ticket sellers was standing there. “I want two tickets,” our compadre told him.  
“There aren’t any more. Not ‘til tomorrow,” he said.  
“Lord, but what can we do?” we said to ourselves.  
Another person came along, too. “Where are you all going?” he asked us.  
“We’re going to San Cristóbal,” we said.  
“Ah, fine. Have you gotten your tickets yet?” he said.  
“Not yet. I don’t know if you’ll do us the favor,” we said.
“Well, wait a minute!” he told us.
“Right,” we said. We were terribly relieved now.

He went to get the tickets. He gave them to us.
“It’s a half an hour ’til it goes,” he told us.

“Well, go on now, it’s that bus that’s leaving,” the person who had given us the tickets told us.

“Well, wait a minute!” he told us.
“All right,” we said. We waited a little while.

“Well, go on now, it’s that bus that’s leaving,” the person who had given us the tickets told us.

“It’s a half an hour ’til it goes,” he told us.

“We were terribly relieved now. He went to get the tickets. He gave them to us. “It’s a half an hour ’til it goes,” he told us.

“Fine!” we said. We waited a little while.

“Well, go on now, it’s that bus that’s leaving,” the person who had given us the tickets told us.

“It’s a half an hour ’til it goes,” he told us.

“Fine!” we said. We got inside the bus. We had a hard time getting the tickets, we did! They said some had come earlier in the day, some had come the day before, but they stayed behind for us. As for us, we went on first. Thanks to Our Lord we arrived all right in San Cristóbal. Nothing else happened to us on the way. No!

It was already dark when we reached San Cristóbal, too. It was dark when we left Mexico City. Just the same way, it was dark when we arrived in San Cristóbal the next day.

When we arrived in San Cristóbal we took a taxi to Zinacantán Center. We arrived home late at night. That’s the way it ended. That’s all the talk I have about when I went far away long ago, with our compadre, Romin.

That’s the way Anselmo Peres’ talk ends.

Monte Albán.
2Cholula.
3The late Concepción B. de Cuevas.
4My wife. We were not yet compadres of Anselmo at the time of this trip.
5Carretones.
6Torre Latino Americano, a 44-story skyscraper.
7The Basilica of the Virgen de Guadalupe.
8Xochimilco.
9Actually, the zoo in Chapultepec Park.
10The National Museum of Anthropology.
11In Chapultepec Park.
13Tepotzotlán.
14Zacatecas.
15Ciudad Jiménez.
16Anselmo is being facetious.
17“Buzzard machine” is a jocular term for airplane.
18The Laboratory of Anthropology.
19An Episcopal church.
20According to local traditions Zinacantecs may be abducted to caves by the terrifying spooks.
21Again Anselmo was confusing dollars with pesos.
22San Andrés Larrainzar, a Tzotzil town near Zinacantán.
23Alcatraz.
24Fisherman’s Wharf.
25Actually, ninety years old.
26We ate at my wife’s grandfather’s apartment in Berkeley.
27The California Academy of Sciences.
28The Richmond Bridge.
29The Golden Gate Bridge, the Richmond Bridge, the San Francisco Bay Bridge.
30Actually, Ramah.
31See Note 17 on p. 28.
32The Institute of American Indian Arts.
33They were slides shown by an anthropologist who had been working in Venezuela.
34The entrance to the kiva.
35According to Matilda Stevenson (1904:241) and Edmund Wilson (1965:173) in the 1890’s and in 1947, respectively, the fire god was spotted, not striped.
36This was when we had gone to Zuni.
37Romin and Anselmo always gave this answer, much to the surprise of their questioners.
38The “Tan Sat” are carnival characters in Chamula, the town next to Zinacantán.
“T’ll measure you as a man” is a formal Zinacantec way of saying, “I’ll buy you a drink.”

One late afternoon as they were taking a walk, Romin and 7Anselmo were accosted in Spanish by the treasurer of Santa Fe whom they had met weeks before when I was securing license plates for my jeep station wagon. He invited them to his house for supper. And there his two daughters taught the Zinacantecs the Charleston, demonstrating to them exactly how they should shake their behinds, much to 7Anselmo’s and Romin’s embarrassment and hilarity.

7Anselmo makes no mention of the disagreeable end of New Year’s Eve. It is customary for a Zinacantec, when offered a bottle of liquor, to ask the purpose of the gift. After voicing a number of protests the donor will divulge what favor he hopes to receive in return. And so, when 7Anselmo presented me with a bottle of vodka I took the customary precaution of inquiring after his motives. He insisted that it was merely to celebrate the New Year and the approaching end of our task. When, however, we had consumed a greater portion of the contents 7Anselmo asked for a retroactive increase in his salary. A shouting match ensued. I berated him heatedly for his deception. Exclaiming that he would walk home to Zinacantan, 7Anselmo lurched out into the snow and cold, slamming the door behind him. I knew that his passport was in my possession and I worried over his landing in some unknown jail. Fortunately he appeared the next day, grumpy, but resigned to leaving his destiny in my hands for another day or two.

Journal 3: Second Trip to the United States

Well, let’s inform you, let’s chat with you about when we went again another time, afterwards. I, 7Anselmo Peres, will chat with you. When we went, you came to pick us up by car in Zinacantan Center.

We arrived here in San Cristóbal. We just took a quick trip, we didn’t stay long. We went right off to Tuxtla. You got a taxi here in San Cristóbal. It went and left us in Tuxtla.

We went to Tuxtla. Then we reached the airport, because we were going now by plane, indeed! Now it wasn’t by car, now it was by plane that we went. That’s why we arrived at the airport.

When we arrived at the airport in Tuxtla, you went to ask what time the plane would leave that was going to Mexico City. “It’s going in a few minutes,” said whoever worked there at the desk.

Then we waited there for a little while, for the time when the plane left.

Then the time came, the plane left. We went. We got inside the plane. There was a belt so we wouldn’t fall if the plane tipped. And there was a container for our vomit if we were sick to our stomachs there. We went. The plane landed at Minatitlán. We got off for a little while, but there was a terrible amount of smoke there. “What could they be making here?” we said.

“They make oil here,” you told us.

“Oh, well, that’s why there’s so much smoke, then!” we said.

We got back in the plane. We went on again. The ocean is near Minatitlán, but the ocean was very wide. I saw a ship there in the ocean.

We continued on. We went on. We arrived in Mexico City. When we arrived at the airport, we stayed there a little while, because there was a stu-
dent who was returning home, who was trying to get a ticket. So we stayed a little while there to help him.

After the student had gotten his ticket, we left. We went by taxi to the hotel. We arrived at the hotel in Mexico City. We spent the night in the hotel.

On the morning of the next day we went to an office. We went to leave our signatures on the papers that gave us permission to cross the border. After we finished signing our papers, we came out. We went to a museum. They say it's the anthropologists' museum where we went. In the museum they had the ancestors' things. There were lots of snakes, there were turtles. Their bowls and their pots were there. Everything that the people had long ago, it was all there in the museum. Their altar was there. There were teponaxtles [slit drums], everything. The altar looked a bit as if it was of clay, you couldn't see very well. The snakes were made of stone, and the turtle, of stone, too. The teponaxtle was just the same, of stone, too. Everything there was made of stone, everything. Only the altar wasn't stone. It looked like clay.

After we looked at the things in the museum, we came out. We left. We went now to the hotel. Then we went to bed.

On the morning of the next day, too, we took a walk. We went to the market. We went to see if sandals were for sale anywhere, because I was going to buy a pair of sandals. So we went to look for them. I thought there would be good ones made there. There weren't any well-made ones. They were all bad. I simply didn't buy any. We just went to look in vain, since I thought they were so bad. The things were all fastened on the side with wire. I thought they looked terrible. That's why I didn't buy any. After we looked at the sandals, we went to the cathedral. We went to cross ourselves there. We went to worship Our Lord, the saints there. They were really beautiful. It was the time when the altar there was burnt, when we passed by. The altar caught on fire from the electricity. But the altar turned terribly black. All the saints' images were there. All the pictures of the saints were lined up in the windows. But I thought they had done a beautiful representation of Our Holy Father, St. Lawrence, and Our Holy Father, St. Dominic. I saw both Holy Fathers there.

After we had crossed ourselves, we came out. We went to the hotel. When we arrived at the hotel, we just went by to pick up our things. Then we went to the airport again. We left the hotel by taxi. We went to the airport.

When we arrived at the airport you went in right
away. You went to get the tickets for us to go on the plane. We stayed behind to pay for the cab. After we had paid the cab, we went into the office, too. Then we met you in the office. We went on. We met two Ladinos there who asked if we had our documents, our permits. "We do!" we said.

"Hand them over, then!" they told us.

"Here!" we said. We gave them our papers. They looked at them. After they looked at our papers, they signed them and stamped them. After they looked at our documents, then they asked for our military cards. We gave them to them, also.

"Ah, well, fine!" they said. They put a slip of paper in. They stuck it in the military card. We continued on. Then we met two girls, too. They asked for our papers, too. We gave them to them, too. After they looked at the documents, they, too, asked for the military cards. We gave them to them, too. They signed them, too. They put in another slip of paper, too. After they signed them, they handed us the military cards.

We continued. Then we came to two more soldiers. They asked for our military cards. We gave them to them, too. Then they changed the slip of paper that had been stuck in the middle. They signed and stamped the other paper. After they signed and stamped them, "Okay, go on! Here are your military cards. Don't lose this paper here, you will turn it in when you come back!" they told us.

"All right," we said. We went on. We got in the plane for the United States. It was already pretty late when we left Mexico City. It grew dark on the way. It was already dark when we arrived at the airport in your country.\(^a\)

When we arrived at the airport there, we got out. I had thought we would reach the ground now when we got out. Then I saw that we were inside a bus. We went by bus to the office. When we arrived at the office there, they came to look at our things and our permits, our military cards. They looked at everything there. First, they looked at our documents. After they looked at our documents, they asked for our military cards. We gave them to them. They looked at the military cards. After they looked at the military cards, they looked at our things. It's said they look [to see] if you have taken anything special with you. They searched carefully, they groped through everything. After they looked at everything—"Okay, go on, then!" they said. We came out. We went on to your house. We got into a car at the airport. We went to your house by car. It was already dark when we arrived. It was already late at night when we

ech'el ta 7ora ba 7asa7 vun skwenta chibattik 7o ta 7avyone, li vo7otikotik 7une, te 7ikom jtojotikotik li karoe, k'al laj jtojotikotik li karoe, l7ochotikotik ech'el ta yut 7opsina 7uk 7un, te k'ot jtojotikotik ta yut 7opsina 7une, libattik 7un, 7o te 7ijtatik cha7-vo7 jkaxlan 7isjak' mi 7oy jvuntikotik skwenta jpermisotikotik. "7OY!" xkuttikotik 7un.

"Becho tal che7el!" xi 7un.

"Li7i!" xkuttikotik. 7ikak'tikotik li jvuntikotike, 7isk'el 7un k'al laj sk'ele 7iyak'be spirmar, 7iyak'be seyo li jvuntikotik 7une, k'al laj sk'el li jvuntikotike, ja7 7o 7isk'an jkartiatikotik, 7ikak'betikotik noxtok 7un.

"7A beno, lek!" xi 7un. 7iyak' ech'el j-lik vun te 7isk'akan ech'el ta 7o7olol kartia 7une, libattotikotik noxtok, te 7ijtatikotik 7otro cha7-vo7 tzebetik noxtok 7un, 7isk'an li jvuntikotik noxtok 7une, 7ikak'betikotik li vune, k'al laj sk'el li vune, ja7 7o 7isk'an li kartiya noxtoke, 7ikak'betikotik noxtok 7un, 7iyak' ech'el spirma noxtok 7un, 7iyak' ech'el 7otro j-lik 7o vun noxtok, k'al laj yak' spirmeae lisbechbotikotik li kartiae.

Béno, libattik noxtok 7un, te 7ijtatik 7otro cha7-vo7 soltero noxtok 7un, ja7 7isk'an li jkartiyatikotik, 7ikak'betikotik noxtok 7un, ja7 te 7isjelta ech'el li j-lik vun kakanbil ech'el ta 7o7ole, 7iyak' ech'el spirma seyo li 7otro j-lik 7o 7une, k'al laj yak' spirmae seyoe --"Béno, batanik 7un li7 lakartiaike, mu me xach'ayik li vun li7 7une, ja7 mi ta x7ech' 7avak'ik k'al xasutik tale," xi 7un.

"Béno," xkuttikotik 7un. Libattik 7un, li7ochotik ech'el ta 7avyon k'al 7Estáros 7Uníros 7un, xmalmaltik xa 7ox k'ak' al lilol'ok'ik ech'el ta Mejikoe, 7isjak' k'ub ku7untik ta be 7un, 7ik' xa lik'ototik ta yaleb 7avyone, li vo7otikotik 7un, k'al laj ikototik ta yaleb 7avyone, k'al laj ikototik ta yaleb 7avyone, li vo7otikotik 7un, te 7ijtatikotik li 7a7vi7a7 vun skwenta chibattik 7o ta 7avyone, li vo7otikotik 7une, te 7ikom jtojotikotik li karoe, k'al laj jtojotikotik li karoe, l7ochotikotik ech'el ta yut 7opsina 7uk 7un, te k'ot jtojotikotik ta yut 7opsina 7une, libattik 7un, 7o te 7ijtatik cha7-vo7 jkaxlan 7isjak' mi 7oy jvuntikotik skwenta jpermisotikotik. "7OY!" xkuttikotik 7un.

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"7A beno, lek!" xi 7un. 7iyak' ech'el j-lik vun te 7isk'akan ech'el ta 7o7olol kartia 7une, libattotikotik noxtok, te 7ijtatikotik 7otro cha7-vo7 tzebetik noxtok 7un, 7isk'an li jvuntikotik noxtok 7une, 7ikak'betikotik li vune, k'al laj sk'el li vune, ja7 7o 7isk'an li kartiya noxtoke, 7ikak'betikotik noxtok 7un, 7iyak' ech'el spirma noxtok 7un, 7iyak' ech'el 7otro j-lik 7o vun noxtok, k'al laj yak' spirmae lisbechbotikotik li kartiae.

Béno, libattik noxtok 7un, te 7ijtatik 7otro cha7-vo7 soltero noxtok 7un, ja7 7isk'an li jkartiyatikotik, 7ikak'betikotik noxtok 7un, ja7 te 7isjelta ech'el li j-lik vun kakanbil ech'el ta 7o7ole, 7iyak' ech'el spirma seyo li 7otro j-lik 7o 7une, k'al laj yak' spirmae seyoe --"Béno, batanik 7un li7 lakartiaike, mu me xach'ayik li vun li7 7une, ja7 mi ta x7ech' 7avak'ik k'al xasutik tale," xi 7un.

"Béno," xkuttikotik 7un. Libattik 7un, li7ochotik ech'el ta 7avyon k'al 7Estáros 7Uníros 7un, xmalmaltik xa 7ox k'ak' al lilol'ok'ik ech'el ta Mejikoe, 7isjak' k'ub ku7untik ta be 7un, 7ik' xa lik'ototik ta yaleb 7avyone, li vo7otikotik 7un, k'al laj ikototik ta yaleb 7avyone, li vo7otikotik 7un, te 7ijtatikotik li 7a7vi7a7 vun skwenta chibattik 7o ta 7avyone, li vo7otikotik 7une, te 7ikom jtojotikotik li karoe, k'al laj jtojotikotik li karoe, l7ochotikotik ech'el ta yut 7opsina 7uk 7un, te k'ot jtojotikotik ta yut 7opsina 7une, libattik 7un, 7o te 7ijtatik cha7-vo7 jkaxlan 7isjak' mi 7oy jvuntikotik skwenta jpermisotikotik. "7OY!" xkuttikotik 7un.

"Becho tal che7el!" xi 7un.
reached your house. We lived there for the whole time that we stayed there. We lived in your house.

On the morning of the next day we couldn't tell anymore where we were. We didn't know which direction our home was. The sun was already high when we got up. You couldn't tell very well where the sun had risen. You couldn't tell at all.

We took the sun had risen. You couldn't tell at all. We didn't know which direction our home was. The sun was already high just the same, all gold, too. Its cord was, too. One When we got up. You couldn't tell very well where we were. We didn't know which direction our home was. The sun was already high just the same, all gold, too. Its cord was, too. One

4 We looked at Reese's school. They had made pictures of things there. After we looked at the school we went to look at the house of the former president. All his things were left there. I saw them all. His plates were there, but his plates were really beautiful, they had beautiful designs, and his cups were terribly beautiful, too. His knives were there, his pistols, but the handles of the knives and pistols were all of gold. They were really beautiful. All his books were there, the laws of the former President. His bed was there, but his bed was wonderful. It had an arch over the entrance where he got in when he went to bed. He had beautiful cupboards for his things. The room where he slept was really beautiful. He had a large clock sitting on the table. But it was entirely of gold. It was really beautiful. It seemed as if you would long to own it. It didn't have real numbers either, they were what are called "roman" numerals. The clock was really beautiful and very shiny. There was another one hanging over the head of his bed. It was the same, all gold, too. Its cord was, too. One of his pistols was lying by his bedstead, but the pistol was entirely of gold. After we saw that, we went to look at his graveyard where he was buried. He was just buried nearby, next to his house. We went to see what his grave was like. There wasn't anything now where he was first buried, nothing. They went to bury him first in a different place. They dug up his bones and buried his bones in another place. In the place where they had buried his bones, his grave had a fine building. There were two flags standing by his grave, one at each side of the entrance. On top of his grave an eagle was carved, but the eagle was really beautiful. It was fixed up better where his bones were now. A very fine building was constructed for them.

After we looked at his grave, we went to the riverside. A house was built there on the riverside. The building was in the river. The people got off the boat there, those who went to see the president's house. They disembarked from the boat where that building was. We went into the building. We went to see what was there. There wasn't anything, nothing. It was just a place for the people to disembark.

After we looked at the building, we went back to the house. We passed by to look at the president's

7Isakub 7osil ta yok'omal 7un, mu xa 7a7ybaj buyotikotik 7un, mu jna7ikotik bu stuk'il 7ikom ti jnatiotikte, toyol xa k'ak'al liikotikotik, mu xa 7ilbaj lek bu 7ilok' ti k'ak'ale, mu stak' 7a7yel ta j-moj, lilok'otik ech'el ta paxyal 7un, 7ay jk'elbetik xchanob vun li Telexe, 7o te k'utik slock'taanotik je yo7 chanob vune, k'al laj jk'eltik li chanob vune, ja7 7o libattik ba jk'elbetik sna ti vo'ne preserenteet, te yo7e te kemem skotol li k'usuk yo7un, te 7ikil skotol, te splato pero batz'i lekik sba ta j-mek li splatoe nichimtik xa ta j-mek slekil xchi7uk sbaso batz'i lekik sba ta j-mek, te skuchilu, te spistola pero maka 7oro yok ti kuchilue, ti pistola, batz'i lekik sba ta j-mek, 7o te slalab livrotak, slalab leytak ti preserente vo7nee, te stem pero ti steme batz'i lek ta j-mek, swayne jch'ul-tottik yilel ti steme, 7o yaiku7al li si7il yo7 bu ch7och k'al chavye, batz'i lekik sba ta j-mek yav k'usuk yo7un, batz'i lekkek sba ta j-mek li j-k'ol sna yo7 bu chvyaye, 7o te jnn yora muk' chotol ta ba mexa, pero maka 7oro sjunul ta j-mek batz'i lekek sba spich' 7avo7on yilel ta j-mek ma7uk batz'i lumtero noxtok ja7 li lumero romanol chalike, ja7 batz'7i lekek sba xchi7uk batz'7i sak ta j-mek li 7orae, 7oy 7otro jun noxtok te jok'ol ta sjol stem, ja7 nox yej maka 7oro noxtok, xchi7uk yak'il, 7o te metzel jun spistola ta sjol stem, pero maka 7oro sjunul, li pistola, k'al laj jk'eltik taje, ja7 7o ba jk'elbetik li smithenal yo7 bu mukule, te no 7ox nopol mukul yo7 sze'el snae, 7a jk'eltik k'u x7elan li smithenai 7une, yo7 ti mukul ba7yie mu xa k'usi 7oy ch'abal, ti ba7yi 7a smukike j-jot 7o 7a sjok'beik tal ti sbakele, j-jot xa 7o bu ba smukbeik li sbakele 7une, te yo7 bu smukojbeik li sbakele, 7o xa lek snail li smithenenal, 7o te va7ajtik chib bantera te yo7 smithenenal, ju-jun ju-jot ti7a li bantera, li ta sba smithenenal 7o te lok'tab j-kot 7akila, pero batz'7i lekek sba ta j-mek li 7akilai, ja7 mas lek xa mizlzanbii yo7 bu xa mukul li sbakele, mizlzanbii ya miznakek li j-mek.

Va7i 7un, k'al laj jk'eltik li smithenenal, ja7 7o libattik ta ti7 nabe, tz'ajal ta nab li nae, ja7 te chlok'ik ta barko li krixchanoetik buch'utik xba sk'elbe sna li preserenteet, ja7 te chk'otik ta yatele ta barko yo7 taj na 7une, li7ochotik yo7 nae 7a jk'eltik k'usi 7oy te yo7e, ch'abal mu k'usi 7oy ja7 nox syaleb taj krixchanoetik.

K'al laj jk'eltik li nae lisutotik ech'el yo7 nae, 7ech' jk'elbetik skarete ti preserenteet, 7o te
carriages. There were two carriages, all of wood. There was a carriage all of metal, since they never used to have cars long ago. They just used to travel long ago by carriage. That's why the president had his own carriages. He had three carriages. There was a model of his horse and his saddle. His saddle was marvelous, its trappings were all of gold and silver. But the saddle looked beautiful, and his horse looked wonderful, too.

After we looked at the horse and the saddle, the carriages and so on, we went on to another building, too. More of his papers were there. There were a lot more there. His rings were there. His rings were marvelous. His rings were all of gold. All the money they had used long ago, during his presidency, was there. I bought a book there. It had pictures of all the things of the president long ago.

After we looked at the things of the former president, we returned to your house.

We went downtown to Washington. We went in your little boat. We went on the water. We went to see what your office was like where we would work. We went up. We went to the very place where you work. We went to the third floor, there in the museum. After we looked at it, we came back down to the ground. Then we went to see a fiesta. It was just nearby there. When we arrived, the people stared so much, since they had never seen us, that's why they stared so. "Where could they be from, looking like that?" they probably said. They wanted to talk, to chat, but what could we do? We didn't understand their language. They just laughed. I didn't know if they were laughing at us or if they were just laughing. I didn't know. They were celebrating a wonderful fiesta. At the fiesta we saw a merry-go-round, a ferris wheel, and so on. After we looked at the fiesta, we returned to your home. We just came back on the water, too.

We went to visit one of your friends. We came back. We went to see a movie at a woman's house. I thought the movie was a good one. It was just pictures of places that she showed. It was silent. We only saw the places. You could see fields, it seems. There were woods, there were houses, there was a town. It showed everything. After we had seen it, we returned to your house.

We went to eat at a restaurant. There was what looked like a rock swinging back and forth. It was very round. There was a circular sign made on the ground. We asked you what it was for. "That shows how the world and the sun revolve," you said.

"Ah, okay!" we said. We watched to see how it
revolved, but you simply couldn’t see how it turned. It went very slowly. When it was swinging it looked as if it just reached the same place, but no, it moved.

After we finished looking at it, we went to eat. After we had eaten we went to the office.

We went to the place where the statue of the former president, long ago, is seated. His name was Lincoln. We went there. We went to see what his statue was like. He was sitting there on a chair. But his statue was huge. There were letters written on the wall that told how he had served as president, if his laws, long ago, were good or bad. The letters told it. It was written in Spanish [in a pamphlet], that’s why I understood a little of what the writing on the wall said. They gave each of us two pictures of his statue. It was written in Spanish and English on his picture. After we looked at it, we returned. That’s all.

We went downtown. We went to ask about a kerosene lamp at a store. We thought it was too expensive. We weren’t going to buy it right away, we just asked about it, to learn what it would cost, whether it was cheap or expensive. That’s what we wanted to learn. If we learned where they were cheap, we would know where they were cheap and we’d go there to get them when we bought them. After we looked at the lamps, we went to another store, too. We saw more lamps there. We went in to ask, too. They were just as expensive, too. The lamps were strange. They were chubby. There was one kind that was better looking, but they said it wasn’t for kerosene. “They say it’s for gas,” you said.

“But these aren’t any good at all. Let’s forget it. Let it be. We’ll see if there are any better ones anywhere else,” we said. Then we saw a beautiful tape recorder. “Shall we buy one? Let’s ask, I guess, what its price is!” we said. “Why don’t we ask our compadre to ask how much it costs,” we said.

“Shall we ask?” you said.

“Ask them, I guess, how much it is,” we told you.

“Okay!” you said. You went to ask how much. “I think it’s a lot,” you told us. Then I saw a record player. I asked you if it was a record player. “It plays records and it’s a radio,” you told me.

“Would it [run] on batteries or by electricity?” I asked you.

“It works either way. It works on electricity. It works on batteries,” you said.

“That’s neat, then. I’ll buy one of those. Ask them, I guess, how much it costs,” I told you.

k’u x7elan chjoyibaj 7un, pero batz’i mu xvinaj ta j-mek k’u x7elan chjoyije batz’i k’un ta j-mek chanav, jun nox yav yilel ch’ot’i li xipjone, pero mo7oj 7un chanav.

K’al laj jk’eltilke ja7 7o ba ve7ikotik, laj ve7ikotik 7un libattik ta 7opisina.

70 li7ayotik yo7 bu chotol slok’ob-ba ti lok’em preserente vo7nee, Linkon sbie, li7ayotik te yo7e, 7a jk’eltil k’u x7elan te chotol ta xila li slok’ob bae, pero batz’i muk’ ta j-mek li slok’ob-bae 7o te tz’ibabil larretatik ta pak’ na ja7 xal ti k’u x7elan 7ich’te preserenteale mi lek 7o mi chopil te sley vo7nee, ja7 te xal ta letra 7un, 7o tz’ibabil ta kastilya yeche’o ti xka?i jutuk k’usi xal li te tz’ibabil ta pak’ nae, te lik’elanbatotikotik cha7cha7-lik li slok’ob-baile, 7o te xal ta kastilya noxtok k’u cha7al ta te tz’ibabil 7i7ekil ta pak’ nae, 7o tz’ibabil ta kastilya ta 7inkles te yo7 slok’ob-bae, k’al laj jk’eltilke lisutotik ech’el, laj 7o yeche.

70 li7ayotik ta paxyal ta yuti7a jik’aktik jun lampara kasolina, te ta jun tyenta, toj toyol 7ika7itik, muk’ bu ta jmantik ta 7ora naka nox ta jik’aktik, chka7itik k’u cha7al stojol, mi yalem mi toyol, ja7 chka7itik, ti mi 7o bu yalem 7ika7itik jna7ojtik xa bu li yaleme ja7 te chba kich’tik tal k’al jmantikotikte, k’al laj jk’eltilk ti lamparae, libattik li7ech’otik ta 7otro jun tyenta noxtok, te 7ikiltik 7otro yan li lamparae, 7ocj jik’aktik noxtok ja7 nox yeche toyol noxtok, j-chop 7o lenajtik xch’ut ti lamparae, 7o te j-tos mas lekyle sba j-tos. “Pero ma7uk la skwenta kasolina, skwenta la kas,” xachi.

“Pero chopil li7a7a mas lek yiyil teuk to jk’eltil mi 7o to bu mas lek,” xichiotikotik 7un. Ja7 7o te 7ikiltik kravadora batz’i lekik sba ta j-mek. “Mi ta jmantik junuk jik’aktik ka7itik k’u cha7al stojol,” xichiotikotik. “K’u cha7al ti mu xkalbetik li kumpatik sjak’ no 7ox k’u cha7al stojole?” xichiotikotik.

“Mi ta jik’aktik?” xachi 7un.

“Jak’o no 7ox ka7itik k’u cha7al,” xakuttikotik 7un.

“Béno,” xachi 7un. 7Ajak’ k’u cha7al 7un.

“Toyol chka7i,” xavutotikotik 7un. Ja7 7o te 7ikil jun bitrola 7un, latjakin mi ja7 bitrola 7un. “Ja7 stzak ta disko 7o radio,” xavuton 7un.

“Mi ta bateria van 7o mi ta lus?” xakut 7un.

“Stzak la skotol stzak la ta lus stzak la ta bateria,” xachi 7un.

“Batz’i lek che7e, le7e ja7 ta jman junuk, jak’o ka7itik k’u cha7al stojol,” xakut 7un.
"Okay!" you said. You went to ask how much.
"They say it's thirty-five," you said.
"Will it play all kinds of records?" I asked.
"It plays all three kinds," you said.
"Would they sell it for thirty if I had the money?" I asked. You went to ask if they would give it for that.
"They say they can't," you said.
"Okay, now we know. There isn't the money for it anyway," I said. "If they would give it for thirty, I'd take it right away," I said.
"They say they won't sell it [for that]," you told me.
"Okay, never mind. There are probably others someplace, if there are cheaper ones," we said. It stayed there. We came back. We saw lots of clocks in a store there. Some were really beautiful. They all said how much they cost. Each one had a [price] tag tied to it. But we thought they all were expensive. We just passed by to look. We didn't buy any. They had everything for sale there. We went on. We went to the blacks' houses.
"Up to here there are just gringos' houses. On the other side they are blacks' houses," you told us.
"The blacks certainly keep separate, it seems. I thought they were mixed together," we said.
"No, they are divided off apart. This is the boundary here," you said.
"Ah, well!" [The blacks' houses] went on and on.
"There are just blacks from here on, it seems," you told us. We went to the blacks' houses.
"Won't they eat us there?" we asked you.
"Probably not, they probably don't eat people," you said.
We went to where their houses were. They sold good things, too, but they weren't made by them. Everything they sold was retail. We saw their writing on a wall, but we didn't recognize their writing at all. It just looked like crosses. After we looked at that, we returned.

We went to eat at a museum. I saw an old-fashioned mill there. It was entirely of wood. It ran on water when it was working, but its wheel that revolved was huge. Then we went to see more things in another room. I saw old-fashioned cars there. Their wheels were all of metal. I saw there what the money of the people of long ago was like. There was some really beautiful old-fashioned money. Some gleamed wonderfully. Some looked as if they were all of silver. And some looked as if they were all of gold, the money of the people of long ago. After we saw that, we returned.

We went to the president's house, where they are

"Béno," xachi. 7Ajak' k'u cha7al 7un.
"Trentay-sinko la," xachi 7un.
"Mi sztak van skotol li diskotoetike?" xichi.
"Sztak la yox-tosol," xachi 7un.
"Mi xak' van ta trenta ti yu7n 7oyuk stojole?" xichi 7un. 7Ajak'be mi xak' yech 7un.
"Mu xu7 la," xachi 7un.
"Béno yu7n 7ika7itik no 7ox ch'abal 7onox stojol k'usuk," xichi 7un. "Ti yu7nuk chak yak' ta trentae che7e, ta xkich' ta 7ora," xichi 7un.
"Mu la xak," xavuton 7un.

"Béno, te k'alar 7o to nan bu yan mi ja7 7o k'u cha7al 7o to mas yaleme," xichiotikókit 7un. Te 7ikom 7un litalotik, 7o te 7ikilitik 7epal 7oraetik te ta jun tyenta, 7o batz'i lekik sba ta j-mek j-lom, naka te yaloj k'u cha7al stojol, te chukajtit svunal ju-jun, pero naka toyollik 7ikilitikókit, yech no 7ox 7ech' jk'eltik muk' jmantiikókit, 7o te skotol ti k'utikuk xchone ta j-meke, libattik li7ayotik k'al snaj7ik'aletik.

"Li7 nox k'alaro nai brinokoetike, li7 ta j-jote snaxaj7ik'aletik," xavutotikókit 7un.
"Slekoj ya7el xch'akoj sbaik li j7ik'aletik a7a mu kapluk chhake," xichiotikókit 7un.
"?I7i slekoj sk'aloj sbaik li7 k'alal stz'akik li7 toe," xachi 7un.
"7A, bêno, 7a li xi xbat ya7el 7une, naka xa j7ik'al xbat ya7el," xakuttikókit 7un.
"Naka xa j7ik'al xbat skotol li7 to a7a!" xavutotikókit 7un. Libattik te yo7 snaj7ik'aletik 7une.

"Mo7oj nan man nu nan sna7 xti7vanik," xachi.

Libattik te yo7 snaike 7oy lekik chchonik 7uk, pero ma7uk yabel stukik chcha7-chonik xa li k'utik chhaj xchonanike, 7o te 7ikilbetik stz'ib ta pak' nac, pero mu xa skojitikintik ta j-mek li stz'ibe, yech xa nox krusaltik yilel, k'al laj jk'elitik lisutotik ech'el.

7O 7ay ve7ikotik ta jun museo 7o te 7ikil jun vo7ne mulino naka te7 skotol, ta vo7 chanal k'u cha7abteje pero batz'i muk' li skarosal chjovije, ja7 7o ba jk'eltik yan k'utikuk te ta 7otro j-k'ol 7o, te yo7e te 7ikil ti vo7ne karoe, li skarosal naka tak'in skotol, te 7ikil k'utik x7elan stak'intak ti ?antivoetike, 7o batz'i lekik sba li stak'in 7antivo, xlap'lae7e xa ta j-mek skekikil j-lom, 7o batz'i naka plata ta j-mek yilel j-lom 7i 7oy naka 7ora yilel j-lom, ti stak'inik ti ?antivoetike, k'al laj jk'elitik lisutotik ech'el.

7O li7ayotik ta sna preserente yo7 bu chich'ik
In one room of his house there were loads of chairs for when he was paid visits by the other presidents from whatever other country they came from. They said that that's where they talked together. They drank there. There was a table in the middle of the floor. There were flags of every country. Each flag had a picture of an eagle on it, inside the house. I saw there the money of the former presidents, the kind they used, the kind of money they handled. I saw there the portraits of the former presidents. All the portraits were hung on the wall there. There was a seal in the middle of the money. After we saw that, we returned.

We went to see a movie on the ground floor of where we worked. There was a woman there working the movie [projector]. They just showed big cities in the movie. Some of the towns were beautiful, some were ugly. There was every kind of city. After we saw that. That was all.

We went to a museum. We saw lots of old-fashioned typewriters there, old silver pits, old copper pits. There was a whole mine there. We saw old-fashioned trains there. The old-fashioned trains were terribly different. They weren't like the ones [used] today. The old-fashioned trains looked as if they had horns. They had sharp corners on each side. They were really strange. We saw an [electric] plant. They used to be built entirely of wood. We saw the place where they elect their presidents, too. They were celebrating and singing. Their guns were there. We saw lots of things there. After we saw that, we returned.

We went to look at the blacks' museum, a new museum. They were playing music and singing, and so on, because they were celebrating a fiesta for the museum. That's why they were playing music, singing there. We saw old-fashioned bombs for [waging] war, there. After we saw that, we returned. That was all.

We went, went to see the ocean. When we went, we crossed four arms of the ocean. When we went, we just crossed over on bridges. We saw nothing but corn fields, extending on and on, on either side of the road. But the holy corn fields were really beautiful. [Corn] like that doesn't grow here in Mexico. The ears were huge. They had planted beans, but the beans were very big, very tall, but there were lots of pods. But you could see that the beans [inside] were very big. They had planted tomatoes, but they were wonderful, too. There was rice, there was wheat. They grew everything there. We passed by a town called Chincoteague. It was late when we arrived at the seashore. We didn't [have the time] to have much fun there. We just took a quick trip. We came back right away. There
was a house near the beach. We came back to spend the night there.

On the morning of the next day we ate. After we ate we went back again. We went to take a good look at the ocean. There, next to the beach were lots of horses. They were really beautiful. They were all pinto horses there. "Where does the owner of the horses live?" we asked you.

"They don't have any owner. They're just loose like that," you said.

"Wild horses, then, since they haven't an owner!" we said.

"Yes, wild horses all right, they really don't belong to anyone!" you told us.

"Lord, if only our home was nearby we'd take back one apiece!" we said. But we thought the horses were really beautiful. They were all pinto horses, but they were all very fat.

When we arrived at the beach, it was terribly cold there. It seemed as if we'd die of the cold. When we arrived, we thought the ocean was very beautiful. We went right into the very edge of the ocean.

Then you told us, "Don't go in too far or it will pull you in," you told us. Lord, then we got scared. We got out a bit.

There were lots of shells there on the beach. We were looking at them. There were dead fish tossed

FIGURE 3.—Anselmo and Romin on the beach at Chincoteague, Virginia, 1967.

Sakub 7osil ta yok'omal live7otik k'al laj ve7ikotike, licha7-battik ba jk'eltik lek li nabe, te yo7 tz'el ti7 nabe, 7o te labal ka7etik batz'i lekik sba ta j-mek naka pinto ka7 7o te yo7e. "Bu nakal yajval li ka7e?" xakutikotik.

"Ch'abal yajval yech kolem chak le7e," xachi 7un.

"Te7tikil ka7 7un che7e va7i ch'abal yajvale!" xichiotikotik.

"Ja7 te7tikil ka7 a7a ch'abal yajval ta melel!" xavutotikotik 7un.

"Kere, k'u cha7al mu nopluk no 7ox jnatik jtzaktik ech'el ju-kotuke," xichiotikotik. Pero batz'i lekik sba ta j-mek 7iikiltikotik li ka7etike, naka pinto ka7, pero batz'i jup'emik ta j-mek skotol.

K'al lik'ototik ta ti7 nab 7une, pero toj mas sik te yo7e xichamotik ya7el ta sike, k'al lik'ototike batz'i lekek sba 7iikiltikotik li nabe, li7ochotikotik ech'el ta j-mek, k'al batz'i ti7 nab.

Ja7 to 7avalbotikotik 7un, "Mu me masuk xa7ochik ech'el naka me szakoxuk ochel," xavutotikotik 7un. Kere, ja7 to me lixi7otikotik 7un, lilok'lok'otikotik ech'el 7un.

Va7i 7un, 7o te labal pat chonetik te yo7 ti7 nab 7une, ja7 ta jk'eltikotik 7un, 7o te jipbil lok'el
up. They were lying on the sand at the edge of the ocean.

Then we were looking at the things that weren’t on the beach. At that moment the ocean came in forcefully. “Look at the size of the mountain out there that’s coming in, compadre!” you said. We looked. It was coming from far off. Then we saw that it was coming closer and closer. When it reached the shore, it came sweeping forward. It nearly reached us where we were standing. But we had been standing far off. When the wave came in, it was as big as a small mountain. That’s why you shouldn’t go close to the very edge of the ocean, since its force keeps coming in every time.

There were lots of seashells there. The seashells were simply heaped up like stones. Some still had their animals, since the ocean spills them out when it comes flooding up. There were a few tiny boats in the ocean, but they looked as if they nearly turned over, when the ocean came flooding in. We picked up lots of conches. After we looked at the ocean, we came back. On the way back we crossed three arms of the ocean. We crossed over one. Two, we went underneath.19 We went underground. There was a group of people who stopped us on the road. There was a building in the middle of the road. They stopped the cars. They asked for road rent when each car crossed. They asked the same from each car when it crossed. We crossed over. We kept on. We saw a ship there, in the distance. “It’s for war,” you said. “Look at the ship that you can see over there. That’s a warship,” you told us.

“Ahi!” we said. We looked at it, but the ship looked huge in the distance. It was painted black. You couldn’t see very well what its flag was like, but as for the ship itself, you could see what color it was. There where we crossed the arm of the ocean there were lots of boats traveling there.

We saw a fiesta. There was a merry-go-round, and a ferris wheel turning when we passed by. I thought the merry-go-round and the ferris wheel that we saw as we went by were beautiful. We went on. We reached your home.

We went to a museum.20 In the museum we saw lots of rocks. They were really beautiful. There were rocks of gold, of silver. The others were more beautiful. They looked as if they were painted. There were green rocks, yellow ones, black ones, blue ones, red ones. They were really beautiful. There were other things in another room.21 We saw lots of old-fashioned guns, old-fashioned pistols. The old-fashioned guns were all flintlocks, but their barrels were very thick. The inside was very wide. The pistols were just the same—flintlocks.

chami-choyetik te banajtik ta yi7tik ta ti7 nabe.

Va7i 7un, ja7 te ta jk’eltik taj k’utik 7oy mu7yuk te ta ti7 nab 7une, ja7 7o7ital spersa li nab 7une. “K’el avi smuk’ul li vitz le7 xtale, kumpa!” xachi 7un. 7Ijk’eltikotik 7un, nom to 7ox 7xtal, ja7 to chhiltikotik yaktik chnopoj tal 7un, k’al 7iyul ta sti7ile, xyuk’uk’ xa tal, jutuk xa mu7x’ xistaotik yot 7u5 bu7a7alotike, pero nom to va7alotik 7un, j-p’ej ta k’ox vitz smuk’ul spersa li nab k’al xtale, yech’o ti mu stak’ mas xinopojotik ech’el ta batz’i ti7 nabe, ja7 li chtal spersa batel ju7ech’ele.

Va7i 7un, 7o te labal pat chonetik te yo7 7une, solel busul ta j-mek k’u cha7al ton li pat chonetike, 7o te to xchanul j-lom ja7 li tzmal lok’el tal li nab k’al xtal snojele, 7o te jay-kot 7unen k’ox barking, ta yut nabe, pero jutuk xa mu chvalk’uji yilel ta j-mek k’al xtal snojele li nab, ja7 7ep 7ijtamtikotik tal li konchae, k’al laj jk’eltik li nab 7une, lisutotik tal 7un, li ta sutele 7ech’ jtuch’tik 7oxib k’ob nab, jun li7ech’otik ta sba, chib li7ech’otik ta yolon, ta yut balamil li7ech’otik, 7o te j-chop jmavkanj te be, 7o te j-p’ej na ta 7olol be, ja7 tzmak li xaroetike, tzk’anbe slok’ li be k’al chjelav ju-kot li karoe, jtos yech tzk’anbe li xaroetik chlaj jelavuke, lijelavotik tal 7un litalotik 7o te 7ikiltik ta nom j-kot barko, skwenla ta 7ak’-k’ok’, xachi. “K’el avilik li barko taj xvinaje, ja7 me skwenla 7ak’-k’ok’ le7e,” xavutotikotik 7un.

“Aa!” xichiotikotik 7un. 7Ijk’eltikotik 7un pero batz’i muk’ xvinaj ta nom li barko, 7ik’ sbono1 mu xvinaj lek li shanera k’u x7elan, yan li barko stuke xvinaj k’u x7elan li sbonole, te yo7 k’ob nab 7ech’ jtuch’tike naka 7oy barkoetik chanav te yo7e.

7Oy 7ikiltik jun k’in 7o kavayito 7oy rweda yolel chjoyibaj k’al li7ech’otike, batz’i lekek sba 7ikil li kavayitoe xchi7uk li rweda te 7ech’ jk’eltik libattik 7un lik’ototik k’al 7ana.

7Oy li7ayotik ta tun museo, te yo7 museoe, te 7ikeltikotik labal tonetik batz’i lekek sba ta j-mek, 7oy 7oro, 7oy plata, li tonetike 7oy mas lekek sba li yane, bonbil yilel, 7oy yox, 7oy k’on, ’7oy 7ik’, 7oy seleste, 7oy tzoj ti tonetike batz’i lekek sba ta j-mek, 7oy te k’utik mas yan te ta j-k’ol 7o, 7o te 7ikiltikotik labal vo7ne tuk’etik, vo7ne pistolaetik, li vo7ne tuk’etike naka chemenia skotol pero li skanyakale batz’i yijik ta j-mek batz’i jamalik li yute, ja7 nox yech li pistole chemenia noxtok, 7o yav stuvoal ja7 yech tik’bil chak k’u cha7al
They had a place for the percussion caps. They were stuck in there just like for a flintlock gun. As for the flintlock guns, the gunpowder was put in first, then the wad, then the bullet, then another wad to stopper the bullet. The percussion cap is put in the flintlock. The pistols we saw there were just the same. They were pretty big, too, not at all like the pistols [used] now. We saw a little cannon there. They say they slung it over their shoulders when they walked, when they went to war long ago. They carried the little cannon by themselves. The cannon had hooks for the shoulder strap to carry it with. After we saw that, we came back.

When George came to Washington, we went to meet him there. He came to work there. He came to fix the photographs of Zincantán and Chamula, and the lowlands. He came to fix those pictures. We worked with him there in your office. He came to fix those three photographs of the places.

We went to another museum, too. We saw lots of corpses and the skeleton of an animal. The animal skeleton I saw was huge. It had a terribly long neck and a terribly long tail, too. But it was fantastically big.

After we saw that, we went to another museum, too. We went to see some more animals there, but they were dead. They weren't alive. All the insects were dead. All the bugs were there. All the bumblebees were there. There were big bumblebees and little ones. All the tarantula killers were there. There were cockroaches, there were spiders, there were wasps, bees, yellow jackets, house wasps, and so on and so on. All the bugs with stings were there. Every kind of bug was there. After we saw that, we came back.

We went to a movie. I went to see what it was like. There were just robbers in the movie. But the robbers were very clever. They spoke in Spanish. They had learned how to break into houses, how to eat. Even though the owner was there, if there was anything [to eat] there, they ate it. When the first one came, he was strolling in a field. He came to a house. He knocked on the door. The door was opened. He went in. He asked something. Supposedly he was going to buy it.

The poor woman was fixing her meal when that man arrived. The woman's meal was already cooked. The man supposedly needed something. She went into another room to get it. When the woman went into the other room then the robber went into the kitchen and took away all the cooked food. When the woman came back, the robber was no longer there. He had gone. The woman was distracted. She went back inside. She came out of an-

chomenia tuk'e, li chemenia tuk'e che7e tik'bil ba7yi ch7och sibak, ja7 7o xtal tako, ja7 7o xtal bala, xtal 7otro j-k'ol tako skwenta makob bala, ta xich' tuvo ta xchikine, ja7 yech li pistola te 7ikiltikotik noxtok 7une, lek muk'tik 7uk a7a, ma7uk yech chak k'u cha7al pistolaetik lavi a7a, 7o te 7ikiltikotik jun k'o xox kanyon ja7 la tzjelp'unik ech'el k'al xanxanvik xbatik ta 7ak'-k'ok' ti vo7nee, ja7 la xkuchel yu7unik ti k'o xox kanyon 7une, 7o yav yak'il skwenta skuchobil li kanyone, k'al laj jk'eltike lisutotik ech'el.

Va7i 7un, ti k'al 7iay Jorje te yo7 Waxintone, 7ay jnuptik ta yaleb 7avon, te 7a jnuptik te yo7e, te 7ay 7abtejuk te yo7e ja7 7a smeltzanbe slok'ol li Jtek-lume, xchi7uk li Chamu7e, xchi7uk 7olon 7osile, ja7 7a smeltzanbe slok'oxtak 7un taje, te li7abtejotik jchi7uktik te yo7e 7avopisina, ja7 7a smeltzan taj 7oxib slok'oxtak li balamil 7une.

7o li7ayotik ta 7otro jun museo noxtok 7o te 7iikiltikotik labal 7animaetik xchi7uk jun bakel chon, ti bakel chon 7ikile batz'i muk' ta j-mek batz'i nat li snuk'e, li snee batz'i nat ta j-mek noxtok, pero 7animal muk' ta j-mek.

Laj jk'eltik taj 7une, 7o li7ayotik ta 7otro jun 7o museo noxtok 7a jk'el yan chonetik te yo7e pero chamenim ma7uk kuxul, naka chamenem skotol li chonetike, te skotol li chonetik te yo7e, 7o te vononietik skotol 7o bik'it 7o muk' li vonone, 7o te k'ak'al yat skotol noxtok, 7o te mako7, 7o te 7om, 7o te chanul 7akov, chanul pom, chanul mum, k'an-tz'utuj, chak-lakante7, 7ovixpo, 7ichil 7akov, k'utik no 7oxa ta j-mek, 7o te skotol ti chonetik k'utik no 7ox 7o yate, skotol ti k'utik no 7oxa bik'tal chonetike tay, k'al laj jk'eltike lisutotik ech'el.

7o li7ayotik ta sin, 7a jk'el' k'u x7elan, naka j7elek' 7ilok' ta sin 7une, pero batz'i p'ijik ta j-mek li j7elek'e, 7ik'opoj ta kastilya, chamen k'u xi tzjamiuk na, k'u xi chve7ik 7ak' 7o mi teuk yajval yu7n ta slajesik mi 7o k'usi 7o tye, k'al 7ital ba7yie jun, te xva7et tal ta jamaltik, 7o te 7ista j-p'ej na, k'ot stij li ti7 nae, 7i7ambat li na 7une, 7i7och ech'el, 7o k'usi tzjak' ta sman ti ta 7alele.

Va7i 7un, li povre 7antze 7une, yolel ta smeltzan sve7e1 k'al 7ik'ot taj jun vinik 7une, li 7antze 7une tok'on xa 7ox li sve7e1, ti k'usi tzk'an ta 7alel li jun vinik 7une, 7och ssa7be ta j-k'ol 7o na 7un, k'al 7i7och ta j-k'ol 7o na li 7antze, ja7 7o 7i7och ta kusina li j7elek'e 7istam ech'el skotol li ve7il ta7ajeme, k'al 7ilok' tal li 7antze ch'abal xa 7ox te li j7elek' 7une, 7ibat xa 7ox, xch'ayet xa yo7on li 7antze, 7icha7-7och ta yut snae, 7ilok' ta j-k'ol 7o.
other room of her house. She went to her kitchen. She went to look at her meal. Then she saw that her food was gone. "But where did he go?" she said. She tried to look for him. Where would she find him? The robber had already gone. The robber went on. There were some woods there. He went there to eat. When he was eating, a boy came along.

"What did you get for yourself?" they asked each other. "Me, I got a meal. Let's eat," he said.

"Okay," said the other. They ate. After they had eaten—"As for you, what did you get?" said the other one.

"Me, I got some money," he said. They divided up the money. After they had divided up the money, they went to another house, too. There was a man there. He had raised a lot of pigs. He had saved up a lot of money. They went and knocked on the door, the same way. They had already planned carefully what they were going to do. The door was opened. They went in, both of them. They spoke to the poor old man.

"Sell me one of your pigs," they told him.

"Okay, I will. Pick out which one you want," said the old man.

"Okay," said the robber. They went. One went to look at the pigs. One stayed behind. He climbed in the window. He went in and picked up a small chest full of money, and a pistol. The other one went to buy the pig. He made a deal. "I want that one. Catch it for me!" said the robber.

"Okay," said the old owner of the pigs. He caught his pig. "Here it is," he said.

"Okay, don't you have a rope for me to tie it up with, even if I have to buy it?" he said.

"Okay, hold on to it, then. I'll go and get the rope," said the old man. When the old man went to get the rope, quickly the robber tied the pig's jaws. He stuck it in a sack, he put it over his shoulder and went out with it on top of the adobe [wall]. When the old man arrived, the pig buyer was already gone. "But where did he go?" said the old man. He tried to look for him. Where would he find him? He had already left with his pig. The old man looked at his pigs. Not all his pigs were there. "He's a robber, then," said the old man. He hurried home. He probably thought he would get his pistol. He went to look where he had left his pistol. Then he saw that his pistol was gone. The old man was distracted now. His pistol was gone. His money was gone. The poor old man just cried over it. As for the robbers, then, they had left happily. The other took the money. There was a big field, it seems. He went to open the chest there. He took out the money. He wrapped the money in an old.
rag. But there was loads. He tied it around his waist. He went on. He carried the chest with him. He met somebody on the way.

"Won't you buy a chest?" he asked the person.

He looked at it, but the box was really beautiful.

"How much will you sell it for?" [the robber] was asked.

"I'll give it to you for twenty," said the robber.

"Ah, that's too high, if you'll give it for five, I'll take it," said the person who was going to buy the chest.

"Okay, take it! That'll help me eat, since I haven't bought my tortillas," said the robber. His chest was bought. It looked as if he hadn't taken anything, when he went on. He knew where they were to wait for each other. He went there. The one who had stolen the pig went on. He went to sell the pig. He went there to sell it. He knew who would buy the pig. He went there to sell it. "Won't you buy a pig?" he asked the pig buyer when he arrived.

"I'll buy it. How much will you sell it for?" he was asked.

"I'll give it to you for a hundred," said the robber.

"Ah, I won't pay that much. That's too high!" said the merchant.

"How much do you want [to pay] then?" said the robber.

"If you give it for eighty, I'll take it," said the pig buyer.

"Ah, no, I'll lower it five for you. That's all," said the robber.

"Okay, stick it in the pen, then," said the pig buyer.

"Okay, he said. He stuck it in the pen. After he had stuck his pig in the pen, he went to get the pay for it. The pig buyer was in his house. The robber entered his house. He went to see where the pig buyer got his money. He had a table there. He had put his money box there on top. A pistol was lying there, too. The robber bent over there where his pistol was. When the pig buyer was looking at his money, he quickly stuck the pistol inside his shirt. When he was handed his money, the robber went on. He went to meet [his friend] where they had agreed to meet. "Well, what all did you get? Me, I only got a pig, but I've gone and sold it. He gave [me] ninety-five," said the one who stole the pig.

"Ah, fine; me, I got some money," said the other.

"Did you get much?" [the first one] asked.

"I don't know. I think it was a lot. It felt very heavy. I put it there, in case someone came to take it away from me," he told him. He went to get his

"Mi muk' chaman kaxa?" xut li jun krixchanoe. 7ls'k'el 7un pero batzi lelek sba li kaxae.

"K'u cha7al chavak?" x7utat.

"Chakak'be ta j-tob," xi li j7elek'e.

"7A, toj toyol, mi chavak' ta vo7ob ta xkich'," xi li buch'u tzman kaxa 7une.

"Béno, 7ich'o bal xive7 70 yo7u7n mu k'u jman 7o kot," xi li j7elek' 7une. 7Imanbat li skaxa 7une, ch'abal xa k'u yich'oj yilel k'al 7ibate, sna7oj bu tzma la sbai k7un ja7 te 7ibat, li jun 7iyel'k'an lok'el chitome, 7ibat ba xchon li chitome, sna7oj buch'u 7o sman li chitome, ja7 te ba xchon. "Mi muk' chaman chitom?" xut k'otel li jman-chitome.

"Ta jman k'u cha7al chavak?" x7utat 7un.

"Chakak'be ta syen," xi li j7elek' 7une.

"7A, mu jtoj yech toj toyol!" xi li jmanolajele.

"K'u cha7al chak'an che7e?" xi li j7elek'e.

"Mi chavak' ta chan-vinike ta xkik'," xi li jman-chitome.

"7A, mo7oj, chajylesbe vo7obuk ja7 no 7ox," xi li j7elek' 7une.

"Béno, tik'o ochel ta koral che7e," xi li jman-chitome.

"7A, mo7oj, chajylesbe vo7obuk ja7 no 7ox," xi li j7elek' 7une.

"Béno, xi 7un. 7istik' ochel ta yut koral 7un, k'al 7ilaj stik' komel ta koral li xchitome, 7ech' yich'be stojol 7un, te ta yut sna li jman-chitom 7une, 7i7och k'al yut na li j7elek' 7une, ba sk'e bu tzta tal stak'in li jman-chitome, 7o te jun smexa ja7 te skajanoj li yav stak'ine, te metzel jun pistolae noxtok, li j7elek'e ja7 te k'ot patluk yo7 bu metzel li pistolae, k'al yolel tz'k'el stak'in li jman-chitome, ja7 7o j-likel 7istik' ta yut sk'u7 li pistolae, k'al 7ibechbat li stak'in 7ibat li j7elek'e, ba sta sbai k ti yo7 bu yalojbe sbai tzta sbaike. "Béno, k'utik 7ata tal vo7ote, vo7one k'ajomal j-kot chitom 7ijta pero 7ech' xa jchon 7i7ak'bat noventay-sinko," xi li buch'u 7iyel'k'an chitome.

"7A béno li vo7one 7o 7ijta tal tak'in," xi li jun 7une.

"Mi 7ep 7ata tal?" xut sbai k 7un.

"Mu jna7 7ep nan chkale 7ol ta j-mek 7ika7i le7 kak'oje ja7 ti mi 7o buch'u xtal spojbone?" xut sbai k7un. Ba stam tal li stak'in 7une, batzi 7ep ta
money. You could see there was loads of money. They looked at it. There were bills of a hundred, of fifty, of a thousand. “Well, we'll divide up all the paper money. We'll save up the little [stuff]. We'll bury it,” they said.

“Okay, fine, then,” they said. They split up the money, but each one received a great deal. Who knows how many thousands each one received. “I got a pistol,” [one] said.

“So did I, I got one, too. It will help for defending ourselves, if we run into murderers,” [the other] said.

“Well, let's go buy some bullets for them, then!” they said to each other. They went to buy the bullets. They bought lots of bullets. After they had bought their bullets, they decided where to go next. They went to a clothing store. They pretended they were buying clothes. They arrived and asked if they had the kind of clothes they wanted.

“We do!” they were told.

“We'll see what they're like, then,” they told the salesman.

“Here!” they were told. He took out lots of clothes for them. [One of them] found a really good one.

“How much does this cost?” the salesman was asked.

“I don't know. I guess I'll go ask how much,” said the salesman. He went to ask the boss how much it cost. When the salesman left for a minute, they took along lots of clothes. One took them out, the other stood there waiting to be told how much the one, he asked about, cost. When the salesman returned, the other robber was gone. The one he asked about was too expensive. He simply didn't buy it.

“Ah, that's too expensive. I don't have much money,” said the robber. He came out of the store. He went on. He knew where they were to meet. He went to meet him. At the place where they met, they changed their clothes. They put on the new clothes. They tossed away their old clothes. They got dressed up. They went on. They went to have a good time. Little by little it became known. It was known that they were quite some robbers! They were happy. They didn't know that they would be caught. The next time they looked, the soldiers were already standing there where they were sitting.

“Let's go!” they were told. Both of them were captured.

“Okay, let's go! But take your hands off us. We'll go by ourselves. We haven't killed anyone,” they said.

“Béno, ja7 lek yech che7e,” xut saibik. 7Ivch'akbe sbaik li tak'ine pero batz'i 7ep ta j-mek 7iyich'ik ju-jun 7un, jna7itik no 7ox jay-lajun mil 7iyich'ik ju-jun ta j-mek. “Jtaoj tal jun pistola,” xut saibik 7un.

“Ja7 yech jtaoj tal jun 7uk, bal ipoj 7o jbatik mi 7u bu jtaiktik milele,” xut saibik 7un.

“Béno, ba jmanbetik tal sbalail che7e,” xut saibik. Ba smanik tal li bala 7une, 7ep 7ismanik ta j-mek li balae, k'al laj sman li sbalaike 7isnopik bu chbatik noxtok 7un, 7ibatik ta jun tyenta chonob k'u7uletik ta sman sk'u7ik xcha7le sbaik, k'o7 sjak'ik mi 7oy ti k'u7ul k'u x7elan tz'ank'ik 7une.

“7Oy!” x7utatik.

“Ta jk'el k'utik x7elan che7e,” xutik li jchonolajel 7une.

“7A li7i,” x7utat. 7Ilok'esbat tal 7ep li k'u7uletike, 7o te 7ista j-lik batz'i lek ta j-mek 7un.

“K'u cha7al stojol li7i?” x7utat li jchonolajel 7une.

“Mu jna7 ba jjak' ka7tik k'u cha7al,” xi li jchonolajele. Ba sjak'be li 7ajvalil k'u cha7al stojole, k'al 7ibat j-likel li jchonolajele, ja7 7o 7islok'esik tal 7ep labal k'u7uletik ja7 7iyich' lok'el li june, li june te va7al 7ikom tmala ch7albat k'u cha7al stojol li j-lik tzjak'e, k'al 7isut tal li jchonolajele, ch'abal xa 7ox te li jun j7elek'e, toyol stojol taj 7isjak' 7une, solel muk' sman 7un.

“7A, toj toyol ch'abal 7ep jta7'lin,” xi li j7elek'e. 7Ilok' ech'el ta tyentae 7ibat sna7oj bu tmala sbai 7un, te ba sta sbai, ti yo7 bu 7ista sbaike, te 7isk'exta li sk'u7iike 7islapi7 ti 7ach' k'u7ule, li sk'a7-k'u7ike 7ixch'ayik komel, 7itz'akiik ech'el 7un 7ibatik ba skux yo7onik, k'unk'un 7ivinaj 7un, 7it7ojtikinatik ti ja7 j7elek'etik ta j-mek 7une, jun xa yo7onik mu sna7 mi ta szakeik, k'ald 7iyilike te xa 7ox va7ajtik li soltero yo7 bu chotajtike.

“Battik!” x7utatik. 7Itzakeik tal xcha7-va7alik.

“Béno, battik pero koltaon chibat jtku mu k'u jmiloj,” xiik 7un.
“Okay, let’s go, then!” said the soldiers. They freed them. They walked on for a little while.

“Well, what’s our crime, that you are forcing us to go with you?” they said. Suddenly they stopped. They beat up the soldiers. They took their pistols away from them. They killed them. They just killed them with their own pistols. After they had killed them, they fled. They went to the heavy growth along the river, the cliffs, the gullies. They went to hide. It was seen where they went. They went to search for them. Lots of soldiers went. They were holding their guns, one after another, because they were going to kill them for good if they saw them. There was a cliff that you could see looked very tall. They went there to look. The soldiers were lined up there on the top of the cliff. [The robbers] saw that the guns [to shoot] them were being held [ready]. First, the robbers killed [some]. They killed four of the soldiers on the cliff top. The soldiers just landed in the ravine. Those robbers were killed there, too. The business of the robbers ended there. That’s what was in the movie.

We went to a museum again.28 I saw an old-fashioned harp there.29 The old-fashioned harp was different because rather than having holes made in the belly like today’s harps, there was just one in the side. It was a bigger hole, too. [The harp] was bigger, too. It wasn’t like the harps of today. The harps now are smaller. The old-fashioned harps used to be much bigger. It didn’t have a single string left. Who knows where they had put them. Or could it be that they had taken it without any strings? Who knows what happened.

There was a marimba, too. It was old-fashioned, too. They said it was a Guatemalan marimba from long ago. The old-fashioned marimbases were different, too. They weren’t like the marimbases of today. Now they are better. The old-fashioned marimbases were made differently. Their gourds underneath were all real gourds that had been put there. The part that was played was the same, of course. Except that they were flatter [keys]. They weren’t like the ones played now. The marimba was smaller, too. Now they are bigger. The old-fashioned marimbases were smaller. The old-fashioned ones looked more beautiful. After we saw that, we returned.

We went to downtown Alexandria. It was when we had to have a haircut. It was then, indeed! After we had had our haircuts, we went to a store. We went to see if they had kerosene lamps for sale. Because we wanted to buy one apiece. That’s why we went to see if there were any for sale.

First, we went to one store. We didn’t find any. We went to another store, too. We went in to see if
there were any there. Then we found them there. We bought one apiece. After we bought them we left.

We went to a museum. They had there the old-fashioned weapons for [waging] war long ago, and the soldiers. There were guns and pistols, all flintlocks, and cannons. We saw all of them there. After we saw that, we returned.

We went to visit Frank. We went by plane. We got on the plane at Alexandria. We left. We arrived at a town called Kennedy. We changed planes there, because the one we got on first went in a different direction. We caught another plane there. With two planes we reached another town called Ithaca. Frank went to meet us there at the airport. He took us in his car to his house. When we arrived at his house he gave us each a drink. After we had finished the drinks we went to see a ball game. There was a ball field surrounded by a fence. There were seats on either side. The seats were in tiers. We went there to see the game. There were two groups of players. One group from there in Ithaca, the other from Princeton. Each group had a band. The music resounded as they played. The musicians of each group had seats on their respective sides. The two groups, Princeton and Cornell, hit each other. Cornell had a king. Princeton had a tiger. The king was strolling about watching [to see] who was winning. The tiger danced sometimes to the band. The tiger was walking around in circles over and over. They had small cannons that they fired when either side won [made a touchdown]. The game ended. Cornell, that had a king, won. Princeton, with its tiger, lost. When the game was over, we came out. We passed by Frank's office. I saw there a picture of a former magistrate [of Zinacantán] and a man who was giving money to the magistrate. After we saw Frank's office, we left. We went to see a high waterfall. The water fell probably eighty meters. After we saw the waterfall we returned to Frank's office. We went to see what the last names were of all the people in Zinacantán Center. After we looked at all those family names we returned to Frank's house. He gave us a meal there. We spent the night there.

On the morning of the next day, we went further. We went as far as New York. We passed by to look at a spring in a ravine [near Ithaca], called Ofenku [Upper Enfield]. But the cliffs were very tall. They were probably a hundred and forty meters high. We went into [the ravine]. We walked probably three hundred meters. We just came back. When we came back we passed by to look at an old-fashioned wheat mill. It was all of wood. It ran
on water. But it was terrifically long ago when it was used. That mill was working in 1847. They said they abandoned that mill in 1920. After we had looked at that mill we went on again. We arrived at the bus station in Ithaca. We passed through a town called Binghamton.

We bought some sandwiches to eat there. We changed buses there, because the bus broke down. That's why it was changed. We went by train, when we went. But the train didn't run on the earth's surface, it only ran underground. It just passed under the buildings. The train ran beneath the buildings. Only there were paths that went up to where you wanted to stay. There were steps that went up to the earth's surface. Lord, but the trains were unbelievably horrible. There was smoke in the whole [train]. It looked as if it was sitting on top of a fire. They were really horrible. But all the railroads looked as if they were under the buildings. They were all lit with electricity underground. The train ran on electricity. The sun never got in. They went underground to work. That's why they just saw by electric lights.

We went underground, the train left us part way. When we came out we climbed up to the earth's surface on foot. There were steps that went up. We climbed up there out of the underground [when] we got off the train. When we climbed up by foot to the earth's surface, we arrived; we arrived next to the building where the stars where shown. When we went underground, the train left us part way. When we came out we climbed up to the earth's surface on foot. There were steps that went up. We climbed up there out of the underground [when] we got off the train. When we climbed up by foot to the earth's surface, we arrived; we arrived next to the building where the stars where shown.

We went on. We went to look at the stars that were pictured there. They were shown as in a movie. That's what we went to see. We went by train, when we went. But the train didn't run on the earth's surface, it only ran underground. It just passed under the buildings. The train ran beneath the buildings. Only there were paths that went up to where you wanted to stay. There were steps that went up to the earth's surface. Lord, but the trains were unbelievably horrible. There was smoke in the whole [train]. It looked as if it was sitting on top of a fire. They were really horrible. But all the railroads looked as if they were under the buildings. They were all lit with electricity underground. The train ran on electricity. The sun never got in. They went underground to work. That's why they just saw by electric lights.

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We went on. When we arrived at the building, you spoke to the guard. We went on up to the second floor. It was there that they showed how the stars were represented, because we were looking for a kind of star. We were looking for Orion's Belt, and the Three Marys. That's what we were looking for. That's why we went to see what they were like where they were pictured. They showed there what the stars were like. All the stars appeared. We even saw Our Holy Mother [the moon] there. But the ones we were looking for weren't there. We couldn't find them. No! But all the other stars were there. Who knows why Orion's Belt wasn't there, and the Three Marys,
they weren't there. After we had looked at the stars, then they showed what the saints in heaven were like. They had stars. We saw all the saints in heaven there. I saw there scorpions, spiders, birds, angels, shoes, everything that was there. 35

After we saw that, we went to the observation tower. 36 We went up the observation tower. But the observation tower that had been built there was very tall. We went up a hundred and two floors there in the observation tower. I saw what the buildings were like there, the factories. But the town looked awful. Just smoke could be seen in the whole town. It was simply covered with smoke. Not all the buildings could be seen. The smoke looked like fog. It was awful. It blocked our view. You couldn't see if there were good or bad things there. It looked as if it was worse because there were factories there. After we looked at the things at the observation tower we came down. When we came down we went to eat at a restaurant. After we had eaten, we went to another town called Princeton. We went to the house of another of Compadre Bob's older brothers. 37 When we arrived, we went in his house. He gave us drinks. Both his older brothers were very good-hearted. After we had had our drinks, they served us a meal. We ate. After we ate, we watched television. We slept there.

The next day, we left. We went to see what was for sale in the stores. We took a walk. We amused ourselves while we were waiting for Compadre Bob's father and mother to arrive. 38 We went into a church. We went in to cross ourselves. But there weren't any saints standing there at all. There were just pictures of them there. There was only a Christ in front of the altar. There was a figure of Our Holy Father, St. Paul, behind the church door. When we came out of the church we went to another church. 39 They said it was the students' church. It was just the same. There weren't any saints standing there either. There were just pictures of them there, too. After we had crossed ourselves inside the church, we went to meet Compadre Bob's father and mother. We went to meet them next to the park. When they arrived, they took us to a restaurant. They bought meals for us. After we ate, we took a trip in Compadre Bob's parent's car. We passed by a seminary. We went to watch some golfers. There was a wide field. Only old men were playing ball there. The ball was really beautiful. It was small. Compadre Bob's father played there for a while, too.

After we finished watching that game, we went on. We arrived at a town called Trenton. We arrived at the train station there. We caught a train
there. We returned to Washington. When we got out of the train we went in a little car [cab] to downtown Washington. We went from there to Alexandria by bus. We went in a little car [cab], again to Compadre Bob’s house.

We took a trip to Boston. We went by plane. When we left Virginia, we went straight to the airport in Alexandria. We went on—to Boston. When we reached Boston, we went to Old John’s office.41 He worked on the fourth floor. We came out of Old John’s office with him. We went with him to see a movie.42 A woman showed the movie in a building. The movie was all about the town of Zinacantán. There was the procession when the fiesta of St. Lawrence is ending. It was when Old Yermo Nuj was an ensign-bearer, and Old Markux 7Okotz. After that, Old Chep Nuj appeared with his wife, and his sons, and his daughters. They were in the midst of making gunpowder for his older brother. His daughters were grinding [corn] and patting [tortillas]. After we saw the movie, we went to Old John’s house. It was pretty far from where his office was. It was probably eight hundred meters away.43 The town where he lives is called Weston. When we arrived they served us a meal. We ate. After we ate, then he gave us drinks. Then there was a gathering at Old John’s house. We played music there. We drank more liquor. The students were there a very long time. They returned very late at night. It was already past midnight when they returned. That’s when they all split up. We kept drinking, too. We felt pretty tight when the affair was over. Three of us played music. Old John’s little Anthony played with us.44 After the affair was over we slept at Old John’s house.

The next day we ate at Old John’s house. After we ate, we went to Old John’s office. We worked there a little while on the maps of Zinacantán and Chamula. After we had worked a little while we came out. We went to visit Victoria in her office where she worked.45 “Do you want to go see what’s in the museum there? My husband works where she worked.” Victoria told us.

“Okay, let’s go!” we said. We went to the museum.46 We went to see what was there. We saw lots of dead animals there, and dead people. Some of the animals looked as if they were still alive, but they were all dead. Some were just skeletons, but their whole skeleton was there, [their bones] weren’t just scattered. Their whole skeleton was there. There were snakes, there were [animals] like horses, like dogs, standing [there]. Their whole skeletons were standing there. The dead people were just the same, too. The whole body was

Béno, ta yok’omal 7un, te live7otik ta sna li mol Xune, te li7abtejotik j-likel ta mapa skwenta Jtek-lum xchi7uk Chamu7 k’al 7ilaj 7abtejkotik j-likele, lilok’otik tal 7un, ba jvula7antik Biktorya te ta yopisina yo7 ch7abteje. “Mi xak’an xba 7ak’elik k’utik 7oy le7 ta museoe ja7 te ch7abtej li jmalal te yo7e,” xi7yutotikotik li Biktorya 7une.

“Béno, battik!” xkuttikotik 7un. Libapotikotik ta museo 7une, ba jk’eltikotik k’utik 7oy te yo7e, te 7ikiltilotik labal chonetik chamemik te yo7e, xchi7uk 7animaetik, li chonetik kuxul to yilel j-lom pero naka chamen skotol 7un, 7o li7ome naka xa sbakel te pero lek skotlej li sbakel teye mu7nuk taniltik, 7entero skotlej tey ta j-mej li sbakeltake, 7o kiletel chon 7oy kotajtik chak k’u cha7al ka7, k’u cha7al tz’17, te kotajtik 7entero li sbakeltake, ja7 nox ye7 li 7animaetik noxtoke, te 7entero sjunul ta j-moj, te puch’ajtik ja7 to laj chamuk yilel, mu to
they had just died. When you looked at them it was as if they hadn't buried them yet, but they had died long ago. They said it was in the epidemic long ago. They said they never finished burying them. They just went and stuck the corpses in a big grave long ago. They discovered that there was something in the grave. They took them out. They just found corpses stacked in the grave, they say. They put them in the museum. That's what we went to see. The whole body was there. The corpses were rolled up in straw mats, in old straw mats. Their whole bodies dried out in the grave. They didn't rot. They just dried out by themselves. That's why their whole body was lying there in the museum. The only thing missing was their eyeballs. They were ruined. They had no eyeballs any more. That's why they looked like rolls of clay.

After we had looked at the things in the museum, we returned to Victoria's office. We went there to meet you. You were waiting for us in Victoria's office. Just the two of us went alone to that museum.

After we arrived at Victoria's office, we didn't stay very long there. We just passed by to pick you up. Then we came back, because we were coming back to Washington. When we came out of Victoria's office we went back again to Old John's office. We ate there. After we had eaten, we came out, we came back. We passed by the hospital. We passed by to see how Johnny Musician was, because he had gotten sick. He was in the hospital at the time we went [to Boston]. So we passed by to see him. He was operated on in the hospital. He showed us where he was cut. The poor guy was lying in the hospital when we went there.

After we saw him, we came out. We stopped a train. We came by train to downtown Boston. It took us three trains to get to downtown Boston. We missed the plane. It had already left when we arrived at the airport.

You went to talk to the airline company. You went to ask them if they would exchange the tickets. "No, wait a little while, another one is leaving," they told you.

We waited there a while. It was full, too. There weren't any empty seats. We were left behind there a second time. You went to ask the company again. "No, don't worry, another one's coming in a little while. Wait!" they told you. We waited there again. The next one came too. We went to see if there were any empty seats. Then we got empty seats. We came back in it. We came back in the third plane. It was already dark when we arrived in Alexandria. From there we came back to your house by taxi.
One time we came to downtown Washington. We passed by a store where we bought a record player. The record player was no good, the radio antenna was broken. We showed it to the storekeeper. "We'll see, I guess, if he exchanges it," we said. We went.

When you told the person who sold it—"Go get it fixed at a radio repair shop!" he said.

"Okay," you said. We went. You told them what was broken.

"Ah, but that can't be fixed right away. Let's tell the storekeeper. It's better if you have him exchange it," he said. They talked on the telephone. "No, he says he'll exchange it. Go [back there]!" said the radio repairman.

"Okay," you said. We left. We went. We went to buy some small lanterns. After we had bought the small lanterns, we bought something to drink for our last talk. The time was up for the number of days that we had said we would stay. So we were going to talk together of course with [the drink]. After we bought that liquor we went to exchange the record player.

When they held a meeting of boys who didn't like the war, we went to see what they were doing.

We went. They gathered next to where the statue of the former president, Lincoln, is seated. They gathered there. But a great many gathered. They said it was those who had reached eighteen years of age, because they would be sent to war. They certainly didn't like that. So they assembled. They went to tell the generals that they didn't like the constant wars. They wanted the war to be given up, because they thought [the generals] should stop it.

We watched all the things they were doing. Some knew Spanish. They spoke to us. They asked us where we were from, what we had come to do. The ones who knew Spanish asked everything. Another one went and spoke to me. He asked me the same way, where I was from, what I had come to do. I told him where I was from, that I had just come for fun. "Well, do you know how many people have gathered here?" he asked me.

"I don't know," I said.

"There are probably eighty thousand in all," he told me. I don't know if that's all or if there could be more. I guess I'll see if they line up later on," he told me. When we were there, they gathered. They hit each other. They ripped each other's clothes. But they were constantly taking pictures. It was too much!
When the time came, they lined up. They went in lines to the generals' building.

When they lined up, we lined up, too. They all had banners. I was given a banner, too. When we were walking, the Ladino who had come to talk to me before, came to tell me how many were gathered in all. "Well, do you know how many are gathered?" he asked me.

"I don't know," I said.

"In all there are two hundred thousand in all. I figured it out correctly when they lined up," he told me.

"Ah, good!" I said. We were walking along when he was talking about it like that. When we went we crossed a bridge, we crossed over an arm of the ocean.

We went on 'til we arrived at the generals' house. There they were held up on the way by loads of soldiers. The general wouldn't let them get very near. Six thousand soldiers, they said, were guarding the general. They were watching to see that nothing happened to him, that they didn't go in and pull the general out of his house.

The boys were determined to go in. The door of the general's house was surrounded by a pen, made of rock or cement or something. It had a large door. They were all trying to get in there when they arrived. They weren't allowed in. They were stopped there by the soldiers.

When they arrived, some went straight to where the door was. Some scrambled up the wall, but it was high. It was probably five meters tall. I don't know how they climbed up. I don't know how they climbed it. When I looked, they were already inside, by the door itself.

[The soldiers] were occupied removing those who had scrambled up. When the doorway was free, then the people shoved their way in. They went in. The soldiers came right away, to block them off, but many had gotten in. They couldn't get them all out. Those who had gotten in had taken their ropes with them. They tossed their ropes down. Then with the ropes they pulled each other up. Loads of them got in. I don't know what the soldiers attacked them with. They said it was terribly acrid. We would choke from it if we got some, they said. As for me, I was going to go in. I was going to look. Then I was scared that those soldiers would attack. I went to find you all again, where I had left you standing.

Then we abandoned it. We returned to your house.

The next day, we ate. After we had eaten, "Well, you stay here. Get ready! I'll be back in a minute.

Va7i 7un, k'al 7ista ti 7ora 7une, 7ixchol sbaik ech'el 7un, ta jilo 7ibatik ta sna li totil j7ak'-k'ok' 7une.

Bëno, k'al 7ixchol sbaik ech'ele, te 7iichol jbatik ech'el 7uk, libattik k'al sna li totil 7ak'-k'ok' 7uke, naka 7o sbanteraik ech'el, li7ak'bat jun jbantera 7uk, k'al yolel chixanavotike, ja7 7o tal yalbon k'u yepal 7istzob sba tzktol li jun jkaxlan 7ay 7onox yalcon ba7yi 7une. "Bëno, mi xana7 k'u yepal 7istzob sba skotol ta j-meke?" xiyut 7un.

"Mu jna7," xkut 7un.

"Li ta skotole 7oy chib syen mil ta skotol ta j-meke ja7 7o 7ikich' kwenle lek k'al 7ixchol sbaik tale," xiyut 7un.

"7A bëno!" xkut 7un. Yolel chixanavotik k'al lislo7ilalba chak taj 7une, k'al libattike li7ech'otik ta ba k'o 7echo' jtuoch'tik jun k'ob nab, libattik 7un, k'al 7ik'otik ta sna li totil j7ak'-k'ok' e, te makvane le be bebal solteroe, mu 7axak' 7uchok sba tse'el li j-me j li totil j7ak'-k'ok' e, va7-milk la soltero te chchabiik li totile, ta la sk'elik mi mu k'u xche7aleat mi mu x7och stzakik ta j-mek lok'el li yut sna li totile, li kremotike yu7n tzkan ta x7ochik ta persa, li st7 sna li totil j7ak'-k'ok' e, joybil ta korale, meltzanbil ta ton mi ta semento k'usi nan, 7o smuk'ta ti7il 7un, ja7 te 7ox ta x7ochik skotolik k'al 7ik'otike, muk' x7ak'e 7ochochik 7un ja7 te makvane le solterei7ik 7une.

Va7i 7un, k'al 7ik'otik 7une, ja7 te tuk' 7ik'otik j-lo7 te yo? ti7 nae, li j-lome 7ijok'k'ijik muyl ta mok 7une, pero toyol 7o nan vo7obuk metro styolej, mu jna7 k'u xi 7imuyik muk' xkil k'al 7ikile teik xa 7oxa ta yut ta batzi ti7 na xa 7ox.

Va7i 7un, 7ich'ay 7o yo7onik ja7 ba slok'esik 7ox ti buch'utik 7ijok'k'ijik muyl 7une, k'al xokol 7ikom li st7ile ja7 7o 7isnet'ik ochel li krixchanoetike 7une, 7i7ochik 7un, ta smakik ta 7ora li solteroetike, pero 7ep xa 7oxa 7i7ochik 7un, mu xa jayuk laj slok'esean, 7o yich'ojik ochel slasoi li buch'utik laj 7ochuk 7une, ja7 7istenik yalel li slasoiike naka xa ta loso laj snitan sbaiuyu 7une, batzi 7ep 7i7ochik ta j-mek, mu jna7 k'usi 7iyak'ik li solteroetik 7une, batzi jik'ik' la ta j-mek ta la xi7ijik'avotik 7o ti xistaotike, li vo7one li7och 7ox ech'el ba jk'el, ja7 li7i7 7o lok'el ti 7o k'u7i chak' ta7 soltero 7une, ba jchaa7-aoxuk yox b va7aloxuk lakiktaike.

Va7i 7un, te to 7iktatik komel 7un, lisototik ech'el ta 7ana 7un.

Bëno, ta yok'omal 7un, live7otik, k'al 7ilaj ve7ikotike -- "Bëno, li7 komanike chapo abaik te
I'll just come by to pick you up, because I'm going quickly to the meeting,” you told us.

We stayed there. We got our things ready. It was at the time when we were coming back. We were coming back home now. That's why we stayed to get ready. When you came back, we ate quickly. After we had eaten we quickly got the maps ready, because we were taking them along. After we were ready, we came back. We came back to the airport in Alexandria.56 We took the plane there. We arrived at a town called Dallas. The plane was changed there. We arrived in Mexico City by another plane. When we arrived in Mexico City we were asked for our papers, our permits. After they looked at our papers, they looked at our things. We came along. By taxi we came, we arrived at the hotel. We arrived there to eat. We slept there.

On the morning of the next day we went to a restaurant to eat. After we had eaten, we went to change our money at a bank. After we had changed our money, we went to get some more maps that you had left to be prepared there. You had thought they would be lighter, better. After we had brought the maps back, we went to the airplane office. We went to get our tickets for coming back to Tuxtla. After we had gotten our tickets we returned. We passed by to buy two records. I bought one big and one little record. After we had brought the maps back, we went to the airplane office. We went to get our tickets for coming back to Tuxtla. After we had gotten our tickets we returned. We passed by to buy two records. I bought one big and one little record. After we bought the records we came back to the hotel. We arrived there to eat. We slept.

The next day we went by taxi to the Mexico City airport.

We came along. We arrived in Tuxtla. When we arrived in Tuxtla, we came along by taxi to San Cristóbal. When we arrived in San Cristóbal, we went home. That's all there is. That's how we went far away the second time, like that.

Thanks to Our Lord we came back safely. Nothing happened to us. No.

Those are all the things I saw. I don't know if it's right now or not. We'll have to be satisfied with a word or two. That's the way it ends.

5There are large oil refineries in Minatitlán.
6*The National Museum of Anthropology.
7Romin and *Anselmo were very discouraged that they couldn't tell where east and west were.
8Mount Vernon. This trip, however, was not made the day after our arrival.
9Here, as elsewhere, *Anselmo believes that brass is gold. Not until four years later, after reading this account, did I realize that my companions had assumed that our doorknobs, and irons, fire tongs, and shovels were of solid gold!
"Actually, the flags of every state in the Union.

The National Museum of History and Technology, Smithsonian Institution.

The Anacostia Neighborhood Museum, Smithsonian Institution.

The Chesapeake Bay Bridge Tunnel

The National Museum of Natural History, Smithsonian Institution.

George Collier, who had come to help arrange aerial photographs of Chiapas in the proper sequence so that we could use them for map-making.

The National Museum of Natural History, Smithsonian Institution.

The National Museum of History and Technology, Smithsonian Institution.

The dinosaur Diplodocus longus.

The Department of Entomology of the National Museum of Natural History.

Unfortunately I did not see this movie and cannot identify it, but the plot is extraordinarily like scenes from the Spanish picaresque Pedro de Ordemales that is well-known in Zinacantán (T6 and T171, in Laughlin, 1977:86, 379).

The National Museum of Natural History, Smithsonian Institution.

This was a harp from Chamula donated to the Smithsonian Institution by the state of Chiapas in 1885.

The National Museum of History and Technology, Smithsonian Institution.

Frank Cancian.

A Cornell-Princeton football game. After the first play, when a number of men were lying on the ground, 7Anselmo turned to me and asked matter-of-factly, "Are they dead?"

These dates correspond exactly to those printed out for the public, but the Park Superintendent, Mr. Robert A. Simpkins, informed me that the correct dates are 1838 and 1917!

Ledlie I. Laughlin, Jr.'s house in Newark.

Actually we went to New York to see the Hayden Planetarium to identify Zinacantec constellations.

The Three Marys are  Θ, l, and d, of Orion. The "shoes" are the Hyades and the Pleiades. The rest probably allude to the signs of the zodiac.

In the Empire State Building.

Leighton H. Laughlin.

Ledlie I. and Roberta H. Laughlin.

St. Paul's Church.

The Princeton University Chapel.

Evon Z. Vogt.

"Shunka's Story" filmed by Stephanie Krebs.

7Anselmo is confused here because Weston is 19.3 kilometers (12 miles) from Cambridge.

Charles Vogt.

Victoria Reifler Bricker.

Peabody Museum of Archaeology and Ethnology, Harvard University.

John Haviland.

The Pentagon. As we approached the Pentagon, marshalls with bullhorns warned everyone that they should keep their distance from the building as it was defended by soldiers with tear gas cannisters. Unless we wished to suffer the consequences of violent civil disobedience we were to remain where we were. It was with more than a little concern that I saw 7Anselmo disappear into the flying column of demonstrators who had decided to storm the doors.

The Potomac River.

7Anselmo is mistaken here; the Baltimore-Washington International Airport is outside Baltimore.
At Home

In the following pages will be paraded a series of displays of life back home in Zinacantán Center as seen through the eyes and heard with the ears of Romin Teratol. While these exhibits are not necessarily those that he would have chosen to convey the pageantry of everyday life in Zinacantán, they are, nevertheless, his re-creations of particular scenes that I asked him to provide over the course of our fifteen years' acquaintance.

Amorous intrigues and daredevil elopements are the spice of daily gossip; but so vigilant is the watch upon the trails and waterholes that it has always seemed to me a nearly superhuman feat to exchange a word with a girl without the knowledge and chastisement of the town. Piqued by curiosity, but despairing over the prospects of ever becoming a participant observer, I finally handed Romin Teratol three titles and asked him to provide the scenarios and script for the melodramas that follow. These fictional accounts present what Romin believes to be typical exchanges of conversation between a man and his prospective girlfriend.

FIGURE 4.—San Lorenzo Zinacantán, 1958.
Fictitious Seduction of Girl

An unmarried boy talks to a girl, but it is uncertain whether he will marry the girl or whether he is just molesting her. And we shall say that the boy and the girl know each other. We'll say that he talked to her while she was watching the sheep.

BOY: How are you, Xunka?? Have you finished watching your sheep or shall I help watch them, too?

GIRL: [No answer.]

BOY: Ah, what is it, Xunka?? Why are you so mad? Why don't you answer? Damn, have you lost your tongue?

GIRL: Go to shit! Don't come blabbing to me. I'm not your girl friend for you to come talking to me here. I haven't shown you anything! Get out for your own good, if you still want to eat tortillas. But if you keep on blabbing here I'll shout to my brothers, I'll shout to my father. It isn't as if I didn't have brothers here. My brothers are working nearby.

BOY: Well, but why are you so cross? It isn't as if I was going to do anything to you, since I was just talking to you. How could I grab you? I'm talking to you politely.

GIRL: [No answer.]

BOY: Well, why are you so cross, Xunka?? But I'm talking to you properly. Why does it seem you won't answer me? Even if you scolded me, even if you hit me, it doesn't matter, because I long for you. Because it is you alone who is meant for me. Even if you don't answer me now. But I'll never give up. Even if your father and mother hear and even if they go to the courthouse to jail me, I won't ever, I won't ever be frightened by it, because I haven't grabbed you, I am talking to you in God's truth. Don't think I'm just molesting you, that I just came here to get you in the sheep meadow! No, because I'm going to ask for [your hand], because I'm going to be engaged to you properly. I'll seek out my petitioners. Your mother and father will be spoken to.

GIRL: Go to shit! Go see if you can find a companion for your lust. If you keep on blabbing here you'll be chased off with bullets by my father.

BOY: Well, never mind, then! But think it over! I won't ever give you up. Because I have to marry you. And I'll come talk to you again.
The second time the boy talked to the girl whom he knew. And he went to speak to her the same way where she was watching the sheep. We'll say her name is Xunka7.

**BOY:** Well, how is it Xunka7? Have you thought over what we were saying, because I have come again another time. Because I can never forget you. And it seems I can't even get to sleep. It's you who is caught in my heart. And I can't even work when I think of you. But decide for me today, gal, because you are the only one I love and there is no one else.

**GIRL:** [No answer.]

**BOY:** Well, why won't you ever answer me, Xunka7? But what do you think is wrong with me? Tell me! But aren't you ever going to have a husband sometime? But why won't you answer me now?

**GIRL:** Have you come to blab once again? But that's because you've never been jailed at all. It's because you've never been given the least bit of punishment. But you'll see, you won't have anywhere to go unless you run away!

**BOY:** But why should I run away if I haven't killed anybody? If I had murdered someone of course I would run away, but now I'm just talking to you. But what more have I done to you? Even if you tell your father and mother they can have me summoned to the courthouse. And I will say the same thing to the authorities—that I never grabbed you, and I didn't embrace you either. No! But what am I doing wrong?

**GIRL:** Ah, then I guess we'll see if you don't get scared. You've never met your match. You've never had the least punishment for this. If you know what's good for you get away from here!

**BOY:** Well, but why don't you ever answer me? Why would I just be molesting you if I'm to marry you?

Well, I'll give up for now, but I'm not giving up for good. No, I won't give up. I'll give up when I've married you—not 'til then. Don't say, "He'll give up!" As for me, I won't ever give up. I'll come talk to you once more tomorrow or the day after, too. But think it over because I'm definitely going to marry you. And I'm going now.

The second talk with the girl is over, but the boy doesn't give up. Now this is the third time he talked to the girl. And we'll say the girl's name is Xunka7. And he went just the same way to where she was watching the sheep to talk to her.

**BOY:** Well, how is it, Xunka7? Is the deal up?
What's happened? I haven't heard any talk about it. I have said in my heart that I will marry you. So today I'll learn exactly whether you have decided in your heart that you don't ever want to. Today is the third time I've spoken to you.

**GIRL:** Why can't you ever understand what you're told? Are dogs your brothers? If you want to talk to girls, go talk to your girl friends. It isn't as if you hadn't any girl friends. I've heard that your girl friends are scattered about. You think you can do the same thing, coming to molest me, like your girl friends. As for me I'm not out looking for men like the others you've had. But me, I'm not like that. You probably think all girls are the same, like the others you've had.

**BOY:** Well, how many girl friends have you heard I've had? Where are all the women I've spoken to, and what are their names? If you have seen that I've taken one, then tell me, of course! But up 'til now I've never taken a woman, not yet. That's what you'd say if you had been spoken to by lots of men yourself. But as for me, I've never yet spoken to a girl. That's why I won't give you up. Because it's you I desire. You are the one I desire.

**GIRL:** Of course, you say there aren't any today, but you spoke to the one living on the other side. Because you were seen with her. Why would I lie about it to you?

**BOY:** Well, if you think you can't weave and if you can't grind [corn]. I'm lazy. I can't get up early. I can't make all the tortillas for when you go to the lowlands. Forget it! Give up! Get yourself a good girl. How can I be the only girl in the world, since I see girls scattered about myself? You are being stupid about this. There are other girls.

**BOY:** Well, if you think you can't weave and if you
think you can't grind, we can pay somebody to do it. Don't worry about anything. Even if you think you can't make plenty of tortillas, either, we can pay somebody to do that, too. Don't worry. I'll do favors for you when I marry you. You'll see!

GIRL: But who knows if you're telling the truth. What if you start scolding me, start beating me, little by little—if you think I'm no good? I certainly don't want that. So just forget it once and for all. Get someone else right away. As for me, I'm admitting openly that I'm no good.

BOY: Well, but why would I scold you, why would I beat you, since you told me first and I heard that you can't weave, you can't spin, and you can't get up early? But if I begin scolding you, little by little, then of course it's my fault! But no, don't say that. You'll see when we get married! Don't just say these things from the start.

GIRL: Well, okay, we can do it. I guess we'll see if you beat me, if you scold me, but if you start beating me, then I'll certainly leave you. Today I'm telling you that we can get married, but go ask for my hand. It won't be 'till my father hears, my mother hears, if they give me away, fine! But if I begin to scold you, little by little, then of course it's my fault! But no, don't say that. You'll see when we get married! Don't just say these things from the start.

BOY: Well, okay, then, since I've heard you give your word. I will get my father. I will get my mother. I will get my petitioners. But I will come here to talk to you when your father and your brothers are at home. And I will say the same to my petitioners. But please don't answer anyone else. Because we are definitely going to get married. But if I see another man talking to you, then I certainly don't know what I'll do to you. If I see that another man has taken you, never mind. Take him, but you know [what's in store for you]. I will gossip and gossip. I'll say you have lots of lovers, lots of men. We certainly invent your sins, even if it isn't so, but then you'll be a leftover for ever!

GIRL: No, you'll see! Just so long as you succeed yourself.

BOY: Well, okay, we'll talk together again. I guess I'll go.¹

That's all, then, Compadre Lol, if your heart longs for an Indian girl.

¹Although we would certainly not consider this scene to be a seduction, any Zinacantec who happened on the boy and chavale 7i mu xana7 xajuch'un chavale, 7a le7e stak' jtojbetik yajval mu k'u xal 7avo7on skotol mi ja7uk li mu xmelotzaj 7avu7on li 7epal vaz chaval noxtoke stak' jtojbetik yajval noxtoł mu k'u xal 7avo7on chajk'uxubin ti mi lakik'è, te xak'el avil!

Chk'opo7 kaz: Pero na7tik mi yech 7aval, 7a ti mi ja7 to lik 7avu7on lik 7amajone ta k'u7on ti mi mu xitun chavile pero ja7 mu jk'an 7un bi, yech'o ti batzi7i yil no yil ta j-moj7a sa7o jch'a ta yan, 7a li vo7one yu7n jamal xkal ti batzi7i mu xitune.

Chk'opo7 krem: Pero bweno, k'u yu7un chakut k'u yu7un chajmaj ti 7avalojbon ba7yi 7i ka7yoj ti mu xana7 xajalav, mu xana7 xanavuj, 7i mu xana7 sob xalik 7une pero ti mi k'u7on to lik kutote yu7n xa jmul vo7on 7un bi, pero mo7oj, mu xaval yech, te xak'el avil ti mi kik' jbatike mu yechuk nox k'u xaval ta 7ora7un.

Chk'opo7 kaz: Bweno, teyuk, stak' te jk'eltik kik mi mu xamajone mi mu xavutone pero ti mi lik 7avu7on, pero ti mi lik 7amajone, ta me xakikta komel 7un bi 7a, 7a lavie chakalbe ti stak' xkik' jbatike pero ba jak'on, ja7 to ti mi ya7i jtot ti mi ya7i jme7e, ti mi liyak'ike yu7n lek 7un bi 7a, pero chakalbe k'usuk, ba me jak'on ta 7oratik no 7ox 7un yu7n me ka7yoj ti 7o buch'u chbat sjak'on yan 7o noxtote, 7a ti mi muk' xatojobaj vo7ote, mu xa me jmuluk 7un bi 7a, yu7n xa me vo7ot 7apas 7asonsoal 7un bi 7a!

Chk'opo7 krem: Bweno, teyuk che7e, yalal 7aval 7ak'ope 7ika7i, ta jsa7 jtot 7un ta jsa7 jme7e 7un, ta jsa7 kajjak'oltak 7un pero li7 me chtal jk'oponot vo7ot ti k'u7ora nakal latote xchi7uk lachi7iltak 7une 7i yu7n ja7 xa yech chkalbe li kajjak'oltak 7une, pero mu xa me buch'u xatke7e sk'op ta yan 7un yu7n me j-moj vo7otik chik' jbatik xa, pero ti mi 7o bu kil 7o buch'u chask'open yan 7o vinik, 7eso si mi me jna7 k'usi chajnopbe 7un bi 7a, 7a ti mi 7o buch'u kil layik' yan 7o vinike, pasensia, 7ik'ò pero xana7 me 7un, ta me xilo7ilaj ta j-mek, ta zk'al ti tol 7ep 7avajmul ti tol 7ep 7avinik 7une, ta me jnopl 7amul 7un bi 7a, 7ak' 7o mi mu yechuk, pero yu7n xa lakom 7o ta sovra ta j-moj 7un bi 7a!

Chk'opo7 kaz: Mo7oj, te xak'el avil ja7 nox kwenta mi latojob vo7ote.

Chk'opo7 krem: Bweno, teyuk te jk'open jbatik 7un, chibat kik 7un.

Ja7 me yech chak taj 7une kumparetik Lol, ti mi snop 7avo7on junuk tzeb 7intyoe.

Xunka7 talking in the meadow would be sure to construe it as such.
A man who has a wife talks to a woman he knows, but this is the first time the man speaks to her—the first time.

**MAN:** Well, how is your heart, Maruch? Where did you go? Can I go along with you, because I want to talk to you with all my heart. And I can't stand it when I don't see your face. Because with all my heart I want to marry you. And I can't even sleep night after night.

**GIRL:** Go to shit! Don't come telling me that. Do you think I'm your old woman, coming and talking to me? As for me, I'm not looking for men. I walk in God's righteousness. It wasn't you I came looking for! If you want to talk to a woman go talk to your old woman. As for me, I'm not your old woman. How many women do you want? Don't you have your old woman already? You only need one woman. You don't have your old woman already? You only need one woman. You don't have to collect a lot like a he-dog.

**MAN:** Well, see here, gal, I've lost my heart to you. It's true I already have a wife, but she isn't the one I desire. I don't know what came into my head that I went and married her. But she's no good at all. She doesn't know how to work. She can't weave. She is hopeless. But you I love. Every time I think of you I can't even eat anymore. And I can't even sleep, it seems, I miss you so. And the other woman I married is really dumb. She doesn't get up early and she doesn't wake up early. She doesn't know how to make tortillas. And she is just hopeless.

**WOMAN:** Just get out of here—following along like a dog—or you'll get a stone [thrown at you] now. If you won't listen to what's said to you I'll tell my father, I'll tell my mother. And then you'll see what they do to you! You'd better give it up, politely.

**MAN:** Well, see here, gal, I've lost my heart to you. It's true I already have a wife, but she isn't the one I desire. I don't know what came into my head that I went and married her. But she's no good at all. She doesn't know how to work. She can't weave. She is hopeless. But you I love. Every time I think of you I can't even eat anymore. And I can't even sleep, it seems, I miss you so. And the other woman I married is really dumb. She doesn't get up early and she doesn't wake up early. She doesn't know how to make tortillas. And she is just hopeless.

**WOMAN:** But what more do you want, since I think you got a fine woman? What good do you see in me—I who can't work either? I can't weave

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**Chk'opoj vinik:** Bwéno, k'u xi 7avo7on, Maruch, bu k'ala7a7ay mi xu7 xbaj7not porke yu7n batz'i sju7nul ko7on ti chak jk'opojote 7i batz'i mu k'u yech 7o ti ko7on k'alo mu xkik 7a7a7e porke yu7n sju7nul ko7on chak kik'ot 7i 7a7a7e mu x7och ti jvayel ju-jun ti 7ak'ubale.

**Chk'opoj 7antz:** Batz'i lok'an jk'antik tijetel chak tz'i7 naka me 7avich' ton tana, 7a ti mi xava7i 7abel ta j-meke ta xkalbe jtot ta xkalbe jme7 7i te xak'el avil k'u chaxcha7i le7e, mi xak'ane batz'i 7ikta aba ta lekal k'op.

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**Chk'opoj jun vinik:** 7o7 yajnil, 7i xo7itikin sbaik xchi7uk li 7antzte pero ja7 primero to chk'opoj li vinike, primero to bwelta.

**Chk'opoj vinik:** Bwéno, k'u xi 7avo7on, Maruch, bu k'ala7a7ay mi xu7 xbaj7not porke yu7n batz'i sju7nul ko7on ti chak jk'opojote 7i batz'i mu k'u yech 7o ti ko7on k'alo mu xkik 7a7a7e porke yu7n sju7nul ko7on chak kik'ot 7i 7a7a7e mu x7och ti jvayel ju-jun ti 7ak'ubale.

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**Chk'opoj vinik:** Bwéno, k'u xi 7avo7on, Maruch, bu k'ala7a7ay mi xu7 xbaj7not porke yu7n batz'i sju7nul ko7on ti chak jk'opojote 7i batz'i mu k'u yech 7o ti ko7on k'alo mu xkik 7a7a7e porke yu7n sju7nul ko7on chak kik'ot 7i 7a7a7e mu x7och ti jvayel ju-jun ti 7ak'ubale.

**Chk'opoj 7antz:** Batz'i lok'an jk'antik tijetel chak tz'i7 naka me 7avich' ton tana, 7a ti mi xava7i 7abel ta j-meke ta xkalbe jtot ta xkalbe jme7 7i te xak'el avil k'u chaxcha7i le7e, mi xak'ane batz'i 7ikta aba ta lekal k'op.
either. The woman you got is better. Me, I'm even worse. I'm no help at all. I just eat on this earth. You heard what [I said]? We'll talk together again because somebody is coming.

**MAN:** Well, we'll talk together, then, tomorrow. I'll come meet you when you come to draw your water.

This is the second time that the man with a wife speaks to the woman, but the man is known to have a wife.

**MAN:** Well, how are you, Maruch? Have you come back from drawing your water? How is it? Have you thought over our plan, because as for me, I'm desolate without you. Because I have to marry you. And I can't forget you. Please think it over! Don't think I'm just deceiving you, because I will marry you for sure. I will divorce my wife for good, because she is worthless. You are the one I really desire.

**WOMAN:** NO, I don't want to. I meant what I told you first. "I don't want to," I told you, because I don't want to. I don't talk doubletalk. You heard one word. You have ears!

**MAN:** Well are you sister to Our Holy Mother since you say but a single word?* Besides Our Holy Mother has a little pity, but you, are you so much wiser? And how do you know so much that your word is final? As for me, I talk to you with God's truth. I'm not about to grab you. That's why I want to talk to you properly. But if it's absolutely certain that you don't like any men, then think it over. I can't do more to persuade you to change your mind, since I'm talking to you properly. And then I'll see how good a husband you get sometime. We'll see if he is richer, if he has more mules, if he has more money.

Now me, I'm not dying of hunger, I'm not dying of thirst. I have some corn. I have some beans. I know how to work. If you want to make tortillas, if you want to make posol* I'll hire fifteen or twenty workers and I'll plant bushels of corn. And what more do you want?

**WOMAN:** But where did you get your wealth so quickly, since I've heard you don't know how to grow corn? And I know you—you just arrive in the lowlands looking for work. I'm not lying, because you went to work for us when my late husband was alive.

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"If the girl is sister to Our Holy Mother since she says the final word" means that Our Holy Mother says the final word when we die, because she is the Virgin, but people can't say the final word because they die. So that's why the man asks if the woman isn't Our Holy Mother's sister. She can reconsider if she wants to marry the man.

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*Ja7 xal ti mi ja7 xchi7il li jch'ul-me7tiik li tzebe ti j-p'el ti k'usi xale, porke li jch'ul-me7tiik ji j-p'el xal ti mi chichamotike porke yu7un jch'ul-me7tiik pero li krixchanoe mu stak' j-p'el ti k'usi xale porke sma7 xcham, yech'o ti ja7 yech chal li vinik 7une, ti ma7uk xchi7il li jch'ul-me7tiik li 7antz 7une, stak' snop 7otro j-koj rason mi sk'an xik' li vinik.
MAN: Ah, but you're right about long ago. I used to look for work among our countrymen, but now I get a bit of corn [myself] and you don't know what my house looks like inside because you never visit my home. I won't say that my corn can't fit inside my house, but I usually bring three truckloads of corn [every year]. That's all, but with that we won't die of starvation. I don't get very much corn because my old woman is so lazy making tortillas. If you and I get married we'll become rich and I will grow more corn.

WOMAN: Well, we'll think about it if you divorce your wife first. I won't give my word right off.

MAN: Well, okay, then, because we're definitely getting married. I'll come wait for you here. Or if not I'll go see you where you watch your sheep on Sunday. But come and meet me in the distance if you have friends with you watching the sheep. And I'll go see you for sure, because that's the deal. Then we'll talk together.

This is the third time that the man with a wife talks to the woman, but it is known that the man has a wife.

MAN: Well, how is it? Have you finished watching your sheep?

WOMAN: Not yet. You've come?

MAN: I've come, then. How could I not see your face when I love you so much that it seems you are already mine? That's why I came, thinking of you.

WOMAN: Ha ha, I have to laugh! You came because you missed me. And I would surely know if you divorced your wife. If you don't divorce your wife, then I'm not yours.

MAN: Oh, laugh! Who won't let you laugh, since you have a mouth! You'll see if I don't divorce my wife. I say what [I mean], because I'll surely marry you. How could I just molest you, since you see I talk like a man, with my pants fastened? How could we be made the same?

WOMAN: Ah, fine, if you talk like a man. Then I'll see if you're telling the truth—if you aren't just deceiving me like some men do.

MAN: Well, tell me how many men have deceived you and who the men are who deceived you like that.

WOMAN: Ah, me, I'm certainly not saying that I've been deceived by men! I've just heard that some women have that happen to them. They are deceived and abandoned. They are just assaulted and abandoned.

MAN: Ah, but if you just listen in the distance to gossip, don't believe it, because you haven't seen it yourself. And, besides, all men aren't like that.

Man: Chk'opoj vinik: 7A, pero yech aval ti vo7ne a7a, tol to 70x jas7 7abtel ta jchi7iltik pero lavie ta jta jutuk 7ixim 7i mu xana7 k'u x7elan li yut jnae porke mu xana7 rak'ot vula7ajan ta jna, mu xkal mi mu xa x7och 7o kixim li yut jnae pero ta jta tal 7oxib karo li kixim batele ja7 nox yech pero mu xichamotik ta vi7nal chak taje, jutuk ta jta li kixime porke yu7n toj ch'aj ta meztanez-va7 li jme7lale, 7a ti mi kik' jbatik xchi7uk vo7ote ta to xipasotik ta jk'ulej 7i mas to 7ep chichabaj.

Chk'opoj 7antz: Bweno, te jnoptik ti mi 7ach'ak ba7yuk lavajnile 7a lavie mu xkal jk'op ta 7ora.

Chk'opoj vinik: Bweno, teyuk che7e yu7n me j-moj chhik' jbatik 7un te chtal jmaiaot li7 toe, 7o mi mo7oje te chba jk'elot ta xchabiobil 7achij ta rominko pero xtal me 7anupon ta nom ti mi 7oy 7achil7i ta chabi-chij 7une 7i te chba jk'elot j-moj porke yu7n trate chkom j-moj chak taje, te jk'opon jbatik 7un.

Li7e ja7 yoxibal bwelta ta sk'opon 7antz li vinik 7oy yajnile pero 7ojtikinbil li vinik ti 7oy yajnile.

Chk'opoj vinik: Bweno, k'u xi mi laj xa 7achabi 7achij?

Chk'opoj 7antz: Yolel to me, mi7n latal?

Chk'opoj vinik: Lital che7e, yu7 van xu7 ti mu xajk'elbe 7asat ti yu7n batz'i jk'anojot 7une ti yu7un ku7unot xa ya7el 7une yech'o chajna7 tale.

Chk'opoj 7antz: Jujuy, tze7inkon, chana7on tal, 7i 7avu7unon ti mi 7ach'ak lavajnile a7a, 7a ti mi muk' 7ach'ak lavajnile yu7n ma7uk 7auv7unon.

Chk'opoj vinik: 7An tze7inan buch'u mu xak' tze7inan 7un ti 7oy 7ave 7une, 7i te xak'el mi muk' ta jch'ak li kajnile 7a ti k'u kale yu7n j-moj chakik' yu7 van yech nox chakilbajin 7un ti vinikon chak'opoj chavil 7une 7i jvex jlapoj yu7 van ko7ol kich'ojtik 7un.

Chk'opoj 7antz: 7An, lek ti mi vinik xak'opoe, te ta jk'el mi yech aval mi yechuk xalo7lovan k'u cha7al 7oy spas j-7o7ol viniketik.

Chk'opoj vinik: Bweno, 7albon ka7ik jay-vo7 xa vinik yech slo7loojot 7i buch'utik li viniketik slo7loojot yeche.

Chk'opoj 7antz: 7Aa, mu xkal mi 7o yech viniketik slo7loojon li vo7on a7a, ja7 nox chhak'7i ti 7oy yech spasik j-7o7ol 7antzetik chhlo7loatik komele 7i yech chhilbajinatik komele.

Chk'opoj vinik: 7Aa, pero ti mi ja7 nox lo7il chava7i ta no me mu xach'un porke mu7nuk 7aviloj xa yech li vo7ote 7i xch7uk k'usuk mu.
They aren't all the same. So you can't believe what others say. If it's heard that that is the way I'm talking to you, don't believe their meddling talk. There's probably lots of meddlesome talk, of course, because they don't want you to get a husband. It's the ones who have no husbands who are envious. That's why they meddle. But you know it's good to have a husband. You lack nothing. You are happy. There's no one to gossip about you. And there isn't any man who would accost you on the path—not any more, because it will be known that you have a husband now.

And that's the way it will be when we get married. Happily now we will grow rich. Our corn and our beans will grow. And you will be freed from the hardship of looking for spinning jobs, fluffing jobs, weaving jobs. If you want to weave, it will just be our clothes and our cloths that you will make. And we will dress elegantly wherever we go and we will be happy, indeed! But don't believe the interfering words of other people.

WOMAN: Ah, okay, just so long as you're telling the truth, that you aren't deceiving me. I don't want you to deceive me.

MAN: I'm not deceiving you, no! Because I will marry you for sure. But see here, gal, see here, Maruch, but what little thing will you give me as security so the deal will be final, so that our deal won't be forgotten?

WOMAN: Me, I can't give anything. It's you who should give something as security if you are telling the truth that you will marry me for sure.

MAN: Well, as for me, I'll give you a necklace and a ribbon, but you, what will you give me?

WOMAN: Well, if you will surely marry me, then we'll leave it at that. I can't give you anything, I don't have anything.

MAN: Well, if you won't give me anything, then, but still you know I'll marry you for sure. But today give me a little taste. It's time for us to get to know each other.

WOMAN: I certainly can't do that! Ah, son of God, don't come telling me this right off. You are lucky I answered your words, but what you're saying—no! When we get married then you will surely be happy.

MAN: Well, but if you won't give it to me, then it's because you really don't want us to be married. It's because you are just lying, of course! But it's only right if we could still enjoy each other at least once. Because now you are mine, now you are my wife for sure, as we say. But what more do you want? Even if somebody sees us it skotoluk yech li vinike mu parejouk yech'o ti mu stak' ch'unel li lo7il ta yan 7oe, 7a ti mi 7a7yat li x7elan chajk'ope, mu xach'un tik'bil k'op ta yan 7o, 7a li tik'bil k'ope 7oy nan ta j-mek a7a, porke ja7 tzk'anik ti mu x7ayan 7amalale ja7 sk'ak'al y07onik chkomik li stukik ti ch'abal smalalike yech'o ti ta stik'ik k'ope, pero mi xana7 li vo7ot 7une ja7 lek ti k'alal 7oy 7amalalike, mu x a' xana7ik, jun xa 7avo7onik, mu xa buch'u xaslo7ilta 7i mi ja7uk 7o xa buch'u xask'opon ta be jun vinik ch'abal xa porke na7bil ti 7oy xa 7amalale 7i ja7 yech ti mi kik' jbatik 7uke, jun xa 7avo7on ta xkich' jme7analtik ch7ayan kiximtitik jchenek'tik 7i chkol xa 7avokol ta sa7-najel ta sa7-sijel ta sa7-jolob, 7a ti mi ch'ak'an chalalave, jk'u7tik xa nox jpopotik xa nox chameltzan 7i jk'upin jpat jxokontik xixanavotik 7i jun xa ko7ontik 7un bi 7a, pero mu xach'un tik'bil k'op ta yan 7o krixchano.

Chk'opoj 7antz: 7An, teyuk ja7 nox kwenta mi yech avele mi mu yechuk xalo7loone ja7 me mu jk'an mi yech 7alo7loone.

Chk'opoj vinik: 7A ti xajlo7loe, mo7oj, yu7n j-moj chakik', pero k'el avil 7un, chin, k'el avil 7un, Maruch, pero k'usi chavak'bon j-tz'ujuk prental skwenta yo7 j-moj 7o chkom li jtratetik 7une, ti yo7 mu xch'ay 7o li jtratetik.

Chk'opoj 7antz: Vo7one mu k'u xu7 xkak', vo7ot chavak' prental ti mi yech xaval j-moj chavik'o7ne.

Chk'opoj vinik: Bweno, 7a li vo7one chakak'be j-liuk 7anatz' xchi7uk j-p'ejuk 7axela pero li vo7ot 7une k'usi chavak'bon 7un?

Chk'opoj 7antz: Bweno, ti mi j-moj chavik'one che7e ja7 nox yech chikomotik 7o chak taje, 7a li vo7one mu k'u xu7 xakak'be mu k'usi 7oy ku7un.

Chk'opoj vinik: Bweno, ti mi mu k'u xavak'bone che7e pero xana7 xa 7ono7 ti j-moj chakik'e, pero lavie chavak'bon preva j-tz'ujuk 7un ta71o xnop 7o xka7i jbatik.

Chk'opoj 7antz: 7Es0 mu xu7 7un bi 7a, snich'on riox mu xtal 7avalbon ta 7ora chak taje, lek avil lajtak'be lak'ope pero taj x7elan chavale, mo7oj, 7a ti mi kik' jbatike 7eso jun xa 7avo7on bi 7a.

Chk'opoj vinik: Bweno, pero ti mi mu xavak'bone yu7 nox mu sjujuluk 7avo7on ti chikik' jbatik 7un bi 7a, yu7n yech nox chanop k'op vo7ot 7un bi 7a, pero ti yechuke xu7 xa 7ono7 xkak'betik j-7ech'eluk pero ti yu7n xa ku7unot, yu7n xa kajnilot j-moj xkaltik 7une pero k'usi xa ma mas chak'an 7une, 7ak' 7o 7o bu xiyilotik
doesn't matter anymore, since now you are my wife. Now we won't be gossiped about. And even if your mother and your father hear we have nothing to fear. If your father and mother beat you, flee right away and go then to my house.

WOMAN: Well, but only if you aren't just deceiving me. Don't you just molest me, otherwise God will surely punish you. And I'll only look at your face from the distance if you don't talk like a man.

MAN: Well, now, because what we said is for sure. If you give me a sample then both of us will be happy, of course! It won't be for nothing, because now you are mine for sure. And then I'll bring you your necklace and your ribbon next Sunday.

Well, that's the way the talk with the woman ended. And that was the number of times the man needed to molest the woman. And he never divorced his wife at home. He just desired another woman.

Posol is corn dough mixed with water to provide a refreshing drink.

Fictitious Seduction of Girl by a Drunk

We'll say here that there is a boy who goes to talk to a girl when she goes to draw water. But the boy is drunk. He is known to her, though. But when he is talking to her someone comes. And we'll say the girl's name is Loxa. And they know each other, but she is still just a girl, and he, a boy.

BOY: Well, how is your heart, Loxa? Where did you go? Why do I see you're so mad at me?

Well, I've come today to talk to you. What does your heart [say]? Shall we get married, because I know I really want to marry you.

GIRL: Get away from here or you'll get into trouble. I don't want anybody coming to blab here. I didn't come looking for men!

BOY: Well, why would we say you're looking for men? But I met you here on the path. But I don't know what you will decide for me, because I think you're really cute—more [beautiful] than all the [other] girls. Because you alone are really fine. But I don't know what you will decide for me now, because I [want to] hear what wonderful things your little mouth [will say], sweet. But I can't stand being without you. When I see you in the distance I long to go speak to you. I long to go embrace you, to go and kiss you right off.

A man with his sash fastened tightly is the image of a capable, responsible man.

Posol is corn dough mixed with water to provide a refreshing drink.
GIRL: Go to shit! Don’t come talking to me. Go kiss your whoring girl friends if you want to kiss lots [of women]. As for me I don’t want drunks coming to talk to me.

BOY [embracing her]: Well, but now tell me right now, what are you really thinking? Tell me for certain right now. Well, I’ll lower your water jug. Stay a minute—we’ll talk together properly.

Then when he is embracing her somebody comes. And it is when they are making love. They separate at once. Well, the other person speaks. The girl is spoken to:

OTHER PERSON: Well, what did the boy say to you, Loxa? What did you tell him?

GIRL: Well, but now tell me right now, what are you really thinking? Tell me for certain right now. Well, I’ll lower your water jug. Stay a minute—we’ll talk together properly.

OTHER PERSON: Well, what did the boy say to you, Loxa? What did you tell him?

GIRL: It was Old 7Antun’s son, but he was terribly drunk. Who knows if he remembers that he spoke to me.

OLD MAN: Hell, why would a sonofabitching boy come and do that? Because his mother and father haven’t any authority. That’s what they’ve taught their sonofabitching child to do. The bastard! If he wants a wife can’t he come and ask you properly, the way he ought to? Did he get you?
GIRL: Oh, of course not, father! It's just that he was about to throw me to the ground and then he got scared when I beat him.

OLD MAN: The bastard, he'll get in the habit. Let's go to the courthouse right away and we'll give the sonofabitching boy a good punishment. And we'll take along a bottle of our water.

Well, the old man arrived at the courthouse:

OLD MAN: Are you there, Magistrate?

MAGISTRATE: I'm here, sir. What do you have to say?

GIRL'S FATHER: I've come here to speak to you, Magistrate. I don't know what you will decide for me. Won't you be so kind as to settle [my case] because my daughter says she met with trouble on the path. Because she says Old Antun's son accosted her on the path and was going to throw my daughter to the ground. But my daughter says she didn't give in to him—she gave that awful drunk several blows. But I don't want him to come and do that to my daughter since my daughter is used to walking alone. But nothing ever happened to her before. Not 'til that fucking boy did that.

MAGISTRATE: Well, don't worry, sir. They can go and summon him here if he is at home, I guess. And I'll send one of my constables right away.

GIRL'S FATHER: All right, Magistrate, please be so kind. And I'll wait a while.

Well, the boy arrived at the courthouse with his father and mother:

"Are you there, Mr. Magistrate?" said the boy.
"I'm here," said the magistrate.
"Well, what is your command?" said the boy.
"Nothing. The gentleman here says he will ask you if you remember what you did this morning," said the magistrate.

"God, I really don't know at all, sir. I was terribly drunk. I don't remember if I did anything," said the boy.
"As for me, I don't know. Talk to the gentleman. As for me, I don't know," said the magistrate.

The girl's father answers: "Do you remember what you did to my daughter this morning, boy? Why? Has she shown you anything? Is it because you have already been talking to her before? Admit it. If you have been talking to her already I won't jail you."

"Well, I never talked to her before, probably not 'til I met your daughter when I was drunk. But how could I remember?" said the boy.

"Well, what happened when you met him on the path, miss?" the girl was asked.

chk'opoj tzeb: 7An ch'abal a7a, tot, ja7 nox ti yu7n xa 7ox chisjip ta lum 7une 7i ja7 xa 7ixa7 7o li kak'be majele.

chk'opoj mol: Kavron, xkom ta manya, battik ta kavilo ta 7ora 7i kak'betik lek tzitzel li püta kreme, 7i kich'tik ech'el junuk limete ka7altik.

Bwéno, k'ot ta kavilo li mole:

mi li7ote, preserente?

chtak'av preserente: Li7one, tottik, k'usi chaval?

chk'opoj tot tzeb: Li7 tal jk'oponote, preserente, mu jna7 k'u chanopbon, mi mu xa7abolaj xameltzanbon yu7n la sta 7ox pahta ta be li jitizebeyu7n la ja7 makvan ta be li skrem mol 7Antune 7i ta 7ox sjip ta lum li jitizebe, pero li jitizebe muk'la xak' sba 7un 7iyak'be la ech'el jay-moj majel taj yil jyakubel 7une, pero mu jk'an yech xtal spason ta be li jitizeb 7une kómo nopem xa7i stuk chanav li jitizebe pero mu k'u bak'ni spas, ja7 to taj jkobel krem taje.

chtak'av preserente: Bwéno, mu k'u xal 7avo7on, tottik, stak' xba yik'el tal ti mi nakal kike 7i ta jtal ech'el junuk kajmayol ta 7ora.

chtak'av tot tzeb: Stak'uk, preserente, 7abolajan jk'antik 7i ta jmala j-likeluk.

Bwéno, 7ik'ot ta kavilo xchi7uk stot sme7 li kreme:

"Mi li7ote, tot preserente?" xi li kreme.

"Li7one," xi li preserente.

"Bwéno, k'usi lamantal?" xi li kreme.

"Mu k'usi yu7n la li7 chasjak'be li jtata7tik mi xana7 la taj k'u 7apas naxe?" xi li preserente.

"Yos, batz'i mu jna7 7un a7a, tottik, yu7n jyakubelon ta j-mek, mu jna7 mi 7u k'u jpasoj," xi li kreme 7une.

"7A li vo7one mu jna7, k'o'pon abá 7achi7uk li jtata7tikex yani li vo7one mu jna7," xi li preserente.

7Entónse, tak'av tot tzeb: "Mi xana7 taj k'usi 7apasbe jitizeb naxe, kere, k'u yu7un, mi 7u k'u usi yak'o'oj avil mi7n 7ak'oponoxo xa 7onox mas vo7ne, jaman xaval ti mi7n 7ak'oponoxo xa 7onoxe mu7yuk chajchuk.

"Pwes, ch'abal bu jk'opon mas vo7ne, ja7 to nan taj bu 7ijnup ta jyakubel taj 7atzeb 7une pero yu7 van ta jna7 7un," xi li kreme.

"Bwéno, k'u x7elan taj bu 7anup ta beec, yay?" x7utat li tzebe.
“Ah, surely he was about to grab me, sir. But me, I gave him a beating and then he ran away. Besides, just then a lady came along and then he let me go,” said the girl.

“Well, did he get you? Did he throw you to the ground?” asked the magistrate.

“Ah, certainly not, sir! He never got me. It’s only that he was about to throw me to the ground,” said the girl.

And she didn’t want to tell now at the courthouse.

“Well, how about it, were you planning to marry the girl, boy? Did you just think up what you did when you were sober? Admit it!” said the magistrate. He told the boy.

“Ah, I had sort of decided I wanted to marry her, of course, sir. I admit it. But I never planned to do what I did. I don’t know what came into my head. But I’d never talked to her before,” said the boy.

“Well, that’s all, boy. Go take a rest! You’ll settle it later,” said the magistrate. He told the boy.

“Well, that’s all, sir. Come tomorrow to settle it. Let him rest a night there. We’ll see how long a punishment we’ll give him,” said the magistrate. He told the girl’s father. And then the boy stayed in jail.

“Well, at daybreak the next day the girl went to settle it with the boy. He was let out of jail.

“Well, how about it, sir? How does it stand? What do you think?” said the magistrate to the girl’s father before the boy had come out of jail.

“Well, as for me, I haven’t thought up anything else. Be so kind as to punish him for me, four weeks of rock-carrying. The fucking boy will get in the habit and do the same thing another day, Magistrate,” said the girl’s father.

“Well, all right,” said the magistrate. Well, when the boy came out of jail the magistrate gave him a good punishment. And the girl and her father gave him a good bawling out so he wouldn’t try to do another day what he had done. And the boy was told, too, that he would work four weeks so that he would take it to heart.

“Well, I can work, but I will marry the girl. I’m not just going to suffer, working for nothing, Mr. Magistrate,” said the boy.

“Well, you heard what he says, sir. What do you think?” said the Magistrate.

“Well, for me to give away my daughter like that, Magistrate, I couldn’t do that. A sonofabitch-
ing boy can't come on his own, doing that again and again. If he wants a wife he can go ask for her [hand] at her home, properly. If I don't respond, myself, it's my fault—me, a grown man and not giving away my daughter. But [it should be done] properly. The way he keeps acting I won't give my daughter to a sonofabitching, lazy boy like that, hell!” said the girl's father.

“Well, no, boy, get some bottles of water. Talk to him, I guess. [See] if the gentleman will forgive you, if you still want with all your heart to marry the girl,” said the magistrate—he told the boy.

Well, the boy started speaking to the girl's father. The boy knelt down with his father [to see] if the old man would be placated by proper talk just there at the courthouse. The boy was helped by the magistrate in settling the dispute.

Well, see here, my Father,
See here, my Lord,
Are you angry,
Are you enraged?
But see here, my Father,
But see here, my Lord,
May thy lordly head,
Thy lordly heart,
Subside now,
Cool now,
My Father,
My Lord,

s "Well, never mind, then, Magistrate, patience! I'll accept the drop, the trifle since [he says] he will marry my daughter wholeheartedly, but have him go and be engaged properly in the house. Now since [he says] he doesn't want to work at all for those four weeks, patience, never mind if the punishment stands at two weeks. He is responsible for provoking me the way he talked to my daughter on the path,” said the girl's father—he told the magistrate.

“Well, you hear that, son! He says you will work those two weeks, since the gentleman is right that you knowingly provoked him. If you go properly and become engaged to the gentleman's daughter it will turn out well for you. There won't be any quarrels at all,” said the magistrate—he told the boy.

“Well, as for me, Mr. Magistrate, if I worked two weeks then I certainly wouldn't become engaged to the girl wholeheartedly.

Well, I can work the two weeks, but surely then I can marry her right today. We'll be married by the judge,” said the boy.

said the boy together with his mother and father. But then the magistrate and all the civil officials helped him talk, too.

Well, see here, my Father,
See here, my Lord,
Are you angry,
Are you enraged?
But see here, my Father,
But see here, my Lord,
May thy lordly head,
Thy lordly heart,
Subside now,
Cool now,
My Father,
My Lord,
“Well, you heard him, sir. Can we do what he says? Since he'll work for the period you said. Of course you'll still be enemies, it seems, as we say, since you certainly won't be treating this countryman here as a son-in-law, as we say. Since he still has to bear a long punishment,” said the magistrate.

“Well, never mind, then, Magistrate. Make him get the punishment I said. Make him work the four weeks and I won't ever give him my daughter. That's better! I don't want any more quarrels,” said the girl's father.

“Well, no, sir, don't say that. There surely will be some punishment. But the trouble is he thinks those two weeks are too long.

Well, we can punish him, but not that much since you understand he is going to become engaged.

Now since he is going to be engaged he shouldn't be punished. But whatever punishment we give him then the case will be settled here and now. Let them marry right off and come on, we'll ask several hundred [pesos] as payment for your daughter. Tell him how many hundred you want so that the dispute will end once and for all—so they won't cause more words, more gossip.

Well, think it over carefully, too, sir—whatever would satisfy you, since I've finished. They have talked to you now, so settle it agreeably,” said the magistrate—he told the girl's father.

“Well, all right, Magistrate, have him be engaged for a year. He'd be lucky if I gave her right off. But make him give me a thousand [pesos],” said the girl's father—he told the magistrate. 7Iyalbe li tot tzeb 7une.

“Bwéno, te k'alar che7e, preserente, 7ak'o yich' kastiko chak k'u cha7al 7ikale, 7ak'o 7abtejuk xchanibal xemana 7i muk' chak'ke ta j-moj li jtebe mas lek mu j'kan sa7sa7 k'o'p mas,” xi li stot li tzeb 7une.

“Bwéno mo7oj, tottik, mu xaval yech, 7a li kastiko 7oy li7 to a7a pero k'usi toj ja7i tai vo7-lajunec k'ak'ale.

Bwéno, xu7 xkak'betik kastiko pero mu sta chak taje kómo chba sk'uban cha7i to.

7óra, lavi chba sk'ubane mumk' xa chich' kastiko ti yechuke, pero ti mi chkak'betik kastiko k'uk sjalile, yu7n li7 nox chlaj li k'ope, 7ak'o nupunikuk ta 7ora 7i la7 jk'anbetik jayibuk syen skwenta li stojol latzebe, 7albo ti jayib syen chak'ane ti yo7 xlab 7a li j-moj li k'ope, yo7 xa 7o no van mu 7iyak'ik li k'ope li 7o7ile.

Pwes, nopo ava7i lek tajol 7uk 7un, tottik, k'usi ti lek cha7a7e kómo 7ilaj xa vo7one, lask'oponik xa 7i ja7 xa nox yech xakomik ta lek 7un,” xi li preserente. 7Iyalbe li tot tzeb 7une.

“Bwéno, te k'alar, preserente, 7ak'o smakbon junuk jabi lek chil ta xkak'be ta 7ora, pero 7ak'o yak'bon j-miluk 7un,” xi li tot tzeb. 7Iyalbe li preserente 7une.

“Mo7oj, tottik, pero mi 7avakax chacón ti chak'anbe j-mile, 7oy 7onox xelk'an yajnil jchi7iltaktik pero yu7n chik' ta 7ora pero 7oy stojik 7oxib chanib syen, 7a ti mi7n chak'vabe ech'el yik' ta 7ora te jk'eltik k'yu' yepal jk'eltik 7un bi 7a!” xi li preserente. 7Iyalbe li tot tzeb 7une.

“Pero mo7oj 7un che7e, kere, mas lek 7ak'o smak vaki7uk 7u 7i7 ak'o yak'bon vo7obuk syen,” xi li tot tzeb 7une. 7I ja7 ye7h 7imeltzajik 7o komel ta kavílot 7u pero ch7abtej 7oxib k'ak'al ta pwersa ta kavílot li kem 7une, 7i ta tz'akal ba sk'oponik ta sna li tot tzeb k'alal 7ilaj smeltzan sbai7a ta kavíltoc 7i te to ba yuch'ik yan pox stukik xa k'u ti yu7n 7ilaj yo7on li tot tzeb 7une.

Bwéno, ta tz'akal 7ikom nan vo7obuk k'ak'al laj smeltzan sbai7a, 7i ja7 7o ba sjak' el ta lekil k'op li tzeb 7une, 7issa7 stot sme7 li kreme, 7issa7 yajjak'oltak, 7ixchap 7ba lek 7i ba sjak' ta lekil k'op li tzeb li krem 7une.
Well, a week later they went to ask [about the date] for the house entrance [ceremony]. But now they took along the five hundred [pesos] and asked for their daughter right away.

Well, when they arrived to speak to the girl's father he grew terribly angry over their asking for his daughter right away. But he certainly accepted the money all right, since his daughter was going to be engaged for a long time. But after he had taken the money then began the next stage of the affair. Because now they asked for his daughter and he got mad about it. But they were able to appease him.

"Well, all right, then. Let them get married! Let them get married a week from now," said the girl's father. He was appeased. But they were just married by the judge and the boy wasn't engaged long to his [future] wife. It didn't come out to six months like the girl's father had said.

And that's how the affair ended of the girl who was spoken to like that—there would be a small punishment if he married her, but if he hadn't wanted to marry her then he probably would [have been sentenced to] those three or four weeks of rock-carrying.

The story of the girl is ended.

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1"Old man" is the father.
2"Water" is cane liquor.
3I have simply followed the change in format without trying to impose consistency.
4"Go take a rest!" is the traditional command when someone is sent to jail.
5See note 2.
6The house entrance ceremony, often held as long as one or two years after the original petition, establishes the new relationships between the two families and usually precedes the wedding by a month or so.

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The Birth of 7Antun Teratol

Four years ago I wrote to Romin Teratol requesting him to travel to the United States for a second time to help with the preparation of The Great Tzotzil Dictionary of San Lorenzo Zinacantan. He informed me by mail that his wife was expecting a baby in late August and that he would have to wait until he had seen her safely through those difficult days. I decided to fly to Chiapas and remain for as long as was necessary. I reached San Cristóbal on 25 August. The next day, in the late afternoon, I walked to Zinacantan, arriving at Romin's house just as night fell. Through the driving rain I could make out two figures standing by the front door, their black shapes outlined in the white light of a Coleman lantern. It was my compadre, Romin, and an elderly lady who, after I addressed them, was identified as the midwife, come to deliver another child of St. Lawrence.

This would be their fifth child. In the seven years since their first was born, only to die months later, modern medicine had received greater acceptance in Zinacantan. Now Romin, days ahead of the event, had bought capsules at the pharmacy to be used "to warm" Mata's stomach during labor, rather than offering her a shot of cane liquor fortified with gunpowder! But only this detail was innovative. Otherwise the traditional procedures were carried out as always.

Several days after the event I asked Romin to write a description of his son's birth, and, when we were airborne en route to Washington, D. C., I jotted down my own recollections. These two images, taken a little way apart and viewed simultaneously, should provide a stereoscopic vision of the birth of 7Antun Teratol.
ACCOUNT BY ROMIN TERATOL

Well, as for me, my wife gave birth on Saturday, August twenty-sixth.

Well, me, I went for a load of firewood early in the morning and I cut down many thick branches. But my wife and children and I didn’t finish bringing the branches. Half the firewood was still left.

Then my wife made two bundles. She went with my children and my comadre, Mal, [who lives] next to me to finish bringing the wood I had gathered. As for me, I stayed home to work on translating into Spanish the material that George’s wife had left for me.1

Then when my wife left for the second load of firewood a downpour came. And they were caught by it in the woods. Then the downpour passed.

Then when she arrived home, she and her children arrived soaking wet.

Then as for me, I had made a good fire for them to come warm themselves by.

Then it was just around five-thirty when her stomach started hurting. “It seems I feel bad,” she said. “My stomach seems to hurt a lot,” she said. “But could that be it? Isn’t it just the ‘winds’ that have made your stomach hurt?” I said.2

“No, my stomach has hurt all along, of course, but it isn’t like that,” she said. “Hurry up and bring the lady while it’s still light,” she said.

“Wait a minute, because I still have to finish this page,” I said.

Then I filled the page. I sent my boy to my father’s house to go and bring my stepmother. Because my father wasn’t there. He had gone to San Andrés.3

Then I poured some kerosene into my lantern. I went to bring the midwife. I took her a pint of cane liquor, but it was already getting dark.

Well, when I arrived at the midwife’s house she had just returned from watching her sheep. She was about to give some corn to her pig. “Are you there, ma’am?” I said.

“I’m here,” she said.

“Mother Petu7, I have come to ask you if you won’t be so kind as to go look at my wife for me, because she is sick,” I said.

“Ah, is she sick now?” she asked.

“She’s sick now,” I said.

“Ah, did her pain start long ago?” she asked.

“Ah, it was quite a while ago,” I said so she would go right away.

“Ah, wait a minute, then, because I’ve just come in from watching my sheep,” she said.

“All right, please do the holy favor. I have

Bwénó, 7a li vo7one, 7ikol ta 7alajel yajval jna xmal ta savaro vakib xcha7-vinin' 7agosto.

Bwénó, li vo7one, li7ay j-chep ta si? li ta sobe, 7i 7ep 7ijyales komel k’ob te7etik batzi’i yijk xa, pero li k’ob te7etik 7une mu7yk xalaj xjuchkotikotik tal xchi7uk li yajval jna 7une xchi7uk li jk’oxtake, 7ikom to j-707lol li si7 sa7bile.

7Óra, li yajval jna 7une, 7ispas cha7-chep, bat slajesbe xkuchel tal li si? jsa7oj komele xchi7uk li jk’oxtake 7i xchi7uk li jkumale Mal ta xxokon jnae, 7a li vo7on 7une, te likom ta jna, kom 7abtejkta nta sjelubasel ta kastilaya yabetel li jaynil Jorjee yak’ojbon komele.

7Óra, k’alal ?ilok’ ech’el ta xcha7-chepel si7bej li yajval jna 7une, ja7 7o 7ital tzatzal vo7, 7i te 7itaatik ta te7tik, te 7ech’ yu7unik li tzatzal vo7e. 7Óra, k’alal 7ik’ot ta nae, t’uxulik xa k’otel xchi7uk yoltak.

7Óra li vo7one, jitzoyojbeik xa lek sk’ok’ik xk’ot k’atinikuk 7o.

7Óra, lek ta vo7ob 7oratik nan xchi7uk 707lol 7un, 7ilik xk’uxul xch’ut. “Chopolon me ya7el 7un,” xi. “Batzi’i k’ux me ya7el li jch’ute,” xi 7un.

“Pero mi ja7 van 7un, mi mu ja7uk nox li 7ik’etik ch’u7uk zo7a lach’ute?” xkut 7un.

“Mo7oj ya7el, k’ux 7onox li jch’ut a7a, pero ma7uk yech,” xi 7un. “Soban me chbat 7ak’el tal li jmeme7tike, yo7 to me sak,” xi 7un.

“Malao j-likeluk yu7un ta to jnojes li jvun li7e,” xkut 7un.

7Óra, 7inoj ku7un li jvun 7une 7ijtak ech’el li jkrem ta sna joto ba yik’ tal jcha7-me7, porke li jto te7abal tey, batem ta San-antrex.

7Óra, li vo7on 7une 7ijch’olbe ech’el skasil jk’ok’ bat kik’ tal li jtamole 7ikich’be ech’el jun kwarta trago pero ta xa 7ox x7ik’ub 7osil.

Bwénó, k’alal lik’ot ta sna li jtamole naka to 7ox 7isut tal ta chabi-chij ja7 to 7ox ta xak’be yixim xchitom. “Mi li7ote, me7tik?” xkut.

“Li7one,” xi.

“Me7 Petu7, li7 tal kalbote mi mu xa7aboj xba k’elbon li yajval jna 7une yu7un 7ip,” xkut.

“7A, mi 7ip xa?” xi 7un.

“Yu7un 7ip xa 7un,” xkut 7un.

“7A mi nax sk’uxul?” xi 7un.

“7An, lek naxnaxnik xa,” xkut yo7 xbat 7o ta 7ora 7une.

“7A, nalaon j-likeluk che7e yu7un batzi’i naka to chi7och tal ta sk’e7ele jchij,” xi 7un.

“Yechuk ch’ul-7aboj xutuk 7o li7 kich’oj tal
brought a little of this, Mother Petu7. Taste a little," I said.

"Why did you do it? You shouldn't have bothered," she said.

"It's just a tiny bit, ma'am. It's hardly a lot! It's just a tiny bit," I said.

"Ah, all right. Thank you, then, Romin. Won't you come in a minute?" she said.

"I probably shouldn't, Mother Petu7. I don't know if my wife won't suddenly get sicker. I haven't anyone [at home]," I said.

"Ah," she said. "Where is the shot glass, Lolen?" she asked her daughter.

"Here!" said Lolen. She brought it.

"Won't you take a little, then, Romin? Thank you," she said.

"No, ma'am. Just pour it off and keep it. It isn't a lot. It's a tiny bit," I said.

"No, a glass [always] helps," she said. Mother Petu7 measured it out. We drank one glass apiece. I was just standing by the door. The remainder she poured off and kept. She got ready. We left, but it was already dark.

Well, we arrived home. Then we met Compadre Lol just when he arrived at the gate, because he had come then to visit. But we went in quickly because it was raining hard.

Well, Mother Petu7 sat down and a meal was gotten for her. And we ate with Compadre Lol, too. But my wife had been enduring the pain in her stomach.

Well, after we ate, my wife's stomach was massaged, kneaded. But she hardly sat down at all. Standing there she did what had to be done. She got her children's meal for them. When her pain kept coming then she knelt and leaned on a chair. But she didn't suffer long at all because her body was warmed right away by the pills. I had bought two for her, called "Ovlea." She swallowed them. That's why she didn't suffer long.

Well, the midwife was kneading her back, but [the midwife] wasn't strong.

So then I, myself, kneaded her back and then in a minute or two the baby came. And in a minute or two the afterbirth which remained appeared, too.

Well, as for me, the midwife brought me over to knot the baby's umbilical cord so that cold wouldn't pass through to the baby's stomach. Well, the baby's umbilical cord was cut. I cut it with a razor blade. More than a handspan of the baby's umbilical cord was left. It was burned. An old machete was put in the fire to burn it. And then the midwife wrapped the baby's umbilicus in cotton. But first she bathed the baby in a big gourd.

7unin j-set'e, me7 Petu7, teno tave jutuk," xkut 7un.

"K'u 7atu7un yiluk yil ti yechuke," xi 7un.

"Batz'i j-set' ta j-mek, me7tik, mi7n 7u k'u yepal batz'i j-set' ta j-mek," xkut 7un.

"7An yechuk kol aval che7e, Romin, mi muk' cha7otch tal j-like7uk?" xi 7un.

"Mo7oj nan, me7 Petu7, yu7un mu jna7 mi mas x7ipaj ta 7anil li yaijval jnae ja7 li muk' buch'u 7oy ku7un," xkut 7un.


"Li7e," xi li Lolen 7une. 7issa7 tal 7un.

"Mi chavich' j-set'uk che7e, Romin, kol aval jutuk," xi 7un.

"Mo7oj, me7tik, tek nox ch'olo komel mi7n 7u k'u yepal batz'i j-set' ta j-meke," xkut 7un.

"Mo7oj bal ti j-p'ise," xi 7un. 7isp'is li jme7tik Petu7 7une 7ikuch'itikotik ju-p'is 7un, te nox va7alon ta ti7 na 7un, 7a li sovra 7une te 7ixch'ol komel 7un 7ixchap sba 7un libatotikotik 7un pero 7ik' sa 7ox 7un.

Bwéno, lik'ototikotik ta na 7une ja7 7o te inupojitikotik 7ik'ot ta ti7 be li kúmpa Lol 7une yu7un ja7 7o te k'ot ta vula7al 7un pero 7anil xal li7ochotikotik porke yu7un tol vo7.

Bwéno, li jme7tik Petu7 7une 7ichotì 7un 7isa7bat sve7el 7i live7otikotik xchi7uk li kúmpa Lol noxtoke, pero batz'i tey xa 7ox stz'ikoj sk'uxul xch'ut li yajval jna 7une.

Bwéno, laj ve7otikotik 7un ja7 7o 7itusbât 7itze7obbat xch'ut li yajval jna 7une, pero muk' 7onox bu mas 7ichotì te xva7et ta spas ti k'u ta spase, ta ssa7be sve7el yoltak, k'alal chtal sk'uxul batele ja7 7o te xe7ji ta xik xila pero muk' 7onox bu mas jal 7iyil svokol yu7un j-like7 7ik'ixnaj tal spat xxokon ta pastiya 7oy jmanojbe cha7-p'ej 70vľea sba ja7 7isbik' 7un yech'o ti muk' bu jal 7iyil svokole.

Bwéno, ja7 7o 7ox ta snet'bat spat yu7un li jtamole pero ch'abal spersa.

7Ôra, ja7 7o 7ijnet'be li spat vo7on 7une 7i j-likel cha7-like7 xa 7un ja7 7o xa 7ital li 7unen 7une, 7i j-likel cha7-like7 xa 7ikom sme7 li 7unen 7une ja7 7o 7ilayn noxtok 7un.

Bwéno, li vo7on 7une liyik' li jtamol 7une ti 7ak'o ba jmochebe smixik' li 7unen 7une ti yo7 mu xjelav 7o svini7 ak xch'ut li 7unen la 7une.

Bwéno, 7iyich' tuch'bel smixik' li 7unen 7une, 7ituch'be ta xilete, mas ta j-ch'ix 7ikom smixik' li 7unen 7une, 7i ja7 7o yich' chik'el li smixik' 7unen 7iyich' chik'el, jun k'a7-machita ta k'o7 yot7 yich' chik'el 7oe, 7i ja7 7o 7isvolbe ta tuxnuk' smixik' 7unen li jtamol 7une pero primero 7iyatintas li
She bathed it in laurel water. The laurel had been boiled. She washed off the baby's dirt, but when it was being bathed I offered three rounds of my water in a large shot glass. When she finished washing it off, finished bathing the baby, she dressed it carefully in blankets. And then it was given three chilis to hold so that it would receive their soul, so that it would know to buy chili when it grew up. It was given a billhook, a digging stick, an axe, and a [strip of] palm so that it would learn to weave palm.

Then when the midwife finished giving them to it she censed [the baby]. She prayed to the tutelary gods so they would gather up its little soul at the meeting place. That's what the midwife prayed. When she finished praying she gave [the baby] to its mother to cuddle. It slept with her. She wrapped the afterbirth up in an old rag for the night. Then early in the dawn it was buried. The afterbirth was buried pretty far [from the house] to lengthen the time before the [birth of the next] baby—so that there wouldn't be another sibling soon. And the hole in which it was buried was more than three handspans deep. And the midwife herself put it in the hole. I offered a round of water in a small shot glass when [the afterbirth] was buried. After we finished burying it the midwife went to the stream. But I asked her if she would please come eat in the late afternoon—that now was the time to finish up the child's affair.

"Ah, all right. Whatever you think," she said.

Then, as for me, we ate and then Compadre Lol and I went to San Cristóbal. We had already drunk two beers apiece among the three of us because Compadre Anselmo was there, too. Compadre Lol had brought me six beers when he arrived.

Then after we drank [the beer] we offered a liter of strong cane liquor, too, in appreciation for his visiting us. We finished drinking. We finished eating. Then we went to San Cristóbal. I went to get everything ready that I needed to feed the midwife. When we went to San Cristóbal, my stepmother killed a chicken for the midwife to eat with the tortillas. But it wasn't for the dinner, it was just for the early snack.

Well, when I arrived in San Cristóbal, I bought four kilos of meat, two pesos of shrimps for my wife to eat with her tortillas, and one kilo of rice. Each of the three liters of strong cane liquor I made into two liters [apiece of weak liquor].

Well, after I had gotten ready I went to the
ranch to ask Old Xun if he wanted to join me when I entertained my midwife. 

“Well, fine!” he said. He and his wife and his son went to my house late in the afternoon. But Compadre Lol and I went on ahead because the meat had to be cooked.

Then when we arrived home my wife's older sister was already there, because we sent for her to come look after her younger sister. She arrived with my brother-in-law, Matyo's, daughter. They and my stepmother cooked the meal. And in the late afternoon my father arrived. He returned from San Andrés and joined us. “Are you feeding the midwife?” he asked.

“I’m feeding her, now is the time [to do it] so long as I’m still here,” I said.

“Ah, you ought to do it when you come back from where you’re going,” he said.

“But why should I wait ‘til I return? But who am I waiting for to come give you more spending money? I’m still here, it seems. I’m the one who decides. Will it ever be finished when I return? There is the food for the midwife and there is the child's baptism,” I said. “When I come back, then, I will have it baptized,” I said.

“Ah, all right, whatever you think, then. Now is the time,” he said. The midwife was fed.

Well, Old Professor Xun arrived with his wife and his son. And the midwife was already there. And then I asked Compadre 7Anselmo to join me, too. And then my brother-in-law, Maryan’s, son arrived, too. Then we assembled.

Well, the meal was ready. We lined up. We lined up at the table with the midwife, and my father, Old Xun and his wife and son, with 7Antun, my brother-in-law, Maryan’s, son, and Compadre Lol. First we washed [our hands] and then we rinsed our mouths. After we rinsed our mouths, then the patient washed, too. Then they put the salt on the table and then a bottle of cane liquor was set at the head of the table, too. Then the meal was passed. The salt was taken. We ate. But first I offered a round of “water” to ask the midwife the favor of letting us gather at the meal—but it was with a big shot glass.

Then after we ate, the liquor on the table was served. But while we were eating, the patient was eating, too. But the patient can't eat fresh meat because the meat has blood and that would upset the patient's stomach. A hen was cooked apart for her to eat by herself, because it is “hot.” But beef is “cold.” That's why the patient can't eat it. Two kilos of beef were used for the meal and one kilo for the midwife's present and one kilo was smoked for the patient to eat. Gradually, after it was
smoked, she would eat it with her tortillas. Because she could eat meat if it was smoked first. Just when it's fresh she can't eat it.

Well, we finished eating. The liquor on the table was finished. We washed our hands. We rinsed our mouths.

Then, afterwards, I offered another round of water in a big glass, too. When the liquor was served I offered still another round in a big glass—the last round. And then I gave the midwife her pay. I gave her ten pesos' pay, because that's the way it is when the baby is a boy. A girl is five pesos.

Now when that was over, the midwife left. She went home, but it was already late at night. Me and Compadre Lol, and Compadre 7Anselmo went to take her home. Me, I carried a small basket of presents for the midwife. In it went forty tortillas and one liter of cane liquor and one kilo of meat and one pint of cane liquor for the road. That was all. She drank a little from the pint of cane liquor on the way. The rest reached her house.

Now when she arrived at her house she went and woke her son who was already asleep because her son lives in another house. And we had a hard time getting her son to come over to his mother's house. At last I convinced him to come over and share a little of his mother's present.

Well, when the midwife arrived at her house I knelt down and set before her the basket of presents.

See here, Mother Petu7,
Grant a little pardon,
Grant a bit of pardon.
Thank you.
May God repay you.
You endured your humble suffering,
You bore your lowly hardship,
You watched over my spouse,
My companion.
My mother,
My sainted lady,
Grant a little pardon,
Grant a bit of pardon,
I said. She accepted her gifts.

Well, when she accepted her presents she prayed to the gods. She prayed to all the tutelary gods. The liter was served. We finished drinking it in equal parts. We finished drinking it there because her son was there. But it was just the cane liquor that was finished. The midwife and her children would eat the tortillas and meat together afterwards. Compadre 7Anselmo collapsed there because he had already drunk a little before.

Then we, Compadre Lol and I, returned. The
midwife returned my basket, my bottle, and my cloth to me. And that’s how the affair ended.

1"George’s wife" is Jane Collier.
2"Winds" are intrusions of “cold” air believed to cause aches and pains.
3San Andrés Larrainzar, town where Romin’s father sells salt.
4“Compadre Lol” is myself.
5"Water" is cane liquor.
6The tutelary gods are ancestral gods who watch over the town. The “meeting place” is Calvary, the principal shrine overlooking Zinacantan Center.
7“Compadre 7Anselmo” is 7Anselmo Peres.
8“01d Xun” is Evon Vogt.
9The term, “patient,” sounds overly clinical, but in Zinacantan where sickness is tended within the home, it is a natural way for Romin to refer to his wife.
10See note 5.
11Pregnant and postpartum women are not supposed to eat “cold” foods.

ACCOUNT BY ROBERT LAUGHLIN

When I arrived at Romin’s house he and the midwife were standing at the front door, about to enter. After the appropriate greetings, his wife, Matal, urged me to have supper now because soon she would not be able to feed me! Clearly in some pain she prepared the meal and offered a snack to the midwife. Then she lay down on her bed while the midwife half knelt and half sat on the edge of her bed. Romin offered the midwife a drink which she refused until he urged her to do so “to warm her hands.” She then accepted the cane liquor, but poured most of it into a cup for safe keeping. Matal undid her sash, but did not remove her skirt. The midwife massaged her stomach, pushing from the sides to the center to “gather the blood.”

Some blankets were laid on the ground next to the fire. Matal knelt on these and rested her arms on the seat of a chair that was set in front of her. Romin sat down on a chair next to it, leaning his elbow on the back of her chair. His three year old son, Chep, complained that he only had two blankets on top of him instead of three. Matal, kneeling, with labor pains coming now at very short intervals, angrily called out, “Go to shit!” When Chep began crying his father went over and looked. Romin reported that Chep in fact, had four blankets! Then Chep complained that no one had given him his coffee. After scolding him for being such a pest Romin poured some coffee for him.

Romin gave Matal a capsule “to heat her.” The midwife instructed Romin to have some rags ready to wrap the baby in. When Romin asked Matal where they were she couldn’t remember where she had put them. He scolded her harshly. Finally he found them and began tearing his old shirts and pants into strips about eight inches square. As the pains became more severe Matal asked for a flannel blanket that had been draped over the chair back.

Matal stuffed it in her mouth. Drops of sweat rolled down her nose as she gasped and bit into the blanket. She was fully dressed. A woolen shawl was draped around her shoulders.

Within perhaps a half an hour after kneeling the pains became nearly constant. The midwife pressed down on both sides of her stomach. Matal asked Romin to help. He stood to her left, crouching like a football lineman, with one hand on either side of her waist, his knees pressed against her side. When she felt the pains he pressed down as hard as he could. The midwife was sitting to the right and behind Matal. Suddenly a baby’s sharp wail broke the silence; a voice beneath the skirt. But nearly five minutes passed while the baby cried and Matal protested that the baby was still attached to her. She asked Romin for a raw egg. She swallowed it, but it did not produce the desired effect. Then she stuck her fingers down her throat, trying to gag. At last the afterbirth came. Matal’s face showed only relief from the ending of the pain. No joy.

The midwife cradled the baby in her arms. Matal stood up and we hurriedly arranged a board bed with blankets on it at the fireside. She lay down. The midwife asked for needle and thread. She had Romin tie the cord. Then she pricked and pricked the far end of the cord, carefully squeezing out all the blood from it. She felt it to see how many bumps there were—to see how many more children would be born. I never heard her discuss the subject though. Then Romin cut the cord one hand-span from the body with a razor blade. An old machete was put in the fire and heated red hot. The stub of the cord was aligned on top of an old piece of pot which was rested on a hearthstone. The red hot machete blade was pressed down on it as the cord squirmed and squealed horribly. After several applications of the blade there seemed to be no
more juice left in the stub and the baby was deemed ready for its bath. It had been quite quiet throughout the whole procedure.

The baby was bathed in warm laurel water. Its body was covered entirely with a very thick layer of vernix that had the appearance of lard. With considerable difficulty the midwife rubbed this off. For the first time since the child’s birth the mother spoke, “Is it a boy or a girl?”

During the bathing Romin offered the midwife three rounds of cane liquor, in which Romin and I, but not Matal, shared.

The midwife prepared the baby for dressing by first wrapping the umbilicus in cotton and then pressing it up against the baby’s stomach. Numerous rags were put on it diaper fashion and bound with a sash. On top of its shirt a rag was placed to absorb its drooling. The baby was then wrapped in woolen blankets and the bottom of its skirt was tied with string so that its feet could not protrude!

When the baby was dressed it was censed and then offered to Romin, me, and Matal to greet with the appropriate touch of the back of our hands on the top of its head. The midwife rubbed its lips with salt and then chili. Then she had Romin put chilis, a digging stick, billhook, axe, and a strip of palm in its hand, advising it to learn how to work. She put a bit of pine in its hand and urged it to light the way home for its father when he got drunk. Then the baby was slipped under its mother’s blankets and disappeared from sight.

Request for Baptismal Godparents

Every Zinacantec baby who survives the first weeks of life is baptized, either at a fiesta in a Zinacantec church or in San Cristóbal. Romin Teratol, imagining a visit to request that a couple become godparents of his child, presents here the appropriate dialogue.

Typical of Zinacantec speech is the lengthening of vowels for dramatic effect. Except in the accounts of Romin Teratol and 7Anselmo Peres that were recorded directly by them in writing without the use of a tape recorder, I have indicated this speech device in English by a dash following the vowel or vowels, as in “lo—ng ago,” or “soo—n he left.”

Romin
7Antun and his wife

Mi li7ote, me7tik?
Li7one.
Mi li7 van jtot 7Antune?
Li7e, k’u chavalbe?

Yu7n ta jk’opon 7ox.
7Aa!
Mi li7ote, tot 7Antun?
Li7one.
Mi nakalot to?
Nakalon to ya7el j-likeluk.
7Aa, yos, yu7 me li7 litale, tot 7Antun, mi ja7 nox
mu xu7 xajvula7an j-likeluk?
K’usi chaval 7un?
Ye—ch nox chajvula7an j-likeluk mu k’usi chakalbe
yech nox chajk’opon 7ox j-likelu—k mi xu7 van
xì7och tal.
Ochan tal k’usi chaval?
Yechuk che7e, tottik, me7tik.
La7!
Tottik!
La7!
Tottik,ottik!
La7 chabot!
Me7tik!

Father of the child
Prospective godparents
ANTUN'S WIFE: Come here, at ease!

ANTUN: Sit down. See, there's a chair.

ROMIN: All right, sir. Are you still at home, Father Antun?

ANTUN: I'm still here for a while, it seems.

ROMIN: Ah, you haven't gone yet to the lowlands?

ANTUN: Not yet, I'm still sitting around here.

ROMIN: Ah, the work is probably over for a while.

ANTUN: Ah, it's still done for a day or two.

ROMIN: Eh, it's still done, of course.

ANTUN: Yes.

ROMIN: Go—d, I've come to speak to you now, Father Antun—n. Grant a little pardon for my water, since I've just seen that you are sitting around here. Grant a little pardon, ma'am. Won't you all be so kind as to let me borrow your feet and your hands, to sustain for me the soul of God's angel?

ANTUN: Ah, could it be true, son? But won't you look for someone else? Isn't there somebody else you would rather have? There are always other men and women.

ROMIN: God, there probably are, sir, but it's you I had decided on. We have decided it. I came thinking of your earth, your mud—[I] and my spouse, my companion, it seems, too.

ANTUN: Ah, hell, son, I don't know. Won't you look for somebody else?

ROMIN: No, it's you I decided on, sir. Won't you do the holy favor of embracing my child for me?

ANTUN: Ah, when do you want me to?

ROMIN: I really don't know at all. When can you do me the favor? Would you do me the favor this Saturday or Sunday of Holy Week. Would you do the holy favor? The priest always comes then.

ANTUN: Ah, of course he will come!

ROMIN: So I was wondering, since he's coming, if you wouldn't do the holy favor. It seems that it's near right here. San Cristóbal seems far away, too, because I don't know if my wife can get there because she is still a little under the weather. I would like to have [my baby] baptized or else sickness might come. It might get sick somehow. I would feel badly if it hadn't been baptized, so I thought I would do my best. I would like its soul to enter a bit.

ANTUN: Ah, I really don't know. [Addressing his wife.] Did you hear what he said? Shall we accept it?

ANTUN'S WIFE: Ah, do you think you'll accept?

ANTUN: Probably so. I'll probably accept. You can't refuse such a thing.

La7 chabot!

Chotlan, 7avi te xila.

Yechuk, tottik, mi nakalot to, tot 7Antun?

Li7on to ya7el j-likeluke.

7AA, mu to bu batemot ta 7olon?

Ch'abal to li7 to xitzunete.

7AA, lajem to nan j-likeluk ti 7abtele.

7An lajem to ya7el jun chibuk k'ak'al.

7E lajem to 7un bi.

Yu7un me.

Yo—s, yu7 me li7 tal jk'oponote, tot 7Antu—n, 7ak'o pertonal j-set'uk kunin 7a7a—l, ja7uk nox kilot ti li7 tzunulote, 7ak'o pertonal j-set'uk kunin 7a7al. 7Ak'o pertonal j-set'uk, me7ti—k. Ja7 nox mu xa7abolaji—k jch'amuntik 7avok 7ak'obi—k xavikbon xch'ulel 7a li yaj7anjel riox?

7AA, mi yech van 7un, kere, pero mi muk' bu xasa7 ta yan 7un, mi muk' bu xlok' xak'upin mas lek 7un, 7o 7onox yan jottotik jme7tik.

Yos, pero 7oy nan ka7uktik a7a, tottik, pero yu7n vo7ot jnopojojot tal 7un laj jnoptik'otik tal jnop tal talumal 7avach'elal xch'i7uk ti jnup jchi7il ya7el 7uke.

7AA karájo, kere, mu jna7 chka7i mi muk' bu xasa7 ta yan?

Yu7n ch'abal 7un yu7n vo7ot jnopojojot tal 7un, tottik, mi mu xach'ul-7abola—j xapetbon ya7el ti jk'oxe?

7AA, k'u 7ora chak'an 7un?

Yu7n batz'i ja7 mu jna7 7un k'u 7ora xa7abolaj 7i vo7ot 7une, mi xa7abolaj lavi ta savaro rominko kuxele mi xach'ul-7abolaj van ta 7onox xtal li palee.

7A ta xtal a7a!

Ja7 me chkal 7une, ta nan xtal mi mu xach'ul-7abolaj jk'e7tik ya7el li nopol nox li7 toe nom to ya7el li Jobel noxti7e yu7? mu jna7 mi sta ech'el li yajval jnae ja7 li tjibil to j-set'e kiluk ko7on 7o xkak'be yich' vo7 ya7el naka me taluk chamel mi 7u k'u cha7al x7ipaje ja7 chopol chka7i ti muk' yich'oj vo7 7une, ye7'o chhak' pwersa ti kaloj chak 7ochuk j-set'uk ti xch'ulele.

7AA, batz'i mi jna7. Va7i, la, k'u la xi mi ta jch'untik taje?

7An mi chach'un chava7ie?

Tana nan ta nan jch'un mu stak' p'ajel le7e.
7ANTUN's wife: No, of course not!

ROMIN: So I was wondering, sir. So I was wondering, ma'am. Grant a little pardon for my water, if it seems you will do the favor, if it seems you will embrace my little child for me.

7ANTUN: Ah, we can probably do it. We can do it. Don't worry, it can go to be embraced quickly. That's hardly work. It'll take just a few minutes. That's not much work!

ROMIN: So I was wondering, so I was wondering, Father 7Antun, if you would do the holy favor, it seems.

7ANTUN: Ah, we can go. God's angel can't be refused. That can't be refused.

ROMIN: So I'm wondering, sir, if you will do the holy favor. Grant a little pardon for my water. Toss a little down your throat, sir. I haven't anything to give you at all.

7ANTUN: Ah, all right, then, Romin. Thank you a little. May God repay you. Cane liquor is hardly necessary. That's not much [that you ask]. Then I'll go quickly.

ROMIN: So I'm wondering, sir, if you will do the holy favor to sustain for me the humble soul of God's angel.

7ANTUN: Ah, we can go, then. You should ask, you should speak to the sacristans, I think, [to find out] when the baptisms are given, whether on Saturday or Sunday or when.

ROMIN: Who knows. It probably should be on [Easter] Sunday because the world is still dead, as we say, on Saturday. But on Sunday the world would have revived, as we say, of course.

7ANTUN: Ah, yes, you're right. Ah, all right. I'll go then. Don't worry. We'll go then to embrace it. [The priest] will probably give [baptisms].

ROMIN: I certainly think so. He'll probably give it then. He won't on this Thursday or Friday of course, since Our Lord is still really dead, it seems.

7ANTUN: He's still dead, indeed. But it will be possible by Sunday, of course. It will be possible by then. You're right, it's time to do it. We'll go then.

ROMIN: Just as I say, then, do the holy favor!

7ANTUN: Ah, all right! Ah, thank you very much then, Romin. Thank you, may God repay you.

ROMIN: Grant a little pardon, sir! Grant a very little pardon! [Addressing 7Antun's wife.] Grant a little pardon, ma'am. Do the holy favor!

7ANTUN: All right. We'll go then. God, may we borrow your hand, then, Romin? Measure out a little?

ROMIN: All right, sir. Should I measure it out? Why don't you just pour it off to keep?* I brought you hardly any.

Mu7yuk a7a!

Ja7 me chkale, tottik, ja7 me chkale, me7tik, 7ak'ik pertonal j-set'uk kunin 7a7al mi xa7abolajik ya7el mi xapetbikon ya7el li kunin k'oixe.

7AA, 7ana, stak' nan stak' mu k'u xa7 7avo7on te xba yich' petel ta 7anil mi7n nox 7abtel xal le7e, j-likel nox le7e mu k'usi mas 7abtel le7e!

Ja7 me chkal 7une ja7 me chkale, tot 7Antun, mi xach'ul-7abolaj ya7el.

7An stak' te xibattik, mu stak' p'ajel 7i yaj7anjel rioxe mu stak' p'ajel le7e.

Ja7 me chkal 7une, tottik, mi xach'ul-7abolaj 7ak'o pertonal j-set'uk kunin 7a7al, teno tave j-set'uk, tottik, mu k'u xak'ak'be ta j-mek.

7An yechuk che7e, Romin, kol aval jutuk sk'extabot ti rioxe mi7n pwersa trágo sk'an mu k'usi mas taje te xibat ta 7anil.

Ja7 me chkale che7e, tottik, mi xach'ul-7abolaj jutuke xavikbon yo xch'ulel ya7el ti yaj7anjel rioxe.

7Ana stak te yebattik ja7 xajak' to j-set'uk k'opono to ka7tik i pixkale mi k'u 7ora chak' i 7ich'-vo7e mi savaro mi rominko k'u 7ora.

Mu ja7tik rominko to nan mi yech 7une porke ta savaroe chamem to balamil xkaltik bi 7a yan ti ta rominkoe yu7n xa 7ox 7ikux ti balamil xkaltik bi 7a.

7An yech ka7uktik a7a, 7an teyuk te xibat mu k'u xa7 7avo7on te xba jpettik tal no nan xa7.

Tana nan chkal a7a, ta nan xak' xa ja7 mu xak' javees byernex a7a, ja7 li batz'1 chamem to li kajvaltik ya7ele.

Chamem to a7a, pero xu7 xa 7ox ta rominko a7a, xu7 xa 7ox ta7lo xu7 7o 7ava7uk te xibatotikótit.

Ja7 me chkale che7e ch'ul-7abolajan jutuk!

7An, teyuk, 7an batz'1 kol aval che7e, Romin, kol aval sk'extabot ti rioxe.

7Ak'o pertonal j-set'uk, tottik, 7ak'o pertonal j-set'uk ta j-mek! 7Ak'ik pertonal j-set'uk, me7tik, ch'ul-7abolajanik jutuk taje!

Teyuk te xibatotikótit, yos, jch'amuntik 7ak'ob che7e, Romin, p'iso j-set'uk.

Yechuk, tottik, mi ta jpi's ya7el 7un k'u mu teuk nox 7ach'ol komele mi7n yepal xa lach'be ta7.
ANTUN: No, this is as it has always been. We'll drink a tiny bit.
ROMIN: Yes, indeed, sir. Thank you for touching your present, then.
ANTUN: Serve a little!
ROMIN: All right, will you take some, sir?
ANTUN: All right, I take it first, then, Romin!
ROMIN: Take it sir!
ANTUN [addressing his wife]: I take it first!
ANTUN'S WIFE: Take it!
ANTUN: Here is your shot glass.
ROMIN: Fine, will you take some, ma'am?
ANTUN'S WIFE: All right, I take it first, then, Romin!
ANTUN: Here is your shot glass.
ROMIN: All right. It's complete, Father 7Antun.
ANTUN: All right, I take it first, then, Romin!
ANTUN'S WIFE: Take it!
ROMIN: You mean it? Will you take some, then, sir?
ANTUN: All right, I take it first, then, Romin!
ANTUN'S WIFE: Take it!
ROMIN: Do you mean it? Will you take some, then, sir?
ANTUN: All right. I take it first, then, Romin!
ROMIN: Take it, ma'am!
ANTUN'S WIFE [addressing 7Antun]: I take it!
ANTUN: All right, I take it first, then, Romin!
ANTUN'S WIFE: Here is your shot glass.
ROMIN: All right. It's complete, Father 7Antun.
ANTUN: All right, it's complete.
ANTUN'S WIFE: Here is your shot glass.
ROMIN: All right. It's complete, Father 7Antun.
ANTUN: All right. It's complete.
ROMIN: God, here it is, Father 7Antun. It's complete.
ANTUN: Ah, let it be for a while.
ROMIN: All right.
ANTUN: Is your little child a boy or a girl?
ROMIN: Just a little boy.
ANTUN: Ah, hell, so you are having him baptized!
ROMIN: That's what I had thought.
ANTUN: When was he born?
ROMIN: It's almost five weeks ago.
ANTUN: Ah so that's when it was!
ROMIN: That's when it was indeed!
ANTUN: Ah, hell, serve a little now, Romin!
ROMIN: Really, sir? Why don't you leave it at that?
ANTUN: Serve a little. We'll drink a tiny bit now.
ROMIN: Do you mean it? Will you take some, then, sir?
ANTUN: All right. I take it first, then, Romin!
ROMIN: Take it, sir!
ANTUN: God, but this is as it has always been, it seems, Romin, now it is probably time for us to become compadres, as we say.* Because now we should probably become [compadres] right away, once and for all.
ROMIN: Ah, all right, compadre, why not? Just so long as you do the favor, it seems. Just so long as it is for certain, it seems. I can do whatever you want.
ANTUN: All right, so that's the way it is. We will become compadres right away.
ROMIN: Ah, all right, compadre.

Mo7oj, yu7 nox stalel slikel 7onox ta xkich’tkik 7unin j-tz’ujuke.
Yech a7a, tottik, kol aval chapik 7amotone che7e.
7Ak’o j-set’uk!
Yechuk mi chavich’ 7un, tottik?
Yechuk kich’ban che7e, Romin!
7Ich’o, tottik!
Kich’ban, la!
7Ich’o!
7A li7 me lap’is 7une.
Bwéno, mi chavich’, me7tik?
Yechuk, la7 kich’ban che7e, Romin!

7Ich’o, me7tik!
Kich’ban la.
7Ich’o!
7A li7 me lap’is 7une.
Yechuk tz’aki me 7un, tot 7Antun.
7Ich’o li vo7ot 7une.
Bwéno, yos, la7 kich’ban che7e, tottik!
7Ich’o!
Kich’ban, me7tik!
7Ich’o!
Yos 7a li7 me 7une, tot 7Antun, 7itz’aki me 7un.

7Aa, teuk to j-likeluk.
Yechuk.
K’usi 7unenal tavunin k’ox 7une?
7Unin krem smelol.
7A karajo yu7n ja7 chavak’be yich’ vo7 7un!
Yu7n ja7 ti kaloj 7une.
K’u xa 7ora yayanel 7un?
Ta xa xlok’ vo7ob xemana.
7Aa va7i xa k’u 7ora!
Ja7 xa yech a7a!
7A karajo, 7ak’o xa j-set’uk, Romin!
Mi yech 7un, tottik, k’u mu teuk xa noxe?
7Ak’o xa j-set’uk kuch’tik xa 7unin j-tz’ujuk.
Mi yech 7un, mi chavich’ che7e, tottik?

Yechuk kich’ban che7e, Romin!
7Ich’o, tottik!
Yos, pero stalel slikel 7o no nan ya7el, Romin, te xa nox k’alal 7un ta jtzaktik nan kumpare xkaltik 7un, yu7n xa 7onox nan ta jtzaktik 7o xch’a ta j-moj 7un.
7An, stak’, kumpare, k’usi xal 7un yu7 nox cha7abolajik ya7el 7une, yu7 nox j-moj ya7el 7une, stak’ ti k’u xi chava7ie.

Stak’ yu7 nox ja7 yech ya7el jtzaktik jch’a kumpare 7un.
7Ana stak’, kumpare.
ANTUN: I take it first, then, compadre!
ROMIN: Take it, compadre!
ANTUN [addressing his wife]: I take it first!
ANTUN'S WIFE: Take it!
ANTUN: Here is your shot glass, compadre.
ROMIN: All right, compadre. Will you take some, comadre?
ANTUN'S WIFE: All right, compadre. I take it first, then, compadre!
ROMIN: Take it, comadre!
ANTUN'S WIFE [addressing her husband]: I take it first!
ANTUN: Here is your shot glass, compadre.
ROMIN: All right, compadre. Will you take some, comadre?
ANTUN: Take it, compadre!
ANTUN'S WIFE: Here is your shot glass, compadre.
ROMIN: All right, compadre. Will you take some, comadre?
ANTUN: Take it, compadre!
ANTUN'S WIFE: Here is your shot glass, compadre.
ROMIN: All right, compadre. Will you take some, comadre?
ANTUN: All right, compadre. I take it first, then, compadre!

ROMIN: Take it!
ANTUN'S WIFE: Here is your shot glass, compadre.
ROMIN: All right, compadre. I take it first, then, compadre!
ANTUN: Take it, compadre!
ANTUN'S WIFE: Here is your shot glass, compadre.
ROMIN: All right, compadre. Will you take some, comadre?
ANTUN: Take it, compadre!
ANTUN'S WIFE: Here is your shot glass, compadre.
ROMIN: All right, comadre!
ANTUN: All right, let it be for a minute.
ROMIN: All right. Do we have to go early on Sunday, compadre, or what? I don't know. Ah, it would probably be a good [idea] if we went to hear Mass since it's probably at the end of the Mass that they baptize. The trouble is we don't know if they take their names before the Mass. We don't know how they do it. I don't know. Ah, it's better if we go to Mass.
ANTUN: Ah, we can do that. Why not, since we'll be celebrating [the fiesta].
ROMIN: Yes indeed, compadre.
ANTUN: All right, then. Then we'll go to Mass. Then who knows what we should do. Where shall we meet? Will you be so kind as to pass by to take me, compadre?
ROMIN: Ah, I can, it's on the way. I'll pass by to take you.
ANTUN: So I'm wondering, then, compadre if you'll be so kind as to pass by to take me early on Sunday.
ROMIN: Ah, all right, all right, of course, compadre. Then I'll pass by to take you.
ANTUN: That's what I say. Why don't you serve another round, compadre. Let's drink a tiny bit now.
ROMIN: Lord, really, compadre? Why don't you leave it at that? Just pour it off now to keep.
ANTUN: Ah, I'll pour off what's left, compadre. Serve a shot glassful now.
ROMIN: All right, then, compadre. Will you take some, then, compadre?
ANTUN: All right, compadre. I take it first, then, compadre!

La7 kich'ban che7e, kumpare!
Ich'o, kumpare!
Kich'ban, la!
Ich'o!
Li7 me lap'i7s 7une, kumpare.
Yechuk, kumpare, mi chavich' 7un, kumale?
Yechuk, kumpare, la7 kich'ban che7e, kumpare!
Ich'o, kumale!
Kich'ban la!

Ich'o!
A li7 me lap'i7s 7une, kumpare.
Yechuk, kumale. La7 kich'ban che7e, kumpare!

Ich'o, kumpare!
Kich'ban, kumale!
Ich'o, kumpare!
Yos, 7a li7 me 7a li sovra 7une, kumpa, li7 me 7une.
Yechuk teuk to 7unin j-likeluk.
Yechuk. Mi sob van sk'an xibattik ti ta rominko 7une, kumpa, k'u x7elan, mu jna7, 7an lek nan ba ka7itik 7o mixa k'u ti ja7 to nan slajel mixa chak' i 7ich'-vo7e k'usi ja7 mu jna7tik mi yolon mixa ta szakbe li sbie mu jna7tik k'u x7elan, mu jna7, 7an lek battik 7o ta mixa.

An, stak', k'usi 7onox chal 7un yu7n k'inotik ya7el 7une.
Yech a7a, kumpare,
Stak' che7e, te xibattik ta mixa te na7tik 7un k'u x7elan le7e bu ta jta jbatik 7un mi7n la xa7abolaj x7ech' 7avik'on 7un, kumpa?

An stak' be 7onox ya7el 7une te ch7ech' kik'ot.
Ja7 me chkale che7e, kumpa, te 7abolajan x7ech' 7avik'on sob ta rominko ya7el 7une.

An teyuk teyuk a7a, kumpa, te x7ech' kik'ot.
Ja7 me chkale, k'u mu xavak' xa j-7ech'eluk 7une, kumpágre, kuch'tik xa 7unin j-tz'ujuk.

Kere, mi yech 7un, kumpágre, k'u mu teuk xa noxe tek xa nox ch'o7o kome.

An ta jch'olbe li sovrae, kumpágre, 7ak'o xa j-p'isuk.
Yechuk che7e, kumpare, mi chavich' che7e, kumpare?
Yechuk, kumpare, kich'ban che7e, kumpare!
ROMIN: Take it, compadre!
7ANTUN [addressing his wife]: I take it first!
7ANTUN'S WIFE: Take it!
7ANTUN: Here is your shot glass, compadre.
ROMIN: All right, compadre. Will you take some, comadre?
7ANTUN'S WIFE: All right, compadre. I take it first, then, compadre!
ROMIN: Take it, comadre!
7ANTUN'S WIFE [addressing her husband]: Thanks first!
7ANTUN: Take it!
7ANTUN'S WIFE: Here is your shot glass, compadre.
ROMIN: All right, comadre. I take it first then, compadre!
7ANTUN: Take it, compadre!
ROMIN: I take it first, comadre!
7ANTUN'S WIFE: Take it, compadre!
ROMIN: Here is what’s left over, compadre. Pour it off to keep.
7ANTUN: All right, compadre, let it be poured off to keep now.
7ANTUN'S WIFE: All right.
7ANTUN [addressing his wife]: Thanks are said, then.
7ANTUN'S WIFE [addressing her husband]: Thanks are said.
7ANTUN: God, compadre, thank you, then, compadre. I drank a little, I drank a bit, compadre. Thank you a little. Take your little bottle for me, compadre! Receive your little bottle for me, compadre!
ROMIN: All right, compadre. I take it first, compadre! I drank a little, I drank a bit, compadre. Thank you a little. Take your little bottle for me, compadre! Receive your little bottle for me, compadre!
7ANTUN: Here is your shot glass, compadre.
ROMIN: All right, comadre. Thank you. Please be so kind!
7ANTUN: All right, compadre, don’t worry.
ROMIN: Just as I say, I’ll wait for you there. All right, then, compadre, I’ll wait for you then.
7ANTUN: All right, compadre, you received your little bottle from me. Thank you a little.
ROMIN: It’s really very little, compadre.
7ANTUN: All right then, send greetings to my comadre. Tell her for me when you arrive that her comadres thank her.
ROMIN: All right, compadre, thank you.
7ANTUN'S WIFE: Send greetings to my comadre, compadre!
ROMIN: Thank you, comadre. Thank you. Please be so kind as to do that. Please do the holy favor.
7ANTUN: All right, compadre, don’t worry. We’ll go then.
ROMIN: All right, compadre. God, I just came to pay you a visit, then, compadre.
7ANTUN: Ah, that’s all compadre. Thank you for visiting us.

7ICH’O, KUMPARE!
KICH’BAN, LA!
7ICH’O!
7A LI7 ME LAP’IS 7UNE, KUMPARE.
YECHUK, KUMPARE. MI CHAVICH’, KUMALE?

YECHUK, KUMPARE, KICH’BAN CHE7E, KUMPARE!
7ICH’O, KUMALE!
KICH’BAN, LA!

7ICH’O!
7A LI7 ME LAP’IS 7UNE, KUMPARE.
YECHUK, KUMALE. LA7 KICH’BAN CHE7E, KUMPARE!

YECHUK, KUMPARE!
KICH’BAN, KUMALE!
7ICH’O, KUMPARE!
7A LI7 ME LI SOVRA, KUMPA, TEK XACH’OLO KOMEL 7UN.
YECHUK, KUMPARE, TEK CH’OLO KOMEL LI7E.

YECHUK.
KOI I7ALBATOTIK CHE7E.

KOI I7ALBATOTIK.

YOS, KUMPÁGRE, KOL AVAL CHE7E, KUMPÁGRE, KICH’ YO J-SET’ KICH’ YO JUTEJ, KUMPÁGRE, KOL AVAL JUTUK 7UN TZAKBON LAVUNIN LIMETEE, KUMPÁGRE, 7ICH’BON LAVUNIN LIMETEE, KUMPÁGRE!

YECHUK, KUMPARE, BATZ’I 7AVAK’ PERTONAL J-SET’ TA J-MEK, KUMPÁGRE. BATZ’I 7AK’IK NOX PERTONAL, KUMALE. CH’UL-7ABOLAJANIK TAJ TA ROMINKO 7UNE TE XTECH’ 7AVIK’ON 7UN 7ABOLAJANIK!
TEYUK, KUMPARE, MU K’U XAL 7AVO7ON.
JA7 ME CHKALE TE CHAJMALAIK 7O 7UN, TEYUK CHE7E, KUMPARE, TEYUK TE CHAJMALA.
TEYUK, KUMPARE, 7AVICH’BON LAVUNIN LIMETE 7UNE, KUMPÁGRE, KOL AVAL JUTUK.
BATZ’I J-SET’ TA J-MEK, KUMPARE.
TEYUK CHE7E, XAVALBE CHABANUK TI JKUMALEE KOL AVALBE LA JKUMAPRETIK XAVUTOBON KO’TEL.

YECHUK, KUMPARE, KOL AVALBE.
CHABANUK ME JKUMALE, KUMPARE!

KOI AVALBE, KUMALE, KOL AVALBE. TEY 7ABOLAJANIK TAJE CH’UL-7ABOLAJANIK JUTUK.
TEYUK, KUMPARE, MU K’U XAL 7AVO7ON TE CHBATOTIKOTIK.
TEYUK CHE7E, KUMPARE, YOS, NAKA NO ME CHAJVULA7AN CHE7E, KUMPÁGRE.
7AN NAKA, KUMPÁGRE, KOL AVAL CHAVULA7ANOTIKE.
Visit to Baptismal Godfather

Not long after the baptism, it is the godparents' duty to provide their godchild with a suit of clothing. Before too many months have passed the child's parents are expected to reciprocate with a gift of food and drink.

The child's father begins the first step in what is to be a major test of a Zinacantec's quick-wittedness and endurance. He calls upon the godparents, offering them a quart of cane liquor and asking them to set a date for the formal visit. He then speaks to his father, his brothers, or close neighbors requesting, with a pint of cane liquor for each, that they accompany him on the visit.

When the day arrives, the child's father serves a round of liquor as they prepare the basket of food. A cake of brown sugar and a quarter kilo of coffee
are placed on the bottom. Then two capons or two kilos of meat, wrapped in paper, are placed on top, covered with a woven cloth. Next are added thirty tortillas divided into small stacks, and on the very top twelve pesos' worth of rolls. As soon as the basket is packed the father serves a meal of chicken to his entourage, followed by a last round of liquor.

The party sets out, laughing and conjecturing nervously whether they will be able to rise to the occasion, the men carrying the cane liquor, and the women, the basket of food. If the father can afford it he will present four liter bottles to the godfather followed at length by another fifteen bottles! Otherwise he will give an introductory present of two liters, followed by another ten liters, and half the above share of rolls.

Reaching the godparents' house, with the father in the lead, they bow in greeting. They are offered seats, but remain standing as they pull out of their shoulder bags the introductory bottles. The women kneel and greet the godparents. The bottles are set at the godfather's feet and then the visitors greet all the other members of the host's party. The father offers from one to three rounds of liquor. The godfather then thanks his visitors for their gifts and serves a round of the liquor that has been set at his feet. The child's father reciprocates.

The next stage in the visit will take one of two forms: The godfather offers a second round of liquor as he invites his guests to a cup of coffee and two rolls apiece. Or, more rarely, he will serve a banquet of chicken or beef broth. In the latter case, before the guests are seated around the table the godfather sets a bottle of cane liquor at its head. At the meal's conclusion, after the guests have rinsed their hands, this bottle is served to everyone, even though the host's party has not shared in the meal. The empty basket is returned to the visitors with thanks.

Now the visitors serve the remaining liquor, bottle after bottle, while the party becomes ever more raucous and the jokes ever more daring and insinuating. The final bottle is accompanied with a request for pardon and the announcement of the guests' departure.

They stagger home down the winding trail. If they arrive at the father's house still sober he will serve a nightcap, otherwise they topple into bed as best they can.

The following dialogue, the reenactment of this scene, is surely the most difficult selection in this book for a foreigner to appreciate. It alternates between formal ritualistic statements and racy banter. The former may be entoned tearfully, the latter with guffaws. Unfortunately my translation evokes neither tears nor laughs, but only yawns and frowns. This is the measure of how hard it is to become a true participatory observer in an exotic culture.

There is one major discrepancy between this ideal presentation by Romin and the actual visit that I witnessed—Romin has eliminated the women. In fact, never have I heard women so aggressive in their joking as at this visit. Indeed, 7Antun's wife so surpassed her husband's skill at countering the opposing "team's" jibes that he shamefacedly let her take the lead. So, no one should be deceived into believing that Zinacantec women are as prim and proper as Romin might wish!

| 7Anselmo | Father of the child |
| Maryan   | Member of father's group |
| 7Antun   | Member of father's group |
| Romin    | Godfather |

7Anselmo: Are you there, compadre?
Romín: I'm here, compadre.
Maryan: Are you there, Romin?
Romín: I'm here, sir.
Maryan: We've come to visit you all for a little while.
Romín: That's fine, sir! Come on in!
Maryan: Can I visit you?
Romín: You can, sir. Come in!
Maryan: All right, then. [Greeting Romín] Romín!
Romín [bowing]: Sir!
Maryan: I've come to visit you for a while.
Romín: Fine, sir! Sit down. There are the chairs.
Maryan: Okay! Let's get ready, friends. Let's give a little to Romín, then. God, see here, then,
Romin, I am paying you a visit here. Grant a little pardon for our tiny bit of cold water, since you suffered the pain and the hardship. You sustained the lowly soul, the lowly spirit of God's humble angel.

Romin: God, are your lordly heads still anxious, your lordly hearts, My Father, My Lord? That should have been all, I wish nothing, My Father, I wish nothing, My Lord, I wish nothing, my holy companion, my holy compadre. Thank you so much. May God repay you a little. It isn't that I have said a thing, it seems. Or might I have in drunkenness, said something [rash] or could I have said something [like] "He gives me nothing. He offers me nothing." My lowly head did not say that, my humble heart did not say that, compadre. See here, Father Maryan, I have not said a thing either. God, My Lord, you measure me as a man. You measure me as a person, Father Maryan.

Maryan: No, indeed! This is the way it has always been from the beginning, from the start. It is not that we begin it in a moment. It started with our fathers, with our mothers the way we speak together. It was set aside, it was reserved by our first fathers and mothers. Grant pardon, a little, a bit.

Romin: God, thanks then, My Father, thanks then, My Lord. You measure me as a man, you measure me as a person. There is still a little. There is still a bit. I receive your lordly hardship, I receive your lordly suffering, your lordly weariness, your lordly sickness, your lordly sweat, your lordly moisture, compadre, My Father, compadre, My Lord, may God repay you. Thanks, then, Father Maryan, thanks a little.

Maryan: This way it has always been from the beginning, from the start, grant a very little pardon. God, compadre, grant the holy pardon, a little, a bit. I have brought, I come holding in my possession, the sunbeams, the reflection of Our Lord. Thanks for suffering the lordly pains, enduring the lordly hardship, you sustained the lowly soul, the lowly spirit of God's humble angel, the way you, too, are measured as a lordly man, as a lordly person.

Romin: God, thanks, then, thanks. They say there is still a little, a bit. Well, sit down then, Father Maryan! Sit down, compadre! Sit down over there. The chairs are there.

Maryan: Okay! Thanks. We shall sit down. God, see here, then, compadre, grant a little pardon. I have brought here a little, a bit. As much as there is for conversing, for conferring. Grant pardon, a little, a bit.
ROMIN: God, ah, thanks, then, compadre. Thanks. You measure me as a man. You measure me as a person. Thanks, a little, a bit. You measure me as a man. Thanks a little.

MARYAN: Grant a very little pardon!
ROMIN: Thank you a little.
MARYAN: Grant pardon a little, a bit.
ROMIN: Receive it first, Father Maryan! Take a little first! Because that's just as it should be. Thank you for coming to visit us.
MARYAN: Am I first? Won't you take it first yourself? Okay, then. I drink first then, Romin!

ROMIN: Take it, sir!
MARYAN: I take it first, then, 7Anselmo!
7ANSELMO: Take it, father!
7ANTUN: Take it, then, compadre!
ROMIN: Take it, then, compadre! God, I take it first, then Father Maryan. Thanks, may God repay you. You measure me as a man. You measure me as a person. Thanks, then, Father Maryan, thanks. You measure me as a man. I take a little, I take a bit, grant a little pardon, grant a bit of pardon, there is still a little, there is still a bit. Grant a little pardon.

MARYAN: Take it, then, Romin! Take a very little! ROMIN: Take it, then, compadre. I take it first, then, 7Antun!
7ANTUN: Take it, then, compadre! ROMIN: Take it, then, compadre! God, I take it first, then Father Maryan. Thanks, may God repay you. You measure me as a man. Thank you a little.

MARYAN: You measure me as a man. You measure me as a person. Thanks a little.

MARYAN: Grant a very little pardon!
ROMIN: Thank you a little.
MARYAN: Grant pardon a little, a bit.
ROMIN: Receive it first, Father Maryan! Take a little first! Because that's just as it should be. Thank you for coming to visit us.
MARYAN: Am I first? Won't you take it first yourself? Okay, then. I drink first then, Romin!

ROMIN: Take it, sir!
MARYAN: I take it first, then, 7Anselmo!
7ANSELMO: Take it, father!
7ANTUN: Take it, then, compadre!
ROMIN: Take it, then, compadre! God, I take it first, then Father Maryan. Thanks, may God repay you. You measure me as a man. Thank you a little.

MARYAN: You measure me as a man. You measure me as a person. Thanks a little.
for coming to visit us, Father Maryan. Let us become holy companions. Let us become holy compadres, for this is how it has been from the start, from the beginning. That we converse, that we confer, Father Maryan.12

MARYAN: Ah, whatever it is you think, I am not the one to say, I have only come to do the wishes of your lordly head, your lordly heart. We can do it, why not!

ROMIN: This is just as it has been from the start, from the beginning, that we be holy companions, holy compadres, it seems. This is just as it has been from the start, from the beginning, that we converse like this, too, it seems.

MARYAN: Ah, we can do it, why not!

ROMIN: I take it first, then, compadre!

MARYAN: Take it, then, compadre!

ROMIN: I take it first, compadre!

7ANSELMO: Take it, compadre!

MARYAN: Grant pardon, now, compadre! Grant pardon now! I have brought here still a little, a bit.13

ROMIN: God, why not let that be all, compadre, why do yourselves in? That should be all. Thanks, if there is still a little, a bit of your own. Thank you a little.

MARYAN: This is as it has been from the start, from the beginning. That we converse, it seems. We cannot discard it. We cannot cast it off.

ROMIN: Ah, thanks a little, thanks a little for measuring me as a man. I take it first, then, compadre!

MARYAN: Take it, then, compadre! I take it first, compadre!

7ANTUN: Take it, compadre!

MARYAN: I take it first, 7Anselmo!

7ANSELMO: Take it, father!

MARYAN: Ah, will you take a little now, compadre?

ROMIN: Ah, thanks, compadre, if you still have a little, a bit of your own. Thanks, may God repay you a little!

MARYAN: Grant a very little pardon now. I have not brought a great deal, a little, a bit of the humble flower, the lowly leaf.14

ROMIN: Thanks a little, compadre!

MARYAN: I take it first, then, compadre!

ROMIN: Take it, compadre!

MARYAN: I take it first, then, compadre!

7ANSELMO: Take it, father!

ROMIN: I take it first, then, compadre!

MARYAN: Take it, compadre!

ROMIN: I take it first, compadre!

7ANTUN: Take it, compadre!

MARYAN: Ah, you granted pardon, then, compadre!

ROMIN: Many thanks then, compadre. Thanks, may
God repay you a little. You measure me as a man, you measure me as a person, compadre; thanks, may God repay you a little.

MARYAN: It's a very little. You granted holy pardon.

ROMIN: Thanks a little, compadre!

MARYAN: Ah, our compadre granted pardon, then, compadre.

7ANTUN: Ah, he granted pardon, our holy companion, our holy compadre, then, compadre.

MARYAN: Ah, our compadre granted pardon, then, 7Anselmo.

7ANSELMO: Our holy companion, our holy compadre granted pardon, then, father.¹⁵

ROMIN: God, see here, compadre, will you be really offended or provoked to line up a little? Won't you fold over a tortilla? We'll set down our tiny table.

MARYAN: Really, compadre? Have you any left? We wouldn't ask anything of you.

ROMIN: God, that's just as it has been from the start, from the beginning, compadre. For we measure each other as men, we measure each other as people. Thank you for measuring me as a man, for measuring me as a person, too. Thanks, may God repay you a little, too!

MARYAN: But no, compadre, my lowly face, my lowly eyes are shamed, too, by my taking the sunbeams, the reflection of Our Lord, it seems. Grant a little pardon, too. That's just as it has been from the start, from the beginning.

ROMIN: Do you mean it, compadre? Why not let it be? God, you should do it gradually, because we have eaten now, too. Do it gradually, this is really enough.¹⁶

MARYAN: But no, compadre, my lowly face, my lowly eyes are shamed, too, by my taking the sunbeams, the reflection of Our Lord, it seems. Grant a little pardon, too. That's just as it has been from the start, from the beginning.

ROMIN: Do you mean it, compadre? Thanks very much. May God repay you, you measure me as a man, you measure me as a person, compadre. You should do it gradually, too, then we will do it gradually now, too.

MARYAN: That's right, compadre, you granted a very little pardon, too.

ROMIN: Thanks, then, compadre. But see here, compadre. Then I'll wait for you to finish folding over the tortillas.¹⁸ Equally we will share a little, sk'extabot ti riox jutuk, chap'ison ta vinik, chap'ison ta krixchanoe, kumpare, kol aval, sk'extabot ti riox jutuke. J-set' ta j-mek 7avak' nox ch'ul-pertonal.

Kol aval jutuk, kumpare!

7An yak' nox pertonal jkumparetik che7e, kumpare.

7An yak' nos pertonal jkumparetik che7e, 7Anselmo.

Yak' pertonal jch'ul-chi7iltik jch'ul-kumparetik che7e, tot.

Yos, k'el avil, kumpare, batz'i mi 7il mi pletu xava7i, chol abaiik jutuk, mu xapuxik j-set'uk junuk vaj, kak'tik j-set'uk kunin mexitik.

Mi yech 7un, kumpare, mi 7oy to k'usi 7oy 7avu7un, mu me k'u chajk'anbe.

Yos, yu7 nox yech stalel slikel, kumpare, yu7n ta jpi is jbatik ta vinik, ta jpi is jbatik ta krixchano, kol aval chap'isikon ta vinik, chap'isikon ta krixchano 7uke, kol aval, sk'extabot ti riox jutuk 7uke!

7Ana mi 7u k'u toj mas kich'oj tal 7un, yo j-set' yo juteb 7un, xojobal snak'obal kajvaltik 7uk 7une.

Ja7 chkale, kumpare, batz'i chol abaiik jutuk!

Stak'uk, kumpare, kol aval, 7an mu k'usi che7e, kumpare, mu jtuukuk lekon, mu jtuukuk 7utzon, ak'o pertonal yo j-set'uk 7uk 7un, yo juteb 7uk 7un, chach'ay 7o yo lavonok ya7el, ta jpxo 7ux 7un, vaj 7uke.

Mi yech 7un, kumpare, k'u mu teuk nox ya7ele, yos, te no me k'unanik yechuk 7une, yu7un li vo7onokotik xa 7uk, tek k'unanik, kumpare, batz'i xu7 nox chak li7e.

Pero mo7oj 7un, kumpare, chk'exav nox yo jba yo jsat 7uk, vo7on ta xkich', xojobal snak'obal kajvaltik ya7ele, 7ak'o pertonal yo j-set'uk 7uk, stalel slikel 7onox.

Mi yech 7un, kumpare, k'u mu teuk nox ya7ele, yos, te no me k'unanik yechuk 7une, yu7un li vo7onokotik xa 7uk, tek k'unanik, kumpare, batz'i xu7 nox chak li7e.

7An ja7 yech 7un, kumpare, 7avak' pertonal j-set' ta j-mek 7uk 7un.

Kol aval che7e, kumpägre, pero k'el avil, kumpägre, 7entönse, ta jmala lajalajuk 7apuxik li vaj 7une, komonikótkik yo j-set' yo juteb ya7el
a bit, it seems. Well, however much there is of the little, the bit, it seems, there on the table, then we will reciprocate a little, too.

MARYAN: That's probably a good idea, whatever you think. As for me, I can do anything. I'm not the one to say.

ROMIN: Lord, but that is just as it has always been from the start, from the beginning, compadre. If only one person drank a lot, Lord, that's certainly bad!

MARYAN: Ah, but that's what you think is fine!20

ROMIN: Lord, but how could it ever be that just one person drank a lot, but that's always bad.

MARYAN: But never mind, since I'm drinking the broth now, myself.

ROMIN: Lord, but no, well, if I alone drank all that you gave me, Lord, but I would be ashamed, too.

MARYAN: But there's nothing to be ashamed of, only if I added broth [to the cane liquor].

ROMIN: Lord, but, well, if I took outside all that you gave me, if I moved outside, of course, well . . .

MARYAN: Think it over, think it over if you will move outside since I'm staying inside, I am.21

ROMIN: Lord, but you alone know how you behave, of course, compadre!

MARYAN: Ah, but I think that's a strange thing you're saying.

ROMIN: As for me, I certainly don't do it like that.

MARYAN: So I guess you should think it over now.

ROMIN: But it's not a question of stolen goods.22

MARYAN: If you were a robber I'd kill you once and for all, if you were a robber, of course. You think it's with good form that we're talking together.

ROMIN: Lord, you've come looking for jokes, then, compadre. I thought you'd come to pay a proper visit.

MARYAN: Why wouldn't we be looking for jokes, you know that's what we came to do.

ROMIN: Ah, there's probably a bit [of joking] among those who don't get offended, of course!

MARYAN: But why would we be offended, you know that's what we're doing. You know that we're in the midst of a conversation, that's what we're supposed to be doing.

ROMIN: Rinse your hands, compadre!

MARYAN: All right, compadre.

ROMIN: Rinse your hands! Fold over a few tortillas!

MARYAN: All right, thank you, if you still have any.

ROMIN: A piece of tortilla is really a help Our Lord says.

MARYAN: All right. I will rinse my hands first, then, compadre.
ROMIN: Rinse your hands, compadre!
MARYAN: We're supposed to rinse our hands, then, compadre.
7ANTUN: Let's rinse our hands, compadre!
MARYAN: We're supposed to rinse our hands, 7Anselmo.
7ANSELMO: Let's rinse our hands, father!
ROMIN: Well, fold over a few tortillas, compadre. Take your time, because we've just finished folding tortillas, ourselves.
MARYAN: All right, thank you. Ah, come on, I will eat tortillas first, then, compadre!
ROMIN: Eat tortillas, compadre!
MARYAN: We are supposed to eat tortillas, then, compadre.
7ANTUN: Let's eat tortillas, compadre!
MARYAN: Let's eat tortillas, then, 7Anselmo!
7ANSELMO: Let's eat tortillas, father!
MARYAN: Get the salt there, 7Anselmo. Hurry up please!
7ANSELMO: All right.
MARYAN: Serve yourselves, please!
ROMIN: Drink the broth, compadre. A little hot [broth] will be added soon.
MARYAN: All right. Thank you. Ah, see here, then, compadre, you have put a little [cane liquor] here, it seems, the liquor for our humble table. Let's share a little, a bit, too. I'm not fine, [I'm not] proper if I [drink] alone, as we said earlier.
ROMIN: Really, compadre, do even I [get some] too, it seems? You have given a little, too. I shouldn't be the only one to drink it, it seems, this little bit that you have given me.
MARYAN: Ah, but we've already said, it seems, that both of us will drink it, it seems.
ROMIN: Lord, but no, but take care of yourselves, compadre, because you should share it among yourselves.
MARYAN: Ah, but, well, that's why we should share it. You know that's what we agreed earlier.
ROMIN: Ah, that's the way it was earlier, of course, but me, I won't give away what you gave me, of course!
MARYAN: Ah, think it over, then, but you said earlier that we'd simply reciprocate. [That's what you said.]
ROMIN: Lord, but who knows, indeed!
MARYAN: Serve that, I guess, compadre. That's the way to end the talk.
ROMIN: Well, thank you. I'll partake of the liquor of your table, then, compadre.
MARYAN: That's the way it has been from the beginning, compadre, you should serve a little, I guess.
ROMIN: Ah, thank you, then, I take it first, then, compadre!

Jax 7ak'ob, kumpare!
Jax la jk'obtik che7e, kumpare.

MARYAN: Eat tortillas, then, compadre.

Jax jk'obtik, kumpa!
Jax la jk'obtik, 7Anselmo.

7ANTUN: Let's eat tortillas, then, father!
Jve7tik la vaj che7e, kumpare.

Jax jk'obtik, tot!

7ANTUN: Let's eat tortillas, compadre!

Maryan: Let's eat tortillas, then, 7Anselmo.

Jve7tik vaj che7e, 7Anselmo!

MARYAN: Get the salt there, 7Anselmo. Hurry up please!

MARYAN: All right.

ROMIN: Serve yourselves, please!

ROMIN: Lord, but no, but take care of yourselves, compadre, because you should share it among yourselves.

MARYAN: Ah, but we've already said, it seems, that both of us will drink it, it seems.

ROMIN: Really, compadre, do even I [get some] too, it seems? You have given a little, too. I shouldn't be the only one to drink it, it seems, this little bit that you have given me.

MARYAN: Ah, but we've already said, it seems, that both of us will drink it, it seems.

ROMIN: Lord, but no, but take care of yourselves, compadre, because you should share it among yourselves.

MARYAN: Ah, but, well, that's why we should share it. You know that's what we agreed earlier.

ROMIN: Ah, that's the way it was earlier, of course, but me, I won't give away what you gave me, of course!

MARYAN: Ah, think it over, then, but you said earlier that we'd simply reciprocate. [That's what you said.]

ROMIN: Lord, but who knows, indeed!

MARYAN: Serve that, I guess, compadre. That's the way to end the talk.

ROMIN: Well, thank you. I'll partake of the liquor of your table, then, compadre.

MARYAN: That's the way it has been from the beginning, compadre, you should serve a little, I guess.

ROMIN: Ah, thank you, then, I take it first, then, compadre!
MARYAN: Take it, compadre!
ROMIN: I take it, compadre!
7ANTUN: Take it, compadre!
MARYAN: I take it first then, compadre!
ROMIN: Take it, compadre!
MARYAN: I take it first, compadre!
7ANTUN: Take it, compadre!
MARYAN: I take it first, 7Anselmo!
7ANSELMO: Take it, father!

ROMIN: Well, see here, compadre, it seems that now you offered me the little, the bit, it seems. I partook of the lordly liquor of your table. Let's share the little, the bit, it seems of what you offered me, too. It's not as if I am fine by myself, proper by myself. It won't happen that I will go by myself to drink next to the house, of course.

MARYAN: Think it over, if you [want to] go out now that we have finished drinking, too.

ROMIN: Lord, no! Let's share a little, let's share a bit, otherwise, then you'd certainly mock me!

MARYAN: Why would I mock you if you know how to toss down a whole liter?

ROMIN: Why a whole liter, it isn't as if Fungus from the upper ranch were a brother of mine!

MARYAN: Ah, maybe you are starting little by little to turn into him.

ROMIN: Lord, that couldn't be so!

MARYAN: Ah, then, think it over, what you want [to do], if just the two of you will get together there now.

ROMIN: Maybe three! Lord, you dish it out, then, compadre!

MARYAN: Maybe a little. You know that's what we came to do.

ROMIN: Fucker! Lord, you're so wrong-headed!

MARYAN: Ah, maybe [it feels] bad because you know those two liters are almost finished.

ROMIN: Three, Lord, but that's the way it is, you're right. We reciprocate equally.

MARYAN: Ah, you think it's funny that we reciprocate!

ROMIN: Oh, what the hell, forget it, compadre. Thank you for visiting us, for sharing like this. Thank you for offering it to me, too.

MARYAN: Ah, it's worth a little.

ROMIN: Your behind!

MARYAN: You'll surely fall on your behind if you get drunk now!

ROMIN: Fuck!

MARYAN: I take it first, then, compadre!

ROMIN: Take it, then, compadre!

MARYAN: I take it first, compadre!

ROMIN: Take it, compadre!

MARYAN: I take it first, 7Anselmo!

7ANSELMO: Take it, father!
MARYAN: Ah, drink it, compadre, don’t pour it off!
ROMIN: Lord, no, compadre, whoever pours it off here? No! There surely isn’t anyone who pours it off here. Or could it be then that you have seen that I don’t drink, compadre?
MARYAN: If you have a little glass that you’ve stuck inside your shirt to pour off the liquor.
ROMIN: Lord, but that’s what the old timers did!
MARYAN: So you mean that’s what the younger generation does?
ROMIN: Lord, as for me I don’t do that.
MARYAN: Ah, serve it, then, please!
ROMIN: Lord, you can drink the little bit of liquor I’ve poured off, if I pour off a lot.
MARYAN: So you think you’re going out to buy more now!
ROMIN: Lord, no, that couldn’t be. We aren’t the same.
MARYAN: I know we aren’t, of course. You won’t slip out behind the house now on the sly.
ROMIN: There probably is one.
MARYAN: Ah, never mind, we are cracking good jokes. We ought to drink a little, a bit.
ROMIN: Well, but certainly no one here is quarreling or fighting.
MARYAN: No, you’re right, indeed!
ROMIN: No, thank you for paying me a visit here, compadre. That’s the way we can spend the holy day, cracking jokes.
MARYAN: You know that’s the way to finish the little, the bit. It’s really very little. It isn’t as if I had brought a lot.
ROMIN: Yes, compadre, thank you for paying us a visit.
MARYAN: It was because 7Anselmo brought me, too.
ROMIN: Ah, yes, but God, My Lord, we can hardly ignore each other when it’s among friends. We do each other favors even though it isn’t our father or our mother, but it’s a help if we still have friends, too.
MARYAN: Of course it’s a help. Whoever it is we talk to most when we haven’t any relatives, that’s who we want to ask favors of, it seems.
ROMIN: Ah, yes, indeed!
MARYAN: Yes!
ROMIN: Yes, if it were me now, God, My Lord, it’s a help that my father is still alive. Sometimes, when he’s free, I ask him favors too. If not, I have friends whom I ask favors. It isn’t the same. Even if we have a father he isn’t looking after us every single day.
MARYAN: No, only when he did the favor long ago, too, of course.

7An, 7ak’bo me 7un, kumpa, mu me xach’am 7un!
Kere, mo7oj, kumpagre, buch’u 7onox chch’am li7 toe ch’abal mu7 nox buch’u mas xch’am li7 to a7a, mi mu7 no jna7 yuch’el 7ak’eloj che7e, kumpagre?
Ja7 ti mi 7unin tijanbil nox ta 7unin yut 7ak’u7 chach’am ta 7unin basoe.
Kere, pero vo7ne moletik bi 7a!
Va7i, yu7n ja7 xa yech tzpas li 7ach’ kremotik chaval 7un?
Kere, vo7one mu jna7 yech.
7An 7ak’bo me che7e!
Kere, te xavuch’ kunin ch’amem vo7 tana ti mi 7ep 7ijch’ame.
Va7i, yu7n chalok’ tzmanel yan tana chaval 7un!
Ch’abal jna7 a7a, muk’ bu ta nak’nak’-bail chalok’
Kere, mo7oj nan sil a7a mu j-tosikotik.
ta pat na tana 7un.
7An yech nan ti mi li yok yebtejebal a7a yu7un.
Yabtejebal, kere!
Te nan j-set’uk 7un.
7An yi7il 7un ja7 lek tze7ej lo7ilotik khuch’titik yo j-set’ yo juteb ka7uktik 7une.
Bvéno, pero muk’ 7onox buch’u mas ta 7il pletu li7 to a7a!
Ch’abal ka7uktik a7a!
Ch’abal kol aval chavula7onan li7e, kumpagre,
batz’i ja7 no me yech tze7ej lo7ilotik 7ech’ 7o ch’ul-k’ak’al chak taje.
Ja7 yech xlaj 7o j-set’ ju7eb chava7i 7une, batz’i j-set’ ta j-mek yu7 van 7u k’u yepal kich’oj tal 7uk 7un.
Yech, kumpagre, kol aval chavula7anotike.
Ja7 li x7elan li yik’ tal li 7Anselmo 7uk 7une.
7An ji7, pero yos kajval, yu7 no van ta jch’ay jbatik k’alal bu 7amigoe jpasbe jbatik pavor yech yu7un mu7yuk jotikk ti mu7yuk jme7tik pero yu7 nox bal xka7i jbatik bu 7oy to 7amigo noxtoke.
Bal 7un bi much’uk xa much’u jk’opontik ya7el mas k’alal ch’abal much’u mu7yuk 7oy ku7untik ja7 xa ta jk’antik much’u jk’anbetik pavor ya7ele.
7A yech a7a!
Yech che7e!
Yech, mi vo7nikon 7uk li7e, yos kajval, bal to xka7i te to kuxul jot ba7iktik to k’al xxokobe jk’anbe pavor 7uk mo7oje 7oy 7amigoe buch’u jk’anbe pavor mu7 nox xko7olaj 7ak’ 7o 7onox mi 7oy jotikk mu7nuk 7onox batz’i te skotol k’al chisk’elotik ta j-me.
Ch’abal ja7 no nan ti k’al 7ispas pavor vo7ne 7uk a7a.
ROMIN: Ah, Lord, the creation was probably fine, but afterwards he never looked.  
MARYAN: He can only do the fabrication.  
ROMIN: Ah, hell, Lord, yes! Fold over tortillas, then, compadre! Eat a lot!  
MARYAN: Thank you, then, compadre.  
ROMIN: Don't let that joking get to you, compadre.  
MARYAN: No, of course not. I'd just choke, you're right.  
ROMIN: So [you think] he hasn't many tortillas.  
MARYAN: Of course [he hasn't], then he can serve toasted tortillas.  
ROMIN: Ah, hell!  
MARYAN: Ah, it's nothing, compadre. There's still some left over for us to drink. It's no good if I hide it here, myself, it seems. There is still some left over.  
ROMIN: Ah, wouldn't it be a help to take it with you, compadre, in case you meet friends on the way?  
MARYAN: Yes, if I go and sell some later on.  
ROMIN: Ah, every nickel's a help.  
MARYAN: It didn't cost a nickel, of course. It was probably a peso.  
ROMIN: I don't know what you usually sell it for.  
MARYAN: When it's strong it's a peso for a half pint.  
ROMIN: Ah, hell!  
MARYAN: I think you should serve what's left, compadre. That's the end of it.  
ROMIN: Thank you, then, compadre. Thank you, may God repay you.  
MARYAN: It's really very little. God, compadre, compadre, that's all there is. We have finished folding the lordly tortillas.  
ROMIN: Ah, all right, compadre. [Grant] a little, a bit of pardon for the sunbeams and the reflection of Our Lord, compadre.  
MARYAN: Ah, thank you all. May God repay you for measuring me as a man, as a person, too. I took the sunbeams and the reflection of Our Lord, too.  
ROMIN: God, with just that we talk and converse together, too, compadre.  
MARYAN: Ah, yes, thank you. May God repay you.  
ROMIN: God, it was just a little, a bit of the humble sunbeams and reflection of Our Lord, compadre.  
MARYAN: Thank you. Thanks are said, then, Compadre 7Antun.  
7ANTUN: Thanks are said, compadre.  
MARYAN: Thanks are said, then, 7Anselmo.  
7ANSELMO: Thanks are said, father.  
MARYAN: Could you lend a hand in clearing the dishes, compadre?  
ROMIN: All right, compadre. They will be cleared off.
MARYAN: Please, then!
ROMIN: Won't you rinse your hands, compadre?
MARIAN: All right, compadre. I never did touch anything else, just tortillas.37
ROMIN: Lord, but even if it's tortillas, there's always the tortillas' path, there's always a smell.38
MARYAN: But that's on the return trip, of course.
ROMIN: Lord, but you'd thought of someone to go along with you, of course.
MARYAN: Probably not. Don't you see my friends crowded together here?
ROMIN: Well, but who would bow to your hand when it's like that?
MARYAN: Nobody of course, but even if he bows to my hand, the smell will be left on his head, it seems, as we say.
ROMIN: Oh, cut it out!
MARYAN: I will rinse my hands first, then, compadre!
ROMIN: Rinse your hands, compadre! Have you all finished, compadre?
MARYAN: I've finished, compadre.
ROMIN: Fine!
MARYAN: Lend a hand to clear your little gourds.
ROMIN: Okay!
MARYAN: Take your little table away for me!
ROMIN: All right. Sit down, compadre, take your seats again the way we were sitting earlier.
MARYAN: All right. Ah, grant pardon, then, compadre! Grant pardon! We still have a little of our own, too.
ROMIN: God, really, compadre? Why not leave it at that?
MARYAN: This is as it has been from the start, from the beginning. We can't discard it, we can't cast it off. Grant a little, a bit of pardon39
ROMIN: Ah, thank you, then, compadre. There is still a little. There is still a bit.40 You measure me as a man, you measure me as a person, compadre. Thank you, may God repay you a little.
MARYAN: Grant a very little pardon.
ROMIN: Thank you a little, compadre.
MARYAN: Our compadre granted pardon, Compadre 7Antun.
7ANTUN: Our compadre granted pardon, then, compadre.
MARYAN: Our compadre granted pardon, then, 7Anselmo.
7ANSELMO: May our compadre have granted pardon, then, father.
MARYAN: Ah, I take it first, then, compadre!
ROMIN: Take it, compadre!
MARYAN: I take it first, compadre!
7ANTUN: Take it compadre!
MARYAN: I take it first, 7Anselmo!
7Abolajan che7e!
Muk' chajax 7ak'obik, kumpa?
Yechuk, kumpagre, mu 7onox k'u mas 7ijpik vaj 7onox.
Kere, pero 7ak' 7o 7onox vajuk, yu7 nox be vaje yu7 nox 7o yik' yu7 van.
Pero ja7 xa k'al sut tal bi 7a!
Kere pero yu7 nox 7o buch'u chasnop 7ana7oj 7un bi 7a!
Mu7yuk nan 7un muk' bu li7 lamal jchi7il chavil 7un.
Bwéno pero yu7 van 7o buch'u chasnupbe 7ak'ob noxtok chak taj 7un?
Ch'abal a7a pero 7ak' 7o xa snup jk'ob noxtok te chkom yik' ta sjol ya7el xkaltik 7un.
7Ay jjjola!
Jjaxban jk'ob che7e, kumpa!

Jax 7ak'ob, kumpa, mi lalajik, kumpa?
Lilaj 7un, kumpare.
Bwéno!
Jch'amun 7ak'ob lok'el 7avunin jayik 7une.
Jija!
Tambon lok'el lavunin mexaik 7une!
Bwéno, chotlanik, kumpa, cha7ta 7achotlebik k'u 7onox cha7al chotolotik naxe.
Yechuk, 7ana 7ak'o xa pertonal che7e, kumpare, 7ak'o xa pertonal, 7o to li7 7unin j-set' ku7unkotik 7uk 7une.
Yos, mi yech 7un, kumpare, k'u mu teuk xa noxe?
Stalel slikel, mu xu7 jch'aytik, mu xu7 jtentik 7un, ak'o xa pertonal, yo j-set' yo juteb!
7An kol aval che7e, kumpare, 7o to yo j-set', 7o to yo juteb, chap'ison ta vinik, chap'ison ta krixchano, kumpare, kol aval, sk'extabot ti riox jutuke.
7Ak'o xa pertonal j-set' ta j-mek.
Kol aval jutuk, kumpare.
Yak' pertonal li jkumparetike, kumpa 7Antun.
Yak' pertonal jkumparetik che7e, kumpa.

Yak' pertonal jkumparetik che7e, 7Anselmo.
Yak' pertonal jkumparetik che7e, 7Anselmo.
7Ak'o yak' pertonal jkumparetike che7e, tot.
7An la7 kich'ban che7e, kumpare
7Ich'o, kumpare!
Kich'ban, kumpa!
7Ich'o, kumpare!
Kich'ban, 7Anselmo!
7Anselmo: Take it, father!
Maryan: Ah, will you take a little now, compadre? There is still a little.
Romín: Really, compadre?
Maryan: Yes, of course! It has always been this way from the start, from the beginning.
Romín: Thank you a little, compadre.
Maryan: Grant a very little pardon.
Romín: God, thank you. If there is still a little, if there is still a bit, compadre, thank you. May God repay you, if you measure me as a man, if you measure me as a person, compadre. You should leave it at that. We have already drunk a little, a bit, compadre. Thank you, if there is still a little, if there is still a bit, compadre. Thank you a little.
Maryan: There is still this, compadre. Grant a very little pardon. We can't discard, we can't cast off what was started by our fathers, our mothers.
Romín: Thank you a little, compadre.
Maryan: I take it first, then, compadre!
Romín: Take it, then, compadre!
Maryan: I take it first, compadre!
7Antun: Take it, compadre!
Maryan: I take it first, 7Anselmo!
7Anselmo: Take it, father!
Romín: I take it first, then, compadre!
Maryan: Take it, compadre!
Romín: I take it first, then, compadre!
7Antun: Take it, compadre!
Romín: I take it first, then, compadre!
7Anselmo: Take it compadre!
Maryan: Ah, you granted pardon, then, compadre.
Romín: God, thank you, then, compadre. Thank you, may God repay you a little for measuring me as a man, for measuring me as a person, compadre. Thank you a little.
Maryan: You granted a very little pardon. Our compadre granted pardon then, compadre.
7Antun: Our compadre granted pardon then, compadre.
Maryan: Our compadre granted pardon then, 7Anselmo.
7Anselmo: Our compadre granted pardon, father.
Romín: God, see here, compadre, see here, compadres, thank you all. I took a little, I took a bit. You measured me as a man, you measured me as a person. Take your lordly basket, your lordly hamper, for me, compadre.
Maryan: Ah, all right, compadre, I'll take it. With a little, with a bit I measured you as a lordly man, I measured you as a lordly person, too. I have not brought you anything in heaps, in piles, just a little, just a bit.
7Ich'o, tot!
7An mi chavich' xa j-set'uk, kumpare, 7o to li7 j-set'e.
Mi yech 7un, kumpare?
Yech a7a stalel slikel 7onox.
Kol aval jutuk, kumpare.
7Ak'o xa pertonal j-set'uk ta j-mek.
Yos, kol aval, mi 7o to yo j-set', mi 7o to yo jutebe, kumpare, kol aval, sk'extabot ti riox, mi chap'ison ta vinik, mi chap'ison ta krixchanoe, kumpare, te no me k'ala ti yechuke, laj xa me kuch'tik, ti j-set' ti jutebe, kumpare, kol aval, mi 7o to yo j-set', mi7 7o to yo jutebe, kumpare, kol aval jutuk.
7O to li7e, kumpare, ak'o pertonal j-set'uk ta j-mek, mu xu7 jch'aytik, mu xu7 jtentik, likem ta jottik tajme7ti7e.
Kolaval jutuk, kumpare.
Kich'ban che7e, kumpare!
7Ich'o che7e, kumpare!
Kich'ban, kumpa!
7Ich'o, kumpare!
7An j-set'e, kumpare!
7Ich'o, kumpare!
Kich'ban che7e, kumpare!
7Ich'o, kumpare!
Kich'ban, kumpa!
7Ich'o, kumpa!
Kich'ban che7e, kumpare!
7Ich'o, kumpare!
Kolaval jutuk, kumpare.
7Avak' nox pertonal che7e, kumpare.
Yos, 7an kol aval che7e, kumpare, kol aval, sk'extabot ti riox jutuke, 7ap'ison ta vinik, 7ap'ison ta krixchanoe, kumpare, kol aval jutuk.
7Avak' nox pertonal j-set' ta j-mek. Yak' nox pertonal li jkumparetike che7e, kumpa.
Yak' nox pertonal li jkumparetike che7e, kumpare.
Yak' nox pertonal li jkumparetike che7e, 7Anselmo.
Yak' nox pertonal li jkumparetike, tot.
Yos, k'el avil, kumpágré, k'el avil, kumparetak, kol avalik, kich' ti yo j-set', kich' ti yo jutebe, 7ap'ísikon ta vinik, 7ap'ísikon ta krixchano, tzabkikon yo lamochik yo lavalmulik, kumpare.
7An yechuk, kumpare, la7 kich' ya7el 7un, yo j-set' yo juteb, laj'ís ta yo vinik, laj'ís ta yo krixchano 7uk 7un, mu k'usi temel, mu k'usi but'ul, kich'ojobot tal, yo j-set' yo juteb.
ROMIN: Thank you a little, compadre. I took a little, I took a bit. For my sake accept your lordly basket, accept for me your lordly hamper, compadre. Thank you a little. May God repay you a little for measuring me as a man, for measuring me as a person, compadre.

MARYAN: Ah, it was very little, then, compadre. You granted pardon for the sunbeams and the reflection of Our Lord. Your lordly hands were borrowed for the sake of God’s angel. You granted a very little pardon.

ROMIN: God, My Lord, it did not cripple my lowly feet, it did not cripple my lowly hands. I only did a humble favor beneath the feet, beneath the hands of St. Lawrence and St. Dominic, compadre. Thank you, may God repay you for measuring me as a man, for measuring me as a person, compadre.

MARYAN: Ah, it’s very little, then, compadre. You granted the holy pardon.

ROMIN: Thank you a little.

MARYAN: Ah, see here, then, compadre, we have taken our lowly basket, it seems. Grant a little, a bit of pardon. There is still a little, a bit of what we have brought. There is still a little, a bit here. Grant pardon for it.

ROMIN: Ah, all right, compadre, thank you. May God repay you. You should have left it at that, compadre, My Father, compadre, My Lord. Thank you, may God repay you if there is still a little, if there is still a bit. You measure me as a man, you measure me as a person, compadre. My Father, compadre, My Lord. Thank you a little, compadre.

MARYAN: Compadre, grant a little, a bit of pardon now.

ROMIN: Thank you a little, compadre.

MARYAN: It is very little. I take it first, then, compadre!

ROMIN: Take it, then, compadre!

MARYAN: I take it first, then, compadre!

7ANTUN: Take it, compadre!

MARYAN: I take it first, 7Anselmo!

7ANSELMO: Take it, father!

ROMIN: I take it first, then, compadre!

MARYAN: Take it, then, compadre! Ah, that’s all there is, then, compadre. You granted a little, a bit of holy pardon.

ROMIN: God, thank you, then, compadre, for measuring me as a man, for measuring me as a person. I took a little, I took a bit, compadre, My Father, compadre, My Lord. You measured me as a man, you measured me as a person, compadre, My Father, compadre, My Lord. Thank you a little.

MARYAN: Ah, that’s all there is, then, compadre.
You granted a little, a bit of pardon. Ah, it's nothing much, then, compadre. I don't know if we'll get drunk, there is still a little, a bit that I've brought here. Grant a little, a bit of pardon. This is the end of the lowly talk, the humble words that we have been talking together.42

ROMIN: God, but you should leave it at that, compadre. We have finished talking together. You should leave it at this, compadre. There is no need to wear yourselves out, to kill yourselves, it seems. I have already taken a little, I have already taken a bit, compadre. Leave it at that, compadre.

MARYAN: No, compadre, I can't take back the little, the bit of what I have brought, of what I have owned. Grant a very little pardon now!

ROMIN: Ah, thank you all, compadre. Thank you, may God repay you a little.

MARYAN: Let's serve a little, then, Compadre 7Antun!

7ANTUN: Let's serve a little now, then, compadre! Let's serve a little now! Let's give a little to our compadre!

MARYAN: That's right! Let's serve a little, 7Anselmo!

7ANSELMO: Let's serve a little, then, father!

MARYAN: Ah, I take it first, then, compadre!

ROMIN: Take it, then, compadre!

MARYAN: I take it first, then, compadre!

7ANTUN: Take it, compadre!

MARYAN: I take it first, then, compadre!

ROMIN: I take it first, then, compadre!

ROMIN: I take it first, compadre!

7ANTUN: Take it, compadre!

MARYAN: Ah, you granted pardon, then, compadre.

ROMIN: God, thank you, then, compadre, for measuring me as a man, for measuring me as a person, compadre. Thank you, may God repay you a little.

MARYAN: You granted a very little pardon.

ROMIN: Thank you, a little.

MARYAN: Our comadre and compadre granted pardon, then, compadre.

7ANTUN: They granted pardon, then, compadre. Our holy companions, our holy compadres granted pardon.

MARYAN: The compadre granted pardon, then, 7Anselmo.

7ANSELMO: Ah, our holy companions, our holy compadres granted pardon, then, father.

MARYAN: They granted pardon.

7ANSELMO: They granted pardon.

MARYAN: Ah, grant a very little pardon, then, personal, yo j-set' yo juteb. 7Ana mu k'usi che7e, kumpare, mu jna'7 mi xiyakubotik van, 7o to li7 kich'oj tal, yo j-set' yo jutebe, 7ak'o xa personal, yo j-set' yo juteb 7un, slajebuk yo k'op yo ti7, k'u cha7al jk'opon 7o jbatik 7une.

Yos, pero te no me k'alal 7un, kumpágre, laj xa me jk'opon jbatik 7un, te no me k'alal chak li7e, kumpágre, mu me j-mekuk xalubes, xachines abai7el, kich' xa me ti yo j-set'ee, kich' xa me ti yo juteb 7une, kumpágre, te no me k'alal 7un, kumpágre.

Mo7oj, kumpare, mu xu7 xkich' sutel, 70 kich'oj tal, ku7uninoj tal, j-set' yo juteb 7uke, 7ak'o xa personal yo j-set' ta j-mek.

7An kol avalbotik, kumpare, kol aval, sk'extabot ti riox jutuke.

Kak'tik j-set'uk che7e, kúmpa 7Antun!

Kak'tik xa j-set'uk che7e, kumpa, kak'tik xa j-set'uk, kak'betik j-set'uk li jkumparetike!

Ja7 lek. Kak'tik j-set'uk, 7Anselmo!

Kak'tik j-set'uk che7e, tot!

7Ana kich'ban che7e,kumpare!

7Ich'o che7e, kumpare!

Kich'ban, kumpa!

7Ich'o, kumpare!

Kich'ban, 7Anselmo!

7Ich'o, tot!

Kich'ban che7e, kumpare!

7Ich'o, kumpare!

Kich'ban, kumpa!

7Ich'o, kumpa!

7Ana 7avak' no me personal che7e, kumpare.

Yos, kol aval che7e, kumpare, 7ap'ison ta vinik, 7ap'ison ta krixchano, kumpare, kol aval, sk'extabot ti riox jutuke.

7Avak' nox personal j-set' ta j-mek.

Kol aval jutuk.

Yak' nox personal jkumale jkumparetike che7e, kumpare.

Yak' personal che7e, kumpare, yak' personal jch'ul-chi7il jch'ul-kumparetike.

Yak' personal li kumpae che7e, 7Anselmo.

7Ana, yak' personal jch'ul-chi7il jch'ul-kumparetike che7e, tot.

Yak' personal.

Yak' personal.

7Ana, 7ak'o xa personal j-set'uk ta j-mek che7e,
compadre. There is still a little, a bit here. We can't take it back. I see there is still some left here.

ROMIN: God, do you mean it, compadre? But we've finished drinking. Lord, but leave it at that, compadre! But then it's surely a trick like that!

MARYAN: Why is it a trick if you know we're drinking it? It grows on you.

ROMIN: Lord, it grows on you, but, well, then it should be in a cantina of course!

MARYAN: If it were in a cantina, then, I would certainly pay him back, but here he is sitting around with the owner outside, you see.

ROMIN: Well, I went to look, because she finished up the cane liquor.

MARYAN: Why not, since you talked to her earlier. You [both] drank a lot earlier. You probably tilted the demijohn slowly all by yourself. Or did she hold it for you to drink from or what? Or did you hug the tapster?

ROMIN: How do you think I could have talked to her, she is my comadre?

MARYAN: Ah, but they say there are always those who take their comadres!

ROMIN: But it's probably very few who do so, of course!

MARYAN: Eh, but it looked like you were slipping out stealthily earlier. No, compadre, serve it now! There is still a little here that I've brought.

ROMIN: It's right there's some that you've brought.

MARYAN: I've brought this. It's just this big now, of course.

ROMIN: Oh cut it out, Lord!

MARYAN: Serve a little, really, compadre. It's no joke.

ROMIN: Thank you then, compadre.

MARYAN: There really is a very little here still.

ROMIN: Thank you a little.

MARYAN: Yes! I take it first, then, compadre!

ROMIN: Take it then, compadre!

MARYAN: I take it first, compadre!

7ANTUN: Take it, compadre!

MARYAN: I take it first, 7Anselmo!

7ANSELMO: Take it, father!

ROMIN: I take it first, then, compadre!

MARYAN: I take it, compadre!

ROMIN: I take it first, compadre!

7ANTUN: Take it, compadre!

ROMIN: I take it first, compadre!

7ANSELMO: Take it, compadre!

MARYAN: God, you granted pardon, then, compadre.

ROMIN: Thank you, then, compadre. Thank you.

kumpare, 7o to li7 yo j-set’ yo juteb 7une, mu xu7 jkuch sutel, 7o to li7 sovra chkile.

Yos mi yech xaval 7un, kumpa, pero laj xa me kuch’tik 7un, kere, pero te no me k’alal, kumpágre, pero cho7el xa chak le7 a7a!

K’u yu7un cho7el 7un ti yu7un chkuch’tik chava7i 7une sk’an7’an sba 7une.

Kere, sk’an7’an sba pero bwêno kantina to nan bi 7a!

7A ti kantinauke che7e yu7n ja7 to ta jtakbe yajval bi 7a yan li7e yu7n li7 tzunul xchi7uk yajval ta pana chavil 7une.

Bwêno, 7ay xa jk’el yu7n xa laj yu7un li trago noXTok 7une.

7O mu yechuk ja7 li 7ak’o7on nax 7une, 7ep 7avuç’ik nax 7une, te nan 7ak’un-tz’ep’un li limeton 7atuk 7une, 7o mi ja7 la7 laspetbe 7avuç’ k’u van x7elan 7o mi ja7 7apet li jch’ol-vo7e?

K’u xi ta jk’o7on 7ana7oj jkumale 7une.

7A pero 7o7onox yech xalik chik’ skumaleike.

Pero yajval to nan bi 7a!

Je, pero yu7n ja7 chak’un-noplita lok’el yilel li naxe. Mo7oj, kumpa, 7ak’bo xa kik j-set’uk 7o li7 kich’o7j ta k7uktike!

7O te 7avich’o7j ka7uktik.

Li7 kich’o7j li xi smuk’ul xa a7a!

7Ay karájo, kere!

7Ak’bo xa j-set’uk ka7uktik, kumpare, mu lo7iluk 7ava7i.

Kol aval che7e, kumpa.

7O to li7 j-set’ ta j-mek ka7uktike.

Kol aval jutuk.

Ji7! La7 kich’b’an che7e, kumpare!

?Ich’o che7e, kumpare!

Kich’b’an, kumpa!

?Ich’o, kumpare!

Kich’b’an, 7Anselmo!

?Ich’o, tot!

Kich’b’an che7e, kumpare!

?Ich’o, kumpare!

Kich’b’an, kumpare!

?Ich’o, kumpare!

Kich’b’an, kumpare!

?Ich’o, kumpare!

Yos, 7avak’ no7x pertonal che7e, kumpare.

Kol aval che7e, kumpare, kol aval, sk’extabot ti
May God repay you for measuring me as a man, for measuring me as a person, compadre. Thank you a little.

MARYAN: You granted a very little pardon, then, compadre. I brought a little, a bit, to speak to your earth, to speak to your mud, compadre. You granted pardon.

ROMIN: Thank you a little, compadre. Thank you, may God repay you a little.

MARYAN: You granted pardon. Our compadre granted pardon, then, compadre.

7ANTUN: Ah, our holy companion, our holy compadre granted pardon, then, compadre.

MARYAN: Our compadre granted pardon, then, 7Anselmo.

7ANSELMO: He granted pardon, then, father. He granted pardon that we measured him as a man, that we measured him as a person, our holy companion, our holy compadre.

7ANTUN: The very little bit was a help, too.

MARYAN: It's nothing much, compadre. There is still a little here, there is still a bit here. That's all. Grant a little, a bit of pardon for the amount with which my lowly earth, my lowly mud passed by. I have finished speaking to your lordly earth, your lordly mud. We are not quarreling, we are not fighting, compadre. Grant a little, a bit of pardon. There is still a little, a bit here of what I have brought.

ROMIN: God, do you mean it, compadre? But you should leave it at that compadre, My Father, compadre, My Lord. May God repay you for measuring me still as a man, for measuring me still as a person, if there is still a little, if there is still a bit, compadre. You should leave it at that as your lordly earth passes by, as your lordly mud passes by, compadre. Thank you, may God repay you a little.

MARYAN: No, compadre, there is still a little, a bit here. I can't carry it back either. I brought, I owned a little, a bit, so my lowly earth could pass by, so my lowly mud could pass by, compadre. Grant a little, a bit of pardon. compadre. Thank you, may God repay you a little.

MARYAN: Grant pardon for it! Our compadre granted pardon, then, compadre.

7ANTUN: May he grant a little pardon, compadre.

MARYAN: Your compadre has granted pardon, then, 7Anselmo. He has granted a little pardon.

7ANSELMO: Our holy companion, our holy compadre gave a little pardon, then, father.

MARYAN: He has granted pardon. Ah, I take it first, then, compadre. This is what's left, as we say.
ROMIN: Take it, then, compadre, since you're just a leftover, as we say.52
MARYAN: So you think I'm still growing!
ROMIN: Hell, you can certainly joke, then, compadre.
MARYAN: Even a few words help. We really can't match the people of long ago.
ROMIN: He said I've learned more.
MARYAN: I think you do it by imitating [me].
ROMIN: Ah, cut it out! Well, then, even if you trick me, compadre, we'll see when I get even. We'll still be getting together again.
MARYAN: Whenever we get even.53
ROMIN: Whenever we slug each other.
MARYAN: Blows tonight if we get drunk on the cane liquor.
ROMIN: Lord, certainly not!
MARYAN: No, Our Lord didn't want that.
ROMIN: I take it first, then, compadre!
MARYAN: Take it, then, compadre!
ROMIN: I take it first, then, compadre!
7ANTUN: Take it, compadre!
MARYAN: Ah, that's all, then, compadre. The little is finished, the bit is finished. We have finished talking together, we have finished conversing together.
ROMIN: Yes, compadre, never mind, we have finished talking together, we have finished conversing together. Thank you for paying us a visit, compadre, thank you, may God repay you a little.
MARYAN: It was really a very little. Grant pardon for it since we didn't talk together with quarrels or fights. In good form, with good words I came to visit your lordly earth, your lordly mud, compadre.
ROMIN: God, you are right, compadre, in good form, with good words we talk together. We converse together properly. It is all on behalf of the lordly child born of woman, the lordly child born of man, the lordly gift, the lordly travail of the holy companion, the holy compadre, too.54
MARYAN: That's right, compadre. That was the only reason I spoke to your lordly earth, your lordly mud. My lowly earth, my lowly mud is passing by, then, compadre.
ROMIN: God may your earth, your mud pass by. Thank you for speaking to us, compadre.
MARYAN: Yes, compadre.
ROMIN: Your lordly earth, your lordly mud is passing by. We'll talk together again tomorrow or the day after.
MARYAN: We'll talk together again tomorrow or the day after if we see each other.

7Ich'o che7e, kumpa, yu7n xa 7onox sovraot ya7el xkaltik le7e.
Va7i yu7n mas to chich'i chaval 7un!
Kavrón, toj mas xalo7ilaj che7e, kumpa.

Bal batz'i jiy-p'eluk batz'i mu jtabetik yipal chak k'u cha7al ba7yi moletik a7a!
Mas chanemon xi.
Va7i chambí chacha7e chaval 7un.
7Ay jijola! Bwenó pwes, 7ak' 7o mi xacho7on komel, kumpa, te jk'eltik k'u 7ora xpak to ta to 7onox jchi7in jbatik.
7An ja7 ti k'u 7ora jpak jbatike.
K'u 7ora jpak'be jbatike.
Poráso tana mi yakub poxe.

Kere, mo7oj nán síl a7a!
Mo7oj mu yechuk 7íkalbetík kajvaltík.
Kích'ban che7e, kumpare!
7Ich'o che7e, kumpare!
Kích'ban, kumpa!
7Ich'o, kumpa!
7An, yech nox yepal 7un che7e, kumpare, laj ti yo j-set'e, laj ti yo juteb 7une, laj nox jk'opon jbatik, laj nox jtí7in jbatik 7un.

Yech, kumpágre, yech te k'alent 7un, laj nox jk'opon jbatik, laj nox jtí7in jbatik, kol aval chavula7anotíke, kumpare, kol aval, sk'extabot ti ríox jutuke.

Batz'i yo j-set'e ta j-mek 7un, 7avak' nox pertonal, yavil mu 7íluk mu pletuuk, 7íjk'opon jbatik 7une, lekil k'op me, lekil ti7 me, naka tal jvula7an, yo lalumal yo lavach'elal 7un, kumpare.

Yos, yech 7aval 7ava7uk, kumpágre, te lekil k'op, ta lekil ti7, ta jk'opon jbatik, ta lek ta jtí7in jbatik, k'usi yepal skoj li yo yalabe, li yo snich'nabe, li yo smoton li yo yaboltayel, li jch'ul-chí7il jch'ul-kumpare 7uk 7une.

Ja7 yech 7un, kumpare, ja7 nox jk'opon, yo lalumal yo lavach'elal 7un, chjelav yo jłumal, yo kach'elal 7un che7e, kumpare. Yos, jelavuk lalumalé lavach'elalé, kol aval chak'oponotíke, kumpare.
Ja7 7une, kumpare.
Chjelav yo lalumal, yo lavach'elalik 7un, te to jk'opon jbatik 7ok'ob cha7ej.

Te to jk'opon jbatik 7ok'ob cha7ej mi kil jbatike.
ROMIN: Not 'til then, if we meet sometime on the path. If we drink again wherever we see each other.
MARYAN: No, or else we may talk together again today if we meet each other on the path, wherever we feel tipsy later on.
ROMIN: Ah, yes, then too, if you really pester me.
MARYAN: The cane liquor drinkers will gather later on. Ah, we'll talk together again, then, compadre.
ROMIN: Ah, all right, then, compadre. Are you going now?
MARYAN: Not yet.55
ROMIN: Ah, hell, well, all right, then, compadre. We've finished talking together. We've finished conversing together. Thank you for visiting us, compadre.
MARYAN: Don't mention it, compadre. I just spoke to your lordly earth, your lordly mud. A word or two in the style of my lowly mouth, my humble lips, too.
ROMIN: Yes, compadre, we'll talk together again, today or tomorrow.
MARYAN: All right.
ROMIN: All right. Are you still going to work in San Cristóbal?
MARYAN: Probably so!
ROMIN: Probably.
MARYAN: Probably.
ROMIN: Ah!
MARYAN: Are you going tomorrow, yourself?
ROMIN: I thought so.
MARYAN: Ah, fine!
ROMIN: Yes, ah then we'll see each other there if you go.
MARYAN: We'll meet each other there now.
ROMIN: At the ranch.56
MARYAN: Ah, all right, then, compadre. We'll talk together again tomorrow or the day after.
ROMIN: All right, then, compadre. We'll talk together again. Yes!
MARYAN: Ah, I'm going, then, compadre!
ROMIN: Well, go, then, compadre, but not to shit!
MARYAN: So you mean your shit's path.
ROMIN: No, compadre, we are speaking in good form today.
MARYAN: I see!
ROMIN: Well there are jokes too, but that's different.
MARYAN: There are lots of ways for us to catch each other.57
ROMIN: Oh, fuck!
MARYAN: Ah, I'm going, then, compadre.
ROMIN: Go on, then, compadre.

Ja7 to mi 7o bu jnup jbatik ta bee ti mi kuch'tik toe ja7 ti bu xkil jbatike.
Mo7oj noxtoke 7o mi jk'opon jbatik tana noxtok mi 7o bu jnup jbatik ta be bu stzinet chka7itik tanae.
7A teuk noxtok ti mi batz'ixasa7son a7a yu7 van. Stzob sa7 j7uch'-trago tanae. An te jk'opon jbatik che7e, kumpa.
7An teyuk che7e, kumpa, mi chabat xa?
7I7i to.
7A karajó, bwéno. 7An yu7n teyuk che7e, kumpagré, laj nox jk'opon jbatik, laj nox jti7in jbatik, kol aval chavula7anotike, kumpagré.
Mu k'u 'chal, kumpare, naka jk'opon yo lalumal yo lavach'elal, j-p'el cha7-p'el, k'u x7elan yo ke yo jti7 7uke.
Yech, kumpagré, tey jk'opon jbatik tana 7ok'ob.
Teyuk.
Teyuk, mi chabat to ta 7abtel ta Jobele?
Tana nan!
Tana.
Tana.
7Aa!
Mi chabat 7ok'ob vo7ote?
Tana ti kaloe.
7A bwéno!
Ji7, 7an yu7n tey xkil jbatik ti mi7n labate.
Te jta jbatik tana.
Ta Ravoltike.
7An teyuk che7e, kumpa, te jk'opon jbatik 7ok'ob cha7ej.
Teyuk che7e, kumpa, tey jk'opon jbatik. Ji7!
7An chibat 7un che7e, kumpare!
Bwéno, batan che7e, kumpa, pero ma7uk myerta!
Vá7i, yu7n sbe 7amyerta chaval 7un. Mo7oj, kumpa, lekil k'op chik'opo jotik lavie.
Yu7 me chkal 7une.
Bwéno, li lo7ile tey noxtoko pero parte noxtok.
Te jeljel-tos ech'el k'u x7elan jtzak jbatike.
7Ay jijola chinga!
7An chibat 7un che7e, kumpare!
Batan che7e, kumpare!
Husband staggers home, drunkenly demands his meal at once. His wife protests, “It isn’t ready.” “Don’t talk back!” he shouts, and strikes her. Or perhaps it will be a dispute over money. Wife declares, “I was richer when I was single. I could buy a pair of sandals with the money from my flowers!” Husband pulls off his sandal and gives her a whack. Scenes of this sort are not infrequent in the first years of marriage, but they seldom lead to divorce because the wife may always tie up a bundle of clothes, abandon her husband and march home to her parents. Her husband, “left to starve,”
is forced after a few days of tirades in the cantinas to swallow his resentment and pay a visit to his in-laws to beg their pardon and to ask for the return of his wife. Even though his drunkenness may have been the cause of all the trouble, ironically, he must seek reconciliation with a bottle of cane liquor in hand.

Speaking to a tape recorder, Romin Teratol reproduced the dialogue that might be exchanged were he obliged to pay such a call on his in-laws.

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ROMIN: Are you there, mother?
MOTHER-IN-LAW: I’m here.
ROMIN: Can I visit you for a little while?
MOTHER-IN-LAW: You can’t, because we’re sick.
ROMIN: So I wonder then, if I can’t come in?
MOTHER-IN-LAW: What do you want?
ROMIN: I just want to pay you a visit.
MOTHER-IN-LAW: Ah, you can’t yet. You can’t come in.
ROMIN: Maybe I can, maybe I can come in for a little while.
MOTHER-IN-LAW: Why have you come to visit me? There’s no reason for you to come now.
ROMIN: But why? I’ll come in for a little while.
MOTHER-IN-LAW: If you come tomorrow or the next day sometime you can come in. You certainly can’t today!
ROMIN: So I wonder, then, mother, because I was going to come in.
MOTHER-IN-LAW: Come in, then, I guess. What do you want?
ROMIN: I don’t want anything. Nothing in particular.
MOTHER-IN-LAW: Ah, come in!
ROMIN: All right. [Bowing.] Mother! Mother!
MOTHER-IN-LAW: Come here, at ease!
ROMIN: God, grant a little pardon, mother. I’ve brought a tiny bit now.
MOTHER-IN-LAW: What’s it for? I never drink cane liquor. I don’t drink cane liquor. If I wanted cane liquor I could buy my own, too. I’d get the money for it, too.
ROMIN: Ah, but how could I think that? It’s just a little that I’ve brought to you now. Drink a little!
MOTHER-IN-LAW: No, the cane liquor can’t be drunk. Drink it if you [want to] drink! If you [want to] drink cane liquor, drink it!
ROMIN: No, mother, take this for my sake!
MOTHER-IN-LAW: Why, what’s it for? You haven’t any reason to come talking to me.
ROMIN: I came now, mother because I kept doing wrong yesterday and the day before.
MOTHER-IN-LAW: Ah, keep it up, she’s come back
for good, she can probably live off me. She doesn't eat very much at all. I always have corn.

Romin: Ah, yes, of course, mother, but maybe my guilt will end, will cool. But I hit her once or twice, of course, but, well, I remember how the quarrel began.

Mother-in-Law: Ah, but even if you remember, it's not possible anymore. She's come for good, since your [divorce] papers are made out. Your papers are issued. It's not possible now. Look for somebody else. There's probably a good one, a fine woman somewhere who doesn't do wrong, who doesn't answer back.

Romin: But it's not as if I were looking for a replacement for her. It's not as if I said that, mother. It was probably the fault of the cane liquor, of course. But I don't like to be answered back. She talked back to me a bit because I scolded my child. Since when have I scolded her?

Then she talked back to me. I lost my temper, of course. I hit her. I hit her once or twice, indeed, but maybe [my guilt] will die, will grow cold, mother!

Mother-in-Law: No, not today and not tomorrow, because she surely didn't come for that. She came for good. She won't keep enduring beatings. She won't keep enduring scodings. She came right away for good.

Romin: So I wonder, mother, let [my guilt] die a little. That's why I came straight here to speak to you. What do you think, Matal, won't your anger die? But do I hit you all the time? It was just for a minute that I picked a fight. If it were all the time you would certainly be right.

Matal: No, not today and not tomorrow. I won't return. I won't go. Look for somebody else who is good, who is fine, who works well, who is industrious, who thinks the same as you, but as for me, I can't bear it.—I can't endure the beatings!

Romin: So I wonder, then, maybe my guilt will die still, will cool still. It isn't as if I would hit you again. That's what I wonder, mother.

Mother-in-Law: No, not today and not tomorrow. Because she surely isn't going now. All you have to do is provide food for your children. I guess I'll ask for that at the courthouse, too.

Romin: But it isn't as if I went to argue at the courthouse. I came now with good form. That's why I came to speak to you.

Mother-in-Law: Eh, who knows. We'll hear about it tomorrow or the day after or whenever your papers are issued. It's not possible now. Look for somebody else. There's probably a good one, a fine woman somewhere who doesn't do wrong, who doesn't answer back.
father Maryan is at home, if he will still get involved.  

ROMIN: I don't know. So I wonder, mother, my guilt will still die, it will still cool. It isn't as if it were every day. I hit her once or twice, indeed, but it was because I don't like to be talked back to. I don't like to be scolded either. I speak well. I want to be answered well, too.

MOTHER-IN-LAW: Ah, it's not possible, not tomorrow and not the day after. It won't die. It won't cool. You were supposed to marry each other forever, the agreement was forever. Since you picked a fight she's come here for good, of course. She probably won't ask you to bring anything. Let her bring her skirt and her blouse. That's all.

ROMIN: Lord, but no, mother. My guilt will die here, it will cool here, it seems.

MOTHER-IN-LAW: Who knows what she thinks. As for me, I can't tell her anything. I can't do anything to her, myself, of course.

MATAL: God, not tomorrow and not the day after, I won't return now, I won't go now. I came once and for all. My feet have brought me once and for all. I certainly won't go now! I certainly won't return now!

ROMIN: So I wonder, then, let's return! How could I scold you now? Let's take the children back now!

MATAL: Do you think I should go back, mother?

MOTHER-IN-LAW: I don't know. What do you think? Can you stand the scolding?

ROMIN: So I wonder, mother, won't my guilt ever die, won't it ever cool? Grant a little pardon!

MOTHER-IN-LAW: Ah, I guess it's probably all right for a few days. Of course she'll come back. She won't die. She won't expire there. If you keep picking fights she'll surely come back. Let her come back! Send her back to me right away. For my sake, don't beat her. For my sake, don't scold her!

ROMIN: So I wonder, then, it isn't as if I wanted to send her back. I'll send her back if I die, if I expire. Then she will decide whether she'll stay or she'll decide that she'll come back, of course. But since I'm still wandering about I certainly won't divorce her. I certainly won't return her, mother. If I were still going to return her I should have returned her long ago.

Now it's been days, it's been hours, it's been years since our wedding. It isn't as if it were just this morning or yesterday that we were married. It was long ago.

MOTHER-IN-LAW: It was long ago. You should have been getting smarter. You should be on better terms.

Mu jna7 ja7 chkale che7e, me7, xlaj to ssikub to ya7el ti jmule mu7nuk skotol k'ak'al ya7ele kak'be j-moj cha7-moj a7a, pero yu7n mu jk'an tak'bel mu jk'an 7utel 7uk lek chik'opoj ja7 nox yech lek xitak'bat 7uk.

7A mu xu7 mi tana mi 7ok'ob yu7 mu xlaj mu ssikub j-7ech'el xa 7onox sk'opal li 7avik' abaik le7e, yu7n xa trate j-moj lavi 7asa7 7i k'ope yu7n xa taluk 7o a7a, mu nan k'u chask'ananbe tal 7ak'o stam tal stzek sk'u7 ja7 nox.

Yos, mi tana mi 7ok'ob mu xa xisut mu xa xibat j-7ech'el ti litale j-7ech'el ti lok' tal koke mu xa xisut a7a! Mu jna7 ja7 chkale che7e, me7, li7 to xlaj li7 to ssikube ti jmul ya7ele.

Na7tik k'u xi cha7ie, vo7one mu k'u xkalbe mu k'u xu7 jpasbe vo7on a7a.

Yos, mi tana mi 7ok'ob mu xa xisut mu xa xibat j-7ech'el ti litale j-moj lavi 7uk le7e, yu7n xa trate j-moj lavi 7asa7 7i k'ope yu7n xa taluk 7o a7a, mu nan k'u chask'ananbe tal 7ak'o stam tal stzek sk'u7 ja7 nox.

Ja7 me chkale che7e, sutikotik mi7n chakut xa 7un kik'tik sutel li k'oxetike.

Mi chisut to xana7, me7?

Mu jna7, k'u xi chava7ie mi stz'ik 7avu7un 7utele?

Ja7 me chkale, me7, mi mu xlaj to ya7el ssikub to ya7el ti jmule 7ak'ik pertonal j-set'uk.

7An teuk nan kik jayibuk k'ak'al yu7 nox ta xtal a7a mu xcham mu xlaj te yole ti mi te chasa7ulanik k'op ta j-mekte ta xtal a7a sutuk tal tuk' xatakbol tal mu xamajbon mu xavutbon!

Ja7 me chkale che7e mu7nuk chak to jtal tal yu7n ta jtal tal ti mi lichame ti mi lilaje 7e5o snop ya7i mi chchoti snop ya7i mi chtal ka7uktik 7un bi 7a, pero lavi te to xivelete mu jch'ak a7a, mu jsutes a7a, me7, mi ja7 to ta jsutes 7isutes 7onox vo7ne ti yechuke.

Óra, lavie 7o xa sk'ak'alil 7o xa yorail 7o xa sjabilal ti jnupuneltikotik mu7nuk nax to volje to ti kik' jbatikotik vo7ne xa.

Yu7 me vo7ne 7un, yak xa chap'ijubik yechuk 7une mas xa lek chak'opon abaik yechuk 7une.
ROMIN: But, never mind, mother. It isn't every day. It isn't as if I were always bothering her. I don't stay at home. I'm gone [a lot of the time], too.

MOTHER-IN-LAW: Ah, all right, let her return for a few days, then. Take each other!

ROMIN: So I say, then, mother, grant a little pardon! So I say, Matal, will you drink a little? Let's go back! So I say, father, will she go back?

MATYO: I don't know how she feels. As for me, I don't know. Of course I settled [one of your quarrels] once. It's certainly not my affair.

ROMIN: Ah, but you should think about it together, decide together if I can take her back.

MATYO: Take each other. Whatever she thinks.

MATAL: Maybe I'll return, Father. Maybe I'll go. Since he [says he] won't abandon me, won't leave me. So I'll probably return, then.

MATYO: Go back! Whatever you think.

ROMIN: So I say, then, Father, grant a little pardon so that my guilt will die, will cool, it seems.

MATYO: All right, thank you. Serve it, then!

ROMIN: Really, will you take some, then, father?

MATYO: Thank you. I take it first, then, Romin!

ROMIN: Take it, father!

MATYO: I take it first, mother!

MOTHER-IN-LAW: Take it! Here is your shot glass.

ROMIN: Fine! Will you drink, mother?

MOTHER-IN-LAW: All right. I take it first, then, Romin!

ROMIN: Take it, mother!

MOTHER-IN-LAW: Here is your shot glass.

ROMIN: All right. Will you take a little?

MATAL: I don't want to. No, I'm not used to drinking cane liquor. I don't drink cane liquor.

ROMIN: Drink a little! How could you die from one shot glass?

MATAL: All right. I take it first, mother. I take it first, father. Please listen to my story, then, mother, father if I do wrong again. [Please] let me in again.

MATYO: Think it over, if your anger dies, or if you want to come back in, come in! No one will order you out.

MATAL: Yes, of course! I take it first!

ROMIN: Take it!

MATAL: Here is your shot glass.

ROMIN: Okay. Will you take some, Petul?

PETUL: Really?

ROMIN: Take some, I guess!

PETUL: [addressing his older brother, Matyo]: I take it first, then, father!

MATYO: Take it!

PETUL: I take if first, father!

ROMIN: Take it!

PETUL: I take if first, father!

MOTHER-IN-LAW: Ah, all right, let her return for a few days, then. Take each other!

MATAL: Maybe I'll return, Father. Maybe I'll go. Since he [says he] won't abandon me, won't leave me. So I'll probably return, then.

MATYO: Go back! Whatever you think.

MATAL: Maybe I'll return, Father. Maybe I'll go. Since he [says he] won't abandon me, won't leave me. So I'll probably return, then.

MATYO: All right, thank you. Serve it, then!

ROMIN: Fine! Will you drink, mother?

MOTHER-IN-LAW: All right. I take it first, then, Romin!

PETUL: I take if first, father!

MATAL: Maybe I'll return, Father. Maybe I'll go. Since he [says he] won't abandon me, won't leave me. So I'll probably return, then.

MATYO: Go back! Whatever you think.

MATAL: Maybe I'll return, Father. Maybe I'll go. Since he [says he] won't abandon me, won't leave me. So I'll probably return, then.

MOTHER-IN-LAW: Take it!

MATYO: Here is your shot glass.

ROMIN: Take it, mother!

MATYO: I take it first, mother!

MOTHER-IN-LAW: Take it! Here is your shot glass.

ROMIN: Fine! Will you drink, mother?

MOTHER-IN-LAW: All right. I take it first, then, Romin!

ROMIN: Take it, mother!

MOTHER-IN-LAW: Here is your shot glass.

ROMIN: All right. Will you take a little?

MATAL: I don't want to. No, I'm not used to drinking cane liquor. I don't drink cane liquor.

ROMIN: Drink a little! How could you die from one shot glass?

MATAL: All right. I take it first, mother. I take it first, father. Please listen to my story, then, mother, father if I do wrong again. [Please] let me in again.

MATYO: Think it over, if your anger dies, or if you want to come back in, come in! No one will order you out.

MATAL: Yes, of course! I take it first!

ROMIN: Take it!

MATAL: Here is your shot glass.

ROMIN: Okay. Will you take some, Petul?

PETUL: Really?

ROMIN: Take some, I guess!

PETUL: [addressing his older brother, Matyo]: I take it first, then, father!

MATYO: Take it!

PETUL: I take if first, father!

ROMIN: Take it!
PETUL: Here is your shot glass.
ROMIN: Will you take some, Mal?
MAL: All right, father. I take it first, mother! I take it first, father! I take it first, father!
ROMIN: Take it!
MAL: Here is your shot glass.
ROMIN: All right. I take it first, then, mother!
MOTHER-IN-LAW: Take it!
ROMIN: I take it first, father!
MATYO: Take it!
ROMIN: God, this is all, then, mother. This is all, then, father.
ALL: That’s all, then.
ROMIN: Pour this off and keep it, mother. I don’t think it can be finished. As for me I don’t want to drink a lot of cane liquor.
MOTHER-IN-LAW: Never mind, I don’t really want to either.
MATYO: Ah, thank you, then, Romin.
ROMIN: It’s really very little, then, father. It’s very little.
MATYO: All right. Take each other away. Don’t quarrel any more! Respect each other! Remember Our Lord a little. Pray to him. Pray to Our Lord a little.
ROMIN: Yes, father, of course I’ll pray to him. The trouble is that evil sometimes gets into our heads.
MOTHER-IN-LAW: That’s probably what it is, of course. Here is your bottle, Romin.
ROMIN: Thank you, then. It was very little, then, father.
MATYO: Thank you, then.
ROMIN: It was very little, Petul.
PETUL: Thank you, father.
ROMIN: It was very little, then, mother.
MOTHER-IN-LAW: Thank you, then.
ROMIN: All right, then, mother, father. We’ll talk together again.
MOTHER-IN-LAW: All right, then go on, I guess.
ROMIN: Ah, I guess we’re going. We’ll talk together again tomorrow or the day after, whenever I come around.
MOTHER-IN-LAW: All right.
ROMIN: I’m going, then, mother!
MOTHER-IN-LAW: Go on, then!
ROMIN: I’m going, father!
MATYO: Go on!
ROMIN: I’m going, Petul! I’m going, Mal!
PETUL: Go on, father!
MAL: Go on, father!
MATAL: Ah, I’m going then, father!
MATYO: Ah, go, I guess!
MATAL: I’m going, then, mother! We’ll talk together tomorrow or the day after.
MOTHER-IN-LAW: All right.
MATAL: I'm going, then, Petul!
PETUL: Go on, mother!
MATAL: I'm going, Mal!
MAL: Go on, mother!

1After a person has had a curing ceremony he is placed in quarantine, and so this is a convenient excuse for denying entry into a house.

2This is, of course, an empty threat because the divorce papers could not have been issued without their joint presence at the courthouse.

3Maryan, Romin's eldest brother-in-law, who, as the oldest living male in the nuclear family, gave Matal away in marriage.

4Romin is addressing his brother-in-law, Matyo.

Response may have been from Matyo.

Request for a Loan

A request for a loan is a formal affair, traditionally accompanied by a gift of cane liquor. The quantity of liquor offered gives an indication of the size of the request. Acceptance of the gift implies agreement to provide the loan, though the amount is usually bargained down before the recipient is so rash as to grasp the proferred bottle.

If the money is needed to serve a religious post the individual may be aided in his request by the tutelary gods who may show him in his dreams where to visit, or they may even precede him to soften the heart of his intended benefactor.

In a society where sickness or crop failure can quickly bring anyone to the subsistence level, where everyone from time to time must spend great sums for house construction, curing ceremonies, "rites de passage" (e.g., weddings and funerals) or for religious office, it is not surprising to find a general pattern of loans with no interest asked, and simply the recognition that a loan should be repaid and that some time in the future the present lender may change places with the debtor.

In this imaginary dialogue between a gentleman, Romin, and his wife Matal, Romin Teratol expresses the ideal value of equal poverty and proclaims that he does not want to earn enemies with his money.

GENTLEMAN: Are you there, young lady?
MATAL: I'm here, sir.
GENTLEMAN: Is your husband there?
MATAL: He's here, sir.
GENTLEMAN: Are you there, Romin?
ROMIN: I'm here, sir.
GENTLEMAN: Are you still at home?
ROMIN: I still seem to be at home for awhile, sir.
GENTLEMAN: Ah, God, I've come here, son. I wonder if I can visit you for a minute?
ROMIN: Ah, what do you want, sir?
GENTLEMAN: I don't want anything, son. I just [want] to visit you for a minute. Can I come in?
ROMIN: Come on in, sir. What do you want?
GENTLEMAN: All right, son. I'm paying you a visit for a minute, then, son.
ROMIN: Fine, sir. Come on in, sir. Sir [bowing]!
GENTLEMAN: Come here, at ease!
MATAL: Sir!
GENTLEMAN: Come here, at ease!
ROMIN: Sit down, sir! There's a little chair.
GENTLEMAN: All right, son. Are you still at home, son?
ROMIN: I'm still at home, sir. I'm still at home. We haven't been able to go very often, it seems. It seems I'm still here for a day or so.

Mi li7ote, yay?
Li7on, tottik.
Mi li7 ?avinikale?
Li7e, tottik.
Li7ote, Romin?
Li7one, tottik.
Mi nakalot to?
Nakalon to ya7el j-likeluk, tottik.
7Aa, yos, yu7n me li7 litale, kere, mu jna7 mi xu7 xajvula7an j-likeluk.
7A, k'usi chaval 7un, tottik?
Mu k'u chakalbe, kere, yech nox chajvula7an j-likeluk mi xu7 xi7och tal.
70chan tal, tottik, k'usi chaval?
Yechuk, kere, jvula7anot j-likeluk che7e, kere.

Lek bi, tottik, 7ochan tal, tottik, tottik.
La7 chabot.
Tottik.
La7 chabot.
Chotlan, tottik, 7a te 7unin xila.
Yechuk, kere, mi nakalot to, kere?
Nakalon to, tottik, nakalon to muk' bu stak' xibattik mas ya7el, li7on to ya7el junuk k'ak'ale.
GENTLEMAN: Ah, you aren’t working anywhere yet? You haven’t gone anywhere yet?
ROMIN: Not yet, it seems. I’m still sitting around here, it seems, for a humble day or so. Of course there’s always work. We go often, but today I’m still here.
GENTLEMAN: Ah, God, son, my elder brother, my younger brother. I’ve come to speak to you now, son. I’ve come to speak to you now, my younger brother. Grant a little pardon! Grant a bit of pardon! Mightn’t you just have a few little coins stashed away that we could borrow?
ROMIN: Ah, God, My Lord, where am I supposed to get them for you, sir? I couldn’t ever get them for you. I really don’t have any at all myself. I haven’t earned any. I haven’t anything stashed away at all. I really don’t have any at all. Our Lord has seen it. You have really seen my meanness, sir. I really haven’t any to give you. We haven’t any to give each other.
GENTLEMAN: God, don’t do that, son. Please, right now, look for me, I guess. Do a favor for my lowly back, for my lowly side, son, my elder brother, my younger brother. Because I really need it, because my son is getting married on this St. Peter, the Martyr’s Day.
ROMIN: God, My Lord, you speak well, if only I had some, sir. I swear to God! You can’t deny God’s holy cross if you have it. Now today there isn’t any. You have really seen my meanness, sir. We haven’t anything to give you.
GENTLEMAN: God, but are you telling the truth, son? Don’t do that to us. Please, I don’t want much.
ROMIN: God, I really can’t do anything at all for you, sir. We haven’t anything to give you, because there really isn’t any. I haven’t earned any at all, because I’m always buying our little bit of corn dough, too. The holy money isn’t hiding anywhere. It keeps running out. I’m just eking out a living with it. I keep looking for lowly jobs. It isn’t as if I had anything I was waiting to sell, because I don’t. I just keep looking for jobs every day. I haven’t a corn field. I haven’t anything to give you. If I only had something I could still sell. “Wait, I’ll go and sell some of my corn. I’ll sell a couple of bags of beans,” I’d certainly say. But now I haven’t any. We haven’t anything to give you, sir. Grant me holy pardon. You really came to measure me as a man, but I haven’t any. We have nothing to give you.
GENTLEMAN: God, don’t do that, son! Please, because I really need it. We haven’t enough for our little expenses for my son who is getting married.
ROMIN: Ah, is he getting married on St. Peter, the Martyr’s Day?
GENTLEMAN: He's getting married, son. Because he's getting married, son. Because he's going to pass before the priest.

ROMIN: Ah, I see. If only there were some place where we could get that money. But where could I get it? [Addressing Matal] I don't know what you think?

MATAL: Where is your money? I don't see any.

ROMIN: God, but I really can't do anything for you, sir. There isn't any at all. If you will wait for a few days I guess I could try to get some with a job. I'll see where I can get some, too, since I can't say that there is any right now. Right now there isn't any. If you'll wait for a week, I'll see if I get any at a lowly job, too. We really haven't anything to give now!

GENTLEMAN: God, yes, indeed, son. So I'm wondering, son, but it seems I'd like you to do me a favor.

ROMIN: All right, we'll see, sir, but there isn't enough for the amount you want. How much did you say in your heart [you wanted from me] then?

GENTLEMAN: Ah, I'd thought two hundred, son.

ROMIN: God, where could I get it for you, sir? We can't do anything for you. I really never could get that much. For God's sake forgive me. I really never could get that much. It isn't as if I was just tricking you. It isn't as if I was just tormenting you, sir, because Our Lord has seen that I haven't any. There ought to be just enough to fill your demands. We would be equally poor if that were so, but now there isn't any.

GENTLEMAN: God, don't do that, son!

ROMIN: I can manage it if it would be a help if I gave you fifty, but a week from now.

GENTLEMAN: God, don't do that, son. Please do me the favor, if only there were enough for two hundred.

ROMIN: God, I certainly never could get [that much], sir. Grant me your holy pardon. I couldn't ever get it. I couldn't ever find it.

GENTLEMAN: Lord, I thought you would do me a favor, then—that you would find it for me. I'll sell just enough corn to repay it right before our fiesta [of St. Lawrence], after [the fiesta of] St. John. If only the price of God's sunbeams would go up a little. I'm just waiting for that of course, because the price is too low now.

ROMIN: God, you are quite right, sir, but the trouble is, there really isn't enough. We could never get it. There's really no way for us to get it, since I, too, buy my corn dough.

GENTLEMAN: Lord, that's the truth. We are the paupers of God's holy sunbeams.

Ta xnapun, kere, yu7n ma ta xnapun 7un, kere, yu7n ma ta x7e'tch' ta pale 7un.

7AA, va7i la, mi 7o van bu jatik taj tak'ine pero bu ta jta 7un? Mu jna? k'u xi chava7i?

Bu latak'in? Ch'abal chkil 7une.

Yos pero batz'i mu k'u xajcha7le, tottik, mu k'u 7oy ta j-mek 7a ti mi yu7n chamala to jayibuk k'ak'ale ta to jsa7 kik ta 7abtel ta to jk'el bu jta noxtok kómo mu7nuk xkal ti 7oy ta 7orae, yan ta ta 7orae yu7n ch'abal, ti mi yu7n chamala to le7 k'al vaxakib k'ak'al ech'ele ta jk'el mi 7o bu jta ta yo 7abtel 7uk, batz'i mu k'u xkak'be jbatik lavi a7a!

Yos, yech a7a, kere, ja7 me chkhale, kere, pero chak 7ak'uxubinon ya7ele.

Teyuk te jk'eltik, tottik, pero mu xlok' taj yepal chak'an 7une, k'u la yepal ti yal tal tavo7one che7e?

7An, chib syen ti kaloj 7une, kere.

Yos, bu la chajtabe, tottik, mu k'u xajcha7letik 7un, batz'i yu7n muk' bu jta bi 7a, batz'i 7ak'on tapertonal xchi7uk ti kajvaltike batz'i muk' bu jta bi 7a, mu7nuk naka nox chajlo7lo mu7nuk yech nox chakilbajin, tottik, yu7n batz'i yiloj ti kajvaltik mu k'u 7oy ku7une, ja7 nox yech sk'xol ti yechuke, parejo ti me7anal ti yechu ti 7oyuke pero lavie yu7n ch'abal 7un.

Yos, mu xapas yech, kere.

Stak' ti mi bal xava7ie, chakak'be sinkwentauk pero ja7 to le7 k'al vaxakib k'ak'al 7une.

Yos, mu xapas yech, kere, 7abolajan k'uxubinon 7ok lok'uk xchibal syene.

Yos, muk' bu jta 7un bi 7a, tottik, 7ak'on tach'ul-pertonal muk' bu xkich' muk' bu jta.

Kere, ka7uk mi 7o bu xak'uxubinon che7e, mi 7o bu xatabon ya7ele, ja7 nox yech sk'exol ta jchonbe yunin 7iximal le7 ta tijil jk'intik ech'ele San-jwantik ech'ele chak toyuk stojol j-set'uk ch'ul-xojobal rioxe, ja7 nox ta jmala a7a, yu7n toj yalem stojol lavie.

Yos, yech 7aval 7ava7uk, tottik, pero k'usi ti batz'i mu xlok' 7une, muk' bu jatik ya7el, mu7n nox k'u batz'i jatik ta j-mek ja7 li ta jman yo jpanin 7uke.

Kere, mu lo7iluk 7ava7uk ja7 sme7onotik 7i ch'ul-xojobal rioxe.
ROMIN: Yes, sir, that's the way it is. We haven't anything to give you, it seems. But if you wait as I said, I'll give you that much indeed. It isn't as if it were a lot. You should be satisfied with a few lowly coins, too.

GENTLEMAN: God, you're right, son. I agree with you, but they aren't helping us much.

ROMIN: So, sir, if that's the way it is [the fifty pesos] is all right with you, but if it isn't, then never mind. Take away your water. For my sake take it back immediately because I confess I haven't the money, I haven't the coins. For my sake take back your water, sir. Pick it up for me.

GENTLEMAN: No, son, take the little, the bit, for me, son. Think it over, for me. Weigh it with your spouse, with your companion, son. Do me the favor. Think it over for me.

ROMIN [addressing Matal]: You hear him, can we find that much anywhere?

MATAL: I don't know. What do you think? Can you get it anywhere?

ROMIN: God, I don't know, sir. If it would be a help, I guess I could see if I could get a hundred anywhere. If that's really all right, but if it isn't all right, forget it. Take back your water, for me. Take your water, for me, sir, because I know I really haven't enough.

GENTLEMAN: God, but don't do that, son, please!

ROMIN: Only that [amount]. If that hundred [pesos] is all right, then fine. We'll certainly think it over. If I can get it. If I can't get it and I've given my word, never mind, if it's me then who has to borrow. I'll borrow from someone else for you or something. It makes no difference.

GENTLEMAN: God, ah that would be a help if you will do me that favor, son. Please may you do the favor of looking for it for me. Grant a little, a bit of lordly pardon, son! I'd be satisfied with that if you will do me the favor, son.

ROMIN: Ah, I can do it if it's all right with you, sir. It isn't a great deal that we give each other because Our Lord has seen that there isn't any. You can take it. It isn't for a long time. Just so long as it is returned in good form the way we are talking together now. In the very same way, in good form, I'm giving it to you, too. It should be returned in good form, too. I don't want a quarrel. I don't want a fight. I don't want constant bickering. Sometimes [people] scold. Sometimes [people] turn it into a fight. And I've seen that some of our countrymen are like that. So I really don't want that either. It might be then that if I earned something on a lowly job, if I earned a few little coins, I would only earn enemies with it, I would get into quarrels or what-
ever kind of scolding they give when they don't want to return it in good form. That's why I really don't want any such thing myself.

GENTLEMAN: No, son, you're right. Some are like that. No, son, I know to come and give it when I have gotten it, son. I don't want to have debts outstanding. I'll give it to you as soon as I have it, son.

ROMIN: God, all right, sir, don't worry! Take it! It isn't that much. It will help you for a few days. We'd like to get some anywhere, you're right. I've found that when our money runs out we just can't get any at all.

GENTLEMAN: Yes, of course, son. That's why I came now to speak to you about it. Grant a little pardon!

ROMIN: God, My Lord, but take back your two little bottles of water for me, then. I'll take one of the bottles. Take back two. As for me taking all of them, of course, I won't take them. It isn't very much that I'm giving you. I haven't enough for the two hundred, just a lowly half of it. No, sir, this is enough. Cane liquor isn't necessary. It would be just the same if it were you, too. If you had some coins stashed away, too, and if I felt I couldn't manage, if I couldn't find the money for a little corn dough or if I got sick if there was something I wanted, too, something I needed, too, then, yes, I would go speak to you. Just the same, I would ask you in exchange. I don't like it when [people] are glad to receive it.

And then you go ask for some from them and they don't give any. They don't lend any. As for me, I don't like that.

Now, me, if I have twenty pesos of my own I'll give my friend ten. I'll need ten, but then the poverty would be the same [for the both of us]. If I feel as if I had gotten a lot, I'm not overjoyed. Our Lord gave me a present. We are equally poor, equally penniless. The poor man is satisfied and I'm satisfied, too. I don't want to bury my money in the ground. I don't want to hide a lot of my money. Just so long as I eke out a living with it, buy my lowly corn with it, that's all I want. But as for wanting to accumulate a lot of money, that's not possible. We haven't the strength to do it. That's the way my heart is, but some [people] don't return [their debts]. I really don't want that, sir. That's why I'm not eager to give [money]. It's true I tell [you] frankly, I'm good-hearted, like any of my friends who are good-hearted, too. But whoever looks at

Mo7oj, kere, yech 7aval 7ava7uk j-7o7lol a7a, mo7oj, kere, jna7oj chtal kak' ti mi yu7n 7ijta 7une, kere, mu jk'an xkechet kil, chakak'be ti mi jta nox 7une, kere.

Yos, teyuk, tottik, mu k'u xal 7avo7on tek 7ich'o mu7nuk 7u k'u yepal bal xava7i ti jayib k'ak'ale, ko7ontikuk bu xajatik 7ava7uk le7 a7a jpasoj preva li k'alal chlaj ti jat'ink'tike mu k'usi bat'ji jat'ik xa ta j-mek.

Yech a7a, kere, yech'o ti li7 tal jk'oponot 7o 7une, 7ak'o pertonal j-set'uk!

Yos kajval, pero 7ich'bon sute7i chibuk lavunin 7a7ale che7e, chajtza7e junuk limete 7ich'o sute7 chibuk, yan ti jat'ik skotolole mu jat'k a7a mu7nuk 7u k'u yepal chakak'be mu7nuk xlo7' xchibal syen k'ajom yo 7o7lol 7une, mo7oj, tottik, xu7 nox chak li7e mu pwersauk trago sk'an, ja7 nox yech, vo7tikot to 7uk mi 7oy p'ejel 7avunin merio 7uke mi chilaj xa 7ox 7ika7i ti mi mu xa ju7be sto7ol kunin panin, 7o mi listzak chamel, mi k'usi, sk'an ko7on 7uk 7une, k'usi xtun 7o ku7un 7uk 7une, 7entonse si, chba jk'oponot 7un ja7 nox yech 7un mi xak'uxubinon k'uk yepal mi jch'amuntik to kwarentauk sinkwen7auk mi k'u p'ejel 7avunin 7uke yu7 me ja7 ye7ch ta jk'an tal7e7 batel nox 7un, ja7 mu jk'an, ja7 xa lek 7iya7i ti mi yich'ike.

7Ora, chba k'anbe li stuk 7une mu xa xak' 7un mu xa xak' ta ch'amunel 7un ja7 ye7ch mu jk'an i vo7on 7une.

7Ora li vo7one, 7o ma j-tobuk pexu kunin tak'in bi lajuneb chakak'be li jun jch'i7ile lajuneb chtun ku7un pero yu7n ko7olk'olol ti me7anale mi bat'ji jta xa ka7i mu ximuyibaj xa lisk'elanbe ti jkajviltike komon povreotik komon me7onotik bal xa7i li jun pobre 7uke 7i bal xka7i 7uk, mu ta jk'an ta jmuk ta lum ti jat'ikne mu ta jk'an ta jnak' 7ep ti jat'ikne, ja7 nox k'u cha7al tzakalon 7o k'u cha7al ta jta 7o yo jve7el jman 7o yo kixim ja7 nox ta jk'an 7un, yani ti yu7n 7ep ta jk'an ta jtzob jat'ikne mu xa xu7 bi 7a, mu xa xchanbe7ik yipal bi 7a, ja7 ye7ch i ko7on i vo7on a7a pero li j-7o7olle pero mu xa ssutesik 7un, ja7 bat'zi mu jk'an vo7on 7une, tottik, ye7ch'o ti mu to jk'an lek xkak' 7une, melel jamal xkal, lek ko7on k'u cha7al buch'u lek yo7on jch'i7il 7uke, buch'u ma chopol chisk'el bi buch'u ma xkapet nox bi, mu jk'elbe ssat, mu jpasbe pavor, yi7iyi tek sk'el sba, ja7 mu jk'an 7o li vo7on 7une mu jk'an xkak' ye7ch 7un.
me evilly, whoever is just ill-tempered, I don't look at his face. I don't do him favors. Forget it, let him look out for himself. As for me, I don't want to do it. I don't want to give that way.

GENTLEMAN: God, I agree, you're right, son. No, take the three little bottles of my water, for me, right away. Take them for me, right away. It isn't that much, son. Take them for me right away, son.

ROMIN: God, I agree, you're right, sir. Thank you.

GENTLEMAN: Grant a little pardon. Grant a little pardon. [Addressing Matal] Grant a little pardon, young lady. Grant a little pardon. Do me the holy favor of your little coins, too. They'll come to pick up [the money] in a week if you have gotten it for me.

ROMIN: Ah, all right, sir, all right.

GENTLEMAN: Grant a little pardon.

ROMIN: Thanks, sir. [Addressing wife] Thanks are said to the gentleman.

MATAL [addressing husband]: Thanks are said to the gentleman.

GENTLEMAN: Have you a shot glass there?

MATAL: It's here.

ROMIN: God, will you take a little, then, sir? Thank you. May God repay you a little for measuring me as a man, for measuring me as a person. Thank you a little.

GENTLEMAN: God, why don't you just leave it at that, son? You should just pour it off [to keep]. You should just accept it. Do I have to finish off my own water? You don't think I brought my water just so I could drink it all by myself. No, it's you whom I am measuring as a man, son. Grant a very little pardon!

ROMIN: God, thank you, then, sir. May God repay you a little. Thank you. We shall share the little, the bit.

GENTLEMAN: All right, son, thank you for touching your lowly present, too, son.

ROMIN: Will you take it, sir?

GENTLEMAN: All right. I take it first, then, son!

ROMIN: Take it, sir!

GENTLEMAN: I take it first, young lady!

MATAL: Take it, sir!

GENTLEMAN: Here is your shot glass, son.

ROMIN: All right, sir. [Addressing Matal] Will you take it?

MATAL: All right, I take it first, sir!

GENTLEMAN: Take it!

MATAL: I take it first!

ROMIN: Take it!

Yos, yech 7aval 7ava7uk, kere, mo7oj tzakbon xch'a yoxibal limete kunin 7a7ale 7ich'bon xch'a 7un mu k'u yepal, kere, tzakbon xch'a, kere.

Yos, 7ana yech 7aval 7ava7uk, tottik, kol aval sk'extabot ti rioxe che7e, chap'ison ta vinik chap'ison ta krixchano, jtot kajval, kol aval jutuk sk'extabot ti rioxe.

7Ak'o pertonal j-set'uk, kere, 7ak'o pertonal j-set'uk.

7An, teyuk, tottik, teyuk.

7Ak'ik pertonal j-set'uk.

Kol aval, tottik. Kol i7albat, tottik, che7e.

Kol i7albat, tottik.

Mi 7o te 7ap'is?

7O li7e.

Yos kajval, mi chavich' ech'el j-set'uk che7e, tottik, kol aval sk'extabot ti riox jutuke chap'ison ta vinik chap'ison ta krixchano kav kol aval jutuk.

Yos, k'u mu teuk noxe, kere, tek nox ch'olo komel yechuke tek nox ch'amo komel yechuke, mi7n pwersa ta jlajes ech'el ka7al yu7n van 7ikich' tal ka7al ti ja7 nox tal kuch' ech'el jutuke, mo7oj, yu7n vo7ot chajp'is ta vinik, kere, 7ak'o pertonal j-set'uk ta j-mek!

Yos, kol avalbotik che7e, tottik, sk'extabot ti riox jutuke, kol avalbotik, komonikótkiyo j-set' yo juteb 7un.

Stak', kere, kol aval chapik yo lamoton 7une, kere.

Mi chavich' 7un, tottik?

Yechuk, kich'ban che7e, kere!

7Ich'o, tottik!

Kich'ban, yay!

7Ich'o, tottik!

Li7 me lap'is 7une, kere.

Yechuk, tottik. Mi chavich', la?

Yechuk, kich'ban, tottik!

7Ich'o!

Kich'ban, la!

7Ich'o!
MATAL: Here is your shot glass.
ROMIN: Fine! God, I take it first, then, sir!
GENTLEMAN: Take it son, take it!
ROMIN: I take it first!
MATAL: Take it!
ROMIN: God, will you take a little now, sir? Take a little now!
GENTLEMAN: No more, son. No more. That's enough. Pour it off! Set it aside, son. Drink it little by little.
ROMIN: God, no, sir, this is as it has been from the beginning. I have no one to keep it for. I have no elder brother. I have no younger brother. It's true there might be my father, but he doesn't stay [here] either. But I'll probably say a few words to him [about it]. Since I'm [living] apart now, it isn't as if we were together. If our poverty were joined with his, of course I would remember it, too. Nor could I invite you in just on my own until [I knew] how it was with my father, too. But now that I am always separate, now that we have split up, it seems, I'm alone, as we say. So it's according to what I say.
GENTLEMAN: I agree, you're right, son. I agree, you're right. God, thank you, then, son!
ROMIN: Let's share a little, a bit, sir.
GENTLEMAN: I take it first, then, son!
ROMIN: Take it, sir!
GENTLEMAN: I take it first, young lady!
MATAL: Take it, sir!
GENTLEMAN: Here is your shot glass, son.
ROMIN: All right, sir. God, I take it first, then, sir.
GENTLEMAN: Take it, son, take it!
ROMIN: Accept this and keep it!
MATAL: All right.
ROMIN: God, will you accept your little bottles for me, sir? Take them back for me. Thank you a little. May God repay you for measuring me as a man, for measuring me as a person, My Father, My Lord. Take your little bottles for me. Thank you a little.
GENTLEMAN: God, it's very little, son. It's very little that I measured you as a lordly man, son. Please do [me] the favor. They'll come to get it a week from now.
ROMIN: All right, sir. They can come get it whenever you are able to get it. They can come and get it.
GENTLEMAN: All right, son, all right. God, we'll talk together again, then, son.
ROMIN: Ah, all right, then, sir. We'll talk together again. Thank you for paying us a visit.
GENTLEMAN: God, I just came to speak to you about this, son. Please do me the favor.
ROMIN: All right, sir.

Li7 lap'ise.
Bwéno! Yos, la7 kich'ban che7e, tottik! 7Ich'o, kere, 7ich'o!
Kich'ban, la!
7Ich'o!
Yos, mi chavich' xa echel j-set'uk, tottik, 7ich'o xa echel j-set'uk!
Mo7oj xa, kere, mo7oj xa tek xa nox ch'olo komel tek nak'o komel, kere, te k'unk'un xavuch'.
Yos, mo7oj, tottik, stalel slikel muk' buch'u ta jnak'be mu7nuk 7o jbankil mu7nuk 7o kitz' in, melel 7oy nan jtot pero ja7 li mu xchoti 7uke, pero te nan chkalbe xa j-p'eluk a7a, kómo parte xa 7onox mu7nuk tzoblikon jchi7uk, 7a ti tzobluk jme7anal jchi7uke jna7oj noxtok bi 7a, mi ja7uk xakotes ta jtkj nox bi 7a, ja7 to ti k'u xi jtot noxtok bi 7a, pero lavi jtk jxonoxe ch'akalon xa 7onox ya7ele, yu7n xa 7onox jtkj xaktik ja7 ti k'u xichie.

Yech 7aval 7ava7uk, kere, yech 7aval 7ava7uk, yos, kol aval che7e, kere! Komonikótkit j-set' juteb, tottik. Kich'ban che7e, kere! 7Ich'o, tottik! Kich'ban, yay! 7Ich'o, tottik! Li7 me lap'is 7une, kere. Yechuk, tottik, yos, la7 kich'ban che7e, tottik! 7Ich'o, kere, 7ich'o! Ch'amo komel li7e! Yechuk.
Yos, mo chach'ambon lavunin limetee, tottik, 7ich'bon sutel, kol aval jutuk sk'extabot ti rioxe, 7ap'ison ta vinik 7ap'ison ta krixchano, jtot kajval, 7ich'bon lavunen limetak 7une, kol aval jutuk.
Yos, j-set' ta j-mek, kere, j-set' ta j-mek lajp'is ta yo vinik, kere, 7 abolajan jutuk 7un, te xtal yich'el le7 taj k'al vaxakib k'ak'al 7une.
Teyuk, tottik, te xtal yich'el, k'u 7ora xu7 yich'el 7avu7unike, te xtal yich'el.
Yechuk, kere, yechuk, yos, 7an yu7n te to jk'opon jbatik che7e, kere.
7An, teyuk che7e, tottik, te to jk'opon jbatik 7un, kol aval chavula7anotike.
Yos, ja7 no me tal jk'oponot 7o taje, kere, 7abolajan jutuk.
Teyuk, tottik.
GENTLEMAN: I'm going, then, son!
ROMIN: Go on then, sir!
GENTLEMAN: I'm going, young lady!
MATAL: Go on, sir!

1 In formal speech a man may be addressed as “elder brother, younger brother” initially and then, depending on his relative age, the appropriate term will be chosen. A younger man may be addressed either as “son” or “younger brother.”

2 “My lowly back, my lowly side” in formal speech signifies “my body,” “me.”

3 “God’s holy cross” signifies money.

4 Corn dough is not bought, but it is rather the corn that is later ground to make dough.

5 Romin is explaining that he earns his money not by growing corn, but by seeking wage labor.

6 “Measure me as a man,” means “show me respect” by offering me a drink.

7 “God’s sunbeams” are corn.

8 “Water” is cane liquor.

9 Up until this point in the conversation the man seeking a loan has been holding out the three bottles to Romin for him to accept. “My Father, My Lord” is used in formal speech in addressing an older man.

10 Romin is an only child. He had recently moved to his own house after having lived in his father’s compound.

Request for the Return of a Debt Long Outstanding

Feeling very uncertain what I should say to convince a Zinacantec to return a debt dating from many years before, I asked my compadre, Romin Teratol, to fortify me with the words I should speak when I called on the gentleman. Most impor-

As for me, I’m going to talk to Old Petul tomorrow or the day after to see how things are; if he is there or not. If he has earned the money [to pay back] his debt, I will go and get it from him. I’ll go speak to him in good form.

“Are you there, Father Petul? I’ve come now to recover your debt. I haven’t been able to recover it myself because I was far away. I was living far away. So now I’ve come to take it. If you have set it aside for me, I’ve come to take it. I need it, too. I never came to ask you for it. Not until today have I come to speak to you. I’ve never come at all. So I haven’t anything else to tell you, for I just came to take it. It’s been a long time, not just two or three days ago. Long ago, years have passed. So I’ve come to take it. I need it, too. I can use it, too. I didn’t just pick it up, either. I, too, had a hard time earning it. It isn’t as if I had a mine. We are the same. We are poor. That’s why I did you a favor for a few days. You should be content if I take it.”

That’s what I would say to him if I went tomorrow or the next day.

If [he says], “I haven’t any at all, none. I haven’t got it for you. I haven’t found it for you. There isn’t any yet at all. I didn’t have much of a corn harvest. I never got much corn. Please [wait]. I’ll give it to you in a few months, just before our fiesta [of St. Lawrence]. Drink a little cane liquor. I haven’t anything else to give you.”

If he says that, then [you say], “Lord, who knows if I’ll accept it. I don’t think I can stand it any longer, since it was long ago. It’s been a long tangent of all, I was advised not to accept a drop of cane liquor, for that would be construed as a softening on my part, and would permit the debtor to postpone payment indefinitely.

Bwéno, 7a li vo7one chba jk’opon mol Petul 7ok’ob cha7ej 7aever k’u xi, mi tey mi muk’ tey, mi 7o staoj ti yile ba kich’be tal, ja7 chk’ot kalbe te lek.

“Mi li7ote, tot Petul, li7 tal kich’ lavile muk’ bu xu7 yich’el ku7un ja7 li nomone nom nakalone ja7 to tal kich’ lavi 7une, mi li7 7anak’ojbone tal kich’ 7un ta xtun ku7un 7uk muk’ bu batz’i xul jk’anbot, ja7 to lital lavie, ja7 to tal jk’oponot muk’ bu xiyul ta j-mek, ja7 yech mu k’usi chakalbe mas yu7n maka nox tal kich’ 7un, 7o xa sk’ak’alil mu chabje 7oxjeuk to, vo7ne xa, ta jabil xa batem, yech’o tal kich’ 7une ta xtun ku7un 7uk 7un bal xka7i 7uk mu7nuk jtamojuk 7uk, yokol jtaoj 7uk mu7nuk vo7on 7oy jminax parejootik me7onotik, yech’o lajk’uxubin jayib k’ak’al 7une bal xava7i 7un chkh’ich’ 7un.”

Ja7 yech chkalbe ti mi libat 7ok’ob cha7ej 7une.

Bwéno, 7a ti mi “Ch’abal ma 7un bi, mu7yuk muk’ bu xakich’be, muk’ bu xajtabe, ch’abal to ta j-mek, ch’abal 7ep 7ilok’ kixim, muk’ bu 7ep 7ijta kixim, 7abolajan to le7 to k’alal jayib 7ue chakak’be le7 tijil jk’intike, batz’i 7uch’an j-set’uk pox mu k’u xakak’be.”

7A ti mi xi 7une, “Kere, na7tik mi jch’am 7un bi 7a, mu xa xu7 ya7el 7un bi, k’u ti vo7nee 7o xa sk’ak’alile ta xkich’ ech’el,” chkut ta j-moj 7un.
time. I'll take [the money] with me." I'll certainly say. "But if there isn't any, borrow it for me or something. It wasn't with interest. If it were with interest I certainly would remember, but then I would have received the interest, however much it was. But this was a favor I did you. It wasn't with interest. I guess you should see if you can get it somewhere, because I'll take it a few days from now. It certainly can't go on any longer, because I would have taken it if you had had it." I'll tell him, too!

That's what I'll tell him when I arrive there, and Lord, if he offers cane liquor! Huh, I certainly don't think I'll accept it or he would certainly be happy. It would probably go on for another year. But no, just a few days.

"If there isn't any I'll go report it at the courthouse. I'll say a word to the magistrate."

That's what I'll tell him if he hasn't any. "It can't go on. It's been a very long time. You will see for me just when it will be. It certainly can't go on any longer. If you don't have it, then of course there will be interest, too—if the deadline passes. We'll agree to a day. Tell me what day, what time, whether on Saturday or Sunday or when you will arrive. Tell me so that I can wait for you definitely. Don't trick me!"

That's what I would tell him when I arrived there.

Request that the Magistrate Summon a Debtor

Should all attempts to recover a loan fail, the lender has no recourse but to take the case to court. After two Zinacantecs, to whom I had loaned considerable sums, continued to evade me I was urged "not to be a fool" and to approach the authorities. I asked Romin Teratol to provide me with the script for such an occasion so that I would be better able to argue my case.

ROMIN: Are you here, Father Chep?
MAGISTRATE: I'm here.
ROMIN: Are you finished?
MAGISTRATE: Not yet.
ROMIN: Ah, God, toss a little of my water down your throat, Father Chep.¹ I haven't anything else to give you. I've come to speak to you now because some of my money has been ignored. He really won't give it to me. Won't you be so kind as to summon him for me?
MAGISTRATE: Hm, but I don't know. I don't see a single constable around.
ROMIN: I wonder if they won't return. Have they gone on an assignment or what?
MAGISTRATE: They've gone on an assignment.
ROMIN: Ah, hell. I don't know then. Will you do the favor? They probably have to come back, of course.

¹ As suggested by Frances F. Whallon.
MAGISTRATE: They'll come back indeed. If you'll wait a bit they'll go see about him.
ROMIN: Hm, please, then, I'll wait a little while. Toss a little of my water down your throat Father Chep. I haven't anything else to give you.
MAGISTRATE: Lord, why? Is cane liquor necessary?
ROMIN: It's very little. For my sake take the little bit I've brought now.
MAGISTRATE: Hm, all right, then. Thank you. [Addressing the syndic] They say there is a present, Sir Syndic.²
SYNDIC: Ah, thanks are said, then.
MAGISTRATE: Thank you, then, Romin.
ROMIN: Grant a little pardon, sir. Grant a little pardon. Grant a little pardon, Mr. Syndic.
SYNDIC: Thank you all.
MAGISTRATE: Lord, I see the constables coming now. Let's wait a little while. Have [one of them] serve it!
SYNDIC: Yes, of course!
MAGISTRATE: Serve it, Constable!
CONSTABLE: All right.
MAGISTRATE: You are going on an assignment. You are to go and bring the gentleman there in the lower [part of town], because it is said that he has forgotten Romin's money.
CONSTABLE: Ah, I can go.
MAGISTRATE: But don't tell him. If he asks, "What am I going to be told? I don't know what it is. The magistrate will speak to you. As for me, he just sent me, of course. I don't know what he'll say to you," tell him.³
CONSTABLE: Well, will you take it, then, Magistrate?
MAGISTRATE: All right, I take it first, Mr. Syndic! SYNDIC: Take it!
MAGISTRATE: I take it first, Romin!
ROMIN: Take it, sir!
MAGISTRATE: Here is your shot glass.
CONSTABLE: Fine.
SYNDIC: I take it first then, Magistrate!
MAGISTRATE: Take it, Mr. Syndic!
SYNDIC: I take it first, Romin!
ROMIN: Take it, sir!
MAGISTRATE [addressing Syndic]: Pour off and keep what's left here!⁴
SYNDIC [addressing Constable]: Divide it up, then [among all the civil officials]!
CONSTABLE: All right.
MAGISTRATE: Thank you very much, then, Romin. Take your little bottle for me, take it back, for me.
ROMIN: All right. It's really very little, then, sir.
SYNDIC: Thank you all, then.
ROMIN: It's very little, Mr. Syndic.
SYNDIC: Thank you all.
ROMIN: Please, then, Mr. Magistrate, please be so kind, because it’s been a very long time, because he won’t give it to me at all. If you will be so kind I think I will ask a favor of the clerk, if he won’t be so kind as to [see that the debtor’s] signature be recorded once and for all. Because he really won’t give it to me. Then I would be satisfied, too. But if he won’t return [the debt] at all, if the deadline that he put his signature to passes, then, please make [him pay] interest. The interest should be reckoned from the time he received the money.

MAGISTRATE: Ah, all right. I guess we’ll see, just so long as he comes. He’s probably here, since it’s still the fiesta.

ROMIN: I don’t know. Do [me] the favor, because I really need it. It isn’t as if I had saved up a lot of money just to lend it. It was to pay for my corn, too.

MAGISTRATE: Ah, you’re right, of course! We’re happy to have it.

ROMIN: So I ask you, please summon him for me. Please do what you think you can for me. You have to arrest him for me if I’m not here. Too bad if he’s put in jail! I’ll settle it with him when I come. Please send one of your constables, since I’m seldom at home.

MAGISTRATE: Yes, you’re right, of course! On the contrary, we’ll look for him.

ROMIN: Please, then!

MAGISTRATE: Go on quickly and see, Constable!

CONSTABLE: All right.

ROMIN: So I’m asking you a big favor, Mr. Magistrate, so accept five [pesos] from me, to pay for your soft drinks. You can buy a pack of cigarettes with it, or something. Accept the five for me that I’ve brought now. You can use it to buy your cigarettes. So, please, I insist, arrest him for me, make him give it to me. So it’s you who must act for me, because I want him to be forced to return it to me.

MAGISTRATE: Ah, all right, we’ll see, but there’s no need [for the money]. Don’t worry, Romin.

ROMIN: Take it for my sake. It isn’t much, it’ll do for a soda.

MAGISTRATE: Ah, all right, then. Thank you.

ROMIN: It’s just a coin, sir. Please, you have to do it!

MAGISTRATE: All right.

CONSTABLE: They say he isn’t there, Mr. Magistrate. They say he isn’t there. He’s gone to the woods.

MAGISTRATE: Ah, the bastard, who knows when he’ll be at home! But he’ll have to be at home. It’s a fiesta today. We’ll see, I guess. We’ll arrest

7A, teyuk te jk’eltik kik ja7 nox kwenta chak nopojuke li7 nan lavie k’in xa 7onoxe.

Mu jna7 chkale 7abolajan jutuk yu7n batz’i chtun ku7un 7uk mu7nuk 7oy jnak’oj 7ep jtal’in ta xak’ ta labal ch’om yu7n stojol 7ox kixim 7uk le7e.

7A, yech 7aval 7ava7uk a7a bal xka7itik.

Yu7 me chkal 7une, 7abolajan takbon ta 7ik’el jutuk yu7n 7abolajan ti k’u cha7al xu7 chava7ibone yu7n ta pwersa tzakbon ti mi yu7n muk’ 7ox li7one pwas te k’alal mi 7och ta chuкеle ja7 to jme7zran ja7 chi7uk ti mi litale, 7abolajan xatakbon junuk 7avajmayol ja7 li mi xinake leke.

Yech ka7uktik a7a mo7oj te chich’ k’elel.

7A, yech 7eke7e, to7 preserente 7abolajan 7ok 7avokol jutuk yu7n batz’i vo7ne ta j-mek yu7n mu xiyak’be ta j-mek, 7a ti yu7nuk 7abolajane ta xkalbe ka7itik pavor li sekritarioe mi mu x7abolajol ti xkom sfirma ya7el ta j-moje, yu7n batz’i mu xiyak’be bal xka7i 7uk 7un, yan ti mi mu xak’ ta j-mek mi 7ech’ sk’ak’ail ti k’u cha7al chak’ sfirma 7une, 7entonte, 7abolajanik 7un yu7 me ta pwersa 7un jolinom 7un yu7 me chich’ niibot sjol ti k’u cha7al 7iyich’ 7o ti tak’i7une.

7Aa, kavron, na7itik k’u 7ora xnaki pero ta xa 7onox xnaki lavi k’ine, ta jk’eltik kik ta jtzaktik mu k’u xal 7avo7on muk’ bu xbat li7 7onox ta jtek-lumaltike
him, don’t worry! He won’t go anywhere. He’s still here in our town. He won’t go anywhere. Even if he goes someplace, he’ll come back. He won’t go underground if he wants to run away. We’ll be able to arrest him.

ROMIN: Please, then, Mr. Magistrate, for my sake watch for him when he comes to divert himself. Please, make him borrow [the money] for me. Make him borrow it from someone else for me. He should return it in good form just as I gave it to him, too. Just the same way. It isn’t as if I gave him a hard time when I gave my money to him, [I gave him] all the money I had. But make him return it to me.

Now if he doesn’t want to return it to me, Lord, but I don’t know. Never mind, I’ll look into it, I’ll try to find out if he has a little land or if he has any mules or anything. He’ll have to forgive me, what else can I do? I can lose my temper, too! So please see for me how it can be settled, too. Please be sure to see about it for me. Do the holy favor.

MAGISTRATE: All right, I think we understand. Don’t worry. He’ll surely be arrested sometime.

ROMIN: All right, then, please. All right, then, Mr. Magistrate. We’ll talk together again.

MAGISTRATE: All right.

ROMIN: I’m going, then, sir!

MAGISTRATE: Go on, then!

ROMIN: I’m going, Mr. Syndic!

SYNDIC: Go on!

1 “Water” is a deprecatory term for cane liquor. As is customary when asking the magistrate to initiate an action, a bottle of cane liquor is offered to him.

2 The syndic is the assistant of the magistrate or mayor of Zinacantan. He substitutes for the magistrate in the magistrate’s absence.

3 The constables, when summoning a person to court, are supposed to leave him in suspense until he hears the charges from the magistrate himself, or, in the magistrate’s absence, from the syndic.

4 The magistrate is advising the syndic to have the remaining cane liquor be poured into another bottle so that Romin’s bottle may be returned to him.

5 This scenario was written as taking place in court during Holy Week.

6 Romin is stressing that the money is needed not for luxuries, but for the main staple of life, corn.

7 Romin was putting himself in my shoes, knowing that I spent much of my time in San Cristóbal.

8 The offering of a token amount of money to the magistrate so that he may buy “a pack of cigarettes” or “a soda” is a customary, but not obligatory gratuity.

9 A person requesting a loan usually protests that he will return the money since he cannot flee underground.

10 It is customary to demand that a debtor borrow from someone else to pay back an old debt. One of the most effective threats in attempting to recover a bad debt is to measure out the debtor’s property, accompanied by a justice of the peace.

Dedication of a New House

When a new house is built in Zinacantan two ceremonies are offered to the Earth Lord and to the tutelary gods.

The first offering is informal, no shaman is needed. It occurs when the walls are up and the ridgepole is in place. A rope is let down from the ridgepole in the exact center of the house, and a square hole is dug in the floor. Several chickens are hung by their feet from the end of the rope. Their heads are cut off into the hole and their bodies are scalded, gutted, and cooked. The heads, feathers, and leftover scraps are buried together as an offer-
ing to the Earth Lord from whom the house site and the construction materials have been borrowed. The ends of the rafters are sprinkled with cane liquor. A chicken banquet is served with plenty of potables.

As soon as possible after the roof has been raised a *ch'ul-kantela* "holy candle" ceremony is performed to provide the house with a "soul" and to request the tutelary gods' protection for its inhabitants. Because of the length of the ceremony and the large number of participants (the house owners' parents and brothers and their wives, as well as the shaman and musicians), considerable liquor must be provided. As many as twenty-four liters of cane liquor may be bought and later diluted according to the needs.

Ideally a trio of musicians is strumming, plucking, and bowing when the shaman is escorted into the house, his black robe folded over his shoulder. The men in the household have quickly sat down in a row to receive him. The house owner's father, if available, is the ritual tutor in charge of their activities.

A small table, covered with a pink altar cloth, has been set just east of the center of the floor. At its far end are two baskets of geraniums. In the middle of the table lie the candles, wrapped in a pink cloth, and at their bases two small baskets of incense. On the ground stand two censers, three gourds of holy water, and a basket of laurel and pepperomia.

The shaman kneels at the foot of the table and prays. When his words subside he is offered a chair. After a short while he takes the house cross outside. Three stakes are planted in the yard. The cross is planted before the middle stake, and pine boughs and geraniums are tied to each. The censer is lit. Three 50-cent white wax candles and three 20-cent tallow candles are planted at the foot of the cross and lit.

The shaman returns inside and prays again at the foot of the table. An assistant scrupulously rinses his hands and wrings the necks of a number of black roosters that have been hanging by their feet in the eastern corner of the house. They are handed to the women to prepare for eating.

Next, a square hole is dug in the center of the floor and a last remaining black rooster is suspended over the hole. The shaman censes the sacrificial victim, wrings its neck, lowers it into the hole, pours a shot of cane liquor over it, tosses in a handful of dirt, and then directs its burial. When the dirt has been tamped firm, a foot tall cross is planted at the east end of the hole and is decorated with pine boughs and geraniums.

The candles on the table are kissed and prayed to by everyone present. Then the shaman and house owner light a new set of candles at the entrance cross and pray at length. When they have conclud- ed they plant three pine boughs diagonally across each corner of the house, decorating them with geraniums. Shaman and house owner pray at each corner. The shaman pours chicken broth on all four walls and all four corner seams. The action begins in the northeast corner and moves counterclockwise to the southeast.

Now the men don their ceremonial robes and dance before the musicians.

The "feeding" of the house follows. The assistants scramble up into the rafters with a bucket of chicken broth, a bowl, a bottle of cane liquor, and a small shot glass. The beam at the center is "fed," then the northeast corner, the joists in between, the center once again, the joists between the center and the northwest corner, and so on around the house.

The next stage is the bathing of the house owner and his wife with "flower water." The shaman bathes their hands and arms in the warm aromatic water. They wash their own hands and arms, their hair, their feet and shins. They bathe their children, too. Sets of clothes freshly laundered in a holy spring are censed by the shaman and donned by the house owners and their children.

A feast of chicken broth is served to all by the ritual tutor. After the meal the shaman and the house owner pray at the cross in the center of the floor and announce their departure.

The four major mountain shrines are usually visited and tearful offerings of words, candles, incense, and liquor are made to the tutelary gods. A quick snack is eaten at Calvary before they return to the house. The party kneels and prays at the entrance cross and the cross in the center of the house before greeting those who have remained. A new set of candles is lit at the cross inside the house.

A second formal meal of chicken broth is served before the ceremony ends. For three days the house, "just like a sick person" after a curing ceremony, must be watched over. The house owners must not leave while its "soul" is still vulnerable.

The following prayers, though far from complete, give a shortened version of what any Zinacantec house owner, his musicians and assistants might be expected to offer to the gods. There is no example here of the prayers spoken in the center of the house, at the corners, or for the first formal meal. Also, only one mountain shrine is addressed.

Since these prayers were entoned by Romin Ter-atol in my house in San Cristóbal, they are surely not so lengthy as they would be in their true con-
text. Even so, Romin was close to tears as he poured out elegant couplet after couplet at a speed that still seems beyond human power.

A quick glance at these lines will show the Zinacantecs' central concern with witchcraft. The thoughts are expressed in terms that are not readily comprehensible to the outsider, but which are logically consistent for the Zinacantecs. Just as the candles open doors into the realm of the tutelary gods, so these prayers may provide an entry into the Zinacantecs' religious world.

Ritual assistants inform those assembled that they are about to venerate the candles.

God, I have come first to venerate the candles, 
Sir.
I shall beg holy pardon, 
I shall beg, then, divine forgiveness.
I have come first to venerate the candles.

Ritual assistants venerate the candles.

God, Jesus Christ, 
My Lord.¹
Holy torches, 
Holy candles, 
Holy alms, 
Divine duty,²
Take heed, My Father,³
Take heed, My Lord! 
Thou art ready,⁴
Thou art set, 
Thou didst succeed, 
My Father, 
My Lord.⁵
How troubled is he, 
How vexed? 
My elder brother, 
My younger brother.⁶
Wilt Thou still stand erect,⁷
Wilt Thou still stand firm, 
At his lowly back,⁸
At his lowly side, 
My elder brother, 
My younger brother, 
Thy humble orphan, 
Thy lowly beggar, 
Thy humble ashes, 
Thy lowly dust,⁹
Is he destined to savor, 
Is he destined to enjoy, 
Thy beauteous faces,¹⁰
Thy beauteous eyes? 
Is their trek still long, 
Is their journey still long,¹¹
Thy beauteous faces, 
Thy beauteous eyes?
For this he begs holy pardon, 
For this he begs divine forgiveness.
So he goes stepping, 
So he goes walking, 
To Thy four thresholds, 
To Thy four altars.¹²
So they go to stand firm, 
So they go to stand erect, 
Holy torches, 
Holy candles. 
So he begs holy pardon, 
So he begs divine forgiveness.
He will ask how great his crime,
He will ask how great his sin,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers. 13
My Father,
My Lord.
Thou art ready,
Thou art in order,
Holy torches,
Holy candles.
They go to stand erect,
They go to stand firm,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
For one moment,
For two moments.
My Father,
My Lord.

The man of the house informs those assembled that he is about to venerate the candles:

God, see here, My Father,
See here, My Lord.
Before Thy faces,
Before Thy eyes,
I will venerate my lowly torches,
I will venerate my lowly candles.
Will They still stand erect,
Will They still stand firm,
At my lowly back,
At my lowly side,
The Holy Fathers,
The Holy Mothers?
For this my head is troubled,
For this my heart is vexed.
I will beg holy pardon,
I will beg divine forgiveness,
At Their thresholds,
At Their altars.
Will They still stand erect,
Will They still stand firm,
The Holy Fathers,
The Holy Mothers?
My Father,
My Lord.
Thanks to you, My Father,
Thanks to you, My Lord,
We are joined together.
I will beg holy pardon,
I will beg divine forgiveness,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
So I beg holy pardon,
So I beg divine forgiveness.
They are ready,
They are right,
The holy instruments,
The holy powers, 14
The holy torches,
The holy candles.
I meet, first, my lowly torches,
I meet, first, my lowly candles,
My Father,
My Lord.

The man of the house venerates the candles.

In the sacred name of the holy God,
Jesus Christ, My Lord.
Take heed, holy torches,
Take heed, holy candles,
Take heed, holy alms,
Take heed, My Father,
Take heed, My Lord!
Thou art ready,
Thou art set.
Take heed, My Father
Take heed, My Lord!
They go to stand erect,
They go to stand firm,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
Is there still holy pardon,
Is there still divine forgiveness?
What has been decided,
What has been considered?
Is Their trek still long,
Is Their journey still long,
Thy beauteous faces,
Thy beauteous eyes?
My beauteous Father,
My beauteous Lord.
For this my lowly mouth departs,
For this my humble lips depart.
So I go to beg holy pardon,
So I go to beg divine forgiveness,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
My beauteous holy Father,
My beauteous holy Lord.
Holy torches,
Holy candles,
Holy alms,
Divine duty.
My beauteous Father,
My beauteous Lord.
So I beg holy pardon,
So I beg divine forgiveness,
With my spouse,
With my companion,
With my two gifts,
With my two travails.
Stand erect,
Stand firm,
At my lowly back,
At my lowly side.
Is Their trek still long,
Is Their journey still long,
Thy beauteous faces,
Thy beauteous eyes?
Is there still holy pardon,
Is there still divine forgiveness,
For my lowly back,
For my lowly side,
My beauteous Father,
My beauteous Lord?
For this my head is troubled,
For this my heart is vexed,
With my spouse,
With my companion,
My beauteous Father,
My beauteous Lord.
Watch over me still,
Regard me still,
At dusk,
At dawn,
My beauteous Father,
My beauteous Lord.
May there not arise,
May there not pass,
Seeming good,
Evil,
An eater,
A drinker,①7
At my lowly back,
At my lowly side,
With my spouse,
With my companion.
May the seeming good,
May the evil,
Not yet shut the mouths,
Not yet close the lips,
Of my two gifts,
Of my two travails.
May I still father them,
May I still mother them,
May I still warm them,⑧
My beauteous Father,
My beauteous Lord.
Mayest Thou not have flashed them,
Before my ten feet,
Mayest Thou not have faulted them,
Before my ten hands,⑨
May I still father them,
May I still mother them,
My beauteous Father,
My beauteous Lord.
For me, watch over them still,
For me, regard them still.
May Their trek still be long,
May Their journey still be long,
Thy beauteous face,
Thy beauteous eyes.
May the face be covered,
May the eyes be shut,
Of the seeming good,
The evil.
For this our lowly mouths,
For this our humble lips,
Before Thy beauteous faces,
Before Thy beauteous eyes,⑩
Holy torches,
Holy candles,
Divine duty,
My beauteous holy Father,
My beauteous holy Lord.
Watch over me still,
Regard me still,
Stand erect,  
Stand firm,  
Watch over me,  
Regard me,  
At dusk,  
At dawn,  
Wherever I travel,  
Wherever I journey,  
Where I climb down,  
Where I climb up,  
At dusk,  
At dawn.  
I, who am Thy orphan,  
I, who am Thy beggar,  
I, Thy ashes,  
I, Thy dust,  
My beauteous Father,  
My beauteous Lord.  
Thou it is who standest erect,  
Thou it is who standest firm.  
From Thee we borrow,  
From Thee we partake,  
Of Thy lordly goodness,  
Thy lordly beneficence,  
Thy lordly grace,  
Thy lordly blessing.  
Awaken my soul,  
Awaken my heart,  
Uncover my face,  
Open my eyes,  
Grant me my path,  
Grant me my course,  
Where I shall find a little,  
Where I shall earn a bit,  
Whether a splinter of Thy cross,  
Or a sliver of Thy passion,  
Whether a handful of Thy sunbeams,  
Or a handful of Thy shade,  
Whatever Thou grantest me,  
Whatever Thou offerest me,  
To my ten feet,  
To my ten hands,  
My beauteous Father,  
My beauteous Lord.  
Favor my back,  
Favor my side,  
It is only a little I want,  
It is only a bit I wish,  
Like some of my fathers,  
Like some of my mothers.  
The hot ones,  
The warm ones,  
Those gathered together,  
Those joined together,  
With their gifts,  
With their travails.  
I only wish the same, My Father,  
I only wish the same, My Lord.  
Favor my back, too,  
Favor my side, too,  
My beauteous Father,  
My beauteous Lord.  
May I not amuse my father, more,  
May I not amuse my mother, more.  
Thou it is who standest erect,  
Thou it is who standest firm.
Mayest Thou cover for me, the face,
Mayest Thou close for me, the eyes,
Of seeming good,
Evil.
Take heed, My Father,
Take heed, My Lord!
If my father should molest us,
If my mother should molest us,
At our backs,
At our sides.
But take heed, My Father,
But take heed, My Lord!
Here are my ten feet,
Here are my ten hands,
I ask nothing from my father,
I ask nothing from my mother,
I ask them for no corn,
I ask them for no beans,
I ask them not for Thy cross,
I ask them not for Thy passion,
My beauteous holy Father,
My beauteous holy Lord.
It is not by theft,
It is not by burglary,
That I live before Thy beauteous face,
That I live before each of Thy beauteous eyes.
Since it is to my ten feet,
Since it is to my ten hands,
Whatever Thou grantest me,
Whatever Thou offerest me,
My beauteous Father,
My beauteous Lord.
So I watch from afar Thy beauteous faces,
So I watch from afar Thy beauteous eyes.
Wherever I travel,
Wherever I journey,
Wherever I climb down,
Wherever I climb up,
I, who am Thy orphan,
I, who am Thy pauper,
I, Thy ashes,
I, Thy dust.
Take heed, My Father,
Take heed, My Lord!
May I not amuse my father, more,
May I not amuse my mother, more,
May Their trek still be long,
May Their journey still be long,
My beauteous Father,
My beauteous Lord.
Do not yet deliver me to futility,
Do not yet deliver me to confusion.
Take heed, My Father,
Take heed, My Lord!
If the head grows angry,
If the heart grows angry,
Of an earthly father,
Of an earthly mother,
[Since] I have found my heart's repose,
I have found my eyes' awakening.

At dusk,
At dawn.
But take heed, My Father,
But take heed, My Lord!
May my heart still rest,
May my eyes still open,
For as long as Thou hast given me,
For as long as Thou hast offered me.
Take heed, My Father,
Take heed, My Lord!
May I not yet reach the mountaintop,
May I not yet reach the hilltop,
May I not yet clothe myself with dirt,
May I not yet clothe myself with mud,
May I not yet amuse my father,
May I not yet amuse my mother,
May my father not yet laugh,
May my mother not yet laugh,
My beauteous Father,
My beauteous Lord.
May I still savor,
May I still enjoy,
Thy thresholds,
Thy altars.
May I still drop my sins,
May I still drop my evil,
On a certain day,
At a certain hour,
Beneath the feet,
Beneath the hands,
Of St. Lawrence,
St. Dominic.  
May I not provide talk,
May I not provide gossip.
It is Thou who standest erect,
It is Thou who standest firm,
At my lowly back,
At my lowly side,
My beauteous Father,
My beauteous Lord.
For this, my lowly mouth,
For this, my humble lips,
Beauteous holy man,
Beauteous holy Caucasian.
Take heed, My Father,
Take heed, My Lord!
In unison, take counsel,
In unison, move Thy lips,
In unison, circle,
In unison, shine,
At my lowly back,
At my lowly side,
Take heed, My Father,
Take heed, My Lord!
With God,
The Saviour,
In the holy heaven’s center,
In the holy glory’s center.
Take heed, My Father,
Take heed, My Lord!
For my sake watch over,
For my sake regard,
Our lowly backs,
Our lowly sides.
In holiness, stand erect
In holiness, stand firm,
At my back,
At my side,
At dusk,
At dawn,
My beauteous Father,
My beauteous Lord.
K'u sjalil 7avak’ojikon,
K'u sjalil 7ak’elanojikon.
Tzauke, jtot,
Tzauke, kajval!
Ma7uk to jta 7o ti jun ba vitze,
Ma7uk to jta ti jun ba stzelleje,
Ma7uk to jk’u7un 7o ti lume,
Ma7uk to jk’u7un 7o ti 7ach’ele,
Ma7uk to xkak’be 7o yelav ti jto7e,
Ma7uk to xkak’be 7o yelav ti jme7e,
Ma7uk to stze7in 7o jun jtot,
Ma7uk to stze7in 7o jun jme7,
Nichimal jtot,
Nichimal kajval.
La7uk to jk’upin,
La7uk to jlekin,
Li yolon 7avokike,
Li yolon 7ak’obike.
La7uk to kak’ ti jmule,
La7uk to kak’ ti jkolo7e,
Ta bu k’ak’al 7un,
Ta bu 7ora 7un,
Ta yolon yok 7un,
Ta yolon sk’ob 7un,
Li San-torénso,
Santo Rominko.
Mu me yechuk xkak’ ti jun k’ope,
Mu me yechuk xkak’ ti jun lo7ile.
Vo7ot xava?an abai7,
Vo7ot xatek’an abai7 7un,
Ta yo jpat 7un,
Ta yo jkxokon 7un,
Nichimal jtot,
Nichimal kajval.
Ja7 me yo ke,
Ja7 me yo jti7,
Nichimal ch’ul-vinik,
Nichimal ch’ul-jkaxlan.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Komon xak’opon abai7,
Komon xati7in abai7,
Komon joylanik,
Komon chji7lanik,
Ta yo jpat 7un,
Ta yo jkxokon 7un.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Xchi7uk i senyor,
Santo San-salvarol,
Ta 7o7lo7 ch’ul-vinajel,
Ta 7o7lo7 ch’ul-loria.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
K’elbekon 7un,
7Ilbekon 7un,
Yo jpat7ikotik,
Yo jxoxkontikotik.
Ch’ul-vad’an abas,
Ch’ul-tekan abas,
Ta jpat 7un,
Ta jxokon 7un,
Ta jun xmai,
Ta jun sakub,
Nichimal jtot,
Nichimal kajval.
Take heed, St. Lawrence,
Take heed, St. Dominic,
Take heed, divine heavenly woman,
Take heed, divine heavenly lady,34
Take heed, holy purchaser of heaven,
Take heed, holy purchaser of glory!35
All the holy gods,
All the holy saints,
Circle,
Shine,
At my lowly back,
At my lowly side,
At dusk,
At dawn,
Wherever I travel,
Wherever I journey,
Where I climb down,
Where I climb up,
I, who am Thy orphan,
I, who am Thy pauper,
My beauteous Father,
My beauteous Lord.
Watch over me at dusk,
Watch over me at dawn.
May he not yet arise,
May he not yet pass,
The seeming good,
The evil.
May his face be covered,
May his eyes be closed.
It is Thou who standest erect,
It is Thou who standest firm,
At our backs,
At our sides,
With my spouse,
With my companion,
With my two humble gifts,
With my two humble travails,
My beauteous Father,
My beauteous Lord,
Our Lord of Esquipulas,36
Beauteous holy man,
Beauteous holy Caucasian.
Stand erect,
Stand firm,
At my lowly back,
At my lowly side,
My beauteous Father,
My beauteous Lord.
Take heed, My Father,
Take heed, My Lord!
Now I shall prod Thy lordly nostrils,
Thy lordly ears,
Now I will step,
Now I will walk,
To the four thresholds,
The four altars,
Of the holy fathers,
The holy mothers.
Will They still stand erect,
Will They still stand firm,
At my lowly back, too,
At my lowly side, too?
In unison, take counsel,
In unison, converse,
My beauteous holy Father,
My beauteous holy Lord.
Stand erect,
Stand firm,
Circle,
Shine,
Beauteous holy man,
Beauteous holy Caucasian.
Take heed, My Father,
Take heed, My Lord,
Take heed, holy martyr,
Take heed, holy creditor!
Come, in holiness, stand erect,
Come, in holiness, stand firm,
In holiness, circle,
In holiness, shine,
At my lowly back,
At my lowly side.
May there not arise,
May there not pass,
The seeming good,
The evil.
Catherine, martyr,
Catherine, creditor,
Take heed, My Mother,
Take heed, My Virgin!
Stand erect,
Stand firm.
May there not arise,
May there not pass,
The seeming good,
The evil.
For me, sustain,
For me, uphold,
My lowly back,
My lowly side,
With my humble spouse,
With my lowly companion,
With my two humble gifts,
With my two lowly travails,
Whom Thou grantest me,
Whom thou gavest me,
To my ten feet,
To my ten hands.
It is Thou who standest erect,
It is Thou who standest firm.
May there not arise,
May there not pass,
The seeming good,
The evil.
May he not yet shut the mouths,
May he not yet close the lips,
Of my two gifts,
Of my two travails,
He of the fiery heart,
He of the crimson heart.
May I still father them,
May I still mother them,
May I still heat them,
May I still warm them,
My beauteous Father,
My beauteous Lord.
Mayest Thou not have flashed them
Before my ten feet,
Mayest Thou not have flaunted them
Before my ten hands,
May Their trek still be long,
Ch'ul-nichimal kajval.
Va7'an aba 7un,
Tek'an aba 7un,
Joylan 7un,
Chijlan 7un,
Nichimal ch'ul-vinik,
Nichimal ch'ul-jkaxlan.
Tzauke, jtot,
Tzauke, kajval,
Tzauke, ch'ul-màrtíl,
Tzauke, ch'ul-piarol.
Ch'ul-vá7lan tal 7un,
Ch'ul-tek'lan tal 7un,
Ch'ul-joylan 7un,
Ch'ul-chijlan 7un,
Ta yo jpat 7un,
Ta yo jxokon 7un.
Ma7uk to xtoy 7un,
Ma7uk to xjelav 7un,
Ti jun 7utz 7une,
Ti jun kolo7 7une.
Katarina mártíl,
Katarina piarol,
Tzauke, jme7,
Tzauke, jkaxayil!
Va7'an abaiik 7un,
Tek'an abaiik 7un.
Ma7uk to me xtoy,
Ma7uk to me xjelav,
Ti jun 7utze,
Ti jun kolo7e,
71kbon to,
Japubon to,
Ti yo jpat 7une,
Ti yo jxokon 7une,
Xchi7'uk yo jnup,
Xchi7'uk yo jchi7il,
Xchi7'uk cha7-p'ej yo jmotone,
Xchi7'uk cha7-p'ej yo kaboltayel,
Avak'bikon,
Ak'elanbikon,
Ta lajuneb kok,
Ta lajuneb jk'ob.
V07ot xava7an abaiik,
V07ot xatek'an abaiik.
Ma7uk to xtoy,
Ma7uk to xjelav,
Ti jun 7utze,
Ti jun kolo7e.
Ma7uk to smak 7o ye,
Ma7uk to smak 7o stil7,
Jun jk'ak'al-7o7on,
Jun jtzajal-7o7on,
Cha7-p'ej yo jmotone,
Cha7-p'ej yo kaboltayele.
La7uk to jtotin,
La7uk to jme7in,
La7uk to jk'ak'an,
La7uk to jk'ixnan,
Nichimal jtot,
Nichimal kajval.
Mu nakauk 7avak'bôn ta lajuneb kok,
Mu nakauk 7ayebon ta lajuneb jk'ob,
Natuk to stek'el,
May Their journey still be long,
Thy beauteous faces,
My beauteous Father,
My beauteous Lord.
Take heed, holy torches,
Take heed, holy candles!
So they go to stand erect,
So they go to stand firm,
At the four thresholds,
At the four altars,
Of the Holy Fathers,
The Holy Mothers,
My beauteous Father,
My beauteous Lord.
For this, my lowly mouth,
For this, my humble lips,
Before Thy beauteous face,
Before Thy beauteous eyes,
My beauteous Father,
My beauteous Lord.
So I beg holy pardon,
So I beg divine forgiveness,
So I am kneeling,
So I am bent low,
Beside Thee,
Before Thee,
My beauteous Father,
My beauteous Lord.
May I pass before Thy glorious face,
May I pass before Thy glorious eyes,
Holy torches,
Holy candles.
For one moment,
For two moments,
I arrive kneeling,
I arrive bent low,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers,
My beauteous Father,
My beauteous Lord.
May I pass before Thy beauteous face,
May I pass before Thy beauteous eyes,
My beauteous Father,
My beauteous Lord.

Ritual assistants address those who remain in the house, as they depart for the shrines:

God, see here, My Father,
See here, My Lord.
May I pass before Thy glorious face,
May I pass before Thy glorious eyes,
My Father,
My Lord.
We go stepping,
We go walking,
To the thresholds,
To the altars,
Of the holy fathers,
The holy mothers.
You shall await our lowly earth,
You shall await our lowly mud,
Whatever the hour,
Whatever the day,
We turn back,
We return,
My Father,
My Lord.

The man of the house addresses those who remain in the house, as they depart for the shrines:

Xivalk'ujotikó tik tal,
Xisutp'ilotikó tik tal,
Jtot,
Kajval.

God,
My Lord,
See here, My Father,
See here, My Lord,
May I pass before Thy glorious face,
May I pass before Thy glorious eyes.
You shall await my lowly earth,
You shall await my lowly mud,
Whatever the hour,
Whatever the day,
I turn back,
I return.
I shall step,
I shall walk,
To the four thresholds,
To the four altars,
Of the Holy Fathers,
The Holy Mothers.
Will They still stand erect,
Will They still stand firm,
At my lowly back,
At my lowly side,
With my spouse,
With my companion,
With my two lowly gifts,
With my two humble travails?
Will They still watch over me,
Will They still regard me,
At dusk,
At dawn?
May there not arise,
May there not pass,
The seeming good,
The evil,
Here, where my heart rests,
Where my eyes awaken?
For this my head is troubled,
For this my heart is vexed,
With my spouse,
With my companion.
For this, my mouth departs,
For this, my lips depart.
So I go to kneel,
So I go to bow low,
So I go to weep,
So I go to shout,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
You shall await my earth,
You shall await my mud,
Whatever the hour,
Whatever the day,
I turn back,
I return.
I go stepping,
I go walking.
To the thresholds,  
To the altars,  
Of the Holy Fathers,  
The Holy Mothers.  
Will They stand erect,  
Will They stand firm?  
May there not arise,  
May there not pass,  
The seeming good,  
The evil,  
At my heart's repose,  
My eyes' awakening.  
Will I still step,  
Will I still walk?  
Is Their trek still long,  
Is Their journey still long,  
The beauteous bright faces,  
The beauteous bright eyes,  
Of the Holy Fathers,  
The Holy Mothers?  
For this, my lowly mouth departs,  
For this, my humble lips depart.  
For this, my lowly chunk of incense,  
For this, my humble cloud of smoke,  
For this, my three lowly torches,  
For this, my three humble candles.  
I go to beg holy pardon,  
I go to beg divine forgiveness,  
At the thresholds,  
At the altars,  
Of the Holy Fathers,  
The Holy Mothers.  
For this, my head is troubled,  
For this, my heart is vexed,  
For my house,  
For my home,  
For my heart's repose,  
For my eyes' awakening.  
Will They still stand erect,  
Will They still stand firm?  
May there not yet arise,  
May there not yet pass,  
The seeming good,  
The evil,  
He of the fiery heart,  
He of the crimson heart,  
Molesting my lowly back,  
Molesting my lowly side,  
My Father,  
My Lord?  
For this, my lowly mouth departs,  
For this, my humble lips depart.  
You shall await my lowly earth,  
You shall await my humble mud,  
Whatever the hour,  
Whatever the day,  
I turn back,  
I return.  
I go, stepping,  
I go, walking,  
To the thresholds,  
To the altars,  
Of the Holy Fathers,  
The Holy Mothers,  
My Father,  
My Lord.
May I pass before Thy glorious faces,
Before Thy glorious eyes,
My Father,
My Lord.

The man of the house addresses the musicians as he departs for the shrines.

God,
My Lord,
See here My Father,
See here, My Lord.
May I pass before Thy glorious faces,
May I pass before Thy glorious eyes.
You shall await our lowly earth,
You shall await our humble mud,
Whatever the hour,
Whatever the day,
I turn back,
I return.
I go stepping,
I go walking,
To the four thresholds,
The four altars,
Of the Holy Fathers,
The Holy Mothers.
I go to beg holy pardon,
I go to beg divine forgiveness,
For my home,
For my heart's repose,
For my eyes' awakening.
For this, my head is troubled,
For this, my heart is vexed,
With my spouse,
With my companion.
So I go to beg holy pardon,
So I go to beg divine forgiveness.
Is Their trek still long,
Is Their journey still long,
The beauteous faces,
The beauteous eyes,
Of the Holy Fathers,
The Holy Mothers?
May there not arise,
May there not pass,
The seeming good,
The evil,
At my lowly back,
At my lowly side.
Is Their trek still long,
Is Their journey still long,
The beauteous faces,
The beauteous eyes,
Of the Holy Fathers,
The Holy Mothers?
For this, my meager self departs,
For this, my paltry self departs,
For this, my lowly chunk of incense,
For this, my humble cloud of smoke,
For this, my three lowly torches,
For this, my three humble candles.
I go stepping,
I go walking,
To the four thresholds,
The four altars,
Of the Holy Fathers,
The Holy Mothers,
My Father,
My Lord.
May you be gathered together,
May you be joined together.
We borrow your ten feet,
We borrow your ten hands,
We borrow your lordly instruments,
We borrow your lordly tunes,
My Father,
My Lord.
You shall await our lowly earth,
You shall await our humble mud,
Whatever the hour I turn back,
I return,
My Father,
My Lord.
May I pass before Thy glorious face,
May I pass before Thy glorious eyes,
My Father,
My Lord.
Musicians respond to the man of the house as he departs for the shrines.

How profuse then,
Elder brother,
Younger brother?
Your earth will pass,
Your mud will pass,
It will step,
It will journey,
To the four thresholds,
Of the Holy Fathers,
The Holy Mothers.
You go to beg pardon,
You go to ask forgiveness.
Will They still stand erect,
Will They still stand firm,
At your lowly back,
At your lowly side,
With your spouse,
With your companion.
Is Their trek still long,
Is Their journey still long,
The beauteous faces,
The beauteous eyes,
Of the Holy Fathers,
The Holy Mothers?
Will They still stand erect,
Will They still stand firm?
For this your heart is anxious,
For this your heart is vexed,
For this you go, stepping,
For this you go, walking,
To the four thresholds,
The four altars,
Of the Holy Fathers,
The Holy Mothers.
We shall await your earth,
We shall await your mud,
Whatever the hour,
Whatever the day,
You all turn back,

Chanib syalemal sk'ob,
Li ch'ul-totiletike,
Li ch'ul-me7iletike,
Jtot,
Kajval.
Tek tzoblanik 7un,
Tek lotlanik 7un.
Jch'amuntik lajuneb 7avokik,
Jch'amuntik lajuneb 7ak'obik.
Jch'amuntik i yo lavobike,
Jch'amuntik i yo lasonike,
Jtot,
Kajval.
Xamala yo jumaltik,
Xamala yo kach'elaltik,
K'u 7ora xivalk'uj tal,
Xisutp'ij tal 7un,
Jtot,
Kajval.
Jelavikon ta yo laba,
Ta yo lasat 7un,
Jtot,
Kajval.
You all return.
You go stepping,
You go walking,
To the four thresholds,
To the four altars,
Of the Holy Fathers,
The Holy Mothers.
For this your heart is anxious,
For this your heart is vexed.
Will They still stand erect,
Will They still stand firm?
Is the face of seeming good,
Of evil, still covered?
May there not yet arise,
May there not yet pass,
The eater,
The drinker,
He of the fiery heart,
He of the crimson heart?
You go, stepping,
You go, walking,
To Their four thresholds,
Their four altars,
You go to weep,
You go to shout,
You go to ask of your sins,
You go to ask of your evil,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
So your heart is anxious,
So your heart is vexed,
For your house,
For your home,
For your heart's repose,
For your eyes' awakening,
Lest you give laughter,
Lest you give gossip,
To your earthly father,
To your earthly mother.
May there not arise,
May there not pass,
May the face still be covered,
May the eyes still be shut,
Of seeming good,
Of evil.
Will They still stand erect,
Will They still stand firm,
The Holy Fathers,
The Holy Mothers?
So you go to weep,
So you go to shout,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
Is there holy pardon,
Is there divine forgiveness?
For this your heart is anxious,
For this your heart is vexed,
With your spouse,
With your companion.
Is Their trek still long,
Is Their journey still long,
The beauteous faces,
The beauteous eyes, Of the Holy Fathers, The Holy Mothers? Elder brother, Younger brother, We shall await your earth, We shall await your mud, Whatever the hour, Whatever the day, You all turn back, You all return, Elder brother, Younger brother.

Ritual assistants pray to the house cross as they depart for the shrines.

God, Jesus Christ, My Lord, Cross of My Father, Cross of My Lord. May I pass before Thy beauteous face, May I pass before Thy beauteous eyes. Thou shalt await my earth, Thou shalt await my mud, Whenever I turn back, Whenever I return, We go, stepping, We go, walking, To the thresholds, To the altars, Of the Holy Fathers, The Holy Mothers, My Father, My Lord.

The man of the house prays to the house cross as he departs for the shrines.

In the holy name of God, Jesus Christ, My Lord. Take heed, My Father, Take heed, My Lord! My heart's repose, My eyes' awakening, Cross at the door of my humble house, Cross at the door of my humble home, My beauteous holy Father, My beauteous holy Lord. Take heed, My Father, Take heed, My Lord! I go, stepping, I go, walking, To the four thresholds, The four altars, Of the Holy Fathers, The Holy Mothers. Will Thou still stand erect, Will Thou still stand firm? May there not yet arise, May there not yet pass, The seeming good, The evil, At my heart's repose, At my eyes' awakening, At dusk, At dawn.
Wilt Thou still watch over me,
Wilt Thou still regard me,
My beauteous Father,
My beauteous Lord?
Take heed, My Father,
Take heed, My Lord!
Watch over me,
Regard me,
Stand erect,
Stand firm,
Holy beauteous divine man,
Holy beauteous divine Caucasian.
Stand erect,
Stand firm.
Take heed, My Father,
Take heed, My Lord!
So I beg holy pardon,
So I beg divine forgiveness,
My beauteous father,
My beauteous Lord.
Take heed, holy earth,
Take heed, holy ground,
Take heed, holy heaven,
Take heed, holy glory,
Take heed, holy king,
Take heed, holy angel, as
Take heed, divine lord of the holy earth,
Take heed, divine lord of the holy ground!
I prod Thy lordly nostrils,
I prod Thy lordly ears.
Take heed, My Father,
Take heed, My Lord!
May They not grow so angry,
May They not scold unduly,
Thy lordly heads,
Thy lordly hearts.
Take heed, My Father,
Take heed, My Lord!
I borrow here,
I partake here,
Of Thy beauteous lordly faces,
Of Thy beauteous lordly eyes,
Thy beauteous lordly eyes,
My beauteous Father,
My beauteous Lord.
May It not scold so,
May It not flare so,
Thy lordly head,
Thy lordly heart.
Here is left my stench,
Here is left my rankness,
Beside Thee,
Before Thee,
My beauteous Father,
My beauteous Lord.
Grant a little pardon,
Grant a bit of pardon,
My beauteous holy Father,
My beauteous holy Lord.
Take heed, My Father,
Take heed, My Lord!
Then shall Thy lordly head not scold,
Then shall Thy lordly heart not scold.
Here I savor,
Here I enjoy,
The brightness of Thy beauteous faces, as
The brightness of Thy beauteous eyes,
With my spouse,
With my companion,
With my two humble gifts,
With my two humble travails.

For me, do not yet scold,
For me, do not yet strike,
My humble gifts,
My humble travails.

So I beg holy pardon,
So I beg divine forgiveness,
Holy king,
Holy angel,
Holy serpent,
Holy thunderbolt,
Lord of the holy earth,
Lord of the holy ground,
Holy heaven,
Holy glory.

Take heed, My Father,
Take heed, My Lord!
For this, my lowly mouth,
For this, my humble lips,
Grant a little pardon,
Grant a bit of pardon,
I, who am Thy orphan,
I, who am Thy pauper.

Nothing can I offer Thy beauteous faces,
Nothing can I offer Thy beauteous eyes,
My three lowly torches,
My three humble candles,
My lowly chunk of incense,
My humble cloud of smoke.

A little pardon,
A bit of pardon,
My beauteous Father,
My beauteous Lord.

If there be seeming good,
If there be evil,
May its face be covered,
May its eyes be closed.

Still it is Thou who standest erect,
Still it is Thou who standest firm,
At my back,
At my side,
With my spouse,
With my companion,
And my two humble travails.

If there be seeming good,
If there be evil,
May its face be covered,
May its eyes be closed.

In unison, take counsel,
In unison, converse,
With the four Holy Fathers,
And the four Holy Mothers,
With reverend St. Lawrence,
And reverend St. Dominic,
With the heavenly woman,
With the heavenly lady,
Mary of the Rosary,
Mary, Caucasian woman.
Mayest Thou circle in accord,
Mayest Thou shine in unison,
At my lowly back,
At my lowly side,
My beauteous Father,
My beauteous Lord.
Grant a little pardon,
Grant a bit of pardon,
With Our Sacred Savior,
In the holy heaven's center,
In the holy glory's center.
For this my lowly mouth,
For this my humble lips,
My beauteous Father,
My beauteous Lord.
Take heed, My Father,
Take heed, My Lord!
Stand erect in holiness,
Stand firm in holiness,
Beauteous holy man,
Beauteous holy Caucasian.
Take heed, My Father,
Take heed, My Lord!
For this my lowly mouth,
For this my humble lips.
May Their trek still be long,
May Their journey still be long,
Thy beauteous faces,
Thy beauteous eyes,
My beauteous Father,
My beauteous Lord.
May I pass beside Thee,
May I pass before Thee,
Kneeling, I come,
Bent low, I come,
I beg holy pardon,
I beg divine forgiveness.
Wilt Thou still stand erect,
Wilt Thou still stand firm,
Xchi7uk vinajelal sinyörä.
Maria Rosário,
Maria Ximulan.
Komon joyolexuk,
Komon chijiloxuk,
Ta yo jpat 7un,
Ta yo jxokon 7un,
Nichimal jtot,
Nichimal kajval.
7Ak'ik pertonal yo j-set',
7Ak'ik pertonal yo juteb,
Xchi7uk i santo San-salvarol,
Ta 707 lol ch'ul-vinajel,
Ta 707 lol ch'ul-lória.
Ja7 me yo ke,
Ja7 me yo jì7,
Nichimal jtot,
Nichimal kajval.
Tzauke, jtot,
Tzauke, kajval!
Ch'ul-va7an aba,
Ch'ul-tek' an aba,
Nichimal ch'ul-vinik,
Nichimal ch'ul-jkaxlan.
Tzauke, jtot,
Tzauke, kajval!
Ja7 me yo ke,
Ja7 me yo jì7.
Natuk to stek'el,
Natuk to xxanel,
Lanichimal bae,
Lanichimal sate,
Nichimal jtot,
Nichimal kajval.
Jelavikon ta yo latz'el,
Jelavikon ta yo lavichon,
Nichimal jtot,
Nichimal kajval.
7Ak'o pertonal yo j-set',
7Ak'o pertonal yo juteb,
Nichimal ch'ul-vinik,
Nichimal ch'ul-jkaxlan,
Yo j-set'on,
Yo jutebon,
Nichimal jtot,
Nichimal kajval.

The man of the house prays at the shrine of San-
kixoval.

In the holy name of God, Jesus Christ,
My Lord.
Take heed, My Father,
Take heed, My Lord!
St. Christopher, My Father,
St. Christopher, My Lord.
Take heed, My Father,
Take heed, My Lord!
I have arrived beside Thee,
I have arrived before Thee,
Kneeling, I come,
Bent low, I come,
I beg holy pardon,
I beg divine forgiveness.
Wilt Thou still stand erect,
Wilt Thou still stand firm,
7Ana ch'ul-nómpre yos Jesu-kristo,
Kajval.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Sinyor San-kristóval jtot,
Sinyor San-kristóval kajval.
Tzauke, jtot,
Tzauke, kajval!
Liyul ta yo latz'el,
Liyul ta yo lavichon,
Kejelon yulel,
Patalon yulel,
Ta jk'an ch'ul-pertonal,
Ta jk'an ch'ul-lesensya.
Mi xava7an to aba,
Mi xatek'an to aba,
AT HOME

At my lowly back,
At my lowly side?
May there not arise,
May there not pass,
The seeming good,
The evil?
May there not arise,
May there not pass,
He of the fiery heart,
He of the crimson heart,
At my lowly back,
At my lowly side?
May I still savor,
May I still enjoy,
My heart's repose,
My eyes' awakening,
At dusk,
At dawn.

For this my lowly mouth approaches,
For this my humble lips approach,
For this my paltry self approaches.
A little pardon,
A bit of pardon,
For me, who am Thy orphan,
For me, who am Thy pauper,
For me, who am Thy ashes,
For me, who am Thy dust.
Take heed, My Father,
Take heed, My Lord!
Grant a little holy pardon,
Grant a bit of holy pardon,
For my lowly chunk of incense,
For my humble cloud of smoke,
For my three lowly torches,
For my three humble candles,
That I offer at Thy threshold,
That I offer at Thy altar.

So I beg holy pardon,
So I beg divine forgiveness,
With my spouse,
With my companion,
With my two lowly gifts,
With my two humble travails.
For me, watch over them still,
For me, regard them still.

May there not arise,
May there not pass,
The seeming good,
The evil,
He of the fiery heart,
He of the crimson heart.

Take heed, My Father,
Take heed, My Lord!
In unison, circle,
In unison, shine,
In unison, take counsel,
In unison, move Thy lips,
Thou who art the four Holy Fathers,
Thou who art the four Holy Mothers,
With reverend St. Lawrence,
With reverend St. Dominic.
Here I borrow,
Here I partake,
Of as many holy days,
As many holy hours,
For as long as Thou hast granted me,
For as long as Thou hast offered me,
Here beside Thee,
Here before Thee.
Take heed, My Father,
Take heed, My Lord!
May they still be borne,
May they still be swallowed,
However many my crimes,
However much my evil,
However great my doggishness,
However great my piggishness,
At dusk,
At dawn.
May there not yet arise,
May there not yet pass,
The seeming good,
The evil.
So I beg holy pardon,
So I beg divine forgiveness.
May there be pardon,
May there be forgiveness.
Reject not my lowly back,
Reject not my lowly side,
When at times I have remembered Thee,
And at times forgotten Thee.
If they be just stuffed in my mouth,
Just crammed between my lips,
Thy lordly sunbeams,
Thy lordly shade.
But take heed, My Father,
But take heed, My Lord!
Grant pardon to my lowly back,
Grant pardon to my humble side,
To me, who am Thy lowly dog,
To me, who am Thy humble pig,
To me, Thy dunce,
To me, Thy fool,
My Father,
My Lord.
For this I come, kneeling,
For this I come bent low,
To Thy thresholds,
To Thy altars,
My beauteous Father,
My beauteous Lord.
For me, watch over still,
For me, regard still,
My lowly spouse,
My humble companion,
And my two lowly gifts,
And my two humble travails.
Will Their trek still be long,
Will Their journey still be long,
Thy beauteous face,
Thy beauteous eyes?
May I still father,
May I still mother,
May I still warm,
May I still heat,
My two lowly gifts,
My two humble travails.
For this my lowly mouth approaches,
For this my humble lips approach,
For this my meager self has come,
For this my paltry self has come,
To Thy thresholds,
To Thy altars,
My beauteous holy Father,
My beauteous holy Lord.
Take heed, My Father,
Take heed, My Lord!
If there be an earthly father,
If there be an earthly mother,
If there be a seeming good,
If there be an earthly evil,
May its face still be covered,
May its eyes still be closed,
May it not yet arise,
May it not yet pass.
Take heed, My holy Father,
Take heed, My holy Lord!
Watch over me,
Regard me,
Stand erect,
Stand firm,
Circle,
Shine,
At dusk,
At dawn,
Wherever I walk,
Wherever I journey,
Where I climb down,
Where I climb up,
Where I find a little,
Where I earn a bit,
Of what Thou grantest me,
Of what Thou offerest me,
Whether a splinter of Thy cross,
Or a sliver of Thy passion,
Whether a handful of Thy lordly sunbeams,
Or a handful of Thy lordly shade,
Whatever Thou grantest me,
Whatever Thou offerest me.
Awaken my sight,
Open my eyes,
Call forth my soul,
Form my heart,
My beauteous Father,
My beauteous Lord.
It is only a little I want,
It is only a bit I wish,
Like some of my fathers,
Like some of my mothers,
The hot ones,
The warm ones,
The little,
The bit,
Of my father's,
Of my mother's,
Of Thy other children,
Of Thy other offspring,
My beauteous Father,
My beauteous Lord.
For this my lowly mouth approaches,
For this my humble lips approach,
Beside Thee,
Before Thee,
My beauteous Father,
My beauteous Lord.
Take heed, My Father,
Take heed, My Lord!

May there not arise,
May there not pass,

The earthly father,
The earthly mother,

He of the fiery heart,
He of the crimson heart.

But take heed, My Father,
But take heed, My Lord!

I ask nothing of my father,
I ask nothing of my mother,
I ask nothing of Thy child,
I ask nothing of Thy offspring.44

I watch not at dusk,
I watch not at dawn,

At the edge of their fire,
At the edge of their ashes,

My beauteous Father,
My beauteous Lord.49

I ask not for their corn,
I ask not for their beans,

I ask not for Thy cross,
I ask not for Thy passion,

My beauteous Father,
My beauteous Lord.

Take heed, My Father,
Take heed, My Lord!

So I look from afar at Thy beauteous face,
So I look from afar at Thy beauteous eyes.

What wilt Thou grant me,
What wilt Thou offer me,

I, who am Thy lowly orphan,
I, who am Thy humble pauper,

I, Thy lowly ashes,
I, Thy humble dust?

For this my lowly mouth approaches,
For this my humble lips approach,

Beside Thee,
Before Thee,

My beauteous Father,
My beauteous Lord.

May it not yet be discarded,
May it not yet be cast off,

My lowly back,
My lowly side.

May I still be above Thy lordly feet,
May I still be above Thy lordly hands,

My beauteous holy Father,
My beauteous holy Lord.

For this my lowly mouth approaches,
For this my humble lips approach,

Beside Thee,
Before Thee.

For this my meager self approaches,
For this my paltry self approaches,

My beauteous holy Father,
My beauteous holy Lord.

Grant a little pardon,
Grant a bit of pardon,

To me, who am Thy lowly orphan,
To me, who am Thy humble pauper,

To me, Thy lowly ashes,
To me, Thy humble dust.

Tzauke, jtot,
Tzauke, kajval!

Ma7uk to me xtoy,
Ma7uk to me xjelav,

Ti jun jbalamil tot,
Ti jun jbalamil me7e,

Jun jk’ak’al-7o7on,
Jun jtzajal-7o7on.

Pero tzauke, jtot,
Pero tzauke, kajval!

Mu me k’u ta jk’anbe jun jtot,
Mu me k’u ta jk’anbe jun jme7,

Mu me k’u ta jk’anbe jun 7avalab,
Mu me k’u ta jk’anbe jun 7anich’nab.

Mu me te ke’e’lelikon ta jun xmal,
Mu me te ke’e’lelikon ta jun sakub,

Ti ta jun st7 sk’ok’e,
Ti ta jun st7 stane,

Nichimal jtot,
Nichimal kajval.

Mu ta jk’anbe jun yixim,
Mu ta jk’anbe jun achenek’,

Mu ta jk’anbe jun 7akrusil,
Mu ta jk’anbe jun 7apaxonol,

Nichimal jtot,
Nichimal kajval.

Tzauke, jtot,
Tzauke, kajval!

Ja7 me ta jk’el ta nat lanichimal baes,
Ja7 me ta jk’el ta nat lanichimal sate.

K’u xavak’bon,
K’u xak’elanbon,

Ta lajuneb kok,
Ta lajuneb jk’ob,

Yo lame7onon,
Yo la7unaton,
Yo latanone,
Yo lapukukon?

Ja7 me yo ke ta,
Ja7 me yo jti7 ta,

Ta yo latz’el 7un,
Ta yo lavichon 7un,

Nichimal jtot,
Nichimal kajval.

Mu to ch’aaybluk,
Mu to tenbluk,

Yo jpat 7un,
Yo jxokon 7un.

Teikon to tzba yo lavokik,
Teikon to tzba yo lak’obik,

Ch’ul-nichimal jtot,
Ch’ul-nichimal kajval.

Ja7 me yo ke ta,
Ja7 me yo jti7 ta,

Ta yo latz’el 7un,
Ta yo lavichon 7un.

Ja7 me yo j-set’on 7o ta,
Ja7 me yo jutebon 7o ta,

Ch’ul-nichimal jtot,
Ch’ul-nichimal kajval.

7Ak’il pertonal yo j-set’,
7Ak’il pertonal yo juteb,

Ti yo lame7onone,
Ti yo la7unaton,

Ti yo latanone,
Ti yo lapukukone.
My beauteous Father,
My beauteous Lord,
In holiness watch over me,
In holiness regard me,
Thou who art the Holy Mothers,
Thou who art the Holy Fathers,
My beauteous Father,
My beauteous Lord.
Give to my ten feet,
Give to my ten hands,
A little,
A bit.
To me, who am Thy orphan,
To me, who am Thy pauper,
To me, Thy ashes,
To me, Thy dust.
It is only a little I want,
It is only a bit I wish,
Favor my back,
Favor my side,
Give to my ten feet,
Give to my ten hands,
Whether a splinter of Thy cross,
Or a sliver of Thy passion,
Whether a handful of Thy lordly sunbeams,
Or a handful of Thy lordly shade,
Whatever Thou grantest me,
Whatever Thou offerest me,
To my ten feet,
To my ten hands,
My beauteous Father,
My beauteous Lord.
Take heed, My Father,
Take heed, My Lord!
The same for my two lowly gifts,
The same for my two humble travails.
May he not yet shut their mouths,
May he not yet close their lips,
The seeming good,
The evil,
The eater,
The drinker,
Molesting my lowly back,
Molesting my lowly side.
May I still father them,
May I still mother them,
May I still warm them,
May I still heat them,
My beauteous Father,
My beauteous Lord.
Stand erect in holiness,
Stand firm in holiness,
Beauteous holy man,
Beauteous holy Caucasian.
May my sight still descry,
May my eyes still see,
The place beneath Thy feet,
The place beneath Thy hands,
With reverend St. Lawrence,
With reverend St. Dominic.
May I not provide talk,
May I not provide gossip.
May my sight still descry,
May my eyes still see,
May I still savor,
May I still enjoy,
The place beneath Thy feet,
The place beneath Thy hands,
With reverend St. Lawrence,
With reverend St. Dominic,
Whatever the day,
Whatever the hour.
Take heed, My Father,
Take heed, My Lord!
Mayest Thou take the trouble,
Mayest Thou bear the hardship,
To call forth my soul,
To form my heart,
To awaken my sight,
Where I may find a little,
Where I may earn a bit.
Grant it to my ten feet,
Grant it to my ten hands,
My beauteous Father,
My beauteous Lord.
In unison, take counsel,
With Our Sacred Savior,
In the holy heaven's center,
In the holy glory's center.
For this my lowly mouth approaches,
For this my humble lips approach,
My beauteous Father,
My beauteous Lord.
May I pass before Thy lordly face,
May I pass before Thy lordly eyes,
My beauteous Father,
My beauteous Lord.

Ritual assistants pray at the house cross on their return from the shrines.

God, Jesus Christ, My Lord,
Cross of My Father, Cross of My Lord.
I have turned back, I have returned,
We have gone, stepping, We have gone, walking,
To the four thresholds, The four altars,
Of the Holy Fathers, The Holy Mothers,
My Father, My Lord.
Watch over me still, Regard me still,
As we borrow, As we partake,
Of Thy lordly goodness, Thy lordly beneficence,
Thy lordly grace, Thy lordly blessing, too,
My Father, My Lord.
Cross at the door of my humble house,
Cross at the door of my humble home,
Of my heart's repose,
My eyes' awakening,
At dusk,
At dawn.
With this much, My Father,
With this much, My Lord,
I have returned,
I have returned,
I have gone, stepping,
I have gone, walking.
To the four thresholds,
The four altars,
Of the Holy Fathers,
The Holy Mothers.
Will they still stand erect,
Will they still stand firm,
At my lowly back,
At my lowly side?
Wilt Thou watch over me still,
Wilt Thou regard me still,
At dusk,
At dawn,
Before Thy beauteous face,
Before Thy beauteous eyes?
May there not arise,
May there not pass,
The seeming good,
The evil,
The eater,
The drinker,
He of the fiery heart,
He of the crimson heart,
At my lowly back,
At my lowly side?
Am I still above Thy feet,
Am I still above Thy hands,
My beauteous Father,
My beauteous Lord?
For this my heart was anxious,
For this my heart was vexed.
I have gone, stepping,
I have gone, walking.
To Thy four thresholds,
The four altars,
My beauteous Father,
My beauteous Lord.
Take heed,
Cross at the door of my house,
Take heed,
Cross at the door of my home,
Of my heart's repose,
My eyes' awakening,
At dusk,
At dawn,
My beauteous Father,
My beauteous Lord.
Stand erect,
Stand firm,
At my lowly back,
At my lowly side.
May there not yet arise,
May there not yet pass,
The seeming good,  
The evil,  
The eater,  
The drinker.  
Watch over me,  
Regard me,  
At dusk,  
At dawn,  
My beauteous Father,  
My beauteous Lord.  
For this my heart is anxious,  
For this my heart is vexed.  
So I beg holy pardon,  
So I beg divine forgiveness,  
My beauteous Father,  
My beauteous Lord.  
Watch over me,  
Regard me,  
Stand erect,  
Stand firm,  
Circle,  
Shine,  
At my lowly back,  
At my lowly side,  
With my spouse,  
With my companion,  
With my two lowly gifts,  
With my two humble travails,  
Whom Thou gavest me,  
Whom Thou offerest me,  
To my ten feet,  
To my ten hands.  
May seeming good not shut yet the mouths,  
May evil not close yet the mouths,  
Of my two lowly gifts,  
My two humble travails.  
May I still father,  
May I still mother,  
May I still warm,  
May I still heat,  
My two lowly gifts,  
My two humble travails.  
Still watch over me, too,  
Still regard me, too,  
At dusk,  
At dawn,  
Wherever I walk,  
Wherever I journey,  
Where I climb down,  
Where I climb up,  
At dusk,  
At dawn,  
Wherever I find,  
Wherever I receive,  
A little,  
A bit,  
Whether a handful of Thy lordly sunbeams,  
Or a handful of Thy lordly shade,  
Whether a splinter of Thy lordly cross,  
Or a sliver of Thy lordly passion,  
Whatever Thou grantest me,  
Whatever Thou offerest me,  
To my ten feet,  
To my ten hands,  
My beauteous Father,  
My beauteous Lord.
Watch over me,  
Regard me,  
Stand erect,  
Stand firm,  
Circle,  
Shine.  

We borrow,  
We partake,  
Of Thy lordly goodness,  
Thy lordly beneficence,  
Thy lordly grace,  
Thy lordly blessing,  
My beauteous Father,  
My beauteous Lord.  

Thou watchest over me,  
Thou regardest me,  
At dusk,  
At dawn,  
My heart's repose,  
My eyes' awakening.  

At dusk,  
At dawn,  
My beauteous Father,  
My beauteous Lord.  

A little pardon,  
A bit of pardon,  
For my heart's repose,  
For my eyes' awakening,  
Holy heaven,  
Holy glory,  
Holy earth,  
Holy ground.  

I borrow,  
I partake,  
Of as many holy days,  
As many holy hours,  
For as long as Thou hast granted me,  
For as long as Thou hast offered me.  
May I still savor,  
May I still enjoy,  
Thy beauteous faces,  
Thy beauteous eyes,  
My beauteous Father,  
My beauteous Lord.  

Watch over me,  
Regard me,  
Stand erect,  
Stand firm.  

Beauteous holy man,  
Beauteous holy Caucasian,  
Holy heaven,  
Holy glory,  
Holy earth,  
Holy ground,  

Holy king,  
Holy angel,  
Holy serpent,  
Holy thunderbolt,  
My beauteous Father,  
My beauteous Lord.  

K'elikon 7un,  
7Ilkon 7un,  
Va7lanik 7un,  
Tek'lanik 7un,  
Jo7lanik 7un,  
Ch'jlani7un,  
Jch'amun7ik 7un,  
Jmak7i7un,  
Yo lalek7un,  
Yo lavutzi7un,  
Yo lakrasi7un,  
Yo laben7ison 7un,  
Nichimal j7ot,  
Nichimal kajval.  

Xak'elon 7un,  
Xavilon 7un,  
Ta jum xmal 7un,  
Ta jum sakub 7un,  
Xku7ob7il ko7on,  
Svik7obil j7at,  
Ta jum xmal,  
Ta jum sakub,  
Nichimal j7ot,  
Nichimal kajval.  
Pertonal yo j-set',  
Pertonal yo juteb,  
Kat ti ko7one,  
Jk'opojes ti ko7one,  
Tanichimal ba,  
Tanichimal sat.  

7Ak'ik pertonal yo j-set',  
7Ak'ik pertonal yo juteb,  
Xku7obil ko7on,  
Svik7obil j7at,  
Ch'ul-vina7el,  
Ch'ul-lori7a,  
Ch'ul-lum,  
Ch'ul-7osil.  

Ta jch'amun 7un,  
Ta jma7i 7un,  
Jayib ch'ul-k'ak'al,  
Jayib ch'ul-7ora,  
K'u sjai7 7vak7o7i7kon,  
K'u sjai7 7ak7e7lo7ijkon.  
La7uk to me jk'upin,  
La7uk to me jlekin,  
Lanichimal bai7e,  
Lanichimal saf7i,  
Nichimal j7ot,  
Nichimal kajval.  
K'elikon,  
7Ilkon,  
Va7lanik,  
Tek'lanik,  
Nichimal ch'ul-vi7nik,  
Nichimal ch'ul-jkax7lan,  
Ch'ul-vi7nel,  
Ch'ul-lori7a,  
Ch'ul-lum,  
Ch'ul-7osil,  
Ch'ul-rey,  
Ch'ul-7an7el,  
Ch'ul-chon,  
Ch'ul-chau7,  
Nichimal j7ot,  
Nichimal kajval.
Watch over me,  
Regard me,  
Beauteous holy man,  
Beauteous holy Caucasian.  
Grant a little pardon,  
Grant a bit of pardon,  
Do not yet scold my lowly back,  
Do not yet scold my lowly side,  
Do not yet scold my two lowly gifts,  
Do not yet scold my two humble travails,  
My beauteous Father,  
My beauteous Lord,  
Beauteous holy man,  
Beauteous holy Caucasian.  
Here I leave my stench,  
Here I leave my rankness,  
At dusk,  
At dawn,  
Before Thy beauteous face,  
Before Thy beauteous eyes.  
May It not yet grow angry,  
May It not yet scold,  
Thy beauteous head,  
Thy beauteous heart,  
My beauteous Father,  
My beauteous Lord.  
Grant a little pardon,  
Grant a bit of pardon,  
Watch over me,  
Regard me,  
Stand erect,  
Stand firm,  
Circle,  
Shine,  
With the Holy Fathers,  
And the Holy Mothers,  
With reverence St. Lawrence,  
And reverence St. Dominic.  
In unison, watch over me,  
In unison, regard me,  
In unison, stand erect  
In unison, stand firm,  
In unison, circle,  
In unison, shine,  
At my lowly back,  
At my lowly side,  
With my lowly spouse,  
With my humble companion,  
With my two lowly gifts,  
With my two humble travails,  
Whom Thou hast granted me,  
Whom Thou hast offered me,  
To my ten feet,  
To my ten hands,  
May I still father them,  
May I still mother them,  
May I still warm them,  
May I still heat them,  
My beauteous Father,  
My beauteous Lord.  
Long may they live,  
Long may they talk,  
May they not be mere transients,  
May they not be slight ephemera,  
My beauteous Father,  
My beauteous Lord.  

K'elikon me,  
7likon me,  
Nichimal ch'ul-vinik,  
Nichimal ch'ul-jkaxlan.  
7Ak'ik pertonal yo j-set',  
7Ak'ik pertonal yo juteb,  
Mu to xavutbon yo jpat,  
Mu to xavutbon yo jxokon,  
Mu to xavutbon cha7-p'ej yo jmoton,  
Mu to xavutbon cha7-p'ej yo kabolteyel,  
Nichimal jtot,  
Nichimal kajval,  
Nichimal ch'ul-vinik,  
Nichimal ch'ul-jkaxlan.  
Li7 ta xak' ti jiuile,  
Li7 ta xak' ti jxinalale,  
Ti ta jun xmal 7une,  
Ti ta jun sakub 7une,  
Lanichimal bae  
Lanichimal sate.  
Ma7uk to xkap 7o,  
Ma7uk to x7ilin 7o,  
Lanichimal jole,  
Lanichimal 7o?one,  
Nichimal jtot,  
Nichimal kajval.  
7Ak'o pertonal yo j-set',  
7Ak'o pertonal yo juteb,  
K'elikon 7un,  
7likon 7un,  
Va7lanik 7un,  
Tek'lanik 7un,  
Joylanik 7un,  
Chijlanik 7un,  
Xchi7uk i ch'ul-toliletike,  
Xchi7uk i ch'ul-me7iletike,  
Xchi7uk pague San-toréenso,  
Xchi7uk pague Santo Romínko,  
Komon k'elikon,  
Komon 7likon,  
Komon va7lanik,  
Komon tek'lanik,  
Komon joylanik,  
Komon chijlanik,  
Li ta yo jpat 7une,  
Li ta yo jxokon 7une,  
Xchi7uk yo jnup,  
Xchi7uk yo jchil,  
Xchi7uk cha7-p'ej yo jmoton,  
Xchi7uk cha7-p'ej yo kabolteyel,  
7Avak'bekon 7un,  
7Avak'elankon 7un,  
Ta lajuneb kok 7un,  
Ta lajuneb jk'ob 7un,  
La7uk to me jtotin 7un,  
La7uk to me jme7in 7un,  
La7uk to me jk'ak'an 7un,  
La7uk to me jk'ixnan 7un,  
Nichimal jtot,  
Nichimal kajval.  
Natuk to xch'il,  
Natuk to sk'opojel,  
Mu me 7unin javik'ujeluk,  
Mu me 7unin jsutp'ijeluk,  
Nichimal jtot,  
Nichimal kajval.
Mayest Thou not have flashed them,  
Before my ten feet,  
Mayest Thou not have flaunted them,  
Before my ten hands.  
Watch over me, too,  
Regard me, too,  
My beauteous Father,  
My beauteous Lord.  
Grant a little pardon,  
Grant a bit of pardon,  
For my three lowly torches,  
For my three humble candles,  
For my lowly chunk of incense,  
For my humble cloud of smoke,  
That I offer before Thy beauteous face,  
That I offer before Thy beauteous eyes,  
I, who am Thy lowly orphan,  
I, who am Thy humble pauper,  
I, Thy lowly ashes,  
I, Thy humble dust,  
My beauteous Father,  
My beauteous Lord.  
So I beg holy pardon,  
So I beg divine forgiveness,  
Before Thy beauteous faces,  
Before Thy beauteous eyes.  
Wilt Thou still watch over me,  
Wilt Thou still regard me,  
Shall we still borrow,  
Shall we still partake,  
Of Thy lordly goodness,  
Of Thy lordly beneficence,  
Thy lordly grace,  
Thy lordly blessing,  
My beauteous father,  
My beauteous Lord?  
If there be seeming good,  
If there be evil,  
May his face be covered,  
May his eyes be closed,  
May it still be set aside,  
May it still be put aside.  
May there not yet arise,  
May there not yet pass,  
At my lowly back,  
At my lowly side,  
The seeming good,  
The evil,  
He of the fiery heart,  
He of the crimson heart,  
The eater,  
The drinker,  
Molesting at my back,  
Molesting at my side,  
A young one,  
An old one,  
My beauteous Father,  
My beauteous Lord.  
But take heed, My Father,  
But take heed, My Lord!  
I ask nothing of my father,  
I ask nothing of my mother,  
I ask nothing of Thy children,  
I ask nothing of Thy offspring.  
Only with my ten feet,  
Only with my ten hands,
Do I earn a little,
Do I gain a bit,
Whatever Thou grantest me,
Whatever Thou offerest me,
I, who am Thy lowly orphan,
I, who am Thy humble pauper,
I, Thy lowly ashes,
I, Thy humble dust.
Whether a handful of Thy lordly sunbeams,
Or a handful of Thy lordly shade,
Whether a splinter of Thy lordly cross,
Or a sliver of Thy lordly passion,
Whatever Thou grantest me,
Whatever Thou offerest me,
To my ten feet,
To my ten hands,
My beauteous holy Father,
My beauteous holy Lord.
It is Thou who hast seen,
It is Thou who hast watched,
At dusk,
At dawn,
Wherever I walk,
Wherever I journey,
Where I climb down,
Where I climb up,
Where I find a little,
Where I earn a bit,
I, who am Thy lowly orphan,
I, Thy humble pauper,
My beauteous Father,
My beauteous Lord.
From Thee we borrow,
From Thee we partake,
Of Thy lordly goodness,
Thy lordly beneficence,
Thy lordly grace,
Thy lordly blessing,
At my lowly back,
At my lowly side.
If there be seeming good,
If there be evil,
May it be set aside,
May it be put aside,
May its face be covered,
May its eyes be closed.
Thou it is who standest erect,
Thou it is who standest firm.
Watch over me still,
Regard me still,
My beauteous Father,
My beauteous Lord.
Favor my back,
Favor my side,
Give to my ten feet,
Give to my ten hands,
A little,
A bit,
Whether a splinter of Thy cross,
Or a sliver of Thy passion,
Whether a handful of Thy lordly sunbeams,
Or a handful of Thy lordly shade.
Whatever Thou grantest me,
Whatever Thou offerest me,
To my ten feet,
To my ten hands.

K'u xi jta ti j-set'e,
K'u xi jta ti jutebe,
K'u xavak'bikon,
K'u xak'elanknikon,
7A lame7onikone,
7A la mu7natikone,
7A latanikone,
7A lapukukikone.
Mi j-jop yo laxojobal,
Mi j-jop yo lanak'obal,
Mi j-sil yo lakrusil,
Mi j-sil yo lapaxyonal,
K'u xavak'bikon,
K'u xak'elankkon,
Ta lajuneb kok,
Ta lajuneb jk'ob,
Ch'ul-nichimal jtot,
Ch'ul-nichimal kajval.
Vo7ot 7avioloj,
Vo7ot 7ak'eloj,
Ta jun xmal,
Ta jun sakub,
Bu xisanav,
Bu xibein,
Bu xiyal,
Bu ximuy,
Bu jta tal ti j-set'e,
Bu jta tal ti jutebe,
7A li yo lame7onone,
7A li yo lamu7natone,
Nichimal jtot,
Nichimal kajval.
Vo7ot me jch'amuntik,
Vo7ot me jmakitik,
Yo lalqikil 7un,
Yo lavutzil 7un,
Yo lakrasia 7un,
Yo labentsyon 7un,
7A li ta yo jpatet,
7A li ta yo jxokone.
Ja7uk jun 7utz 7un,
Ja7uk jun kolo7 7un,
K'ejbiluk 7un,
Vetz'biluk 7un,
Makbiluk jun sba,
Makbiluk jun ssat.
Vo7ot xava7an abal,
Vo7ot xatek'an abal.
K'elikon to me,
7likon to me,
Nichimal jtot,
Nichimal kajval.
K'uxubinbon i jpatet,
K'uxubinbon i jxokone,
7Ak'bon ta lajuneb kok,
7Ak'bon ta lajuneb jk'ob,
Ti j-set' 7une,
Ti juteb 7une,
Mi j-sil 7akrusil,
Mi j-sil 7apaxyonal,
Mi j-jop yo laxojobal,
Mi j-jop yo lanak'obal,
K'u xavak'bon,
K'u xak'elankon,
Ta lajuneb kok,
Ta lajuneb jk'ob.
It is only a little I want,
It is only a bit I wish,
My beauteous Father,
My beauteous Lord.
May I not yet amuse my father,
May I not yet amuse my mother,
May I not yet amuse the young,
May I not yet amuse the old,
Beauteous holy man,
Beauteous holy Caucasian.
So I beg holy pardon,
So I beg divine forgiveness.
For this my lowly mouth,
For this my humble lips,
Before Thy beauteous face,
Before Thy beauteous eyes,
My beauteous Father,
My beauteous Lord.
Watch over me,
Regard me,
Stand erect,
Stand firm,
Circle,
Shine,
At my lowly back,
At my lowly side,
Cross of My Father,
Cross of My Lord,
My heart's repose,
My eyes' awakening.
At dusk,
At dawn.
In holiness stand erect,
In holiness stand firm,
In holiness stand erect,
In holiness stand firm,
Circle,
Shine,
At my lowly back,
At my lowly side.
May there not arise,
May there not pass,
The seeming good,
The evil.
May its face be covered,
May its eyes be closed.
Thou it is who standest erect,
Thou it is who standest firm,
At my back,
At my side,
My beauteous Father,
My beauteous Lord.
When I am well,
When I am fine,
Beauteous holy man,
Beauteous holy Caucasian,
My beauteous Father,
My beauteous Lord.
May Thy trek not be stalled,
May Thy journey not be stayed,
The brightness of Thy beauteous face,
The brightness of Thy beauteous eyes.
May Their trek be long,
May Their journey be long,
My beauteous Father,
My beauteous Lord.
May there still be grace,
    May there still be blessing,
At my lowly back,
    At my lowly side,
My beauteous Father,
    My beauteous Lord.
Watch over me,
    Regard me,
Stand erect,
    Stand firm,
Circle,
    Shine,
At my lowly back
    At my lowly side,
My beauteous Father,
    My beauteous Lord.
Watch over me,
    Regard me,
    For this my heart is anxious,
    For this my heart is vexed,
So I beg divine forgiveness,
Before Thy beauteous faces,
Before Thy beauteous eyes,
My beauteous Father,
    My beauteous Lord.
I borrow,
    I partake,
Of Thy beauteous face,
    Thy beauteous eyes,
    For as many holy days,
    For as many holy hours,
    For as long as Thou hast granted me,
    For as long as Thou hast offered me,
Before Thy beauteous faces,
Before Thy beauteous eyes,
My beauteous Father,
    My beauteous Lord.
Holy beauteous divine man,
    Holy beauteous divine Caucasian.
Thou watchest over me,
    Thou regardest me,
In holiness stand erect,
    In holiness stand firm,
My beauteous Father,
    My beauteous Lord.
Watch over me,
    Regard me,
Stand erect,
    Stand firm,
Circle,
    Shine,
At my lowly back,
    At my lowly side,
With my lowly spouse,
    With my humble companion,
With my two lowly gifts,
    With my two humble travails,
My beauteous Father,
    My beauteous Lord.
May I still father,
    May I still mother,
May I still warm,
    May I still heat,
My two lowly gifts,
    My two humble travails.

7Ok to li krásia,
    7Ok to li bentisyon,
Ta yo jpat 7un,
    Ta yo jxokon 7un,
Nichimal jtot,
    Nichimal kajval.
K'elikon 7un,
    7Ilikon 7un,
Va?lanik 7un,
    Tek’lanik 7un,
Joylanik 7un,
    Chijlanik 7un,
Ta yo jpat 7un,
    Ta yo jxokon 7un,
Nichimal jtot,
    Nichimal kajval.
K'elikon 7un,
    7Ilikon 7un,
Ja? me kat 7o ko?on,
    Ja? me jk’opojes 7o ko?on,
Ja? me ta jk’an 7o ch’ul-pertonal,
    Ja? me ta jk’an 7o ch’ul-lesensya,
    Ti tanichimal baik,
    Ti tanichimal satik,
Nichimal jtot,
    Nichimal kajval.
Ta jch’amun,
    Ta jmaki,
    Yo lanichimal ba,
    Yo lanichimal sat,
Jayib ch’ul-k’ak’al,
    Jayib ch’ul-7ora,
K’u sjalil 7avak’ojon,
    K’u sjalil 7ak’elanojikon,
Tanichimal baik,
    Tanichimal satik,
Nichimal jtot,
    Nichimal kajval.
Ch’ul-nichimal ch’ul-vinik,
    Ch’ul-nichimal ch’ul-jkaxlan.
Chak’elikon 7un,
    Chavilikon 7un,
Ch’ul-va?lan 7un,
    Ch’ul-tek’lan 7un,
Nichimal jtot,
    Nichimal kajval.
K’elikon,
    7Ilikon,
Va?lanik,
    Tek’lanik,
Joylanik,
    Chijlanik,
Ta yo jpat 7un,
    Ta yo jxokon 7un,
Xchi7uk yo jmoton,
    Xchi7uk yo jchi7il,
Xchi7uk cha7-p’ej yo jmoton,
    Xchi7uk cha7-p’ej yo kaboltayel,
Nichimal jtot,
    Nichimal kajval.
La7uk to jtotin 7un,
    La7uk to jme7in 7un,
La7uk to jk’ak’an 7un,
    La7uk to jk’ixnan 7un,
Cha7-p’ej yo jmoton,
    Cha7-p’ej yo kaboltayel.
May their mouths not yet be shut,
May their lips not yet be closed,
By seeming good,
By evil,
By the eater,
By the drinker,
My beauteous Father,
My beauteous Lord.
In holiness stand erect,
In holiness stand firm,
Beauteous holy man,
Beauteous holy Caucasian.
For this my meager self,
For this my paltry self,
Before Thy beauteous features,
Before Thy beauteous face.
For this my three lowly torches,
For this my three humble candles,
For this my humble cloud of smoke,
Before Thy beauteous face,
Before Thy beauteous eyes,
My beauteous Father,
My beauteous Lord.
Watch over me,
Regard me,
Stand erect,
Stand firm,
Circle,
Shine,
At my lowly back,
At my lowly side,
My beauteous Father,
My beauteous Lord.
For this my lowly mouth,
For this my humble lips,
Before Thy beauteous face,
Before Thy beauteous eyes,
Beauteous holy man,
Beauteous holy Caucasian.
For this my meager self,
For this my paltry self,
Before Thy beauteous face,
Before Thy beauteous eyes,
My beauteous Father,
My beauteous Lord.
Grant a little pardon,
Grant a bit of pardon,
My beauteous Father,
My beauteous Lord.

Ritual assistants address those who have remained
in the house, as they return from the shrines.

God, see here, My Father,
See here, My Lord.
I have turned back,
I have returned.
We have gone, stepping,
We have gone, walking,
To the thresholds,
To the altars,
Of the Holy Fathers,
The Holy Mothers.
With this much I have turned back,
I have returned,
My Father,
My Lord.
The man of the house addresses those who have remained in the house, as he returns from the shrines.

God, see here. My Father,
See here. My Lord.
For how long. My Father,
For how long, My Lord,
Art Thou gathered here,
Art Thou joined here?
How long hast Thou awaited my lowly earth,
Hast Thou awaited my humble mud?
I have turned back,
I have returned.
I have gone, stepping,
I have gone, walking,
To the four thresholds,
To the four altars,
Of the Holy Fathers,
The Holy Mothers.
I went kneeling,
I went bowed low,
I went to ask of my sins,
I went to ask of my evil,
At the threshold,
At the altar,
Of the Holy Fathers,
The Holy Mothers.
Will they still stand erect,
Will they still stand firm,
At my lowly back,
At my lowly side?
Is the trek still long,
Is the journey still long,
Of the beauteous faces,
The beauteous eyes,
Of the Holy Fathers,
The Holy Mothers?
Take heed, My Father,
Take heed, My Lord!
My earth has turned back,
My mud has returned.
I went to beg holy pardon,
I went to beg divine forgiveness,
For this my mouth arrived,
For this my lips arrived,
For this my meager self entered,
For this my paltry self entered,
For this my three lowly torches,
For this my three humble candles,
A chunk of my lowly incense,
A cloud of my humble smoke.
I went stepping,
I went walking,
I went kneeling,
I went bowed low,
I went weeping,
I went shouting,
To the four thresholds,
The four altars,
Of the Holy Fathers,
The Holy Mothers.
Will They still stand erect,
Will They still stand firm,
Will Their trek still be long,
Will Their journey still be long,
The beauteous faces,
The beauteous eyes,
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Of the Holy Fathers,
The Holy Mothers?
For this my lowly mouth,
For this my humble lips,
My Father,
My Lord.
Art Thou gathered here,
Art Thou joined here,
Awaiting my lowly earth,
Awaiting my humble mud?
After this much, My Father,
This much, My Lord,
My earth has turned back,
My mud has returned,*
I begged holy pardon,
I begged divine forgiveness,
For my heart's desire,
For my eyes' awakening,
At dusk,
At dawn.
May there not yet arise,
May there not yet pass,
The seeming good,
The evil,
My Father,
My Lord?
My earth has turned back,
My mud has returned.
I went stepping,
I went walking,
To the thresholds,
To the altars,
Of the Holy Fathers,
The Holy Mothers,
My Father,
My Lord.
My earth has turned back,
My mud has returned,
My Father,
My Lord.

God, see here,
Son,*
See here, my elder brother,
My younger brother.
Grant a little pardon,
Grant a bit of pardon,
For the sunbeams,
For the shade,
Of Our Lord,
The source of dread,
The source of shame,*
Of the Holy Fathers,
The Holy Mothers.
The words are over,
The lips are quiet,
Grant a little pardon,
Grant a bit of pardon,
Son,
My elder brother,
My younger brother.

The man of the house invites the shaman to a meal.

Yos, k'el avi,
Kere,
K'el avi, jbankil,
Kitz'in.
?Ak'o pertonal yo j-set',
?Ak'o pertonal yo juteb,
Xxojobal,
Snak'obal,
Ti ch'ul-totiletike,
Ti ch'ul-me7iletike,
Jtot,
Kajval.
Valk'uj tal jurnal,
Valk'uj tal kach'elal,
?A jtek' ?un,
?A jxan ?un,
Syalemal yok,
Syalemal sk'ob,
Ti ch'ul-totiletike,
Ti ch'ul-me7iletike,
Jtot,
Kajval.
Valk'uj tal jurnal,
Valk'uj tal kach'elal ?un,
Jtot,
Kajval.

The man of the house addresses the shaman at the conclusion of the meal.

Yos, yech yepal che7e,
Son,
You gave a little pardon,
You gave a bit of pardon.
The snack is over,
The morsel finished,
The sunbeams,
The shade,
The source of dread,
The source of shame,
Of the Holy Fathers,
The Holy Mothers.
We have stepped,
We have walked,
To the thresholds,
To the alters,
Of the Holy Fathers,
The Holy Mothers.
Elder brother,
Younger brother,
You gave a little pardon,
A very little indeed.

The man of the house addresses the musicians as they depart.

God, see here, My Father,
See here, My Lord.
Grant a little pardon,
Grant a bit of pardon.
The words are over,
The lips are still,
My plea for holy pardon—over,
My plea for divine forgiveness—ended,
For my house,
For my home,
For my heart's repose,
For my eyes' awakening.
Thanks to you we are gathered,
Thanks to you we are joined.
You did not discard my back,
You did not discard my side,
You did not give me unto weeping,
You did not give me unto shouting,
My Father,
My Lord.
Grant a little pardon,
Grant a bit of pardon.
We are breaking up,
We are splitting up,
My Father,
My Lord.
Grant a little pardon,
Grant a bit of pardon.
We shall be gathered no more,
We shall be joined no more,
My plea for holy pardon—over,
My plea for divine forgiveness—ended,
At the threshold,
At the altar,
Of the Holy Fathers,
The Holy Mothers,
My Father,
My Lord.
Grant a little pardon,
Grant a bit of pardon.
I borrowed your lordly feet,
I borrowed your lordly hands,

Kere,
7Avak' pertonal j-set',
7Avak' pertonal juteb,
Laj ti j-set'e,
Laj ti jutebe,
Ti xoojobale,
Ti snak'obale,
Ti xxi7obile,
Ti sk'obale,
Ti ch'ul-totile,
Ti ch'ul-me7ile.
7Ijtek'tik 7o,
7Ijxantik 7o,
Li syalemal yoke,
Li syalemal sk'obe,
Li ch'ul-totile,
Li ch'ul-me7ile.
Bankilal,
7Itz'inal,
7Avak' pertonal yo j-set',
Yo juteb ta j-mek.

Yos, k'el avi, jiot,
K'el avi, kajval.
7Ak' o pertonal yo j-set',
7Ak' o pertonal yo juteb.
Laj 7o ti k'op 7une,
Laj 7o ti ti7 7une,
Laj 7o jk'an ti ch'ul-pertonale,
Laj 7o jk'an ti ch'ul-leseyae,
Yu7un ti jnae,
Yu7un ti jk'ulebe,
Yu7un ti skuxobil ko7one,
Yu7un ti svik'obil jsate.
Kol aval txobolotik,
Kol aval lotolotik.
Muk' xach'aybon i jpate,
Muk' xach'aybon i jxokone,
Muk' xavak'on ta 7ok'el,
Muk' xavak'on ta 7avanel,
Jtot,
Kajval.
7Ak' o pertonal j-set' 7un,
7Ak' o pertonal juteb 7un.
Ta jch'ak 7o jbatik,
Ta jpe'v 7o jbatik 7un,
Jtot,
Kajval.
7Ak' o pertonal yo j-set',
7Ak' o pertonal yo juteb.
Laj 7o ti txobolotik,
Laj 7o ti lotolotik,
Laj 7o jk'an ti ch'ul-pertonale,
Laj 7o jk'an ti ch'ul-leseyae,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile,
Jtot,
Kajval.
7Ak' o pertonal yo j-set',
7Ak' o pertonal yo juteb 7un.
7Ijch'amun ti yo lavokike,
7Ijch'amun ti yo lak'obike,
My Father,  
My Lord.

Musicians respond to the man of the house as they depart.

God, thanks to you all, then, son,  
Thanks to you all,  
My elder brother,  
My younger brother.  
You measure me as a man,  
You measure me as a person.

With this much,  
My service is over,  
My example set.

We shall be gathered no more,  
We shall be joined no more,  
Your plea for holy pardon—over,  
Your plea for divine forgiveness—ended,  
Thanks to you all,  
May God repay you.

You measure us as men,  
You measure us as people,  
Son,  
My elder brother,  
My younger brother.

Your plea for holy pardon—over,  
Your plea for divine forgiveness—ended,  
For your heart's repose,  
For your eyes' awakening,  
For your house,  
For your home,  
You begged holy pardon,  
You begged divine forgiveness,  
At the thresholds,  
At the altars,  
Of the Holy Fathers,  
The Holy Mothers,  
Will they still stand erect,  
Will they still stand firm,  
At your lowly sides,  
At your lowly backs?

For this your heart was anxious,  
For this your heart was vexed,  
Elder brother,  
Younger brother.  
Thanks to you,  
May God repay you,  
You measure me as a man,  
You measure me as a person.

Is there still a little,  
Is there still a bit,  
Of your suffering,  
Of your hardship,  
Elder brother,  
Younger brother?  
Thanks to you,  
Son,  
My elder brother,  
My younger brother,  
Thanks to you all.

The man of the house addresses the shaman as he departs.

God, see here,  
Son,
My elder brother,
My younger brother.
Grant a little pardon,
Grant a bit of pardon.
Thank you,
May God repay you,
You suffered,
You bore hardship.
We walked,
We journeyed,
We begged holy pardon,
We begged divine forgiveness,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
Will they still stand erect,
Will they still stand firm,
At our lowly backs,
At our lowly sides,
With my spouse,
With my companion?
For this my heart was anxious,
For this my heart was vexed,
For this we went stepping,
For this we went walking,
To the four thresholds,
To the four altars,
Of the Holy Fathers,
The Holy Mothers.
Thanks to you, son,
Thanks to you, my elder brother,
Thanks to you, my younger brother,
You did not give me unto weeping,
You did not give me unto shouting,
You did not make sport of me,
You did not mock my back,
My side,
My elder brother,
My younger brother.
Thanks to you,
May God repay you.
We trekked,
We journeyed,
We went stepping,
We went walking,
To the thresholds,
To the altars,
Of the Holy Fathers,
The Holy Mothers.
Thanks to you, son,
Thanks to you, my elder brother,
Thanks to you, my younger brother,
You did not give me unto weeping,
You did not give me unto shouting,
You did not make sport of me,
You did not mock my back,
My side,
My elder brother,
My younger brother.
Thanks to you,
May God repay you.
We trekked,
We journeyed,
We went stepping,
We went walking,
To the thresholds,
To the altars,
Of the Holy Fathers,
The Holy Mothers.
Thanks to you, son,
Thanks to you, my elder brother,
Thanks to you, my younger brother.
You suffered,
You bore hardship,
You endured your lowly suffering,
You endured your lowly hardship,
Your humble distress,
Your lowly hardship,
Elder brother,
Younger brother.
Grant a little pardon,
Grant a bit of pardon.
Thanks to you, son,
Thanks to you, my elder brother,
My younger brother.
Jbankil,
Kitz'in.
7Ak'o pertonal yo j-set',
7Ak'o pertonal yo juteb.
Kol aval,
Sk'extabot ti riox,
7Apas yo lavokol,
7Apas yo lavik'ti7.
Lixanavotik,
Libeinotik,
7Ijk'antik ch'ul-pertonal,
7Ijk'antik ch'ul-lesensya,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-ma7ile.
Mi sva7an to sba,
Mi stek'an to sba,
Ta yo jpatikonikotik,
Ta yo jxokontikotik,
Xchi7uk ti jnupe,
Xchi7uk ti jchi7ile?
Ja7 me kat 7o ko7on,
Ja7 me je7po7es ko7on,
Ja7 me 7a jtekitik 7o,
Ja7 me 7a jxantik 7o,
Chanib syalemal yok,
Chanib syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-ma7ile.
Kol aval 7un, kere,
Kol aval 7un, jbankil,
Kol aval 7un, kitz'in,
Muk' xavak'on ta 7ok'el,
Muk' xavak'on ta 7avanel,
Muk' xak'elbon ti 7elav 7une,
Muk' xak'elbon 7elav ti jpat,
Ti jxokone,
Jbankil,
Kitz'in.
Kol aval 7un,
Sk'extabot ti riox 7une,
Lixanavotik 7un,
Libeinotik 7un,
7A jtek'tik 7un,
7A jxantik 7un,
Syalemal yok,
Syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-ma7ile.
Kol aval 7un, kere,
Kol aval 7un, jbankil,
Kitz'in,
7Apas yo lavokol,
7Apas yo lavik'ti7,
7Atz'ik ti yo lavokole,
7Atz'ik to yo lavik'ti7e,
Ti yo lame7anale,
Ti yo lavik'ti7e,
Bankilal
7Itz'inal.
7Ak'o pertonal yo j-set' 7un,
7Ak'o pertonal yo juteb 7un,
Kol aval 7un, kere,
Kol aval 7un, jbankil,
Kitz'in.
You did the favor,  
You performed the charity,  
At my lowly back,  
At my lowly side.  
Will they still stand erect,  
Will they still stand firm,  
The Holy Fathers,  
The Holy Mothers,  
At my lowly back,  
At my lowly side?  
May there not yet arise,  
May there not yet pass,  
The seeming good,  
The evil,  
The eater,  
The drinker?  
Thanks to you, my elder brother,  
My younger brother,  
You commended me,  
You entrusted me,  
At the thresholds,  
At the altars,  
Of the Holy Fathers,  
The Holy Mothers.  
So I begged holy pardon,  
So I begged divine forgiveness.  
For this my heart was anxious,  
For this my heart was vexed,  
With my spouse,  
With my companion,  
For my heart's repose,  
For my eyes' awakening,  
For my house,  
For my home.  
Elder brother,  
Younger brother.  
Thanks to you,  
Thanks to you, my elder brother,  
Thanks to you, my younger brother,  
Grant now a little pardon,  
Grant now a little pardon,  
We are breaking up,  
We are splitting up,  
Elder brother,  
Younger brother.  
Thanks to you,  
Thanks to you, my younger brother,  
Grant now a little pardon,  
Grant now a little pardon,  
Elder brother,  
Younger brother.  

Shaman responds to the man of the house as he departs.

God,  
Thanks to you all, then,  
My Father,  
My Lord.  
You measure me as a man,  
You measure me as a person.  
With this much,  
The words are over,  
The lips are still.  
We went begging holy pardon,  
We went begging divine forgiveness,  
At the thresholds.

Yos,  
7An kol avalbotik che7e,  
Jot,  
Kajval.  
Chap'ison ta vinik,  
Chap'ison ta krixchano,  
K'usi yepal 7un,  
Laj ti k'op 7une,  
Laj ti ti? 7une.  
7A jk'antik ch'ul-pertonal,  
7A jk'antik ch'ul-lesensya,  
Ta syalemal yok 7un,
At the altars,
Of the Holy Fathers,
The Holy Mothers,
The four Holy Fathers,
The four Holy Mothers.
Will they still stand erect,
Will they still stand firm,
At your lowly backs,
At your lowly sides?
So we begged holy pardon,
So we begged divine forgiveness.
For this we walked,
For this we journeyed,
For this we went stepping,
For this we went walking,
To the four thresholds,
To the four altars,
Of the Holy Fathers,
The Holy Mothers.
Is there still a little,
Is there still a bit,
That you will grant me,
That you will offer me,
My Father,
My Lord?
Thanks to you all,
May God repay you.
The words are over,
The lips are still,
We have finished begging holy pardon,
We have finished begging divine forgiveness,
My Father,
My Lord.
My earth will go on,
My mud will go on.
Now we have begged holy pardon,
Now we have begged divine forgiveness,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers.
May there not yet arise,
May there not yet pass,
The seeming good,
The evil,
At my lowly back,
At my lowly side.
Thanks to you all, then, my Father,
My Lord,
Thanks to you all.

\[1\] The intent of these first lines is not to address “God, Jesus Christ, My Lord,” but rather to invoke His name as the assistants appeal to the candles which, in the manner of a lawyer, will plead the house owner’s cause before the tutelary gods residing in the mountains surrounding Zinacantan Center.

\[2\] “Holy torches,” “holy alms, divine duty” are the candles.

\[3\] I have translated “Tzauk” as “Take heed!” No one could translate this word for me though the suggestion was made that it meant “seize.” In the Diccionario en lengua sotzil, “tza” is scattered throughout the pages. It refers to wisdom, cleverness, judiciousness, imagination, craftsmanship, thought, speculativeness, inventiveness, and cunning. So perhaps a better translation would be, “Mayest Thou be wise” or “Mayest Thou be judicious.”

\[4\] Tzotzil lacks a familiar second person form, but I believe the tone of the prayer is conveyed best in English with the use of “Thee” and “Thou.”

\[5\] “My Father, My Lord” is an address to the candles themselves.

\[6\] “My elder brother, my younger brother” is the owner of the house.

\[7\] “Yo” expresses the distance between the supplicant and the recipient of the prayers, and so it may be translated either as “lowly” or “lordly” depending on its referent.

\[8\] “Orphan,” “beggar,” “ashes,” and “dust” all refer to the house owner.

\[9\] Literally “7anichimal” means “flowery,” but its use is re-
stricred to formal speech or prayers where it means "beautiful" or "beauteous." The "faces" and the "eyes" are those of the tutelary gods.

11 When the house owner asks if the "trek," the "journey" of the tutelary gods will be long he is really asking if he will have a long life, if he will continue to live in the presence of, and under the protection of, the tutelary gods.

12 "Syalemal Tawok, syalemal Tak'ob" could be translated literally as "The lowering place of Thy feet, the lowering place of Thy hands." This expression refers to the shrines in the mountains where one can commune with the tutelary gods. It may also refer to the altars or the seats of the saint images in the churches. The four shrines are San-kixtoval, Kalvario, Muxul Vitz, Sisil Vitz.

13 "The Holy Fathers, the Holy Mothers" are the tutelary gods.

14 "The holy instruments, the holy powers" are the candles. By "meet" is meant "to greet and show respect to" or "to greet and venerate."

15 "My two gifts," "my two travails" are the house owner's two children.

16 "Seeming good, evil, an eater, a drinker" all refer to a resentful person who would cut short the lives of one's family by witchcraft. Although "7utz" means "good" the implication is that it is, in fact, "seeming good." "J7uch'-so?" is literally "drinker of water."

17 The house owner asks that he may continue to provide parental affection and sustenance to his children.

18 He asks that they remain on this earth for more than a moment. By "ten feet," "ten hands" he means, of course, "ten toes," and "ten fingers."

20 Before Thy beauteous faces, before Thy beauteous eyes means "in the presence of" the candles.

21 Goodness," "beneficence," "grace," and "blessing" all refer to health and prosperity.

22 A splinter of Thy cross, a sliver of Thy passion means, in formal speech, "money," a "handful of Thy sunbeams," a "handful of Thy shade" means, in formal speech, "corn." "Nak'obal" means "shade," "shadow," and "reflection." To preserve the rhythm of the prayer I have chosen the first of these terms though the third is the true meaning.

24 My fathers," my mothers are simply "men" and "women."

25 The hot ones, the warm ones are those who are prosperous and healthy.

27 The image here is of a man toiling away who watches the passage of the sun high in the sky, waiting for sunset and a respite at the day's end.

28 My heart's repose, "my eyes' awakening" is the place where the house owner sleeps and wakens, that is, his home.

29 "The mountaintop," "the hilltop" is a reference to the location of the graveyards in Zinacantán.

32 St. Lawrence is the patron saint of Zinacantán, as was St. Dominic until the late eighteenth century.

33 "Ikaxlan" is literally "Castilian," but in the sense of "white man," or "non-Indian." The fair-skinned saints and the sun are addressed as "holy man, holy Caucasian."

34 The house owner is begging that all the saints and all the tutelary gods in unison watch over and protect him and his family.

35 The Savior is believed to be sitting at a table in the center of heaven. There he receives from the sun each day an account of human transgressions and determines whose life should be cut short.

36 "Divine heavenly woman, divine heavenly lady" is Our Lady of the Rosary, the principal female saint in Zinacantán.

37 "Holy purchaser of heaven," "holy purchaser of glory" is Christ who paid the ransom for our sins.

38 A chapel in Zinacantán Center is dedicated to Our Lord of Esquipulas. In this chapel the top religious officials are sworn into office.

39 The "holy martyr," the "holy creditor" is St. Sebastian to whose worship a church is dedicated in Zinacantán Center.

40 He of the fiery heart, he of the crimson heart is a witch. The term, "k'ak' al 7o7onil," means "envy," "resentment," "hatred."

41 Their refers to both the children and the tutelary gods.

42 "Lowly earth," "lowly mud" are synonyms for our bodies, our persons.

43 The musicians ask here how long will the supplicant pray, how many words will he offer to the gods.

44 Holy king," "holy angel" refer to the Earth Lord from whom the construction materials and the house site have been borrowed. The Earth Lord is conceived as a wealthy Ladino rancher, but he also, in his role as rain god, may take the form of a serpent or a thunderbolt.

45 The brightness refers to the sunlight, the daylight in which living creatures disport, as opposed to the darkness of the underworld.

46 More literally "Thy child" (7awalab) is "Thy child born of woman," while "Thy offspring" (7anich'nah) is "Thy child born of man."

47 The house owner protests that he does not sit hungrily, resentfully at the hearths of his neighbors.

48 After these many prayers of supplication the house owner has returned.

49 The house owner addresses the shaman as "son," since the shaman is younger than he.

50 "The source of dread, the source of shame" is the meal which the host fears may not please his guests.

51 Little" is used here in a deprecatory way.

52 "You measure me as a man, you measure me as a person" means that you show me respect by offering me gifts of food and drink.

53 "My earth will go on, my mud will go on," i.e. "I will leave."

**Intervention of Substitute Shaman in the Dedication of a New House**

Ceremonies do not always adhere to the ideal pattern. In fact, when Romin Teratol's new house was dedicated, the shaman stumbled into the house so drunk that he believed he was officiating at a Holy Cross Day ceremony, renovating the wells. Not only did he insist on offering inappropriate prayers, but he toppled over backwards in his chair, head first into the hole dug for the sacrificial
rooster! He had to be carried from one corner of the house to the next, but finally he collapsed more or less permanently. By chance, one of the ritual assistants, 7Anselmo Peres, unbeknownst to us all, was beginning his career as a shaman. He offered to lend his services. Romin and his wife knelt at 7Anselmo’s feet and begged him to carry the ceremony to a successful conclusion, which he did.

God, son,
My elder brother, my younger brother,
Grant a little pardon,
Grant a bit of pardon,
For my sake, will you suffer,
For my sake, will you bear the hardship,
Let us step,
Let us walk,
To the thresholds,
To the altars,
Of the Holy Fathers,
The Holy Mothers,
God,
My Lord.
Do not mock me, son,
Do not mock me, my younger brother,
As our fathers do,
Our mothers.1
It was not my madness,
Not my craziness,
I do not torment you, my elder brother,
My younger brother.2
You have seen what has befallen me, son,
My elder brother, my younger brother,
Grant a little pardon,
Grant a bit of pardon,
May you suffer,
May you bear the hardship,
Let us join together,
Let us go together,
Let us walk,
Let us journey,
Let us give a little,
Let us give a bit,
Let us beg holy pardon,
Let us beg divine forgiveness,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers,
For the dread,
For the shame, a
Elder brother,
Younger brother,
Grant a little pardon,
Grant a bit of pardon,
My elder brother,
My younger brother.

The man of the house addresses the substitute shaman as he departs.

God, son,
My elder brother, my younger brother,
Your earth passes by,
Your mud passes by,*
Son, elder brother,
Younger brother.
Thanks to you, son.
Thanks to you, my younger brother,
You suffered,
You bore hardship,

Yos, kere,
Jbankil, kitz’in,
7Ak’o pertonal j-set’,
7Ak’o pertonal juteb,
Mi xapason yo lavokol,
Mi xapason yo lavik’ti7?
Ba jtek’tik 7un,
Ba jxantik 7un,
Syalemal yok,
Syalemal sk’ob,
Ti ch’ul-totile,
Ti ch’ul-me7ile,
Dyos,
Kajval.
Mu xak’elbon 7elav, kere,
Mu xak’elbon 7elav, kitz’in,
K’u 7elavan tzpas ti jtotike,
Ti jme7tike.
Mu jvoviluk,
Mu jmajiluk,
Mu7nuk chakilbajin, jbankil,
Kitz’in.
7Aviloj ti 7elav chipasbat to, kere,
Jbankil, kitz’in.
7Ak’o pertonal j-set’,
7Ak’o pertonal juteb,
7Oyuk 7avokol,
7Oyuk 7avik’ti7.
Jchi7in jbatik,
Jjak’in jbatik,
Xanavktotik,
Beinkotik,
Kak’tik ti j-set’e,
Kak’tik ti jutebe,
Jk’antik ch’ul-pertonal,
Jk’antik ch’ul-lesensya,
Ta syalemal yok,
Ta syalemal sk’ob,
Ti ch’ul-totile,
Ti ch’ul-me7ile,
Yu7un ti xxi7ele,
Yu7un ti sk’exlale,
Bankilal,
7Itz’inal.
7Ak’o pertonal j-set’,
7Ak’o pertonal juteb 7un,
Jbankil,
Kitz’in.
You did the holy favor,
   You performed the holy charity,
At my lowly back,
   At my lowly side.
You did not mock my back,
   My side,
Elder brother,
   Younger brother.
Thanks, you stood erect,
   Thanks, you stood firm,
It was not my madness,
   Not my craziness,
Not a torment, moving your back,
   Your side, son,
My elder brother,
   My younger brother.
Your lowly earth returns,
   Your humble mud returns,
Thanks to you, son,
   Thanks to you, my younger brother.
We walked,
   We journeyed,
We begged holy pardon,
   We begged divine forgiveness,
At the thresholds,
   At the altars,
Of the Holy Fathers,
   The Holy Mothers.
Will they still stand erect,
   Will they still stand firm,
At my lowly back,
   At my lowly side.
At dusk,
   At dawn?
For this our mouths departed,
   For this our lips departed,
So we begged holy pardon,
   So we begged divine forgiveness,
At the four thresholds,
   At the four altars,
Of the Holy Fathers,
   The Holy Mothers,
My elder brother,
   My younger brother.
Your lowly earth passes by,
   Your humble mud passes by,
Elder brother,
   Younger brother.
Thanks, for my back,
   Thanks, for my side,
You stood erect,
   You stood firm,
At my lowly back,
   At my lowly side, son,
My elder brother,
   My younger brother.
Your earth passes by,
   Your mud passes by, son,
May I pass before your earth,
   Your mud, then.  

\footnote{1}{By “our fathers,” “our mothers,” the man of the house
simply means “other men and women.”}

\footnote{2}{These lines protest that there is good reason for the man of
the house to be forced to request the services of the shaman at
this late stage of the ceremony.}

\footnote{3}{“The dread,” “the shame” refers to the bottle of cane
liquor that is being offered to the shaman as the request is
made.}

\footnote{4}{“Your earth passes by, your mud passes by” means “You
are leaving.”}
These last two lines should have been "Jelavkon taba, Tasat, che7e." or "May I pass before Thy face, Thy eyes, then."

Common Prayer

When I asked Romin to teach me a prayer that I could say when I visited the church he gave me the following that he said "any fool would know."

God, Jesus Christ,
My Lord,
St. Lawrence,
St. Dominic.
I have come beneath Thy feet,
I have come beneath Thy hands.
Take heed, My father,
Take heed, My Lord!
Grant me Thy pardon,
Grant me Thy forgiveness,
When at times I have remembered Thee,
And at times forgotten Thee,
At dusk,
At dawn.
Take heed, then, My Father,
Take heed, then, My Lord!
Thou grantest pardon to my back now,
Thou grantest pardon to my side now,
To me, who am Thy lowly dog,
To me, who am Thy lowly pig.
Take heed, then, My Father,
Take heed, then, My Lord!
Mayest Thou not discard my back,
Mayest Thou not discard my side,
Stand, then, erect,
Stand, then, firm,
At my lowly back,
At my lowly side.
May there not arise,
May there not pass,
The seeming good,
The evil,
At my lowly back,
At my lowly side.
Whether it be my father,
Or my mother,
Whether Thy child,
Or Thy offspring,
Whether an eater,
Or a drinker,
Whether he of the fiery heart,
Or he of the crimson heart,
At my lowly back,
At my lowly side.
Take heed, then, My Father,
Take heed, then, My Lord!
I ask nothing of Thy child,
I ask nothing of Thy offspring,
I ask nothing of my father,
I ask nothing of my mother,
Not by their hardship,
Not by their suffering,
Do I eat,
Do I drink.  
Rather by my hardship,  
By my suffering.  
So I look from afar at Thy beauteous face,  
So I look from afar at Thy beauteous eyes,  
Thou it is who knowest,  
Thou it is who seest,  
How I eat,  
How I drink,  
Thou hast seen,  
Thou hast watched,  
How great is my sin,  
How great my evil,  
Before the beauteous face,  
Before the beauteous eyes.  
Thou art aware of my sins,  
Thou art aware of my evil,  
The sum of my humble doggishness,  
The sum of my lowly piggishness,  
Beneath Thy feet,  
Beneath Thy hands,  
Take heed, My Father,  
Take heed, My Lord!  
Grant Thy holy pardon,  
Grant Thy divine forgiveness,  
Beauteous holy man,  
Beauteous holy Caucasian.  
May I still live,  
May I still speak,  
May I be a worthy servant,  
May I be a good example,  
Beneath Thy feet,  
Beneath Thy hands.  
May the trek not be stalled,  
May the journey not be stayed,  
Of Thy beauteous face,  
Thy beauteous eyes.  
We borrow,  
We partake,  
Of Thy lordly goodness,  
Thy lordly beneficence.  
May the earth not yet turn,  
May the mud not yet turn,  
May I still not amuse my father,  
May I still not amuse my mother,  
May the young not yet laugh,  
May the old not yet laugh,  
May I live still in goodness,  
May I live still in virtue,  
Before Thy beauteous face,  
Before Thy beauteous eyes,  
Saint Lawrence,  
Saint Dominic,  
Mary of the Rosary,  
Mary, the Caucasian,  
Holy heavenly woman,  
Holy heavenly lady.  
May Thy faces shine in unison,  
May Thine eyes flash in unison,  
Wherever I walk,  
Wherever I journey,  
Wherever I find a little,  
Wherever I find a bit,  
I, who am Thy orphan,  
I, who am Thy pauper.  
Watch over me, then,  
Ti ta xkuch' vo7e.  
Yavil ta jyokol me,  
Yavil ta kik'ti7 me.  
Ja7 me ta jak'el ta nat lanichimal bae,  
Ja7 me ta jak'el ta nat lanichimal sate,  
Vo7ot me xana7,  
Vo7ot me xavil,  
K'u cha7al xve7,  
K'u cha7al xkuch' vo7.  
Vo7ot me ta7ave7,  
Vo7ot me 7ak'eloj,  
K'u yepal ti jmule,  
K'u yepal ti jkolo7e,  
Ti ta yo lanichimal ba,  
Ti ta yo lanichimal sate.  
Vo7ot me ta kwenta 7avu7un ti jmule,  
Vo7ot me ta kwenta ti jkolo7e,  
K'u yepal yo jtz'7al,  
K'u yepal yo jchitoma7,  
Li ta yolon 7avoke,  
Li ta yolon 7ak'obe.  
Tzauk 7une, jot,  
Tzauk 7une, kajval!  
7ak'on ta7ch'ul-per7onal,  
7ak'on ta7ch'ul-le7esensa7,  
Ch'ul-nichimal vinik,  
Ch'ul-nichimal jkaxlan.  
La7uk to 7ch'i7kon,  
La7uk to k'opo7kon,  
Lekil jtnelikon,  
Lekil jba7in7elikon,  
Li ta yolon 7avoke,  
Li ta yolon 7ak'obe.  
Mu to me xkom stek'el,  
Mu to me xkom xxan7el,  
7a lanichimal bae,  
7a lanichimal sate.  
Jch'amuntik 7un,  
Jmakitik 7un,  
Li yo lalekile,  
Li yo lavutzile.  
Mu to me valk'ujuk ti lume,  
Mu to me valk'ujuk ti 7ach'ele,  
Mu to me kawbe yelav ti jun jte7e,  
Mu to me kawbe yelav ti jun jme7e,  
Mu to me tee7inuk ti jun bik'ite,  
Mu to me tee7inuk ti jun muk'e,  
Ta lelikon to,  
Ta 7utzikon to,  
Ta yo lanichimal ba,  
Ta yo lanichimal sate,  
San-torenso,  
Santo Rominko,  
Mariya Rosaryo,  
Mariya Xinulan,  
Ch'ul-vinajelal 7antz,  
Ch'ul-vinajelal senyóra.  
Komon chijil tabaikve,  
Komon chijil tasatike,  
Ti bu chixanave,  
Ti bu chibeine,  
Ti bu ta jta ti j-sete,  
Ti bu ta jta ti jutebe,  
Ti yo lame7onone,  
Ti yo lamu7atone.  
K'elikon me 7un,
Veneration of the Saints

When a family goes to the church on a fiesta day they “meet” or “venerate” each of the saints, kneeling before them, perhaps offering a candle, and always offering a brief prayer. Then they cross themselves, kiss the saint’s raiment or pedestal, and move on to the next saint.

God, Jesus Christ,
My Lord,
Saint Lawrence,
Saint Dominic.
Watch over me still,
Regard me still,
Stand erect still,
Stand firm still,
At my lowly back,
At my lowly side.
May nothing occur to me,
May nothing befall me,
Wherever I walk,
Wherever I journey,
I, who am Thy humble orphan,
I, who am Thy lowly pauper.
May there not yet arise,
May there not yet pass,
The seeming good,
The evil.
May we still borrow,
May we still partake,
Of Thy lordly grace,
Thy lordly blessing,
At my back,
At my side.
Heavenly woman,
Heavenly lady,
Stand erect, then,
Stand firm, then,
At my back,
At my side,
My Lord.
May I pass before Thy glorious face,
May I pass before Thy lordly eyes,
My Lord!

Prayer for Forgiveness for Drunkenness

God, Jesus Christ,
My Lord,
Holy Father,
Holy Mother.
For how long, My Father,
For how long, My Lord,
Do I arrive, kneeling,
Do I arrive, bowing low,
Beside Thee,
Before Thee?
I beg holy pardon,
I beg divine forgiveness,
Before Thy beauteous lordly faces,
Before Thy beauteous lordly eyes.
How much, My Father,
How much, My Lord,
Have I sought my crime,
Have I sought my evil,
In the presence of my father,
In the presence of my mother,
In the presence of Thy child,
In the presence of Thy offspring?
Did my ten feet descend,
Did my ten hands descend,
Was his head bathed in blood,
Was his head drenched with blood?
But take heed, My Father,
But take heed, My Lord!
For lost was my head,
For lost was my heart,
Covered my face,
Closed my eyes,
Gone Thy first shot glass,
Gone Thy first pitcher.
I received,
I possessed,
Thy dew,
Thy reflection,
So I sought my crime,
So I sought my evil.
But take heed, My Father,
But take heed, My Lord!
Now may it end,
Now may it cool,
Before Thy beauteous faces,
Before Thy beauteous eyes.
May I not give myself to the earth,
May I not give myself to the mud,
May there be pardon,
May there be forgiveness,
May I not yet reach the mountain top,
May I not yet reach the hilltop,
May my father not yet be amused,
My mother,
The eater,
The drinker,
He of the fiery heart,
He of the crimson heart.
So I beg holy pardon,
So I beg divine forgiveness,
At Thy threshold,
At Thy altar,
Beside Thee,
Before Thee,
Holy Father,
Holy Mother,
Holy haven,
Holy sanctuary,
May there be pardon,
May there be forgiveness.
How great is my crime,
How great my evil,
My beauteous Father,
My beauteous Lord?
May I live with good fortune,
May I speak with good fortune,
Holy Father,
Holy Mother.
May I pass before Thy beauteous face,
May I pass before Thy beauteous eyes!

1 That is, “Did I injure anyone with my ten toes and ten fingers?”
2 “Thy dew, Thy reflection” is cane liquor.

Thanksgiving Prayer

Thanks to you,
May God repay you.
I received,
I possessed,
A little,
A bit,
Of Thy lordly suffering,
Thy lordly hardship,
A little,
A bit,
Of Thy lordly sweat,
Thy lordly moisture,
Thy lordly weariness,
Thy lordly sickness,
My Father,
My Lord.
You measured me as a man,
You measured me as a person,
I received a little,
I received a bit,
My Father,
My Lord.

1 Thanksgiving prayer said by each guest to his host after a ceremonial meal.
2 That is, the meal was offered at the expense of the host's labor and suffering.

Visit to Baptismal Godfather

This brief prayer may be spoken by the godfather at a baptismal visit when he receives the introductory bottles of cane liquor from the child's father. It is clear, though, that the godfather happens to be a shaman.

Ah, Jesus Christ,
My Lord,
Calvary, My Father,
Calvary, My Lord.¹
My holy companion gave thanks,
My holy compadre gave thanks,
He measures me as a man,
He measures me as a person,
He gives me a little,
He gives me a bit,
Of Thy dew,
Thy reflection,

1A dyos Jesu-kristo,
Kajval,
Kalvario jtot,
Kalvario kajval.
Kol iyal ti jch'ul-chi7ile,
Kol iyal ti jch'ul-kumpare,
Chisp'is ta vinik,
Chisp'is ta krixchano,
Chiyak'be ti j-set'e,
Chiyak'be ti jutebe,
Tatz'ujulale,
Tanak'obale,
A little,
A bit,
Holy father,
Holy mother.
Four holy ripe ones,
Four holy yellow ones,
Four holy oceans,
Four holy ancients,
Four holy havens,
Four holy sanctuaries.  

1 These lines give the clue that the godfather is also a shaman, as he invokes the name of Calvary, the meeting place of the tutelary gods, and the chief mountain shrine.

2 The number four, refers to the four principal shrines; Kalvario, San-kixtoval, Muxul Vitz, and Sisil Vitz. “Ripe” and “yellow” indicate the advanced age of the tutelary gods, that, by implication, are likened to mature corn. “Kolebal,” and “kuxebal” could be translated more literally as “the place of recovery,” and “the place of rest” or “the place of revival,” for these are the principal shrines visited by curing parties.

Inspection of the Candles

In this prayer Romin Teratol takes the role of a shaman during a curing ceremony. After the shaman arrive, at the sick person’s home he seats himself at a small table and unrolls a red and white striped cloth. He places the candles that are to be offered at the mountain shrines on the cloth and counts them to make sure that there will be the proper number for each shrine. He decorates the candles with geraniums and censes them as he prays to the tutelary gods, beseeching their protection for his patient.

In the name of Jesus Christ,
My Lord,
How much is it, My Father,
How much is it, My Lord,
How much is it, holy torches,
How much is it, holy candles?
You are ready,
You are set,
How much is it,
The earthly sickness,
The earthly mortality?
This much it is, My Father,
This much it is, My Lord,
With which they stand erect,
With which they stand firm,
At the thresholds,
At the altars,
Of the Holy Fathers,
The Holy Mothers,
At the four thresholds,
At the four altars,
Of the Holy Fathers,
The Holy Mothers,
For the sickness,
For the mortality,
For the back,
For the side,
Of Thy child,
Thy offspring,
Thy bloom,
Thy sprout.
So they go standing erect,
So they go standing firm.
What has been decided,
What has been weighed,
Is he still to step,
Is he still to walk,
Will he still enjoy,
Will he still delight,
In Thy beauteous lordly faces,
Thy beauteous lordly eyes,
Holy torches,
Holy candles?
So they go standing erect,
So they go standing firm,
At the thresholds,
At the altars,
Of the four Holy Fathers,
The four Holy Mothers.
This much it is, My Father,
This much it is, My Lord,
Saint Christopher, holy father,
Saint Christopher, holy mother,
This much it is, My Father,
This much it is, My Lord.
For one moment, now,
For one instant, now,
Kneeling, he arrives,
Bowed low, he arrives,
To beg Holy pardon,
To beg divine forgiveness,
At Thy threshold,
At Thy altar,
Thy lowly child,
Thy lowly offspring,
Thy lowly bloom,
Thy humble sprout,
To beg Holy pardon,
To beg divine forgiveness.
The exhaustion,
The weariness,
Of the back,
The side,
Of Thy child,
Thy offspring,
Thy bloom,
Thy sprout.
Take heed, then, My Father,
Take heed, then, My Lord!
Is he still to step,
Is he still to walk,
Will he still enjoy,
Will he still delight,
In Thy beauteous face,
Thy beauteous eyes?
Is their trek still long,
Is their journey still long,
Thy beauteous face,
Thy beauteous eyes?
Will he not yet be given unto weeping,
Will he not yet be given unto shouting,
By his father,
By his mother?
Take heed, My Father,
Take heed, My Lord!
For this we prod Thy lordly nostrils,
For this we prod Thy lordly ears,
Four Holy Fathers,
Four Holy Mothers,
Thy faces shining,
Thy eyes flashing,
My Mother of Muxul Hill,
My sainted Mother of Muxul Hill.
Take heed, My Mother,
Take heed, My sainted Mother!

Mi xutzin to,
Li yo lanichimal baike,
Li yo lanichimal satike,
Ch'ul-toj,
Ch'ul-kantela?
Ja7 me chha va7lan 7o,
Ja7 me chha tek'lan 7o,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti chanib ch'ul-totile,
Ti chanib ch'ul-me7ile.
K'usi yepal 7un, jtot,
K'usi yepal 7un, kajval,
San-kristóval ch'ul-totili,
San-kristóval ch'ul-me7il,
K'usi yepal 7un, jtot,
K'usi yepal 7un, kajval.
Li7 ta j-likel 7une,
Li? ta j-t'abel 7une,
Kejel k'otel,
Patal k'otel,
Tz'kan 7o ch'ul-pertonal,
Tz'kan 7o ch'ul-le sensya,
Ta syalemal 7avok,
Ta syalemal 7ak'ob,
Ti yo lavalabe,
Ti yo lanich'nabe,
Ti yo lanichne,
Ti yo lak'elome,
Tz'kan 7o ch'ul-pertonal,
Tz'kan 7o ch'ul-le sensya.
Ti pich'ile,
Ti lubule,
Ti spate,
Ti xxokone,
Tavalabe,
Tanich'nabe,
Taniche,
Tak'elome.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Mi ste'k' to la,
Mi xxan to la,
Mi slekín to,
Mi xutzin to,
Lanichimal bae,
Lanichimal saté?
Mi nat to la ste'kel,
Mi nat to la xxanel,
Lanichimal bae,
Lanichimal saté?
Mi mu to la xak' ta 7ok'el,
Mi mu ta la xak' ta 7avanel,
Ti jun stote,
Ti jun sme7é?
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Ja7 me ta jijíjik 7o ti yo lanítiike,
Ja7 me ta jijíjik 7o ti yo lachikinike,
Chanib ch'ul-totil,
Chanib ch'ul-me7il,
Chijíl tabaiké,
Chijíl tasatíke,
Muxul Vitzal jme7,
Muxul Vitzal jkaxayil.
Tzauk 7une, jme7,
Tzauk 7une, jkaxayil.
In accord, decided now,
In accord, weighed now,
What has been decided,
What has been weighed?
Kneeling, he arrives,
Bowed low, he arrives,
At Thy thresholds,
At Thy altars.
Will it still be well-accepted,
Will it still be well-received,
The splinter of his lowly torch,
The shaving of his humble candle,
That he goes to offer at Thy threshold.
That he goes to offer at Thy altar?
He goes kneeling,
He goes bowed low,
He goes to claim his crimes,
He goes to claim his sins.
How much his humble doggishness,
How much his lowly piggishness,
At Thy thresholds,
At Thy altars?
Is there still endurance,
Is there still forbearance,
For his crimes,
For his sins,
With his spouse,
With his companion?
Take heed, my Mother,
Take heed, My sainted Mother!
For this his heart is anxious,
For this his heart is vexed,
For this he goes kneeling,
For this he goes bowed low.
So he begs holy pardon,
So he begs divine forgiveness,
At Thy four thresholds,
At Thy four altars,
If he should have a father,
If he should have a mother,
Who comes molesting,
Who comes devouring,
At their backs,
At their sides.
Take heed, My Father,
Take heed, My Lord!
Will the faces be covered,
Will the eyes be closed,
Of the earthly seeming good,
The earthly evil,
The earthly eater,
The earthly drinker,
At the back,
At the side,
Of Thy child,
Thy offspring?
So he begs holy pardon,
So he begs divine forgiveness.
For one moment,
For two moments,
Kneeling, he arrives,
Bowed low, he arrives,
At Thy thresholds,
At Thy altars.
So he begs holy pardon,
So he begs divine forgiveness,
For this his heart is anxious,
For this his heart is vexed.
A splinter of his lowly torch,
A shaving of his humble candle,
At Thy thresholds,
At Thy altars,
Calvary,
Holy Father,
Saint Cecilia, My Mother,
Saint Cecilia, My sainted Mother.*
Take heed, My Mother,
Take heed, My sainted Mother!
In unison, Thy faces shining,
In unison, Thy eyes flashing.
Is there still holy pardon,
Is there still divine forgiveness,
At their backs,
At their sides?
Is their journey still long,
Is their trek still long,
Thy beauteous faces,
Thy beauteous eyes?
Will he not yet amuse his father,
Will he not yet amuse his mother,
Will his earthly father not yet mock him,
Will his earthly mother not yet mock him?
For this he begs holy pardon,
For this he begs divine forgiveness,
At Thy thresholds,
At Thy altar,
At Thy four thresholds,
At Thy four altars.
His heart has been anxious,
His heart has been vexed,
With his spouse,
With his companion,
Thy child,
Thy offspring,
Thy bloom,
Thy sprout,
Take heed, My Father,
Take heed, My Lord!
For this I prod Thy lordly nostrils,
For this I prod Thy lordly ears.
What now shall be decided,
What now shall be weighed,
What has been said by Thy lordly heads,
What has been said by Thy lordly hearts,
At the lowly back,
At the lowly side,
Of Thy humble child,
Thy humble offspring,
Heavenly woman,
Heavenly lady?
Kneeling, he arrives,
Bowed low, he arrives,
At Thy thresholds,
At Thy altars,
For one moment, now,
For two moments, now.
Take heed, My Mother,
Take heed, My sainted mother,
Take heed, holy Calvary, Holy Father,
Take heed, holy Calvary, Holy Mother,
Take heed, My Father,
Take heed, My Lord!
Ja? me yat 7o yo?on,  
Ja? me sk'opojes 7o yo?on.
Ti j-sil yo stoj,  
Ti j-sil yo skantela,  
Ta syalemal 7avokik,  
Ta syalemal 7ak'obik,  
Kalvario,  
Ch'ul-tottik,  
Santa-sesilya jme7,  
Santa-sesilya jkaxayil.
Tzauk 7une, jme7,  
Tzauk 7une, jkaxayil!
Komon chijil 7abaize,  
Komon chijil 7asatike.
Mi 7oy to li ch'ul-pertonal,  
Mi 7oy to li ch'ul-lesensya,  
Ti ta spatike,  
Ti ta xxokonike?
Mi nat to la stek'el,  
Mi nat to la xxanel,  
Lanichimal baize,  
Lanichimal satike?
Mi mu to la xak'be yelav ti stote,  
Mi mu to la xak'be yelav ti sme7e,  
Mi mu to la stze7in yu7un ti jin sbalamil tote,  
Mi mu to la stze7in yu7un ti jin sbalamil me7e?
Ja? me tz'k'an 7o ch'ul-pertonal,  
Ja? me tz'k'an 7o ch'ul-lesensya,  
Ta syalemal 7avokik,  
Ta syalemal 7ak'obik,  
Ta xchanibal syalemal 7avokik,  
Ta xchanibal syalemal 7ak'obik.
7lyat 7o yo?on,  
7lsk'opojes 7o yo?on,  
Xchi7uk ti snupe,  
Xchi7uk ti xchi7ile,  
Tavalabe,  
Tanichi7abe,  
Taniche,  
Tak'elome.
Tzauk 7une, jtot,  
Tzauk 7une, kajval!
Ja? me te jij 7o ti yo lanichike,  
Ja? me ta jij 7o ti yo lachikiniike.
K'usi ti nopibil tana,  
K'usi ti p'isbil tana,  
K'usi xi ti yo lajolike,  
K'usi xi ti yo lavo7onike,  
Ta yo spate,  
Ta yo xxokone,  
Ta yo lavalabe,  
Ta yo lanich'abe,  
Vinajelal 7antz,  
Vinajelal senyora?  
Kejel k'otel,  
Patal k'otel,  
Ta syalemal 7avokik,  
Ta syalemal 7ak'obik,  
Li7 ta j-like7 7un,  
Li7 ta cha7-like7 7un.
Tzauk 7une, jme7,  
Tzauk 7une, jkaxayil,  
Tzauk 7une, ch'ul-kalvario ch'ul-tottil,  
Tzauk 7une, ch'ul-kalvario ch'ul-me7il,  
Tzauk 7une, jtot,  
Tzauk 7une, kajval!
What has been decided,
What has been weighed,
How much, My Father,
How much, My Lord?
Holy gathering place,
Holy meeting place,¹⁰
Gathering place of Thy child,
Gathering place of Thy offspring,
Gathering place of the Holy Fathers,
Gathering place of the Holy Mothers.
Take heed, My Father,
Take heed, My Lord!
So he begs holy pardon,
So he begs divine forgiveness,
For one moment,
For two moments,
He goes kneeling,
He goes bowed low,
To Thy thresholds,
To Thy altars,
He goes to weep,
He goes to shout,
With his spouse,
With his companion.
So he goes offering a splinter of his lowly torch,
So he goes offering a shaving of his humble candle,
However anxious his heart,
However vexed his heart,
With his spouse,
With his companion,
Holy Father,
Holy Mother,
Place of gathering,
Place of meeting.
Take heed, My Father,
Take heed, My Lord!
What now shall be decided,
What now shall be weighed?
For one moment,
For two moments,
We go stepping,
We go walking
To Thy threshold,
To Thy altar.
I speak,
I converse,
Before Thy beauteous lordly face,
Before Thy beauteous lordly eyes,
I suffer my pains,
I endure my hardship.
Take heed, My Father,
Take heed, My Lord:
May it be accepted,
May it be received,
The sum of my lowly mouth,
The sum of my humble lips,
Calvary, My Father,
Calvary, My Lord.
It will climb down,
It will climb up,
The little,
The bit,
The word,
The reason,¹¹
In unison, take counsel,
In unison, converse,
Holy fathers,
Holy mothers!
Take heed, My Father,
Take heed, My Lord!
Thou shalt judge me,
Thou shalt weigh me,
Concerning the earthly sickness,
Concerning the earthly mortality,
The exhaustion,  
The weariness,
At the back,  
At the side,  
Of Thy child,
Thy offspring.
Shall his trek still be long,  
Shall his journey still be long,  
Will he step still,  
Will he walk still?
Thy beauteous face,  
Thy beauteous eyes.
The tossing, 
The turning, 
Of his back, 
His side.
Take heed, My Father, 
Take heed, My Lord!
For this he begs holy pardon,  
For this he begs divine forgiveness,  
At Thy thresholds, 
At Thy altars.
So he goes to weep, 
So he goes to shout, 
So he goes to claim his crimes, 
So he goes to claim his sins, 
For one moment,  
For two moments, 
Take heed, My Father, 
Take heed, My Lord!
For this my mouth is speaking,  
For this my lips are speaking.
This many,  
For one moment,  
For two moments, 
Will stand erect, 
Will stand firm, 
The splinter of his lowly torch, 
The shaving of his humble candles.
Take heed, My Father, 
Take heed, My Lord!
Holy torches,  
Holy candles, 
For one moment,  
For two moments, 
They go to stand erect,  
They go to stand firm, 
At their threshold,  
At their altar,  
At the four thresholds,  
At the four altars, 
Of the Holy Fathers, 
The Holy Mothers. 
What has been decided,  
What has been weighed, 
Wilt Thou still stand erect, 
Wilt Thou still stand firm, 
Will it still savor,  
Ch'ul-totiletik, 
Ch'ul-me7iletik!
Tzauk 7une, jtot, 
Tzauk 7une, kajval!
Vo7ot me xanopikon, 
Vo7ot me xap'isikon, 
Yu7un ti jun balamik chamele,  
Yu7un ti jun balamil lajele, 
Ti jun pich'ile,  
Ti jun lubule,  
Ti ta spate,  
Ti ta xxokone, 
Tavalabe,  
Tanich'na be.
Mi nat to la stek'el, 
Mi nat to la xxanel, 
Mi stek' to,  
Mi xxan to?
Lanichimal ba,  
Lanichimal sat. 
Ti ta vaik'ujel,  
Ti ta sup'ijel, 
Ti spate,  
Ti xxokone, 
Tzauk 7une, jtot, 
Tzauk 7une, kajval!
Ja7 me ta sk'an 7o ch'ul-pertonal,  
Ja7 me ta sk'an 7o ch'ul-lesemsya, 
Ta syalemal 7avokik,  
Ta syalemal 7ak'obik.
Ja7 me chba 7ok'uk 7o, 
Ja7 me chba 7avanuk 7o, 
Ja7 me chba tzk'an 7o ti smulike, 
Ja7 me chba tzk'an 7o ti skoloiike, 
Ti ta j-likel 7un, 
Ti ta cha7-likel 7un. 
Tzauk 7une, jtot, 
Tzauk 7une, kajval!
Ja7 me chk'opoj ti jun kee, 
Ja7 me chk'opoj ti jun jti7e.
K'usi yepal, 
Ti ta j-likel, 
Ti ta cha7-likel, 
Chba va7lu7uk 7o, 
Chba tek'lu7uk 7o, 
Ti j-sil yo stoj, 
Ti j-sil yo skantela. 
Tzauk 7une, jtot, 
Tzauk 7une, kajval!
Ch'ul-toj,  
Ch'ul-kantela, 
Ti ta j-likel, 
Ti ta cha7-likel, 
Chba va7lan, 
Chba tek'lan, 
Ta syalemal yok,  
Ta syalemal sk'ob, 
Ta xchanibal syalemal yok,  
Ta xchanibal syalemal sk'ob, 
Ti ch'ul-totiletik, 
Ti ch'ul-me7iletik. 
K'usi ti nopbile, 
K'usi ti p'shile, 
Mi xava?7an to abaik,  
Mi xatek'7an abaik, 
Mi slekin to,
Will it still enjoy,
The little,
The bit,
His back,
His side?
Holy Father,
Holy Mother,
God, Jesus Christ,
My Lord.
Just this, the sum of my lowly mouth,
Just this, the sum of my humble lips,
This much I have spoken,
This much I have prayed,
Before Thy beauteous faces,
Before Thy beauteous eyes,
I, who am the last of the humble dogs,
I, the last of the lowly pigs,
Take heed, My Father,
Take heed, My Lord!
May I pass before Thy beauteous face,
May I pass before Thy beauteous eyes!
Take heed, My Father,
Take heed, My Lord!
Blessing, God the Father,
God, the Son,
God the Holy Ghost,
My Lord.

1 “How much is it?”—i.e., “How grave is the illness?”
2 “This much it is” refers to the offering of prayers that accompanies the standing up of the candles at the shrines.
3 “Thy bloom, thy sprout” are appellations for the individual who happens to be sick.
4 When he addresses “Saint Christopher, holy father, Saint Christopher, holy mother,” the shaman is calling upon the tutelary gods that reside in the mountain of San-kixtoval.
5 That is, will a witch, whether male or female, cause him further distress?
6 The hill, Muxul Vitz, is considered to be a feminine deity.
7 That is, he confesses his sins.
8 Witches “molest” and “eat” the souls of their victims.
9 The shrine, Kalvario, is of a masculine deity, while the mountain, Sisil Vitz, is a feminine deity.
10 The “holy gathering place, holy meeting place” is Calvario, where the tutelary gods meet.
11 When the shaman suggests that “the word, the reason” will “climb down,” “will climb up,” he means that the deities’ discussion will at times favor the invalid and at times go against him.
12 “This many” candles.

Veneration of the Candles

This prayer is very similar to the veneration of the candles in the house dedication ceremony, but the speaker is a sick person who is about to set off to the mountain shrines on a curing ceremony.

In the name of God, Jesus Christ,
My Lord.
How many holy torches,
How many holy candles,
Will go to stand erect,
Will go to stand firm,
At the thresholds,
At the alters,
Of the Holy Fathers,
The Holy Mothers?
What is decided,
What is weighed,
Concerning the sickness,
Concerning the malady,
At my lowly back,
At my lowly side,
The illness,

Mi xutzin to,
Ti j-set'e,
Ti jutebe,
Ti spate,
Ti xxokone?
Ch'ul-totil,
Ch'ul-me7il,
Dyos Jesu-kristo,
Kajval.
Ja7 no me yech yepal yo ke,
Ja7 no me yech yepal yo jti7,
K'u yepal ?ijk'opon 7o,
K'u yepal ?ijti7in 7o,
Yo lanichimal ba7k,
Yo lanichimal satik,
Yo tz'akal tz'i7on,
Yo tz'akal chitomon.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Jelavikon tanichimal ba,
Jelavikon tanichimal sat!
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Bentisyone, riox totil,
Riox nich'onil,
Riox 7espiritu santo,
Kajval.

7En 7el nombre dyos Jesu-kristo,
Kajval,
K'usi yepal 7un, ch'ul-toj,
K'usi yepal 7un, ch'ul-kantela,
Chba va?lan 7un,
Chba tek'lan 7un,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile?
K'usi ti nopbile,
K'usi ti p'isbile,
Yu7un ti jun chameie,
Yu7un ti jun lajele,
Ti ta yo jpat,
Ti ta yo jxokone,
Ti jun 7ipe,
The pain,
At dusk,
At dawn?
Thy beauteous faces,
Thy beauteous eyes,
Holy torch,
Holy candle,
Holy Father,
Holy Mother.
What is decided,
What is weighed?
Is there holy pardon,
Is there divine forgiveness,
At my lowly back,
At my lowly side,
For the sickness,
For the malady?
I, who am tossing,
I, who am turning,
At dusk,
At dawn,
Before Thy beauteous faces,
Before Thy beauteous eyes.
Since the goodness has not come,
Since the benefit has not come,
From each of Thy beauteous faces,
From each of Thy beauteous eyes,
So I beg holy pardon,
So I beg divine forgiveness,
Now, for a moment,
Now, for an instant,
Kneeling, I arrive,
Bowed low, I arrive,
At Thy thresholds,
At Thy altars.
So I beg holy pardon,
So I beg divine forgiveness.
Will I still step,
Will I still walk,
Before Thy beauteous faces,
Before Thy beauteous eyes?
May I live with good fortune,
May I speak with good fortune,
May the trek be long,
May the journey be long,
Of Thy beauteous faces,
Thy beauteous eyes.
For this, my heart is anxious,
For this, my heart is vexed.
For this, I move my lips.
Thy beauteous faces,
Thy beauteous eyes,
Holy Father,
Holy Mother.
I, who am Thy lowly orphan,
I, Thy humble pauper,
May there still be holy pardon,
May there still be divine forgiveness,
At my back,
At my side,
Holy torch,
Holy candle,
Holy alms,
Holy duty.
May I pass before Thy beauteous face,
May I pass before Thy beauteous eyes!
First Oath of Office

On the night of 30 December the incoming publicans, stewards-royal, and elders are sworn into office by the scribes and outgoing elders in the Chapel of Our Lord of Esquipulas with the following words.

Ah, beloved father,
Lord,¹
Has your earth arrived,
Has your mud arrived,
Beneath the feet,
Of Lord Esquipulas?
Beloved father,
Lord,
What else should we do,
What else could we do?
The day has arrived,
The hour has struck,
Here you receive,
Here you possess,
The lord,²
The blessed holy oath,
Beneath the feet,
Beneath the hands,
Of Lord Esquipulas.
Ah, beloved father,
Lord,
You shall receive your lowly name,
You shall receive your humble title,
For twelve months,
For twelve days,³
Will you serve,
Will you lead,
Will you drop your lowly sins,
Will you drop your lowly evil,⁴
Beneath the feet,
Beneath the hands,
Of Lord Esquipulas?
Beloved father,
Lord,
Will you be a worthy servant,
Will you be a worthy leader,
Have you seen,
Have you watched,
As I have seen,
As I have watched?
To another father,
To another mother,
May you not give the burden,
May you not give the onus,⁵
Beloved father,
Lord,
So it enters your hands,
So it enters your feet,
The blessed holy oath,
Beneath the feet,
Beneath the hands,
Of Lord Esquipulas.
Beloved father,
Lord,
For this we take counsel,
For this we converse.

¹ A yaya tot,
² 7Ajvetik,
³ Mi yul tal ʔalumal,
⁴ Ki ʔalumal,
⁵ ʔavach'elal,
⁶ Li ta yolon yok,
⁷ Li ta yolon sk'ob,
⁸ In 7Iskipula?
⁹ Yaya tot,
¹⁰ ʔAjvetik,
¹¹ K'u ta jch'al,letik,
¹² Kajtzaj ti k'ak'ale,
¹³ Kajtzaj ti ʔorae,
¹⁴ Li? ʔavich',
¹⁵ Li? ʔavich'unin,
¹⁶ Ti senyor,
¹⁷ Sánto ch'ul-juramentu,
¹⁸ ʔajcheb ʔu,
¹⁹ ʔajcheb k'ak'al.
²⁰ Mi xatun ʔo,
²¹ Mi xabain ʔo,
²² Mi xavak' ʔo yo lamul,
²³ Mi xavak' ʔo yo lakoloʔ,
²⁴ Ti ta yolon yok,
²⁵ Ti ta yolon sk'ob,
²⁶ Li senyor ʔIskipula?
²⁷ Yaya tot,
²⁸ ʔAjvetik,
²⁹ Mi xatun ʔo,
³⁰ Mi xabain ʔo,
³¹ Mi xavak' ʔo yo lamul,
³² Mi xavak' ʔo yo lakoloʔ,
³³ Ti ta yolon yok,
³⁴ Ti ta yolon sk'ob,
³⁵ Li senyor ʔIskipula?
³⁶ Yaya tot,
³⁷ ʔAjvetik,
³⁸ Mi lekil jtunelot,
³⁹ Mi lekil ʔame7,
⁴⁰ Xavak'be yikatz,
⁴¹ Xavak'be skojob.
⁴² Yaya tot,
⁴³ ʔAjvetik,
⁴⁴ ʔajcheb ʔo yo lamul,
⁴⁵ ʔajcheb k'ak'al.
⁴⁶ ʔajcheb k'ak'al.
⁴⁷ ʔajcheb k'ak'al.
⁴⁸ ʔajcheb k'ak'al.
⁴⁹ ʔajcheb k'ak'al.
⁵⁰ ʔajcheb k'ak'al.
⁵¹ ʔajcheb k'ak'al.
⁵² ʔajcheb k'ak'al.
⁵³ ʔajcheb k'ak'al.
⁵⁴ ʔajcheb k'ak'al.
⁵⁵ ʔajcheb k'ak'al.
⁵⁶ ʔajcheb k'ak'al.
⁵⁷ ʔajcheb k'ak'al.
⁵⁸ ʔajcheb k'ak'al.
⁵⁹ ʔajcheb k'ak'al.
⁶⁰ ʔajcheb k'ak'al.
⁶¹ ʔajcheb k'ak'al.
⁶² ʔajcheb k'ak'al.
⁶³ ʔajcheb k'ak'al.
⁶⁴ ʔajcheb k'ak'al.
⁶⁵ ʔajcheb k'ak'al.
⁶⁶ ʔajcheb k'ak'al.
⁶⁷ ʔajcheb k'ak'al.
⁶⁸ ʔajcheb k'ak'al.
⁶⁹ ʔajcheb k'ak'al.
⁷⁰ ʔajcheb k'ak'al.
Will you recall your lowly chunk of incense,    
Will you recall your humble cloud of smoke,     
Beneath His feet,            
Beneath His hands,           
A splinter of your lowly torch,   
A shaving of your humble candle,  
Beneath the feet,          
Beneath the hands,          
Of Lord Esquipulas?       
Beloved father,             
Lord,                       
With the holy martyr,       
And the holy creditor.\footnote{7}
Beloved father,             
Lord,                       
We [speak] one [word],      
We [speak] two [words],     
You are my father,          
You are my mother.\footnote{6}

\begin{footnotes}
\footnote{1}{The incoming official is addressed as “Beloved father, 
Lord,” to indicate that he is taking the form and substance of the 
officials from time immemorial. In Colonial Tzotzil “7ajvetik” 
meant “nobleman.”}
\footnote{2}{“The lord” is the oath.}
\footnote{3}{The “twelve days” are twelve months.}
\footnote{4}{“Drop your lowly sins,” “drop your lowly evil” is to 
commit no misdeeds when in office.}
\footnote{5}{The entrant is urged to bear witness in the same way as his 
predecessor and not to pass on his responsibilities to another.}
\footnote{6}{He is asked if he will remember to offer incense and can­
dles at the altar of Lord Esquipulas.}
\footnote{7}{“The holy martyr,” “the holy creditor” is St. Sebastian.}
\footnote{8}{“You are my father, you are my mother” means that the 
responsibility is entrusted to the entrant as if he were a father, 
a mother, as if he were a tutelary god.}
\end{footnotes}

Response to First Oath of Office

Ah beloved father,           
Lord,                       
Do you await here my lowly earth,   
Do you await here my humble mud,  
With Lord Esquipulas?      
Beloved father,             
Lord,                       
I have arrived beneath the feet,       
I have arrived beneath the hands,    
Of Lord Esquipulas.       
Beloved father,             
Lord,                       
I have come to receive,      
I have come to possess,      
The blessed holy oath.      
Beloved father,             
Lord,                       
Will I be a worthy servant,  
Will I be a worthy leader,   
For twelve months,          
For twelve days?            
To another father,          
To another mother,          
May I not give the burden,   
May I not give the onus.    
Have I seen,                
Have I watched,             
As you have seen,            
As you have watched,        
As you have served,         
As you have shown?          
Beloved father,             
Lord,                       
For this we take counsel,    

\begin{footnotes}
\footnote{6}{The entrant is urged to bear witness in the same way as his 
predecessor and not to pass on his responsibilities to another.}
\footnote{7}{He is asked if he will remember to offer incense and can­
dles at the altar of Lord Esquipulas.}
\end{footnotes}
For this we converse.
Will I recall a chunk of my lowly incense,
Will I recall a cloud of my humble smoke,
At dusk,
At dawn,
On His Saturday,
On His Sunday?
Beloved father,
Lord,
So it enters my feet,
So it enters my hands,
The blessed holy oath,
Beloved father,
Lord,
We [speak] one [word],
We [speak] two [words],
You are my father,
You are my mother.

1 The elders, stewards-royal, and publicans meet in the chapel every Saturday and Sunday.

Second Oath of Office

On Christmas Eve the constables are sworn into office by the elders and scribes in the Chapel of Our Lord of Esquipulas with the following words.

Ah, beloved father,
Lord,
Has your earth arrived,
Has your mud arrived,
Beneath the feet,
Beneath the hands,
Of Lord Esquipulas?
Beloved father,
Lord,
Will you suffer the pains,
Will you endure the hardship?
You will walk,
You will journey,
You will climb down,
You will climb up,
At dusk,
At dawn,
In the presence of Our Fathers,
In the presence of Our Mothers.
What else should we do,
What else could we do?
Begun by our first Fathers,
Begun by our first Mothers.
Will you serve,
Will you lead,
For twelve months,
For twelve days?
Now it enters your lowly feet,
Now it enters your lowly hands,
The blessed holy oath.
In your lowly feet,
In your humble hands,
Beneath the feet,
Beneath the hands,
Of Lord Esquipulas.

Ja7 me ta jiti7in 7o jbatik,
Mi jna7 7o j-p’ej yo ipom,
Mi jna7 7o j-p’ej yo jch’ail,
Ti ta jun xmale,
Ti ta jun sakube,
Ti ta jun ssavaroe,
Ti ta jun srominkoe?
Yaya tot,
7Ajvetik,
Ja7 me ch7och 7o ta kok,
Ja7 me ch7och 7o ta jk’ob,
Ti santo ch’ul-juramentue.
Yaya tot,
7Ajvetik,
Junikotik,
Chibikutik,
Jtotot,
Jme7ot.

7A yaya tot,
7Ajvetik,
Mi yul tal 7alumal,
Mi yul tal 7avach’elal,
Li ta yolon yoke,
Li ta yolon sk’obe,
Senyor 7Iskipula?
Yaya tot,
7Ajvetik,
Mi chapas yo lavokol,
Mi chapas yo lavik’ti7?
Chaxanav,
Chabein,
Chayal,
Chamuy,
Ta jun xmal,
Ta jun sakub,
Ta stojol ti jtotik,
Ta stojol ti jme7tike.
K’u ta xkuttik,
K’u ta jcha7letik?
Likem ta ba7i jtotik,
Likem ta ba7i jme7tik.
Mi xatun,
Mi xabain,
Ta lajcheb 7u,
Ta lajcheb k’ak’al?
Li7 ta x7och ta yo lavoke,
Li7 ta x7och ta yo lak’obe.
Li santo ch’ul-juramentu.
Li ta yo lavoke,
Li ta yo lak’obe,
Li ta yolon yoke,
Li ta yolon sk’obe,
Li senyor 7Iskipula.
Beloved father,
Lord,
Your earth stands erect,
Your mud stands erect,
You receive your name,
You receive your title,
For twelve months,
For twelve days.
Beloved father,
Lord,
We [speak] one [word],
We [speak] two [words],
You are my father,
You are my mother.

1 This refers to the principal duties of the constables, which consists of running errands for the civil officials and summoning people to court.

Third Oath of Office

The two musicians of the ensign-bearers, a fiddler and a guitarist, are sworn into office for life by the elders and scribes. The oath is taken in the Chapel of Our Lord of Esquipulas. These musicians provide ritual counsel as well as sacred tunes in the absence of the ritual tutors.

Ah, beloved father,
Lord,
Your earth stands erect,
Your mud stands erect,
Beneath the feet,
Beneath the hands,
Of Lord Esquipulas.
Beloved father,
Lord,
Will you suffer the pains,
Will you endure the hardships?
You will meet,
You will join,
Our fathers,
Our mothers,
The laborers,
The contributors,
Of Saint Lawrence,
Saint Dominic.

Will you suffer the pains,
Will you endure the hardship,
On a holy fiesta,
On a holy festival?
Will you be a worthy servant,
Will you be a worthy leader,
Will you not shame,
Will you not chagrin,
The laborers,
The contributors,
Of Saint Lawrence,
Saint Dominic?
Beloved father,
Lord,
We [speak] one [word],
We [speak] two [words],
You are my father,
You are my mother.

Yaya tot,
7Ajvetik,
Chva7i 7alumal,
Chva7i 7avach’elal,
Chavich’ 7abi,
Chavich’ 7avalel,
Ta lajcheb 7u,
Ta lajcheb k’ak’al.
Yaya tot,
7Ajvetik,
Junikotik,
Chibikotik,
Jtotot,
Jme7ot.
Prayer at the Fiesta of St. Sebastian

On 20 January all the religious officials and civil officials line up before the door of the Church of St. Sebastian and address each other, kissing the ritual tutors' rosaries and saying the following prayer before proceeding to the homes of the outgoing ensign-bearers of St. Sebastian where they will be served corn gruel.

Ah, beloved father,
Lord,
Gathered, we depart,
Together, we depart,
For the poor house,
For the poor home,
Of the laborer,
The contributor,
Of the holy martyr,
The holy creditor,
We go to see his poor house,
His poor home.
It is now the end,
It is now the close,
Of the labor,
The contribution,
Of the servant,
The boy,
Of the holy martyr,
The holy creditor.
Beloved father,
Lord,
We [speak] one [word],
We [speak] two [words],
You are my father,
You are my mother.

Prayer at the Fiesta of St. Lawrence

On the second day of the Fiesta of St. Lawrence all the religious officials and the justices of the peace meet before the church door and address each other, kissing the rosaries of the ritual tutors and saying the following prayer before proceeding to the homes of the outgoing ensign-bearers of St. Lawrence and St. Dominic, where they will be served corn gruel.

Ah, beloved father,
Lord,
We take your earth,
We take your mud.
Gathered, we depart,
Together, we depart,
For the poor house,
For the poor home,
Of the laborer,
The contributor,
Of Saint Lawrence,
Saint Dominic.
The day has arrived,
The hour has struck.
May it not be to another father.
May it not be to another mother,
That he gives his lowly burden,
That he gives his humble onus.
He has seen with his lowly face,

1 The word “kelem” has often been translated as “rooster,” but its original meaning is clearly “boy” in the sense of “servant.” This same word was responsible for the original Spanish name for the Tzotzil people, “Quelen.”
He has seen with his humble eyes,  
For twelve months,  
For twelve days.  
Gathered, we depart,  
Together, we depart.  
Beloved father,  
Lord,  
We [speak] one [word].  
We [speak] two [words].  
Beloved father.  
Lord,  
You are my father,  
You are my mother.

Banquet Prayer at the Fiesta of St. Sebastian

On 20 and 22 January a banquet is served to the religious and civil officials, each of whom receive a bowl containing an entire chicken and hard-boiled eggs! They line up in long rows and pass before the leaf shelter of the stewards-royal, where they bow to the ritual tutors, kissing their rosaries and entoning the following prayer before proceeding to the banquet table.

Ah, beloved father,  
Lord,  
Gathered, we depart,  
Together, we depart,  
For the poor home,  
For the poor treasury,  
Of the laborer,  
The contributor,  
Of Lord Esquipulas.  
Beloved father,  
Lord,  
What else should we do,  
What else could we do?  
We have reached the great fiesta,  
We have reached the grand festival,  
Of the holy martyr,  
The holy creditor.  
Beloved father,  
Lord,  
We [speak] one [word].  
We [speak] two [words],  
You are my father,  
You are my mother.

Blessing of the Banquet

When a banquet is offered by a steward or by an ensign-bearer, his ritual tutor stands at the head of the table and blesses the food.

In the name of Jesus Christ,  
My Lord,  
Saint Lawrence,  
Saint Dominic.  
This is the time, My Father,  
This is the time, My Lord,  
That he wipes his lowly feet,  
That he wipes his humble hands,  
Thy child,  
Thy offspring.¹

¹En el nombre yos Jesu-kristo,  
Kajval,  
San-torenso,  
Santo Rominko.  
K'usi yepal, jtot,  
K'usi yepal, kajval,  
Ta xjax yo yok,  
Ta xjax yo sk'ob,  
Tavalabe,  
Tanich'nabe.
Take heed, then, My Father,  
Take heed, then, My Lord!  
We come to borrow,  
We come to partake,  
Of Thy three favors,  
Thy three blessings.  
Holy martyr,  
Holy creditor,  
May Thy faces shine in unison,  
May Thine eyes flash in unison!  
We come to borrow, then,  
We come to partake, then,  
Of Thy lordly favors,  
Thy lordly blessings.

The ritual tutor then makes the sign of the cross over the meal three times.

Blessing,  
Very God,  
The Father.  
Blessing,  
Very God,  
The Son.  
Blessing,  
Very God,  
The Holy Ghost, My Lord.

1 Before every meal a Zinacantec rinses his mouth and his hands. The reference to feet is figurative.  
2 The number three is a symbol of completion, of plenitude.

Visit from the Tithing Man

Every second Sunday the tithing man from the hamlet of Vo7-bitz (known also as “7Atz’am” or “Salt”) brings a gift of local salt to the Chapel of the Lord of Esquipulas. He is met at the northwest corner by the steward-royal and the publican who escort him inside where he greets each of the elders in order of seniority with the words below. He is then invited to dance.

The tribute of salt is carried into the chapel by the publican who later takes it to the steward-royal’s house. There it is distributed among the officials. On a major fiesta it is distributed in the chapel, and each recipient gives the tithing man a half-pint of liquor.

Ah, beloved father,  
Lord,  
Do you await my earth,  
Do you await my mud,  
With the moisture of the face,  
With the moisture of the eyes,  
Of the heavenly woman,  
The heavenly lady?  
Beloved father,  
Lord,  
What else should we do,  
What else could we do?

In the afternoon the saint’s image is stripped of its chaplets and clothing while the tithing man continues to dance. The steward-royal and the publican return to the steward-royal’s house with the sacred vestments, accompanied by the tithing man.

The steward-royal dances with the vestments, and places them back in the coffer. The tithing man presents a gift of salt to the steward-royal’s wife and receives a gift of meat, brown sugar, tortillas, rolls, and cane liquor. Once again they dance, and continue dancing en route to Muk’ta Krus at the edge of Zinacantán Center where the tithing man finally makes his departure for Vo7-bitz.
Since the outset,
   Since the start,
We meet on the Saturday,
   We meet on the Sunday,
Of Lord Esquipulas.²
Beloved father,
   Lord,
My lowly earth has arrived,
   My humble mud has arrived.
Are you gathered,
   Are you joined,
Beneath the feet,
   Beneath the hands,
Of Lord Esquipulas?
Beloved father,
   Lord,
We [speak] one [word],
   We [speak] two [words],
You are my father,
   You are my mother.

1 "The moisture of the face," "the moisture of the eyes, of the earthly woman, the heavenly lady" is the salt that is brought from the hamlet of Vo7-bitiz. The salt is crystallized from the well water, "under the care of Our Lady of the Rosary."

2 "On the Saturday," "on the Sunday, of Lord Esquipulas" refers to the celebration sponsored by the stewards-royal and the publicans every weekend. The tithing man brings the salt every other Sunday.

Changing of the Flowers

Every two weeks and the night before the first day of the major fiestas the stewards remove the floral arch that adorns the altars in their homes. Each pair of stewards announces to their musicians that they will change the decorations and asks the musicians to accompany their labors with sacred tunes. The stewards address their incense tenders and then serve a round of liquor. The junior steward lays out a straw mat in front of the altar. The two old ladies who serve as incense tenders kneel at the foot of the mat, each with her smoking censer before her.

The stewards, one on each side of the arch, remove the faded geraniums and the mountain palm leaves, tossing them on the mat. The pine boughs at the foot of the arch are also removed. Then the assistants bring in two baskets of fresh geraniums and burlap bags of mountain palm. These are tied into small bouquets by the incense tenders who pass them to the assistants who hand them, in turn, to the stewards. The stewards beginning at the bottom of the arch from each side work upwards, lashing the bouquets tightly until they have completed the red and green rainbow.

The senior steward slips a pint of cane liquor into the rubbish on the mat. The stewards then announce their departure to discard the rubbish and carry the mat to a place behind the house where they empty it. They drink a portion of the liquor and return with the mat to the house. Then they offer the drink to the incense tenders.

The stewards change the clothes of the saint images on the altar. When this hour-long activity is ended the stewards and incense tenders pray. Then each steward, taking four candles, and each incense tender, one candle, place them in the candleholders at the foot of the altar and light them. The stewards pray once again.

The senior steward opens the glass door of the tabernacle so the saint image may watch as the stewards and their incense tenders behind them dance for a full hour. The ritual is finally concluded by one in the morning.

Although the following texts are those of the Steward of the Holy Sacrament addressing his incense tender before discarding the rubbish, they would be applicable, with only the change of the saints' names, to the other stewards when they are discarding their rubbish.

God, see here, My Mother,
   See here, My sainted Mother,¹
May I pass before Thy face,
   May I pass before Thy eyes,
Thou shalt await our earth,
   Yos k'el avil, jme7,
   K'el avil, jkaxayil,
   Jelavkon ta yo laba,
   Jelavkon ta yo lasat,
   Xamala jhumalkik,
Thou shalt await our mud.
For a moment now,
For two moments now,
I go to discard the rubbish of Their feet,
I go to discard the rubbish of Their hands,
Of the Lord, Saint Lawrence,
The Lord of the Holy Sacrament.
My Mother,
My sainted Mother,
Their flowers are changed,
Their leaves are changed,
On the great fiesta,
The grand festival,
Of the Lord, Saint Lawrence,
The Lord of the Holy Sacrament.
My Mother,
My sainted Mother,
Thou shalt await our earth,
Thou shalt await our mud,
For one moment now,
For two moments now.
My Mother,
My sainted Mother.

We will talk together in a moment, musicians, in a moment.

Steward of the Holy Sacrament addresses his incense tender after discarding the rubbish.

God, see here, my Mother,
See here, my sainted Mother,
My earth has returned,
My mud has returned,
I went to discard the rubbish of Their feet,
I went to discard the rubbish of Their hands,
Of the Lord, Saint Lawrence,
The Lord of the Holy Sacrament.
My Mother,
My sainted Mother,
Their flowers are changed,
Their leaves are changed,
On the great fiesta,
The grand festival,
Of the Lord, Saint Lawrence,
The Lord of the Holy Sacrament.
My Mother,
My sainted Mother,
For this we are gathered,
For this we are joined,
On their great fiesta,
Their grand festival,
So my earth has returned,
So my mud has returned.
My Mother,
My sainted Mother.
Steward of the Holy Sacrament addresses his incense tender at the end of the ceremony.

God, see here, my Mother,
My sainted Mother,
We are gathered,
We are joined,
We beg holy pardon,
We beg divine forgiveness,
Before the beauteous faces,
Before the beauteous eyes,
Of the Lord, Saint Lawrence,
The Lord of the Holy Sacrament.
All their flowers are changed,
All their leaves are changed,
As many as there be for the seat,
The throne,
For the beauteous faces,
The beauteous eyes,
Of the Lord, Saint Lawrence,
The Lord of the Holy Sacrament,
On Their great fiesta,
Their grand festival.
Stand up, my Mother,
Stand up, my sainted Mother,
We are gathered,
We are joined,
We beg holy pardon,
We beg divine forgiveness,
Before Their beauteous faces,
Before Their beauteous eyes.
My Mother,
My sainted Mother.

1 The steward addresses his incense tender as if she herself were divine. “Kaxayil” is an archaic term that is always paired with “me7,” “mother.” I am merely guessing that “kaxa,” “chest” or “coffer,” is the same as that entrusted to the steward when he enters office, and that contains the clothing and ritual paraphernalia of the saint.

2 Although the rubbish that is being discarded had adorned the altar of Our Lord of the Holy Sacrament, it also pertains to St. Lawrence, the patron saint.

3 This particular flower change occurred during the Fiesta of St. Lawrence.

4 The steward “hides” a pint bottle of cane liquor in the rubbish. He states explicitly the fear that it may be poison and gives the rationale for everyone sharing the drink equally as they must always do when a drink is offered.

Stewards’ Song

This song may be sung by the stewards at any fiesta when they are gathered together. Reciting each of their names and those of the saints they represent, they exhort themselves to rejoice and celebrate, so that the saints whom they serve may be glorified. Stanzas 1–3 and 5–7 are sung by the pair of stewards who bear the name of the saint to whom the stanza is addressed. The fourth stanza is sung in unison by all the stewards. The entire song is repeated, but the phrases referring to the junior and senior stewards are reversed.

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Sacrament, the senior.
Sacrament, the junior.
Sacrament, the servant.
Sacrament, the boy.
Of St. Lawrence, Our Lord.
St. Lawrence, beloved Father.
Beauteous now, Our Lord.
Beauteous now, beloved Father.
May His servant rejoice indeed,
May His boy rejoice indeed.¹

Sakraméntu li bankilal,
Sakraméntu li 7itz'inal,
Sakraméntu li smoso bi,
Sakraméntu li skelem bi,
San-torenso me ch'ul-kajvaltik,
San-torenso me ch'ul-yaya tot,
Nichimal xa me ch'ul-kajvaltik,
Nichimal xa me ch'ul-yaya tot,
Xkux 7o me yo7on i smoso bi,
Xkux 7o me yo7on i skelem bi.
Song of the Steward-Royal

Every weekend in Zinacantán the image of Lord Esquipulas is the focus of ritual attention. Saturday night the pair of stewards royal and publicans on duty for that weekend change the floral decorations in the steward royal’s home and in the Chapel of Esquipulas. The silver coins that dangle from the

1The stewards of the Holy Sacrament also serve St. Lawrence. The phrase -kux -o7on, literally “to rest one’s heart,” means to have fun, to celebrate, to rejoice. In all songs, this phrase is specifically an exhortation to dance spiritedly.

2Bik’ittik literally means “little.” Romin gave its Spanish translation as tierno, “tender,” “young,” or “youthful,” that is, the Virgin is rejuvenated by the celebration.

3The stewards’ embodiment of the saints they serve and whose names they bear is reflected in this stanza where the reference to the stewards is changed from “brother” to “sister.”

4That is, St. Sebastian.
Saint's chaplets are counted with great care. Then just before sunrise the steward and the publican carry the saint's crown, his mirrors, chaplets, and altar cloths to the chapel, where they adorn the image and celebrate with intermittent dancing for seven hours. Every other Sunday the tithing man brings a present of salt from Salinas.

Song given at the departure for the Chapel of Lord Esquipulas.

[1] Steward-royal, the senior,
[2] Steward-royal, the junior,
[3] Steward-royal, at the threshold,
[4] Steward-royal, at the altar
[5] Of Esquipulas, Our divine Lord,
Now have appeared the flowers of His face,
Now have appeared the flowers of His eyes.¹
We have reached this Saturday,
We have reached this Sunday,
Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.

Song given at the entrance into the Chapel of Lord Esquipulas; lines 1–6 are sung, then repeated, but with the first two lines reversed, and then—

Little Publican, the senior,
Little Publican, the junior,
Little Publican at the threshold,
Little Publican at the altar,
Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.

These stanzas are repeated, but the first two lines are reversed. The tithing man enters—

Now for a minute,
Now for a moment,
We await the earth,
We await the mud,
Of the senior tithing man,
The junior tithing man,
Little tithing man, the servant,
Little tithing man, the boy,
Of Mary, Mary of the Rosary,
Mary, Mary, the Caucasian.²
His earth is about to arrive,
His mud is about to arrive.
How profuse before the threshold,
How profuse before the altar,
Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.

The tithing man brings in the salt, cane liquor is drunk, and the following stanzas recited.

Stand up, my fathers,
Stand up, my mothers,
Stand up, the servant,
Stand up, the boy,
Of Mary, Mary of the Rosary,
Mary, Mary the Caucasian.
Rejoice before the threshold,
Rejoice before the altar,
Of the heavenly lady,
The heavenly Caucasian.
Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.

If the ceremony is a simple flower-change, and the tithing man is not expected then upon entrance into the chapel, the following is sung.

Steward-royal, the senior,
Steward-royal, the junior,
Do the favor, elder brother,
Do the favor, younger brother,
Change now the flowers of His face,
Change now the leaves,
Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.
We have reached the Saturday,
We have reached the Sunday,
Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.

This is followed by lines 1–6, and then repeated with the first two lines reversed.

1 “The flowers of His face,” “the flowers of His eyes” refer to the chaplets that have been removed from the steward royal’s home and are being carried to the Chapel of Esquipulas. The phrases also refer to the arrival of the appointed day.

2 The tithing man is the servant of Our Lady of the Rosary in 7Atz’am, who is the patron saint of Salinas and of the salt well.

3 “How profuse” refers to the gift of salt.

4 “The flowers of His face,” “the leaves” may also refer to the liquor being served while the decorations are being renewed.

Song for the Veneration of the Coffer
of the Steward of St. Dominic

Following the flower-change at the churches during the Fiesta of St. Dominic, all the stewards and the sacristans are invited to the home of the senior steward of St. Dominic to share a banquet and then dance and sing before the steward’s coffer that contains the clothes, the chaplets, and the ritual paraphernalia of the saint.

Sacrament, the senior,
Sacrament, the junior,
Sacrament, His servant,
Sacrament, His boy.
Rejoice, the servants,
Rejoice, the boys,
Of St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.
May this be for His celebration,
May this be for His glorification.
However many the flowers of His face,
However many the flowers of His eyes,1
St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
So, gathered we come,
Joined we come,
We have reached His hour,
We have reached His day,
However great His celebration,
However great His glorification.2
Dance now, His servants,
Dance now, His boys.
We delight Him for a minute,
We delight Him for a moment.
St. Dominic, the senior,
St. Dominic, the junior,
St. Dominic, His servant,
St. Dominic, His boy,
St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.

May you, His servants, rejoice indeed,
May you, His boys, rejoice indeed,
We have reached His hour,
We have reached His day,
However great His celebration,
However great His glorification,
However many the flowers of His face,
However many the flowers of His eyes.

St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.

Holy Cross, the senior,
Holy Cross, the junior,
Holy Cross, His servant,
Holy Cross, His boy.
Beauteous now, the buyer
Beauteous now, the purchaser,
Beauteous now, Our divine Lord,
Beauteous now, holy beloved Father.

May you, His servants, rejoice indeed,
May you, His boys, rejoice indeed,
Rejoice at the celebration,
Rejoice at the glorification,
Of St. Dominic, Our divine Lord.
St. Dominic, holy beloved Father.

Heavenly Lady,
Heavenly Caucasian,
Tender now, Mary,
Tender now, the Rosary,
Mary now, the Rosary,
Mary now, the Caucasian.
St. Anthony, the senior,
St. Anthony, the junior,
St. Anthony, His servant,
St. Anthony, His boy,
St. Anthony, Our divine Lord,
St. Anthony, holy beloved Father.

May you, His servants, rejoice indeed,
May you, His boys, rejoice indeed,
Rejoice at the threshold,
Rejoice at the altar,
Of St. Dominic, Our divine Lord.
St. Dominic, holy beloved Father.

May this be for the celebration,
May this be for the glorification,
Of St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.

St. Sebastian, the senior,
St. Sebastian, the junior,
St. Sebastian, His servant,
St. Sebastian, His boy,
Tender now, the martyr,
Tender now, the creditor,
Martyr now, Our divine Lord,
Martyr now, holy beloved Father.

May you, His servants, rejoice indeed,
May you, His boys, rejoice indeed,
Rejoice at the threshold,
Rejoice at the altar,
Of St. Dominic, Our divine Lord,
San-antón yox li bankilal,
San-antón yox li ?itz’inal,
San-antón yox li smoso bi,
San-antón yox li skelem bi,
San-antón yox li ch’ul-kajvaltik,
San-antón yox li ch’ul-yaya tot.
San-antón yox li smuk’ultasel,
San-antón yox li smuk’ultasel,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko li bankilal,
Santo Rominko li ?itz’inal,
Santo Rominko li smoso bi,
Santo Rominko li skelem bi,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-yaya tot.
Kuxo mavo?onik, smoso bi,
Kuxo mavo?onik, skelem bi,
Kuxo mavo?onik, smuk’ultasel,
Kuxo mavo?onik ta stoyel 7o,
Kuxo mavo?onik ta smuk’ultasel,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko li bankilal,
Santo Rominko li ?itz’inal,
Santo Rominko li smoso bi,
Santo Rominko li skelem bi,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-yaya tot.
Kuxo mavo?onik, smoso bi,
Kuxo mavo?onik, skelem bi,
Kuxo mavo?onik ta yolon yok,
Kuxo mavo?onik ta yolon sk’ob.
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-yaya tot,
Ja? no me ta stoyel 7o,
Ja? no me ta smuk’ultasel,
Santo Rominko ch’ul-kajvaltik,
Santo Rominko ch’ul-yaya tot.
Xan-chavaxchan bankilal,
Xan-chavaxchan ?itz’inal,
Xan-chavaxchan me li smoso bi,
Xan-chavaxchan me li skelem bi,
Bik’ittik xa martil 7o,
Bik’ittik xa martil 7o,
Martil xa me ch’ul-kajvaltik,
Martil xa me ch’ul-yaya tot.
Kuxo mavo?onik, smoso bi,
Kuxo mavo?onik, skelem bi,
Kuxo mavo?onik ta yolon yok,
Kuxo mavo?onik ta yolon sk’ob,
Santo Rominko ch’ul-kajvaltik,
St. Dominic, holy beloved Father.
May this be for His celebration,
May this be for His glorification,
However many the flowers of His face,
However many the flowers of His eyes.

Rejoice, my mothers,
Rejoice, my souls,*
Dance now, my mothers,
Dance now, my souls,
Rejoice at the threshold,
Rejoice at the altar,
Of St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
Now has come His celebration,
Now has come His glorification.

**"The flowers of his face," "the flowers of his eyes" may refer simultaneously to the saint's radiance, to his or her chaplets, to the days of service, and to the days of life of the steward who serves the saint, and to the altar decoration.**

*This couplet refers to the expenditures for the celebration.

Rejoice, my mothers,
Rejoice, my souls,*
Dance now, my mothers,
Dance now, my souls,
Rejoice at the threshold,
Rejoice at the altar,
Of St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
Now has come His celebration,
Now has come His glorification.

**"Tender" here means young and fresh, full of promise.**

**"The martyr," "the creditor" is St. Sebastian.**

**The "mothers," "souls" are the old women who serve as incense tenders.**

Song for the Change of Office of the Stewards of the Holy Sacrament

During three days of elaborate ritual the outgoing stewards prepare for the transmission of their office to their successors. On the second day their coffer and the saint's vestments are washed. On the third day the coins of the saint's chaplets are counted for the last time in the presence of the elders before the coffer is carried to the home of the incoming steward, who offers a banquet to the assembled dignitaries. Then all the stewards, including the incoming and outgoing pairs, line up in front of the musicians, their incense tenders behind them, and dance and sing through the night. Except for the name of the saint being addressed, this song of the stewards of the Holy Sacrament is essentially the same as the songs of the other stewards.

Incoming stewards sing—

Sacrament, the senior,
Sacrament, the junior
Sacrament, His servant,
Sacrament, His boy.
St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.
May you, His servants, rejoice indeed,
May you, His boys, rejoice indeed,
Suffice it for a minute,
Suffice it for a moment,
Here now for a minute,
Here now for a moment,
They depart now from before Thy feet,
They depart now from before Thy hands.
However many the flowers of His face,
However many the flowers of His eyes.¹
Of St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.
What else could we do,
How else could we act?
The day has arrived,
The hour has arrived,

St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.
What else could we do,
How else could we act?
The day has arrived,
The hour has arrived,
To exchange the servants,
  To exchange the boys,
Of St. Lawrence, Our divine Lord,
  St. Lawrence, holy beloved Father.

They face the chaplets and sing—

Do thy favors, elder brother,
  Do thy favors, younger brother,
Gaze now on the flowers of His face,
  Gaze now on the flowers of His eyes,
Of St. Lawrence, Our divine Lord,
  St. Lawrence, holy beloved Father.

They emerge from before His feet,
They emerge from before His hands,
Two of His servants now,
  Two of His boys now.

The incoming stewards sing, repeating the first six lines, then—

Rejoice for a minute,
  Rejoice for a moment,
Now here for a minute,
  Now here for a moment.
They shall enter my feet,
  They shall enter my hands,
However many the flowers of His face,
  However many the flowers of His eyes,
Of St. Lawrence, Our divine Lord,
  St. Lawrence, holy beloved Father.

Song for the Dismantling of a Steward’s Altar

Two weeks after a steward has ended his term of office he dismantles his altar. Each steward offers a meal to his family and assistants. Then, if both altars (for the saint’s image and the saint’s chaplets) are in the home of the senior steward, the junior steward proceeds to the senior steward’s home where his entourage greets their musicians. The two stewards dance, sing, and drink for an hour or so before removing their ceremonial garb and dismantling the altars. Once this has been done and the floor swept clean, the pair of stewards kneel and pray for an hour, sobbing and wailing over the relinquishment of their sacred duties, begging pardon for any misdeeds they may have committed in office. Then they and their incense tenders stand for one last song and dance, repeated and repeated between rounds of cane liquor to sweep away the sadness.

I have included here the songs of each of the stewards to give an idea of the range of variation as recalled by Romin Teratol before he had become a steward himself.

Altar of the Holy Cross

[1] Holy Cross, the senior,
[2] Holy Cross, the junior,
[3] Holy Cross, His servant,
[5] Beauteous now, the divine buyer,
[6] Beauteous now, the holy purchaser,

---

Xk’exinaj 7o me li smoso bi,
Xk’exinaj 7o me li skelem bi,
San-torénso me ch’ul-kajvaltik,
San-torénso me ch’ul-yaya tot.

Paso mavokolik, bankiial,
Paso mavokolik, T’it’inal,
K’elbo me xch’a snichim ba,
K’elbo me xch’a snichim sat,
San-torénso ch’ul-kajvaltik,
San-torénso ch’ul-yaya tot.

Lok’ 7o me tal yokik 7o,
Lok’ 7o me tal sk’obik 7o,
Chib xa 7o xch’a smoso bi,
Chib xa 7o xch’a skelem bi.

K’uxo mavo7onik j-likeluk,
Kuxo mavo7onik j-t’abeluk,
Li7 xa me ta j-likel 7o,
Li7 xa me ta j-t’abel 7o,
X7och 7o me ta koktik 7o,
X7och 7o me ta jk’obtik 7o,
K’usi nox yepal li snichim ba,
K’usi nox yepal li snichim sat,
San-torénso ch’ul-kajvaltik,
San-torénso ch’ul-yaya tot.

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1"The flowers of His face," "flowers of His eyes," refer specifically to the chaplets adorned with silver coins, which represent the wealth and good fortune of the stewards. These are to be transferred by the outgoing stewards to their successors.  
2Here the stewards ask that the chaplet coins be counted and entrusted to the new pair of stewards.
Rejoice a minute,
Rejoice a moment,
This is His last celebration,
This, His last glorification.
How great indeed is His seat,
How great indeed His kneeling place?
Beauteous now, the buyer,
Beauteous now, the purchaser.
Rejoice, my fathers,
Rejoice, my mothers!
Your earth has retired indeed,
Your mud has retired indeed,
Tender now, the senior,
Tender now, the junior,
For the last time we are gathered,
For the last time we are joined.

How much before the threshold,
How much before the altar?

What else could we do,
How else could we act?
The day has arrived indeed,
The hour has arrived indeed,
You have passed now before the threshold,
You have passed now before the altar.
Now for a minute,
Now for a moment,
We pull down His seat,
We pull down His kneeling place.
Beauteous now, the buyer,
Beauteous now, the purchaser.
Beauteous now, Our Lord,
Beauteous now, beloved ancient Father.

Altar of St. Anthony
St. Anthony, holy beloved Father.
Now for a minute,
Now for a moment,
We pull down the seat indeed,
We pull down the kneeling place,
Of St. Anthony, Our holy Lord,
St. Anthony, divine Father.
Do the favor, elder brother,
Do the favor, younger brother,
Do the favor, my fathers,
Do the favor, my mothers,
Pull down now His seat indeed,
Pull down now His kneeling place.
What else could we do,
How else could we act?
The day has arrived indeed,
The hour has arrived indeed.

San-antónyo ch'ul-yaya tot.
Li7 xa me ta j-likel 7o,
Li7 xa me ta j-t'abel 7o,
Jtukibetik li xchotleb bi,
Jtukibetik li svutz'leb bi,
San-antónyo ch'ul-kajvaltik,
San-antónyo ch'ul-yaya tot.
Paso mavokolik, bankilal,
Paso mavokolik, 7it'inal,
Paso mavokolik, jotoxuk,
Paso mavokolik, jme7oxuk,
Tukibo xch'a li xchotleb bi,
Tukibo xch'a li svutz'leb bi,
K'u no nan ta skuttik 7o,
K'u no nan ta jcha7letik 7o,
Kajtzaj nan li k'ak'al bi,
Kajtzaj nan li ?ora bi.

Altar of Our Lady of the Rosary

Heavenly woman,
Heavenly Caucasian,
Tender now, Mary,
Tender now, Rosary,
Mary now, the Rosary,
Mary now, Caucasian.
Rejoice indeed, Her servants,
Rejoice indeed, Her boys,
A minute now will do,
A moment now will do,
Now for a minute,
Now for a moment,
We pull down Her seat,
We pull down Her kneeling place.
Heavenly woman,
Heavenly Caucasian,
For the last time we are gathered,
For the last time we are joined,
For the last time our laughter,
For the last time our chatter,
What else could we do,
How else could we act?
Heavenly woman,
Heavenly Caucasian,
Tender now, Mary,
Tender now, Rosary,
Do the favor, elder brother,

This continues as with the end of the song for the dismantling of the altar of St. Anthony. They then drink and sing—

Bik'ittik xa Mariya,
Pertonal xa j-set'uk xch'a,
Pertonal xa jutebuk xch'a,
K'usi nox yepal li xi7obil,
K'usi nox yepal li sk'exobil,
Vinajelal li 7antze 7a,
Vinajelal li xinulan,
Bik'ittik xa Rosario,
Paso mavokolik, bankilal.

1This refers to the cane liquor that is being downed in generous quantities.
Altar of St. Sebastian

St. Sebastian, the senior,
St. Sebastian, the junior,
St. Sebastian, His servant indeed,
St. Sebastian His boy indeed.

Tender now, the martyr,
Tender now, the creditor,
Martyr now, Our holy Lord,
Martyr now, divine Father.

Rejoice, elder brothers,
Rejoice, younger brothers,
Rejoice, His servants,
Rejoice, His boys!

Tender now, the martyr,
Tender now, the creditor.
Martyr now, Our holy Lord,
Martyr now, divine Father.

A minute now will do,
A moment now will do,
For as long as we are gathered,
For as long as we are joined.

His earth has now retired,
His mud has now retired,
What else could we do,
How else could we act?
The day has arrived indeed,
The hour has arrived indeed.

This continues as with the end of the song for the dismantling of the altar of St. Anthony.

Altar of St. Dominic

St. Dominic, the senior,
St. Dominic, the junior,
St. Dominic, His servant indeed,
St. Dominic, His boy indeed,
St. Dominic, Our holy Lord,
St. Dominic, divine Father.

Rejoice indeed His servant,
Rejoice indeed His boy,
This is His last celebration,
This His last glorification,
For the last time we are gathered,
For the last time we are joined,
For the last time our laughter,
For the last time our chatter.

His earth has retired indeed.
His mud has retired indeed,
However great be the servant,
However great be the boy,
Of St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
He has passed now before the threshold,
He has passed now before the altar,
Of St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
Now for a minute,
Now for a moment,
We pull down the seat indeed,
We pull down the throne,
Of St. Dominic, Our holy Lord,
St. Dominic, divine Father.
What else could we do,
How else could we act?
The day has arrived indeed,
The hour has arrived indeed.
St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
Do the favor, elder brother . . .

Santo Rominko ch'ul-yaya tot?
?Ech' xa 7o me ta yolon yok,
?Ech' xa 7o me ta yolon sk'ob,
Santo Rominko ch'ul-kajvaltik,
Santo Rominko ch'ul-yaya tot.
Li7 xa me ta j-likele 7o,
Li7 xa me ta j-t'abel 7o,
Jtukibetik li xchotleb bi,
Jtukibetik li svutz'leb bi,
Santo Rominko ch'ul-kajvaltik,
Santo Rominko ch'ul-yaya tot.
K'u no nan ta skuttik 7o,
K'u no nan ta jcha7etik 7o?
Kajtzaj nan li k'ak'al bi,
Kajtzaj nan li 7ora bi,
Santo Rominko ch'ul-kajvaltik,
Santo Rominko ch'ul-yaya tot,
Paso mavokolik, bankilal.

This continues as with the end of the song for the dismantling of the altar of St. Anthony.

Altar of the Holy Sacrament

Sacrament, the senior,
Sacrament, the junior,
Sacrament, the servant,
Sacrament, the boy,
Of St. Lawrence, Our divine Lord.
St. Lawrence, holy beloved Father.
May you, His servants, rejoice indeed,
May you, His boys, rejoice indeed.
A minute now will do,
A moment now will do,
Now in a minute,
Now in a moment,
We pull down the seat indeed,
We pull down the throne,
Of St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.
His earth has retired now indeed,
His mud has retired now indeed.
What else could we do,
How else could we act?
The day has arrived indeed,
The hour has arrived indeed.
St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.
For the last time we are gathered,
For the last time we are joined,
For the last time our laughter,
For the last time our chatter.
Do the favor, elder brothers . . .

This continues as with the end of the song for the dismantling of the altar of St. Anthony.

Wedding Song

The culmination of the wedding celebration is the dance held at the groom’s home following the banquet. The men line up in the yard, the women behind them. The “embracer” or godfather of the wedding, followed by his consort, dance in circles around the guests, “to prevent them from fleeing.” But by this time the consumption of liquor has been so great that there is little chance of such an event. This song or a variation of it would be sung by the men as they dance, often until they drop.
Drunkard's Song

The frosty winter night is often punctuated by the howled curses of drunks staggering home after a night in the bar. But frequently the curses subside and the drunkard launches into a heart-rending song as he stumbles along past the houses of his neighbors who are sitting around their hearths smiling and commenting with varying degrees of tolerance.

Now let us go, elder brother,
Now let us go, younger brother,
Now let us go to the threshold,
Now let us go to the altar,
Of Saint Lawrence, Our divine Lord,
Saint Lawrence, holy beloved Father,
Thanks to His beauteous face,
Thanks to His beauteous eyes,¹
We are well,
We are fine,²
With this His beauteous face passes by,
With this His beauteous eyes pass by,²
Now Our holy Lord is flowery,
Now the beloved Father is flowery,
Now, with Mary,
Now, with the Rosary,
We are laughing like this,

¹These lines refer to the wedding godfather, who is “tender” or young and vigorous in spirit.
²Now, for the first time, the bride and groom are mature children of St. Lawrence.
³The “embracer,” “bearer” is the wedding godfather, who, in the image of the assistants of the tutelary gods, is entrusted with the souls of the bride and groom. During this dance, he also protectively encircles the souls of the guests.
⁴The junior and senior “carriers” are wedding officials who, it is believed, carry the souls of the bride and groom to the church for the wedding ceremony.
⁵At various stages of the courtship and wedding, the adults have become ritual kinsmen, so that now all those who are dancing are compadres and comadres.

Bik’ittik xa me li bankilal,
Bik’ittik xa me li 7itz’inal,
Nupij xa me li yokik bi,
Nupij xa me li sk’obik bi,
7Ech’ xa 7o me ta yolon yok,
7Ech’ xa 7o me ta yolon sk’ob,
San-torénsno me ch’ul-kajvaltik,
San-torénsno me ch’ul-yaya tot,
Kuxo mavo7on jpetom bi,
Kuxo mavo7on jkuchom bi,
Ja7 no me xch’a stoyel bi,
Ja7 no me xch’a smuk’ultasel,
Chib xa 7o me li 7alab bi,
Chib xa 7o me li nich’nab bi,
Joyetan me jpetom bi,
Joyetan me jkuchom bi,
Bankilal xa me li jpa chol bi,
7Itz’inal xa me li jpa chol bi,
Kuxo mavo7onik jtooxuk,
Kuxo mavo7onik jme7oluxik,
Kuxo mavo7onik jme7otak,
Kuxo mavo7onik jch’uleltak,
Ja7 no me xch’a stoyel bi,
Ja7 no me xch’a smuk’ultasel,
Chib xa 7o me li 7alab bi,
Chib xa 7o me li nich’nab bi,
Tzunbo me xch’a jme7otak,
Tzunbo me xch’a jch’uleltak,
Bik’ittik xa me jch’ul-chi7iltik,
Bik’ittik xa me jch’ul-kumparetik.

Now let us go, elder brother,
Now let us go, younger brother,
Now their feet are joined,
Now their hands are joined.
Now they’ve passed before the threshold,
Now they’ve passed before the altar,
Of St. Lawrence, Our Lord,
St. Lawrence, beloved Father.
May you, the embracer, rejoice indeed,
May you, the bearer, rejoice indeed!
Now is their celebration,
Now their glorification.
Two now, the children,
Two now, the offspring.
Circle round, embracer,
Circle round, bearer,
Elder brother now, the carrier,
Younger brother now, the carrier.
Rejoice, my fathers,
Rejoice, my mothers,
Rejoice, my mothers,
Rejoice, my souls.
Now is their celebration,
Now their glorification.
Two now, the children,
Two now, the offspring.
Dance now my mothers,
Dance now my souls,
Be tender now, my holy companions,
Be tender now, my holy compadres.

¹The junior and senior “carriers” are wedding officials who, it is believed, carry the souls of the bride and groom to the church for the wedding ceremony.
²At various stages of the courtship and wedding, the adults have become ritual kinsmen, so that now all those who are dancing are compadres and comadres.
We are joking like this,
Mary is tender now,
The Rosary is tender now,
Now perhaps Thy flower is gone,
Now perhaps Thy leaves are gone, *
Pardon now, Mary,
Pardon now, Rosary,
Now perhaps I am the son of Thy dogs,
Now perhaps I am the son of Thy pigs,
Now perhaps I am the son of Thy children,
Now perhaps I am the son of Thy offspring,
What else could we do,
How else could we act?
Perhaps this is what Thou gavest us,
Perhaps this is what Thou offerest us,
Saint Lawrence, Our divine Lord,
Saint Lawrence, holy divine beloved Father.*

* "Beauteous face" and "beauteous eyes" refer to St. Lawrence's radiance and to daylight. The drunkard here urges all his fellow men in Zinacantan to join him in celebration.

**That is, only with gratitude for the living radiance of St. Lawrence may we, too, live happily.

*With this drink the day passes.

Ja? no me yech ta lo?ilotik,
Bik'ittik xa Mariya,
Bik'ittik xa Rosario,
Bat no nan xch'a lanichim bi,
Bat no nan xch'a layanal te7,
Pertonal xa Mariya,
Pertonal xa Rosario,
Yol no nan xch'a 7atz'17otik,
Yol no nan xch'a 7achitomotik,
Yol no nan xch'a 7avalabotik,
Yol no nan xch'a 7anich'nabotik,
K'u no nan ta skuttik 7o,
K'u no nan ta jcha71etik 7o?
Yech 7o nan xch'a 7avak'otik,
Yech 7o nan xch'a 7ak'elanotik,
San-torenso ch'ul-kajvaltik,
San-torenso ch'ul-yaya tot.

* "Thy flower" and "Thy leaves" refer to the cane liquor.

*Perhaps, explains the drunkard, he is behaving like an animal, but please, he begs of Our Lady of the Rosary, show him pardon, for what is he doing, but consuming the liquor that has been given to him by St. Lawrence, perhaps.
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Postscript

The journey is over, the song is sung. These sundries provide but a smattering knowledge of what it is to be a Zinacantec, just an ordinary Zinacantec, who can joke and pray, weep and sing, trick and trust every day of his life.

For a score of years students of anthropology have come to Zinacantan to watch and listen. And now the library shelves are stuffed with observations and explanations. But for all these words on paper, which one of us can turn with ease the phrases that keep the Tzotzil world in motion, which one of us has the mouth, the lips to master the “real words”? 
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Footnotes, when few in number, whether annotative or bibliographic, should be typed at the bottom of the text page on which the reference occurs. Extensive notes must appear at the end of the text in a notes section. If bibliographic footnotes are required, use the short form (author/brief title/page) with the full reference in the bibliography.

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Legends for illustrations must not be attached to the art nor included within the text but must be submitted at the end of the manuscript—with as many legends typed, double-spaced, to a page as convenient. Illustrations must not be included within the manuscript but must be submitted separately as original art (not copies). All illustrations (photographs, line drawings, maps, etc.) can be intermixed throughout the printed text. They should be termed Figures and should be numbered consecutively. If several “figures” are treated as components of a single larger figure, they should be designated by lowercase italic letters (underlined in copy) on the illustration, in the legend, and in text references: “Figure 9b.” If illustrations are intended to be printed separately on coated stock following the text, they should be termed Plates and any components should be lettered as in figures: “Plate 9b.” Keys to any symbols within an illustration should appear on the art and not in the legend.

Arrange and paginate sequentially EVERY sheet of manuscript—including ALL front matter and ALL legends, etc., at the back of the text—in the following order: (1) title page, (2) abstract, (3) table of contents, (4) foreword and/or preface, (5) text, (6) appendices, (7) notes, (8) glossary, (9) bibliography, (10) index, (11) legends.