

Of Shoes and Ships and Sealing Wax

SUNDRIES FROM ZINACANTÁN

Robert M. Laughlin

SMITHSONIAN CONTRIBUTIONS TO ANTHROPOLOGY
NUMBER 25



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For Chang-Lu Houchins
to bring a smile

~~Bob Laughlin~~



"Thy beauteous face," detail of 1776 fresco in the sacristy of La Caridad, San Cristóbal de las Casas.
(Photo by Marcey Jacobson)

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ABSTRACT

Laughlin, Robert M. *Of Shoes and Ships and Sealing Wax: Sundries from Zinacantán*. *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 Zinacantán, 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 Romín 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 Zinacantán.

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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 xarbal ta jun nom ta jun noch'. Sk'an ti kajvaltike lek lisutotik tal mu k'usi 7ijpastik ch'abal.

Jkumpare Romin, 7o jkumpare 7Anselmo, mi 7o van xana7 ti jayib bwélta 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'ijubtason. Ti mi lajjak'be, "K'usi van ta xkalbe jni7 mol jni7 me7el ti mi xtámluj lok'el lakumale?" Vo7ot 7achanubtason vo7ot 7ap'ijubtason. Ti mi 7o lajjak'be, "K'u x7elan ta jnup riox?" Vo7ot 7achanubtason vo7ot 7ap'ijubtason.

Ti mi 7o van buch'u chopol xil ti kabteltike xu7 xavalbe, "7A ti prove jkumpare ti prove meko brinkoe toj sonso, skotol k'u xavalbe ta xch'un, ta stzak ta vun 7ak' 7o mi yech nox lo7il ta j-mek j-likel ta stzak ta vun. Ta sp'is sba ta maystro, ta xchanubtasvan ta 7alel ta slumal pero toj lek 7ijpatbe 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 xljaj van yo7on yeche 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.
7Ap'ison ta vinik,
7Ap'ison ta krixchano,
7Ikich' yo lavokol,
7Ikich' yo lavik'ti7,
Yo lalubel yo lachamel,
Yo lachik' yo lava7lel,
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

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Robert M. Laughlin

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*: *ʔ*, *q*, *č*, *h*, and *š* have been replaced by *ʔ*, *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 *ʔ* is a constriction of the throat that is used by Brooklynners 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.

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P A R T 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 Zinacantán 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 Ensign-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."

Voyager's Prayer¹

God, Jesus Christ,
My Lord,²
Saint Lawrence,
Saint Dominic.³
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,⁵
To beg holy pardon,
To beg divine forgiveness.
Will I turn back unharmed,
Will I return unhurt,
Beneath Thy feet,
Beneath Thy hands,
Wherever I walk,

Dyos Jesu-kristo,
Kajval,
San-torénso,
Santo Romínko.
7Ak'o pertonal j-set',
7Ak'o pertonal juteb,
J-sil yo jtoj,
J-sil yo jkantela,
Chkak' ta yolon 7avok,
Chkak' ta yolon 7ak'ob,
Ta jk'an 7o ch'ul-pertonal,
Ta jk'an 7o ch'ul-lesensya.
Mi lek xivalk'uj tal,
Mi lek xisutp'ij tal,
Ta yolon 7avok,
Ta yolon 7ak'ob,
Ti bu chixanave,

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.⁶
 Favor my back,
 Favor my side,
 Saint Lawrence,
 Saint Dominic,
 I, who am Thy child,
 I, Thy offspring,⁷
 My beauteous Father,
 My beauteous Lord.⁸
 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.⁹
 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,¹⁰
 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.¹¹

Ti bu chibeine,
 Ti bu chiyale,
 Ti bu chimuye,
 Li yo lame7onone,
 Li yo lamu7natone,
 Li yo latanone,
 Li yo lapukukone?
 San-torénso,
 Santo Romínko,
 Chak no 7ox ka7i li j-set'e,
 Chak no 7ox ka7i li jutebe,
 Mi 7u k'u xavak'bon,
 Mi 7u k'u xak'elanbon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob,
 J-sil 7akrusil,
 J-sil 7apaxyonal.
 K'uxubinbon li jpate,
 K'uxubinbon li jxokone,
 San-torénso,
 Santo Romínko,
 Yo lavalabon,
 Yo lanich'nabon,
 Nichimal jtot,
 Nichimal kajval.
 Joylanik 7un,
 Chijlanik 7un,
 Li ta jpat 7une,
 Li ta jxokone,
 Skotol ch'ul-riox,
 Skotol ch'ul-sánto,
 Va7an abaik 7un,
 Tek'an abaik 7un.
 Vinajelal 7antz,
 Vinajelal senyóra,
 Komon chijil tabaike,
 Komon chijil tasatike,
 Komon k'elikon me,
 Komon 7ilikon me,
 Nichimal jme7,
 Nichimal jkaxayil.
 J-sil me yo jtoj,
 J-sil me yo jkantela,
 Chkak' ta yolon 7avok,
 Chkak' ta yolon 7ak'ob,
 Jelavikon tanichimal ba,
 Jelavikon tanichimal sat,
 San-torénso,
 Santo Romínko!
 Yech no me yepal yo ke,
 Yech no me yepal yo jti7,
 Ta yo lanichimal 7abaik,
 Ta yo lanichimal 7asatik,
 Jtot,
 Kajval.

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 Zinacantán, 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 fin-

gers." "A splinter of Thy cross, A sliver of Thy passion" is formal speech for "money."

⁷Literally, "Thy child born of man," "Thy child born of woman."

⁸Literally, "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.

ROMIN TERATOL

Journal 1: First Trip to the United States

Well, I, Romin Teratol . . . my compadre, Bob, arrived to pick me up, on Saturday afternoon, the nineteenth of October, 1963.¹ 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.² 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 left. We went in the car.

Then, when we reached Chayna's store, we went in to drink some beer.³ 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.⁴

Then we came back and then the magistrate came out of Old Palas Jmulinero's house and spoke to us.⁵ "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.⁶

"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.⁷

"Ah!" I said. I didn't ask him anything more.

Then we went to the cubito.⁸ And then we went to the ranch.⁹ 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.¹⁰ We put them in the car. After that, we brought the

Bwéno, 7a li vo7on Romin Teratolone k'ot yik'on li jkumpare Lole, ta xmal k'ak'al ta savaro balun-lajuneb 7oktuvre, ta mil nove-syentos sesentay-tres, 7ik'ot ta vo7ob 7ora xmal k'ak'al.

7Entónse li vo7on 7une j-likel 7ijchap k'usuk ku7un, 7ijchap jk'u7tak 7i litalotikótik ta 7ora ta karo 7i stzinet chka7i libat ta Jobel, yech mu yechuk xa 7ijchap jba ta 7anil porke muk' bu ka7yoy mi vayel chik'ot ta Jobel, ti kaloje sob to ta rominko chba jnup ta Na Chij, pero mo7oj 7un libat nox tzmalel k'ak'al ta savaro, 7i mu xa bu jk'opon komel li jtote.

7I k'alal yolel ta jchap jbae ja7 7o k'ot sk'oponon li Maryan Kachue, yich'oj k'otel chib kokakola, yu7n la tzk'uban jun spistola, tzk'an manbel ta Mejiko.

7Óra, k'alal laj 7une lilok'otikótik ech'el 7un, libatotikótik ta karo 7un.

7Óra, k'al 7ijatikótik styenta Chaynae te 7och kuch'tikótik servesa 7un, te 7ijmantikótik jayjay ju-jun 7un.

7Óra, k'alal laj 7une libatotikótik tzna Maryan Martinis 7un, 7ech' jk'el mi 7o yulem ta 7olon 7osile, pero ch'abal yulem to 7ox 7un.

7Óra, lisutotikótik 7un, 7i ja7 7o te lok' tal li preserente ta sna li mol Palas Jmulinero 7une 7i lisk'oponotikótik 7un. "Bu chabat, Lol?" x7utat li kúmpa Lole."

"Chibat ta Jobel," xi 7un.

"7A, mi mu xa7abolaj xavik'on ech'el yu7n chibat ta Jobel 7uk, pero 7abolajan xatal 7asuteson li7 ta Ventanae," xi 7un.

"7A, stak'!" x7utat 7un.

"7Abolajan che7e yu7n chibat jchi7uk li mol Palase," xi 7un. "7I chba kich' tal ta 7anil jchamaro," xi 7un. Ba yich' tal xchamaro 7i libatotikótik ta Jobel 7un.

7Óra, li vo7on 7une 7ijjak'be li preserentee, "K'usi chba pasik ta Jobele?" xkut.

"7A yu7n chba jk'opontikótik 7a li Danyel Sarmiento," xiyut 7un.

"7A!" xkut 7un. Mu k'usi mas 7ijjak'ulanbe 7un.

7Óra, li vo7otikotike libatotikótik ta Kubito 7un, 7i ja7 7o libatotikótik ta rancho 7un, ba kiktatikótik k'usitik j-set' juteb te yo7e.

K'al laj 7une lisutotikótik tal 7un, 7i7ech' jtam jvobtikótik yo7 jkwarto ta Jobel 7une, 7ijtik'tikótik ta karo 7un, k'al laj 7une ja7 7o tal kak'tikótik li

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 "Yanhuitlán," 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 7istoj li karoe.

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

7Entónse, sob ta rominko, lilok'otikótik ta vakib 7ora xchi7uk 7o7lol li ta Jobele, 7i lipajotikótik j-likel ta Naben Chauk, 7i7ech' 7ox sk'opon Lol Romin li kúmpa Lole pero ch'abal te, 7i ja7 7o te 7ech' li mol Xun Vaskise 7i lisk'opon 7un. "Bu chabatik 7un, Romin?" xiyut.

"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. 7Ijtam jbetikótik 7otro jun bwelta noxtok 7un, 7i 7ech' kuch'tikótik j-tz'uj trago li7 ta yolon sna Rejino ta yolon Sek'emtike, k'al laj 7une 7ijtam jbetikótik noxtok 7un.

Ta Tuxta 7ech' jman jxonobtikótik, k'al laj 7une 7ijtam jbetikótik noxtok 7un, 7ik'ot ve7otikotik ta Ventósa, laj 7un 7ijtam jbetikótik noxtok 7un, 7ep li7ech'otikótik ta bik'tal jtek-lum, pero li krixchanoetike naka xa chivo sna7ik stz'unel xchi7uk vakax, 7i li chobtike mu xa masuk stz'unik porke naka xa chopol bamil, mu xa bu mas vo7, 7i mu xa bu mas nakajtik krixchano li bu ch'abal vo7 k'usuke, ja7 li mu k'usi xkuxiik 7oe, 7i naka yoyal vinajeltik li balamile, 7i 7o xa j-7o7lol 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 7oy j-p'ej 7eklixa batz'i leklek sba ta j-mek, 7i te li7ochotikótik jk'eltikótik li 7eklixae, pero yolel 7abtel 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 7oktuvree libatotikótik ta ch'ivit, te live7otikótik 7un, laj ve7otikótik 7un, libatotikótik jk'eltikótik sna 7antivoetik te ta xxokon li Wajakae, 7i Montealvan sbi li sna 7antivoetike, 7a li7ochotikótik ta jun ch'en te yo7e, ja7 te to 7ox nakal ti 7antivoetike.

Bwéno, k'al laj 7une, lilok'otikótik tal li ta Wajakae, lajuneb 7ora xchi7uk 7o7lol 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.¹⁷ 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.¹⁸

Well, since the entrance into the earth hadn't opened we went to eat first.¹⁹

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.

7Entónse lik'ototikótik ta Cholúla ta vukub 7ora 7ak'ubal, pero muk' bu 7ijtatikótik 7otel te yo7e, soles libatotikótik ta Pwevla, 7i te livayotikótik ta jun 7Otel Panamerikána sbi, 7i te live7otikótik vayuk noxtok 7un, pero li krixchanoetik te yo7e lol xk'elvanik, ja7 li j-tos 7o jk'u7tikotike muk' bu xilik yech.

Bwéno, sakub 7osil ta martex chib xcha7-vinik 7oktuvree, lilok'otikótik ta vukub 7ora ta sob li ta Pwevlae, te nox lisutotikótik ta Cholúla te yo7e limuyotikótik ta jun vitz, 7o te j-p'ej 7eklixa 7i ja7 la smeltzanoy li 7espanyoletike

7Óra, li 7espanyoletike 7iyilik la sna 7antivoetik ti k'alal 7isjok'beik yav ti 7eklixa ta jol vitz 7une ja7 ti te la 7isbut'iik ta lum ti snaik vo7ne ti 7antivoetik ti k'alal yu7n xa 7ox chljajike, k'alal yu7n xa 7ox chk'ot ya7el ti 7espanyoletike.

Bwéno, laj jk'eltikótik ti 7eklixa ta jol vitz 7une, liyalotikótik tal 7un, 7i ja7 7o ba jk'eltikótik mi jamal sti7il li balamil, yo7 bu stak' xi7ochotik ta yut li vitze, pero ch'abal to 7ox jamal, ch'abal to 7ox tey li jchabiej-ti7 nae, li 7administradore, yech nox te 7ijmalatikótik j-likel yu7n sob to 7ox, naka to 7ox 7iyak' vaxakib 7ora, k'al teyotikotike ja7 7o 7ech' j-kot tren.

Bwéno, k'al mu to 7ox chjam li sti7il balamile, ba ve7otikótik ba7yuk.

K'al laj ve7otikótik 7une ja7 7o lisutotikótik, ba jk'eltikótik mi te xa li jchabiej-ti7 nae, jamal xa 7ox pero ch'abal te yajval.

7Óra, li kúmpa Lole ba sk'el tal ta museo li yajvale yu7n 7o te nopol jun 7ach' museo, ja7 te stzobojik li k'usitik yu7un 7antivoetik li sjok'ik ta yut balamile.

Bwéno, 7ital li yajvale liyak'botikótik jboletotikótik 7i li7ochotikótik ta yut ch'ene naka lus xa ta jk'eltik li ta yut ch'ene, 7i jchi7uktikótik ochel li jchabiej-ch'ene, 7iyak' kiltikótik k'usitik 7oy ta yut ch'ene, pero batz'i 7ep ta k'ol xch'ojojik ta k'atal li yut ch'ene.

Limuyotikótik ta skájalkájal ta yut ch'ene, syento kwaréntay-sinko metro la xal li yajval yo7 lipajotikótik yo7 bu k'alal jok'bil muyeles, pero sk'an to la vo7ob xcha7-vinik metro sk'an xk'ot ta lok'el yo7 buy 7eklixa ta jol vitze, porke yu7n la 7oy syento sesentay-sinko metro staylej li vitz yo7 bu chi7ochotik ta yoke, 7i k'alal sjol.

7A li sjamleje syen metro la noxtok 7un, 7i lixnavotikótik noxtok k'u sjamlej 7une, pero batz'i leklek sba li yut ch'ene, nichimtik xa ta j-mek, 7o te chanib be vo7 k'atajtik xyal tal ta yut ch'ene, xlik tal ta sjol, k'al yok xul, 7i 7o xa la slajunebal syen jabil xchamel ti 7antivoetike.

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."

After that, we took to the road again. There are two roads that begin in Puebla. There is a new road that goes to Mexico City. And the highways cross over each other. Where the highways cross over, one goes underground and the other goes on top.

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

Then, at nine o'clock on Wednesday, the twenty-third of October, we went to the United States Embassy to get the papers so that we could cross the border.²²

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'eltikótik 7un, lilok'otikótik ech'el 7un, ba jk'eltikótik museo 7un, ja7 li k'usuk yu7unik ti 7antivoetike, te svok'olil sp'intak, te svok'olil sk'ibtak, yav yak'al, xcho7tak skotol ta j-mek.

K'al laj jk'eltikótik 7une ja7 7o ba jk'eltikótik skajonal ti reye xchi7uk prinsesa, te 7ismuk sbaik ta jun kajon xcha7-va7alik, yu7n la 7ispasik trate ti k'alal kuxulik to 7oxe, yu7n la batz'i sk'anoj sbaik. "7A ti buch'u ba7yi xcham ku7untike xu7 kuxul jmuk jbatik junuk," xiik la ti k'al kuxulik to 7ox 7une.

7Óra, 7icham la ti 7antz 7une 7ismeltzan ch'en ti vinik 7une, 7i kuxul 7istik' sba ta yut ch'en ti vinik k'alal 7icham ti yajnil 7une, ta krusal 7iyak' sbaik, 7i ja7 te 7a jk'eltikótik 7un, te to chivil li sbakelik ta yut ch'en 7une, mu ta yut balamiluk li7ochotikótik, ta ba balamil nox 7ijk'eltikótik yalel, bajbil xa ta nen yo7 sk'el 7o skotol krixchanoe.

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

Bwéno, k'alal laj jk'eltikótik li sna 7antivoetik 7une lilok'otikótik ta lajuneb 7ora k'ak'al ta Cholulae, 7i7ech' kuch'tikótik ya7lel met te xchone ta ti7 jtek-lum, ja7 li púlke xalbeik 7une.

K'al laj 7une 7ijtam jbetikótik 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 te tzjelulan sba li muk'ta be ech'ele, k'al bu sjel sbaik li muk'ta bee, jun ch7ech' ta yut balamil, 7i jun ch7ech' ta sba.

Bwéno, k'alal lik'ototikótik ta Mejikoe 7ol k'ak'al xchi7uk vo7ob minuto, 7i te lik'ototikótik ta jun 7Otel Párke Víya sbi.

Ta xmal k'ak'al 7ay jnuptikótik tal ta yaleb 7avyon yajnil li kúmpa Lole, ja7 li tz'akal to k'ote.

7Entónse, ta baluneb 7ora ta melkulex 7oxib xcha7-vinik 7oktuvree, libatotikótik ta 7ofisina yu7un 7Estádos 7Unidose, skwenta ta jlok'estikótik li vunetik yu7un xijelavotikótik 7o ta fronterae.

Bwéno, te yo7e 7ikak' jfirmatikótik ta jun jlok'ob-bailtikótik, 7i te kom 7un, laj 7un libatotikótik ta jun 7o 7ofisina, pero te nox tzobol, te yo7e 7ijtojtikótik li vune, vaxak-lajuneb xcha7-vinik 7iyich' tojel li vune.

Laj 7un, lilok'otikótik ech'el noxtok 7un, 7i ja7 7o ba jk'eltikótik chonetik ta yolon Chapultepek, ti Jardin Soolojiko la sbi li yo7 bu nak'bil li chonetik

Zoologico.²³ 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!²⁴ 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.²⁵ 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.²⁶

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.²⁷ All their things were left there, their canons, 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.²⁸ And we came down the same way. The tall building was called, in Spanish, Mirador.²⁹

Well, on Friday, the twenty-fifth of October, we went to buy our papers in Mexico City. Later we went to visit Our Lady of Guadalupe.³⁰ Each of us bought four one-peso candles apiece. And we arrived in the middle of prayers. And then we were given a picture of the Virgin. Later we climbed up to see where the Virgin appeared long ago. And there, next to where the Virgin appeared, was a

7une, ko7ol xchi7uk museo pero ma7uk yech sbi x7albat.

7Ijk'eltikótik skotol li chonetik 7une, 7i7ak'otaj ta musika chan-kot 7elefánte noxtok, ja7 li batz'i muk'tik chonetike lek xa7iik k'op k'u x7elan ch7ak'otajik.

Laj 7un taje ta smalel 7o k'ak'al ba jk'eltikótik 7ak'ot, yu7n 7iyu7 7ak'ot ta j-p'ej muk'ta na, 7iyak'ik 7iluk k'u x7elan spasiq k'in ti 7antivo krixchanoetike, 7i muk' bu 7ijtojtkótik 7un, pero batz'i lek li k'ine, Teátro de Béyas 7Ártes la sbi li na yo7 buy 7a jk'eltikotike.

Bwéno, ta jweves chanib xcha7-vinik 7oktuvre, 7ay jk'eltikótik Kastíyo, ja7 li yo7 bu to 7ox spartamentoik ti ba7yi jyu7eletike, te to 7ox tzobol tzmeltzanik k'op ti vo7nee, k'al mu to 7ox chu7 7ak'-k'ok'e, 7i ja7 la snaik ti Porfirio Días xchi7uk Maksimilyanoe, 7a li Porfirio Diase ja7 to 7ox la preserente ta Mejikoe, 7a li Maksimilyanoe ja7 to 7ox la 7emperador.

Bwéno, k'al ssa7ik la k'op xchi7uk li norte 7amerikanoetike 7ilajik la skotol ti ba7yi jyu7eletik 7une te ta Mejiko 7une.

7I ja7 Kastíyo sbi kom k'al tana le7 7une, tzk'el to skotol krixchano 7i ja7 7ay jk'eltikótik 7un, 7a ti Porfirio Diase xchi7uk ti Benito Jwarese, te kotal skaroajeik, nitbil ta ka7, te kom skotol ti k'usuk yu7unike, ti skanyonike, ti smexaike, te tzobol 7ikom skotol, 7i te xak' 7iluk skotol ti k'utik x7elan 7ispasik ti vo7nee, 7i ja7 nox yech 7un.

Laj 7un taje ja7 7o libatotikótik jk'eltikótik jun nab te ta ti7il Mejiko, Sochimílko la sbi li balamil te yo7e, 7epal jometik te tik'il ta yut nabe, li7ochotikótik ta j-kot jom 7un, 7ay kak'tikótik bwelta ta yut nab j-likel 7un pero batz'i tol sik 7ox, ja7 7o xa tal vo7, lisutotikótik tal 7un, li7ech'otikótik ta jun ch'ivit 7un.

Laj 7un, lisutotikótik ta yutil Mejiko 7un, ta smalel k'ak'al ta 7ak'ubaltik 7un limuyotikótik ta jun muk'ta na ta batz'i 7o7lol Mejiko, pero batz'i toyol ta j-mek li nae, jun yox-vinik ta koj staylej li nae, skwenta yu7n ta jk'eltik 7o k'u sjamlej li Mejikoe, mu xka7i chimuyotik, likbil chimuyotik ta yut na 7i ja7 nox yech chiyalotik tal, 7a li toyol nae Mirador la sbi ta kastilyae.

Bwéno, ta byernex vo7ob xcha7-vinik 7oktuvre, 7ay jman jvuntik ta yutil Mejiko, ta mas tz'akal 7un ba jnuptikótik jch'ul-me7tik Valalupa, 7ijmantikótik chan-p'ej ta pexutik jkantelatikótik ju-jun 7i yolel resal k'ot jtatikótik, 7i te lik'elanbotikótik slok'ob-bail li jch'ul-me7tike, ta tz'akal muy jk'eltikótik ti bu 7ayan ti jch'ul-me7tik vo7nee, 7i te ta stz'el ti yo7 buy 7ayan ti jch'ul-me7tike, 7o te

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.³¹ 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.³² 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 looked bad, because our clothes were different. But the streets there were terribly narrow. They weren't made straight, they had lots of sharp turns. It seemed you'd get lost. But they say that the governor is there, because they have mines there.

Then, after we had had some fun in the center, we went to look at a fiesta on a hill. They said it was St. Michael's Day they were celebrating. And there were two groups of musicians that had met there. And there was a Ladino who shouted through a bullhorn. After we watched there, we

jun tanke vo7 batz'i yox, te tz'ajbil konchaetik 7i te tztenik ochel tak'in li krixchanoetike, yo7 nan ti x7ak'batik 7o mas tak'in yu7un li jch'ul-me7tike.

Laj 7un taje ja7 7o li7ech'otikótik yo7 buy xmeltzanat limeteetike, li basoetike, Kareton la sbi ta kastilyae, 7i te 7ech' xich' i sbasotak li kúmpa Lole.

Laj 7un taje lisutotikótik ech'el ta yutil 7un, 7ijmaktikótik j-kot turismo liyik'otikótik ech'el ta yutil Mejiko 7un, ja7 li nomotikótik ya7ele, yu7 nox mu stak' xixanavotik ta koktik k'usuk ja7 li toj 7ep karo chanave.

Primero 7ech' kich' jku7tikótik ta 7Otel Viya, yu7n te kak'ojtikótik ta chuk'el 7un.

Laj 7un, ja7 7o libatotikótik ta vula7al ta sna jun jxinulan, Konchita la sbi, 7i te 7ijijtikótik vob te yo7e, 7iyak' kuch'tikótik pox 7un.

Laj 7un ja7 7o ba vayotikótik ta jun 7otel, 7Otel Monéda sbi, lek nan ta 7ol 7ak'ubal ba vayotikótik te yo7e.

Bwéno, ta savaro vakib xcha7-vinik 7oktuvre 7a jsa7tikótik direksyon yu7un 7aktovusetik li ta yutil Mejikoe.

Laj 7un, ja7 7o jtam jbetikótik noxtok yu7un skwenta 7Estádos 7Unidose, lilok'otikótik ta 7ol k'ak'al ta Mejikoe, 7i tetik nox nopol jun jtek-lum 7ech' ve7otikótik 7un, 7i 7o te j-p'e7 7eklixax batz'i leklek sba ta j-mek, 7a li yute naka la 7oro ta j-mek pero k'alal lik'ototikotike ja7 7o xa mak li 7eklixae, mu xa x7ak'e xi7ochotikótik 7un, lek la permiso sk'an, yu7n yolel 7abel te yo7e yech'o muk' xa xi7ochotikótik k'alal 7ismakik 7une.

7Óra, k'al po7ot xa xik'ototikótik ta Gwanajwáto 7une 7ijnuptikótik ta be lumal tok pero batz'i tzinil ti lumal toke, vokol 7ikil jbetikótik.

K'al lik'ototikótik ta Gwanajwáto 7une lek xa 7ox vaxakib 7ora 7ak'ubal, 7i te lik'ototikótik ta jun 7otel, 7Otel Présa sbi, k'ot kich'tikótik 7entrokal jkwartotikótik 7un 7i ja7 7o live7otikótik, laj 7un lilok'otikótik ech'el ta yutil, ba jkux ko7ontikótik 7i lipaxyajotikótik te yo7 7une, 7o te chtajinik k'oxetik 7ijtatikótik 7un, k'alal liyilotikotike 7ijatavik, 7ixi7ik 7un, x7ok'ik xa ech'el, chopol nan liyilotikótik, ja7 li j-chop 7o jk'u7tikotike, pero li kayatik te yo7e batz'i chukulik ta j-mek, muk' bu lek yich'oj stuk'il, yech nox xuk'ajtik ta j-mek, xich'ayotik yilel, pero te la chotol li govverno te yo7 7une, yu7un 7oy sminaxik te yo7e.

7Óra, k'al laj jkux ko7ontikótik ta yutile ja7 7o ba jk'eltikótik k'in te ta vitz, k'in San-mikel la, 7iyu7 te yo7e, 7i cha7-chop jmusikero 7ista sba, 7i 7oy jun jkaxlan 7i7avan ta bosina, k'al laj jk'eltikotike ja7 7o lisutotikótik 7un pero ja7 7o xa tal vo7 7un, t'uxul lik'ototikótik li ta 7otele.

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.³³ 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. There was 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 there, where the Mass was being celebrated. And there were what looked like two or three Indians. They had feather headdresses.³⁴ And we bought some pictures of Our Holy Father, Christ the King, too. After we crossed ourselves, we came back down. We just went and circled around to 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 tiny 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.³⁵ 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 xcha7-vinik 7oktuvre te live7otikótik lok'el ta 7otel ta Gwanajwáto, 7i lilok'otikótik ta baluneb 7ora ta sob te yo7e, ja7 7o ba jnuptikótik jch'ul-tottik Krísto Rey te va7al ta sjol jun muk'ta vitz, yu7n ja7 7o sba-k'el k'in k'al libatotikótik 7une, pero li ta be xmuy ta vitz batz'i nojem muyel ta karo, 7i 7o te j-tz'uj xpach'lej 7ijtatikótik ba7yie, ja7 te spasojik ch'ivit, 7i limuyotikótik to mas noxtok ta koktikótik 7un, pero batz'i pajal li bee, 7i te 7ijtatikótik jun 7unin spach'lej noxtok 7un, ja7 te jipil skampanail li kajvaltik te yo7e, jok'anbil ta kavle, va7anbil semento te yo7e, pero batz'i muk' li kampanae.

Laj 7un, limuyotikótik to 7otro j-koj 7i yolel mixa k'ot jtatikótik te yo7 7une, solet muk' xi7ochotikótik, te yo7 7une te listak' ta 7ik'el jun tzeb jxinulan 7un. "Mi mu xa7abolaj ko7ol xiva7iotik yu7n chislok'taotik li jtote," xi.

"Stak!" xkut 7un. Lilok'taatotikótik xchi7uk li tzeb jxinulan 7une, laj 7un ja7 7o limuyotikótik ta mas 7ak'ol noxtok 7un 7i yolel mixa k'ot jtatikótik te yo7e pero ma7uk batz'i te chotol li jch'ul-tottike ja7 nox li smixail te tzipasbate, 7a li jch'ul-tottike mas to 7ak'ol chotol stuk, mu xa stak' ximuyotik te yo7e, k'ajom j-set' pach'altik yo7 tzipasbat xmixaile, 7i te xva7etik cha7-vo7 7ox-vo7 7intyoetik yilel, 7oy sk'uk'umal sjolik, 7i te 7ijman slok'ob-bail li jch'ul-tottik Krísto Rey noxtok 7une, laj jp'is jsattikótik 7un ja7 7o liyalotikótik tal 7un, te nox ba jjoytikótik tal ta Gwanajwáto noxtok 7un, li7ech'otikótik nan ta 7ol k'al'al xchi7uk jun kwarto te yo7e.

7I lik'ototikótik ta Sakatékas, lek nan ta vo7ob 7ora xchi7uk 7o7lol ta xmal k'ak'ale, 7i te livayotikótik ta jun 7otel Kristína sbi, 7i te live7otikótik vayuk 7un, 7i te la chotol li govyerno te yo7 noxtok 7une, 7i 7oy la sminaxik noxtok.

Bwéno, ta lunex vaxakib xcha7-vinik 7oktuvre, lilok'otikótik ta Sakatékas ta vaxakib 7ora ta sob, 7isok li karo 7une, k'al sk'an to 7ox nan chibuk 7ora jtatikótik li Jimenese, 7imeltzanat j-set' ta be, 7o te 7unin k'ox tayer, lik'ototikótik ta Jimenes 7un, ta baluneb 7ora 7ak'ubal lik'ototikótik te yo7 7une, 7i te livayotikótik ta jun 7otel.

Bwéno, ta martex baluneb xcha7-vinik 7oktuvre, 7iyich' 7ak'el ta meltzanel lek li karoe, 7i te live7otikótik ta jun restorante noxtok, laj meltzajuk li karo 7une lilok'otikótik ta jun 7ora ta xmal k'ak'al, 7i k'alal po7ot xa 7ox jtatikótik j-chop solteroetik te chmakvan ta bee, ja7 7o 7ijk'exta jk'u7tikótik, jkaxlan li7ech'otikótik, k'alal lik'otikótik 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.

7ak'ubal xchi7uk 7o7lol 7un, 7i te xa 7ijjelta jk'u7tikótik noxtok 7un, lijelavotikótik ta jun muk'ta ba k'o, yu7n jun 7uk'um li rayae, 7i li ta j-jech 7uk'um 7une te 7isk'el jvuntikótik li solteroetike, 7isk'el li jpasaportetikotike.



FIGURE 1.—Romín and Anselmo, Santa Fe, New Mexico, 1963. (Photo by Helga Gilbert)

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

Primero cha7-chop k'al mu to 7ox ta jtatikótik rayae, 7a li ta ba k'oe cha7-chop te yo7e.

7Óra, li ta j-jot xa 7o ba k'o 7une, j-chop tey noxtok 7un, ja7 xa li skwenta 7Estádos 7Unidos 7une, 7i ja7 te 7isk'el li jvuntikótik 7une, mi lek, 7o mi chopol li jpasaportetikotike, pero lek xi 7un, laj 7un ja7 7o ba vayotikótik ta jun 7Otel Kortes sbi, 7i Syudad Jwáres sbi li rayae, li fronterae.

Bwéno, sob ta melkulex lajuneb xcha7-vinik 7oktuvre, 7ijmeltzan j-lik vun skwenta li jtote, 7ikalbe ti lijelav xa ta jun 7o nasyone.

Laj 7un, live7otikótik te yo7 7une, k'al laj 7une 7ijjel xa li kunin tak'intikótik 7une, j-tos xa 7o 7un,

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.³⁶ We went to see the cathedral and then we went to see the museum where they worked.³⁷ 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 Ladinás and Ladinos.³⁸ 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.³⁹ 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'otikótik ta lajuneb 7ora xchi7uk 7o7lol li ta sob 7une.

7Ijtam jbetikótik noxtok 7un, pero li ta bebetike naka 7ich stz'unik xchi7uk tuxnuk', 7i k'ajom no 7ox, 7i lik'ototikótik ta Santa-fe ta vukub 7ora 7ak'ubal xchi7uk 7o7lol, 7i te k'ot naklikotikótik ta jun 7Otel Montesúma sbi.

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

7Óra, li ta jweves buluchib xcha7-vinik 7oktuvree, liyik'otikótik ech'el li Mikulax ta yutil jtek-lum Santa-fee, ba jk'eltikótik katedral, 7i ja7 7o ba jk'eltikótik museo 7a li yo7 buy ch7abtejike, 7i te li7abtejotikótik j-likel 7un.

7A li xmal ta byernex primero novyembree 7ay jk'eltikótik nyeve ta vitztik, 7ay jk'eltikótik k'u spimil xyal li nyevee, pim yilel pero ma7uk to la yora ti tzotz xyal 7une, pero soled ch'iem 7onox ta te7 7un.

K'al laj 7abtejotikótik xmal ta rominko lajuneb novyembree, 7ay kak'tikótik jbwelatikótik ta slumal 7intyoetik, Tesúke sbi li balamile, pero li 7intyoetike jxinulan jkaxlan yilel, 7a li viniketike natik sjolik xpech'oj tzpat sjolik.

Bwéno, li ta martex lajcheb novyembre noxtok 7une, 7ay jk'eltikótik 7ak'ot ta slumal 7intyoetik ta Tesúke, yu7n 7ispasik k'in li 7intyoetik ta Tesúke, yu7n 7ispasik k'in li 7intyoetik te yo7e, 7islap xpixolik pero naka k'uk'um, 7isbonoj ssatik ta bik'it ta muk', ta 7antz ta vinik, 7i t'analik j-7o7lol, 7i 7oy slapojik nukulal chonetik, 7i ch7ak'otajik ta tampol.

Te li7ak'bat jve7eltikótik noxtok 7un, na7tik k'usi chanul smilojik li chak'ik ti7uke, laj 7un lisutotikótik tal noxtok 7un.

Ta mas xmal 7une, libatotikótik ta 7otro jun slumal 7intyo, Jémes sbi li slumalike, 7ay jk'eltikótik k'in te yo7e, yu7n 7ispasbeik sk'inal jch'ul-tottik San-dyego, pero naka k'uk'um slapojik noxtok 7i mas 7ep li jpas-k'in te yo7e, ta bik'it ta muk' ta j-mek, pero k'al ta 7antz, 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'evujinan!" xiyut 7un.

"Mu jna7 xik'evujin!" xkut.

"K'evujinan, ti mi lak'evujine chakak'be li jtzeb li7e!" 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 kúmpa Lol ta ve7el 7une, yu7n xa 7ox 7ilaj li k'in 7une, te live7otikótik 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.⁴⁰ On Wednesday, the twentieth of November, he took me to San Francisco, because they were holding a meeting of all the anthropologists and several professors there.⁴¹ 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 November, 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 airport. We arrived there at a quarter to three. We went into the airport. We worked for a while there.⁴² 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 Albuquerque at a quarter to five. We left. We passed over the mountaintops, but the peaks were covered with snow. They were terribly white, but the sun had set already, because it was already growing dark.

Well, we arrived at Las Vegas. 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. Otherwise we would have arrived at eight o'clock, because 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 Zinacantán Center than in San Francisco, California.

It gets dark one hour earlier in Santa Fe than in

ta te7tik 7un, pero batz'i naka lek yo7onik li krixchanoetik yilel te yo7e, laj ve7otikótik 7un, lisutotikótik tal 7un, pero 7ik' xa 7ox 7un, 7i ja7 nox yech skotol chak taj 7une.

Bwéno, 7a li vo7on Romin Teratolone liyik' ech'el ta paxyal li jkumpare Lol Bik'it Nab, li ta melkulex j-tob novyembree, liyik' ech'el ta San-fransísiko, yu7un 7iyu7 tzobojel yu7un skotol li 7antropologoetik te yo7e, xchi7uk jay-vo7 profesoretik, tey 7istzob sbaik ta jun muk'ta 7otel, 7Otel Palasyo sbi li 7otele.

7Istzob sbaik yu7un 7iyaptaik svunik j-7o7lol li 7antropologoetik ti k'u yepal 7i7abtejik, k'usitik 7iyilik sjunlej jabil lavi jabil mil nove-syentos sesentay-tres ti bu 7i7abtejik ju-jun tale.

Bwéno, lilok'otikótik ta Santa-fe ta jun 7ora k'ak'al, li ta melkulex j-tob novyembree, ta mil nove-syentos sesentay-tres, 7i ta 7aktovus libatotikótik k'al 7Albukérke, 7iyich' ech'el jvobtikótik noxtok 7un.

Lik'otikótik ta yofisinail 7aktovus ta 7Albukérke 7un, 7i te 7ijtzaktikótik j-kot turismo, ba yak'otikótik ta yaleb 7avyon 7un, sk'an to 7ox jun kwarto ta 7oxib 7ora lik'ototikótik te yo7 7une, te li7ochotikótik ta yut yofisinail li 7avyon 7une, te li7abtejotikótik j-likel 7un, ja7 7o ba kuch'tikótik jkajvetikótik 7un.

Laj 7un, ja7 7o jchol jbatikótik ochel yo7 yajval 7ofisina 7une, 7isk'el jboletotikótik, xchi7uk 7isp'is k'u yalal li jmaletetikotike.

Laj 7un, ja7 7o libatotikótik yo7 7avyon 7une, li7ochotikótik ta 7avyon 7un. Sk'an jun kwarto ta vo7ob 7ora 7ilok' li 7avyon ta 7Albukerkee, libatotikótik 7un, li7ech'otikótik ta baba vitz, pero naka nyeve li jol vitzetike, batz'i sak ta j-mek pero ch'ayem xa 7ox k'ak'al 7un yu7n xa 7ox ch7ik'ub 7osil.

Bwéno, lik'ototikótik ta Végas 7un 7ak'ubaltik xa 7ox, te 7ikoti 7o7lol 7ora li 7avyone, laj 7un libatotikótik noxtok 7un, li7ak'batikótik jve7eltikótik ta yut 7avyon k'al yolel chanav 7une, 7ikuch' jkajvetikótik noxtok 7un, xchi7uk jun k'ox kaja sik'alal.

Lik'ototikótik ta yaleb 7avyon ta San-fransísiko 7une ja7 to 7ox 7iyak' vukub 7ora 7ak'ubal 7un yu7un ja7 tz'akal jun 7ora ch7ik'ub te yo7e ke li Santa-fee, 7a ti yechuke vaxakib xa 7ora 7ak'ubal lik'ototikótik, porke yu7un chib 7ora xchi7uk 7o7lol chanav li 7avyone 7i parte 7o7lol 7ora 7ikoti ta Végas 7un.

7A li chalike ba7yi la ch7ik'ub chib 7ora li ta Jtek-lum yu7un li San-fransísiko Kalifornya.

7A li Santa-fee ba7yi ch7ik'ub jun 7ora yu7un 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.⁴³ 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.⁴⁴ 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.⁴⁵

At nighttime we went to eat at a restaurant with Old John (the professor), and Nick, and Compadre Bob.⁴⁶ We went together for the meal. After we ate, we went to play music at Old John[s], 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.⁴⁷

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 an-

San-fransiskoe, porke mas xa maleb k'ak'al li San-fransiskoe yech'o ti tz'akal ch7ik'ube.

Bwéno, li ta yaleb 7avyon ta San-fransisko 7une, te 7ay snumotikótik sni7-mol sni7-me7el li jkúmpa Lol 7une, te 7ay yik'otikótik ta skaro 7un, pero nat to libatotikótik 7un, 7a li jtek-lum te yo7e batz'i muk', xich'ayotik yilel, 7i naka xa 7oy skaro skotolik li brinkoetike, mu xa buch'u xxanav mas ta yok k'u ti ja7 nan ti mas 7oy stak'inike 7i mas la yalem stojol j-set' li karo ta slumalike ke li ta Mejikoe, xchi7uk k'usuk mas toyol tztoj sbaik 7i mas toyol tzpas kanal li buch'u ssa7ik 7abtele yech'o ti mas 7oy stak'inike.

Bwéno, lik'ototikótik ta yutil San-fransisko 7un, te live7otikótik ta jun muk'ta ve7ebal 7un, laj 7un ja7 7o ba vayotikótik ta jun 7otel, 7Otel Stúwart sbi li 7otel yo7 bu lik'ototikótike.

Bwéno, ta jweves jun xcha7-vinik novyembree libatotikótik yo7 7Otel Palasyo, yo7 stzobob-bailik skotol li 7antropologoetike.

Ta mas tz'akal 7un ja7 7o 7ech' yik'otikótik sni7-mol li jkúmpa Lol 7une, ba jk'eltikótik li mar 7une, naka ta ti7ti7 mar li7ech'otikótik, pero li kúmpa Lol 7une li 7ikom ta 7otel yo7 tzobojele.

Ta 7ak'ubaltik 7une ba ve7otikótik ta jun ve7ebal xchi7uk li mol Xun, 7a li profesore, xchi7uk li Mikulaxe, 7i li kúmpa Lole, tzobol libatotikótik ta ve7el 7un, laj ve7otikótik 7un ja7 7o ba jtjiktikótik vob tzkwarto li mol Xun 7a li profesore, 7ikuch'tikótik ju-p'is te yo7e, laj 7un ja7 7o ba jtjiktikótik ta skwarto li Mikulaxe 7a li yo7 tzobojele ta 7Otel Palasyoe, te kuch'tikótik mas pox 7un, 7istzob sba mas krixchano noxtok 7un, laj 7un lisutotikótik ech'el ta jkwartotikótik 7un.

Bwéno, ta byernex chib xcha7-vinik novyembree libatotikótik yo7 tzobojele yo7 7Otel Palasyoe, k'al teotikótik ta yut 7otel 7une chlo7ilajik xa li krixchanoetike ti cham xa li preserente Kenedi yu7un sjunlej li nasyon 7Estádos 7Unidose, 7iyich' la bala ta yut skaroik xchi7uk li gobernadore, chan-vo7ik la teik 7ox ta yut karoe porke naka la te yajnilik 7ox xcha7-va7alik, pero k'ajom la 7itzakeik ta bala li preserente xchi7uk li gobernadore, 7a li 7antzetike muk' la bu 7itaatik ta bala a7a, ja7 nox li viniketik 7ilajik ta balae.

7A li preserentee 7o7lol la 7ora 7ikuch yu7un 7i ja7 7o 7icham 7un, 7a li gobyernoje ja7 7ikuch yu7un 7un, yu7 nan ja7 jutuk 7itzake ta bala 7un, 7ilok'esbat ta 7ora li balae, ya7uk xa la 7ipoxtaat li preserentee, pero muk' xa xkuch yu7un.

K'alal 7ilomik ta balae, 7iyilik la krixchanoetik ti buch'u yak' balae, ja7 7o bat polisietik, ba stzaket li jmilvaneje, pero li jmilvaneje ta chan-koj jol na to la yak' yalel tal li balae.

K'alal k'ot stzaket li jmilvanej 7une, 7ismil to la

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].⁴⁸

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.⁴⁹ 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.⁵⁰ 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. Because when the prisoners go there they have gone there for good, there's no question of how long they are to be jailed.

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.⁵¹ 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.⁵² The old man, they say, is ninety years old.

7otro jun soltero noxtok 7un, yu7n batz'i pukuj li jmilvaneje, 7i ta Rúsyá la likem tal yajnil li jmilvaneje.

7A li cham li preserentee ta 7estádo Téjas, 7a li lugare Dálas sbi 7i ta jun 7ora k'ak'al 7iyich'ik li balae, k'alal 7icham noxtok 7une, j-likel 7isva7anbeik sk'exol li preserentee, pero sintiko no 7ox la 7ikom.

K'al lok' xch'ulel li preserente noxtok 7une j-likel 7iyik'ik ech'el ta skapital ta Waxinton, pero ta lunex to la 7ismukik, 7ismalaik to la 7ital mukvanuk li totil ruso 7uke, skronta sbaik to 7ox ta kuxule pero k'al chamik june 7ital smuk sbaik 7un.

Bwéno, ta smalel k'ak'al ta byernex 7une libatotikótik ta mar, li7ochotikótik ta barko 7un, pero batz'i tol sik ta j-mek li ta yut mar noxtoke, 7ikiltikótik nail chukel ta 7o7lol mar noxtok, ja7 to 7ox la te xchukleb li jmilvanejetik vo7nee, pero lavie ma7uk xa la te chchukik 7un, yu7n la batz'i toj mas tzitzel te yo7e, 7o la 7ijatav jun jchukel 7ilok' ox ta nux, pero te la 7ijik'av ta 7o7lol nab, porke li jchukeletik k'al xbat te yo7e yu7n 7ibat 7o ta j-moj, mu7yuk strateal k'u sjalik chchuk.

K'alal yolel chixanavotikótik ta barko 7une 7islok'ta jtek-lum li kúmpa Lole, 7islok'ta li nail chukele yu7n batz'i lekik sba yilel li balamil te yo7e, 7a li barkoetik noxtoke batz'i muk'tik j-7o7lol 7i j-7o7lol bik'itik pero 7oy sbanterailtak li barkoetike, 7i 7oy skwenta 7ak'-k'ok' noxtok, tey tik'ajtik ta yut barko li kanyonetike, 7i 7oy ta 7ik' nox chanav li barkoe, mu persauk smotal pero ja7 nox li k'oxetike, 7a li muk'tike naka 7oy smotal ja7 li chbat ta jun 7o nasyone, 7a li ta j-jech nabe Japon xa la tey, pero 7oxib la xemana chanav ta yut mar li barko yo7 chk'ot 7oe.

Xchi7uk k'usuk 7a li naetike j-7o7lole ta ba mar xa sp'ejanojik, naka te7 spajojik li ta yut mare, 7oy muk'tik ba k'o x7ech' li ta ba mar noxtoke, pajbikil yoyaltak ta 7o7lol mar pero naka tak'in li yoyale.

Lisutotikótik tal ta mar 7une ja7 7o ba jvula7antikótik stot sni7-mol li jkúmpa Lol 7une, ta j-jech mar to libatotikótik, yu7n 7oy te chukul mar ta tz'el San-fransiskoe ja7 te nakal ta j-jech mar stot li sni7-mol li jkúmpa Lol 7une, pero stuk xa mol, ch'abal xa yajnil chamem xa, k'ajom xa nox skriara te chk'ot pero j7ik'al li skriarae, ma7uk batz'i j7ik'al ja7 nox ti yu7n stalel yech li krixchanoetike, 7a li mole noventa la sjabilal.

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.⁵³ 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.⁵⁴

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 in their rooms in the hotel. We call it a fiesta, but all they did now was drink liquor. We drank there, too. After that, we returned to our room, but it was already late at night.

Well, on Sunday, the twenty-fourth of November, Compadre Bob's father-in-law and mother-in-law came to take us to the Stewart Hotel. And then we went to see their house on the other side of the ocean. San Anselmo is the name of the town where they live, but it seemed that they lived at the very edge of the forest.⁵⁵ After that, they took us to the train station, and we were gathered together with professor, Mr. John.

We left San Francisco by train at around noon. And the trip took all night, too.

On Monday, the twenty-fifth of November we arrived at Gallup at eight o'clock in the morning. Two of Old John's brothers-in-law were waiting for us when we got off the train. They took us in their car to Old John's mother's house.⁵⁶ But Old John got another car, too. 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

Primero yak' kuch'tikótik servesa li mole, laj 7un ja7 7o live7otikótik, k'al lik vé7otikotike 7ispasbe resal jve7eltikótik li 7antz j7ik'ale, ti xmuyibajik la ti lik'ototikotike, pero nax xa 7ox 7ak'ubal 7un, laj ve7otikótik 7un ja7 7o lisutotikótik tal ta San-fransisko 7un pero nax 7ox 7ak'ubal, tal yak'otikótik sni7-mol li kúmpa Lole.

Bwéno, ta savaro 7oxib xcha7-vinik novyembre 7ech' yik'otikótik ta ti7 7Otel Palasyo sni7-mol li kúmpa Lole, ba jk'eltikótik museo, 7a li ta museoe te tzobbil sjunlej nasyon li choyetike, batz'i stósoltósol ta j-mek, 7i te kiletel chonetik noxtok, laj jk'eltikótik 7un lisutotikótik ech'el ta 7Otel Palasyo, te 7ech' kik'tikótik li kúmpa Lole, ja7 7o ba jvula7antikótik jun me7anal 7antz, ja7 lek xojtikin sni7-mol li kúmpa Lole, 7i te liyak'botikótik servesa kuch'tikótik, k'al li7ochotikótik ta yut nae, 7oy j-chop 7o makina liskilotikótik muyel ta mas j-koj 7o 7ak'ol li nae, 7i ja7 nox yech liyalotikótik tal 7un.

Laj taj livula7ajotikótik 7une, ja7 7o lisutotikótik tal ta 7Otel Palasyo 7un, te live7otikótik skwenta 7ak'ubaltik te yo7 7une, pero jtuktikótik xa, mu xa bu te li sni7-mol li kúmpa Lole, k'al laj ve7otikótik 7une ja7 7o lik 7avanikuk, lik 7ak'otajikuk 7antzetik viniketik 7i tzebetik, tzpasik k'in skwenta slajeb li tzobojel 7une, laj 7un ja7 7o ba jk'eltikótik k'in 7ispasik te ta skwartoik nox te ta yut 7otele, 7a li k'in chkaltike ja7 nox li trago chuch'ik xa 7une, te 7ikuch'tikótik 7uk 7un, laj 7un ja7 7o lisutotikótik yo7 jkwartotikótik 7une pero nax xa 7ox 7ak'ubal 7un.

Bwéno, ta rominko chanib xcha7-vinik novyembre, 7ay yik'otikótik ta 7Otel Stúwart sni7-mol, sni7-me7el li kúmpa Lol 7une, 7i ja7 7o ba jk'elbetikótik sna ta j-jech nab, San-ansélmo sbi li jtek-lum yo7 buy nakale, pero batz'i ti7 te7tik xa yilel li bu nakale, laj 7un ja7 7o ba yak'otikótik ta 7estasyon yu7un tren, pero te tzobolotikótik xchi7uk li profesor jtottik Xun 7une.

Lek ta 7ol k'ak'al lilok'otikótik tal ta tren ta San-fransiskoe 7i sjunlej 7ak'ubal xanbal noxtok 7un.

Ta lunes vo7ob xcha7-vinik novyembre ja7 to lik'ototikótik ta vaxakib 7ora 7ik'-luman ta Gálap 7une te xa chmalavanik cha7-vo7 sboltak li mol Xun k'al liyalotikótik ta trene, ja7 xa liyik'otikótik ech'el ta skaro k'al sna sme7 li mol Xune, pero 7issa7 ech'el 7otro j-kot karo noxtok li mol Xun 7une, cha7-kot karo liyik'otikótik ech'el 7un, yu7n ja7 muk' xokol sjunlej k'ak'al ta paxyal skaro sbol li mol Xune yech'o ti ssa7 7otro j-kote.

Lik'otikótik ta sna li sme7e, ta jun rancho, Réma sbi li ranchoe, pero ch'abal 7ep naetik, k'ajom no

weren't many houses.⁵⁷ 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.⁵⁸

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.⁵⁹ Old John took a picture of the ridge, too, because the ridge, where the Zunis' ancestors used to live, is beautiful.⁶⁰

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.⁶¹ 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.

7ox te nakajtik xchi7uk sni7 li jmeme7tike, pero ja7 7o xa sk'ak'alil 7i7och ta ch'en li 7anima preserente ta Waxintone, 7i 7ox-vo7 7ismukik ta jun nox k'ak'al, jun preserente xchi7uk jun polisia, 7i xchi7uk li jmilvaneje, 7a li tz'akal jmilvaneje ja7 te to chukul 7ikom yu7unik.

Bwéno, k'al laj jkomes k'usuk ku7untikótik ta sna sme7 li mol Xun 7une ja7 7o ba jk'eltikótik sna ti 7antivo sunietike, pero naka ta yolon ch'en snaik ti 7antivoetike, laj 7un ja7 7o ba jk'opontikótik jun jnavajo, te liyotesotikótik, 7iyak' jkajvetikótik, 7a li vinik jnavajoe chan-vo7 la yajnil, ja7 la ti k'u yepal xchi7iltak li primero 7antz ch7ik'ee yu7un ch7ik'e skotol mi vixil mi mukil k'usie yu7n yu7un skotol li vinike, ta smeltzanbe sna ju-jun tal li yajnil 7une.

7A li snaike ko7ol xchi7uk latzbil koral si7, vak-jot yelav li snaik 7une.

7A li k'al xchamike chba smuk sbaik ta 7ora ta be-o7tik, 7i ja7 7o ch7ech' xchik' li snaik 7une, ja7 7o tzmeltzanik ta 7ora 7otro j-p'ej 7ach', yu7n la chkom xch'ulel li 7anima ta yut xch'utike yech'o ti chba xch'ayik ta 7orae 7i chchik' li snaike.

Laj 7un ja7 7o libatotikótik ta SÚni 7un, 7o te jun nab ta tz'el Sunie, 7o to 7ox la yatz'mel ti vo7nee.

7Óra, 7ik'ot krixchanoetik spasik k'u spasik te yo7 7une.

7Óra, li 7atz'am 7une 7ijatav xch'ulel 7un, 7ibat la ta 7otro jun nab mas xa nom 7un, 7i ja7 to te chba sta tal yatz'amik li suni lavi 7une, porke ch'abal xa nopol 7atz'am.

7O te jun muk'ta stzellej, ja7 to 7ox la te nakajtik ti 7antivo krixchano yu7un li sunie.

7Óra, k'al k'ot li 7espanyoletike te la 7ismalaik li 7intyoetik ta yok ch'en k'alal chyalik tal spul ya7alik yo7 nab 7a li 7o to 7ox yatz'mele, 7i ja7 la te k'un'kun 7i7ochik 7o li 7espanyoletik ti k'alal 7istaik ta k'oponel li 7intyoetike.

7Óra, li 7intyoetik 7une 7iyalik tal li ta stzellej 7une, ba naklikuk ta spach'lej 7un, 7i k'al tana te komik 7o 7un. 7Islok'ta komel li stzellej noxtok li mol Xun 7une, ja7 ti lekkek sba li stzellej ti bu to 7ox nakal ti 7antivoetik yu7un li sunie.

7Óra, k'alal lik'ototikótik ta Sunie te li7ochotikótik ta vula7al, liyalbotikótik ti 7ak'o la batotikótik ta k'in xalako yu7unike, ja7 sk'in yajsantoik, pero li yajsantoike ta yut ch'en mu xak'ik 7iluk, naka latzbil ton li snaik k'usuke, solel pach'al li sba snaike, 7i ja7 yech li sna yajsantoike pero ja7 yech skotol 7intyoetik yilel, 7i 7oy sjornoal skaxlan vajik ta 7osiltik noxtok, ch'abal snail yu7unik, laj 7un ja7 7o lisutotikótik tal 7un, tal ve7otikótik ta sna sbol li mol Xun ta Réma 7une,

After that, we returned. We came back to eat at Old John's brother-in-law's house in Ramah.⁶² 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.⁶³ 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.⁶⁴ 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.⁶⁵ 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.⁶⁶ 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 7ikuch'tikótik j-tz'uj pox 7i ja7 7o 7ijitjikótik jvobtikótik 7un, laj 7un ja7 7o live7otikótik 7un, 7ijiti7tikótik bek'et, pero li bek'ete, ko7ol xchi7uk bek'tal te7tikil chij, pero yu7 no la ko7ol xchi7uk te7tikil chij li chon smiloj li sbol li mol Xune.

K'al laj ve7otikótik 7une ja7 7o ba vayotikótik ta sna 7otro jun sbol li mol Xune, k'al to sjelavel Gálap libatotikótik 7un, Fort Wíngeyt sbi li balamile, po7ot xa 7ox lajuneb 7ora 7ak'ubal lik'ototikótik te yo7 7une, 7ikuch'tikótik to j-set' pox te yo7 noxtoke, 7i li yajval nae lisk'elanbotikótik ju-jun kixtoltikótik, yu7un 7oy sbel styenta li jkaxlan te yo7e 7i batz'i lek yo7on noxtok.

Bwéno, ta martex vakib xcha7-vinik novyembre ta vakib 7ora 7ik'-luman lilok'otikótik tal ta sna li sbol mol Xun ta Fort Wíngeyt, 7i lik'ototikótik ta vaxakib 7ora k'ak'al xchi7uk 7o7lol ta 7Albukerkee, 7a li yo7 yaleb 7avyone, 7ibat i mol Xun ta 7avyon ta slumale, 7a li vo7otikótik 7une libatotikótik ta Santa-fe, lik'ototikótik ta buluchib 7ora xchi7uk 7o7lol ta Santa-fee.

Ta mas tz'akal 7une ba ve7otikótik ta jun chanob vun, 7a li yo7 chchanik vun skotol li 7intyoetike, laj ve7otikótik 7un ja7 7o 7ijitjikótik vob te yo7 7une, 7istzob sba skotol li jchan-vunetike, 7ikuch'tikótik trago noxtok 7un, 7i ja7 yech skotol 7ikiltikótik chak taje.

Bwéno, ta jweves vaxakib xcha7-vinik novyembree li7ayotikótik ta mixa 7a li yo7 spasiq mixa li mu sna7ik lek rioxe, pero ma7uk batz'i lekil mixa 7ispasik k'u cha7al spasiq 7onox mixa li paleetike, 7a li tzpasik kompixonone livro nox tzk'elik, mi laj 7une ja7 7o chba kejlukuk 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 7o7lol 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 k'u yepal te ta yut 7eklixa 7iyich'ik rioxe, 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 7o7lol resal noxtoke 7istzobik tak'in chak k'u 7onox cha7al paleetike, 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'otikótik 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

7ijtzakbetikótik sk'ob li pale ta ti7 7eklixae, pero li ta yut 7eklixae cha7-vo7 pale 7ispasik resal, parte 7epal k'ox paleetik, xchi7uk 7epal k'ox magreetik.

Bwéno, ta slajel ve7ebal 7un ba jnuptikótik jch'ul-tottik Santoario 7un, ta 7unin jtek-lum Chimayo sbi li yo7 buy li jch'ul-tottike, jipil ta krus li jch'ul-tottik Santoario 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'i 7oy sbentisyon li kajvaltike, 7i te 7ijman tal 7oxib 7unin krus 7i parte 7ijman slok'ob-bail li 7eklixae, li jch'ul-tottike, laj 7un lisutotikótik 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'eltikótik k'utik x7elan lok'tabil tal li 7intyoetik ta Benesuelae, yu7un 7o te 7i7ak'e 7iluk te ta j-p'ej na ti k'u x7elan 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 lilok'otikótik ech'el ta paxyal k'al Trúcha, 7a li Truchae ta vitz xa mas xa 7oy nyeve te yo7e, laj 7un lijelavotikótik ech'el noxtok 7un, lik'ototikótik ta Trámpa, 7i te li7ochotikótik ta 7eklixa, 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 sbaik ta krus li ta ju-jun kuxele, ti yo7 la x7aj 7o smulike, pero 7o la j-7o7lol mu xkuch yu7unik ta la xchamik 7o ti k'al tzbaj sbaik ta kruse.

Laj 7un libatotikótik mas noxtok 7un, li7ech'otikótik ta Pikuris, 7i lik'ototikótik ta San-torenso, 7i ja7 te nakal li 7intyoetike.

Te li7ochotikótik ta 7eklixa, 7a li kúmpa Lol 7une 7islok'ta komel li 7eklixa k'al teotikótik xa ta pana 7un, laj 7un ja7 7o 7ijtam jbetikótik ech'el noxtok 7un.

Li7ech'otikótik ta Ráncho de Táos, ja7 7o lik'ototikótik ta batz'i Táos 7un, 7a li Táos naka jkaxlanetik te nakajtik 7i te live7otikótik te yo7 7une, laj 7un ja7 7o libatotikótik ta Pwéblo de Táos, 7a li yo7 bu nakajtik li 7intyoetik ta Taose, pero 7isk'an roston yo7 li7ochotikótik 7oe, pero batz'i yech mu k'usi 7ikiltikótik, k'ajom 7ikiltikótik ta nom bisonteetik, te tik'il ta potrero.

7A li bisontee ja7 la tzipasik 7o k'in li 7intyoetike, na7tik mi7n tzi7ik, 7o mi ch7ak'otaj yu7unik na7tik.

Laj 7un lisutotikótik tal 7un, 7i7ech' jvula7antikótik smuk'ta tot li Jórje 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.⁷² 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.⁷³

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.⁷⁴

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.⁷⁵ 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.⁷⁶ We just (drank) a little coffee and ate some bread.

nakal ta Yáno Kemádo sbi li balamile, te nox tzjelavel tal li Táos 7une, pero li mole muk' jk'opontikótik, yu7un 7ip to 7ox, ja7 no 7ox 7ijk'opontikótik li yajnil li mole, pero te xa 7ik'ub 7osil te yo7 7une.

Laj 7un lisutotikótik tal 7un, li7ech'otikótik ta Luséro, te yo7 nakal sme7 stot li Jorjee, li7ech'otikótik ta 7Espanyóla noxtok.

7Óra, lik'ototikótik ta Santa-fe, sk'an to 7ox j-tob minuto ta vukub 7ora 7ak'ubal te yo7 7une, 7i ja7 yech skotol 7un.

Bwéno, 7a li vo7on Romin Teratolone liyik' ech'el li kúmpa Lol ta k'in xalako ta Súni 7a li ta savaro chan-lajuneb disyembree.

Bwéno, lilok'otikótik ta Santa-fe ta baluneb 7ora xchi7uk jun kwarto li ta sobe, primero 7ech' yik'ikon li kúmpa Lol xchi7uk Mikulax yo7 7Otel Montesumae, ta tz'akal 7ech' smanbel xpoxil li 7Anselmo ta jun botikae, 7i ja7 nox te nopol 7ijtik' komel j-lik karta yu7un li jtot 7ijtakbe ech'ele.

Bwéno, laj taj 7une ja7 7o 7ech' kik'tikótik jun jkaxlan ta sna 7un, ja7 yamiko lek li Mikulaxe.

Laj 7un taje 7ijtam jbetikótik ech'el 7un.

K'al po7ot xa jtatikótik li 7Albukerkee te li7ochotikótik ta jun muk'ta tyenta, yu7n la ja7 yalemik k'usitik stak' manel te yo7 7une, yu7n ta 7ox jman junuk jtokadisko 7o mi gravadora mi k'usi, pero ch'abal muk' bu 7ijtatikótik 7un, libatotikótik 7un, k'al to Fort Wíngeyt sbi li balamile, 7i ja7 te nakal sbol li profesor mol Xune 7i 7oy styenta 7un, ja7 te 7ech' sman k'usuk yu7un li kúmpa Lole xchi7uk li 7otro jun jkaxlane, 7a li Mikulaxe mu k'usi 7isman. "Chak jk'upin ka7i k'usitik 7oy li7 toe pero yu7un ch'abal mas jtak'in, yu7n batz'i 7ep chlaj tak'in lavi ta jmeltzan jnae," xiyut li Mikulax 7une.

Bwéno, laj manolajjuk te yo7 7une libatotikótik ta Súni 7un, k'al po7ot xa 7ox jtatikótik li Sunie te lismakotikótik ta be cha7-vo7 soltero, 7ik'elbat sperminso li Mikulaxe, pero mu k'usi mas xal li solteroetik 7une, 7i libatotikótik 7un.

Bwéno, lik'ototikótik ta Súni ta 7oxib 7ora xchi7uk 7o7lol ta xmal k'ak'al, te 7ech' yak' skaro li Mikulax ta sna jun 7intyo te yo7e, pero k'al lik'ototikótike ja7 7o xa tztzob sbaik li jpas-k'inetike, libatotikótik ta 7ora jk'eltikótik 7un, pero ch'abal to 7ox lek k'in.

Solel lisutotikótik yo7 komem skaro li Mikulaxe, 7i te xa 7ox li mol yajval na stuk 7une, te liyak'botikótik jve7eltikótik 7un pero naka chij li sve7elike yu7 nox ja7 yech skotolik li ta k'ine naka chij tzi7ik, pero li vo7otikótik 7une muk' bu 7ijti7tikótik xchi7uk li kúmpa Lole, xchi7uk li 7Anselmoe, k'ajom j-set' kajve xchi7uk pan 7ijve7tikótik.

Well, after we drank our coffee, we went to look at the performers again.⁷⁷ 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 next to 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

Bwéno, k'al laj kuch' jkajvetikótik 7une, ba jk'eltikótik noxtok li jpas-k'inetike, te xa 7ox stzoboj sbaik ta ti7 7uk'um 7un pero mu xvinaj ja7 li 7ik' xa 7ox 7osile, k'ajom te chbak'ik jutuk yilel, yan x7elan xk'avlajet tzipas li yeike, jal te 7ijmalatikótik pero mu to 7ox nan tztzob sba skotolik, mu xkuch sik 7ika7itikótik li te va7alotikotike yu7n batz'i tol sik, toj tol yalem nyeve te yo7e yech'o ti solet tza7van ta j-mek ya7el li sike, solet chtuch' sni7 koktik ya7el, 7i solet ba jk'eltikótik k'usi tzipasik ju-jun na yajch'omtak li jpas-7abteletik nan 7une, laj kak' jbweltatikótik 7un, ba jk'eltikótik noxtok li jpas-k'inetik yo7 bu tztzob sbaik, laj xa 7ox stzob sbaik 7un, j-likel xa nox 7ijmalatikótik yo7 bu tzipas sbaik 7i ja7 xa 7o 7ilok'ik tal 7un, 7i vak-vo7 xalako te 7ilok'ik tal ta ti7 7uk'um 7une, 7a li xalakoe batz'i naka natik ta j-mek, j-chop 7o, 7oy stzatzal sjol tinil tztzob-pat k'u cha7al 7antzetik, 7i jilich' stzek yilel, nat sni7 noxtok k'u cha7al mut, ja7 ta xxach'ulan li ye 7une 7i ch7ok' jutuk noxtok, yan x7elan pujul xch'ut kuchbil li xalakoe, ch7ak'otaj ech'el li yajvale, 7i te 7ep moletik tzipasik resal ta xxokon li xalakoe.

Bwéno, k'al 7ilok'ik tal ta ti7 muk'ta be li xalakoetike, 7ixch'ak sbaik ech'el ju-jun na.

7A li vo7otikótik 7une tijil libatotikótik ta spat jun xalako, ba jk'eltikótik k'usi tzipasik li ta nae.

K'alal k'ot ta ti7 na li xalakoe te 7ispas 7ora k'al sk'an to 7ox nan sta chanibuk metro li ti7 nae, ja7 7o lok' tal cha7-vo7 vinik t'anal yilel pero ma7uk batz'i t'anal sjunlej, k'ajom te j-set' yunin vex xchi7uk j-set' yunin k'u7, ja7 lok'ik tal sk'iik pok' yo7 xchotlebin li xalakoe, 7isk'iik ochel k'al yut na noxtok, pero 7o te yan krixchano chotajtik ta yut na, te tzipasik resal, yu7n ta resal tzmalaik i xalakoe.

7Óra, j-likel cha7-likel te ta ti7 na li xalako 7une ja7 7o 7och ta yut na 7un, te 7ixchotanik ta xxokon 7altal 7un, 7ilok' li yajvale 7i te 7ichoti ta xxokon li xalakoe.

7Oy jun vinik 7iyak'be ssik'ol 7otro jun 7o, pero li sik'alale te7 yilel ko7ol xchi7uk vach' pero ba7yi spas ta krus li sik'alal k'alal 7iyak'e 7i ja7 nox yech 7ispas ta krus li serio k'alal 7istzanbe li ssik'ole pero na7tik k'u skwenta yech 7un, k'al laj sbutz' 7ox-tok'el xch'ailal li june ja7 nox yech 7issutes ta krus noxtok, 7isbutz' 7ox-butz'el ti buch'u yak' ba7yie, k'al laj sbutz' 7une 7iyak'be 7otro jun vinik 7un 7i ja7 nox yech naka ta krus chak'be sbaik 7i 7ox-butz' tzbutz'ik ju-jun, k'al xtup' li ssik'olike naka xa ta xupet k'ok' ta stzanik, te nan cha7-vo7 7ox-vo7uk yajval 7ilaj 7o li jun sik'alal vach' yilel 7une.

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 tzpasik 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 lechanbil jun jay yilel, 7i 7o te 7ak'bil k'uk'um li ta jay 7une, xchi7uk 7o te staniojik juch'bil 7ixim noxtok xchi7uk koncha 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 platae, jk'u7ejik 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-7abtele, k'al yolel tzpasik resal ta tz'el 7altal 7une, 7i yolel tztijik tampol noxtok 7i chk'evujinik li jtij-tampole 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 svexik yilele, te va7ajtik ta ti7 na skotolik chk'opojik 7o mi chk'evujinik mu 7a7yibaj k'usi chalik, k'al chlahj k'opojikuke chbatik ta 7otro jun na yo7 bu 7otro jun xalako noxtoke, pero li tzpasik k'ine muk' bu chuch'ik pox ta j-moj solet ch'abal, yech nox stzopetik tzpasik k'in.

Bwéno, k'al laj jk'eltikótik li jun xalakoe ja7 7o libatotikótik ta 7otro jun na, ba jk'eltikótik k'usi tzpasik noxtok, 7ikiltikótik pero j-tos xa 7o sk'u7ik noxtok, solet t'anajtik ta j-moj k'ajom j-set' makal li xchake, li yatike 7i li ssatike, 7a li xxojoj ta sjolike naka 7ik'al k'uk'um, yan x7elan votzajtik ssatik k'u cha7al kuxkux 7i 7oy sni7ik chak mut noxtok, ch7ak'otajik ta tampol 7i ja7 nox yech chk'evujinik li jtamporoetik k'al tztij stampolike, 7i parejo 7oy k'u7uletik ta snaik noxtok, vak-vo7 yech jpas-7abtel noxtok 7oy snak'ojik k'u7uletik, na7tik k'usitik skwenta li k'u7uletike yu7n ch'abal 7entero kajvaltik li tznaike.

Bwéno, laj jk'eltikótik taj 7une, libatotikótik ta 7otro jun na, ba jk'eltikótik 7otro jun na k'usi tzpasik noxtok, 7a te yo7 7une, 7o te 7otro j-chop jpas-k'in noxtok 7un, 7o nan vak-vo7uk noxtok, pero naka nukulal chonetik sjok'anoj ta spatik, 7oy jol te7tikil chij sjok'anoj tzpatik 7i 7oy yan 7o nukulal chonetik sjok'anojik tzpatik noxtok, 7oy slok'ob-bail li jch'ul-tottik k'ok'e, yan x7elan tomtom sjol 7i 7oy yan 7o k'utikuk 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.⁸²

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.⁸³ 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.⁸⁴

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.

sbaik ta j-mek, 7i ja7 nox yech ch7ak'otajik ta tampol noxtok 7un.

Bwéno, k'al laj jk'eltikótik 7une ja7 7o ba jk'eltikótik k'u tzpasik ta snaik li 7ach'el sjolik yilel 7une, te tzpasik resal ta yut snaik stukik noxtok 7un 7i ja7 nox yech 7o k'utikuk jok'ajtik ta yut snaik noxtok, 7oy te jok'ajtik k'u7uletik 7i kapal ta plata li ssinchoal te jok'ajtike.

Bwéno, k'al sta ti 7ol 7ak'ubal 7une 7ive7ik ju-chop li tznaik 7une, naka chij tztzi7ik ju-chop, pero mu xak'beik li j7elave, j7elave ja7 nox chve7ik stukik, pero ja7 yech skotol li krixchanoe, sjunlej li jtek-lume naka chij 7isti7ik.

7Óra, k'al po7ot xa sakub 7osil 7une sut vayotikótik j-likel tzna li yajval na 7a li yo7 bu komem skaro li Mikulaxe.

K'al sakub 7osil 7une lok' jk'eltikótik 7elav noxtok 7un, lik'ototikótik ta jun na, k'al lik'ototikótik 7une, ja7 7o lok' tal j-chop jpas-k'in, kapal ta tzebetik yilel li viniketike pero spasiq nox 7i ja7 la tzlok'taik k'u x7elan spas li navajoetike.

K'al 7ik'otik ta sna jun jpas-7abtele, te chotol k'ot staik ta yut na li xalakoe, 7a li jpas-k'inetike 7i7ochik ta 7ak'ot, 7i 7o te jun mol j7ilol la slok'taoj 7o sba, 7istani juch'bil 7ixim li mol yo7 yichon li xalakoe, 7istani noxtok te ta yelav ti7 na, skwenta la chak' 7iluk k'u x7elan ch7ilolaj, k'u x7elan tzpoxta yajchamel, 7oxib bwelta 7ijoyijik ta 7ak'ot skotolik ta yut nae, ko7ol xchi7uk xak'ik 7elav bik'tal jtoy-k'in ta k'in Xan-chavaxchan yilel.

K'al laj 7une 7ilok'ik ech'el 7un, soled nan 7isut ta snaik k'alal laj svula7anik li xalakoetik 7une.

Bwéno, li vo7otikótik 7une lisutotikótik ech'el, 7ech' yik' skaro li Mikulaxe, ba jvula7antikótik jun navajo nakal ta te7tik, te nakal 7ijtatikótik pero jyakubel, te lo7ilajik xchi7uk li Mikulaxe, 7a li yajnile mu sna7 xk'opoj ta 7ingles, 7o te jun yunenik pero j-chop 7o xcha7leo7ik, xpech'ojik ta jun tenel te7, le7 svolojik xpech'ojbeik li sk'obe, ta sbalunebal xa 7ox la 7u yayanel k'al tztitinik ta tenel te7e, yu7n soled pech'el ta j-moj 7i ja7 yech tzkuchik chak k'u cha7al tavnakoe.

7A li snae soled latzbil te7 chak k'u cha7al koral chitom, k'ajom ch'ojol li sjol yo7 x7och 7o ssakilal 7osil.

K'al laj lo7ilajuk li Mikulax 7une, ba jk'elbetikótik xchij ta koral li navajo 7une, pero li chivoe batz'i natik stzatzal, mas komik stzatzal li batz'i chije, 7a li batz'i chije muruch'tik stzatzal pero 7oy nan syenuk tzkotol 7une, k'al laj 7une ja7 7o ba jk'elbetikótik st'ultak noxtok te stz'unoj 7une,

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.⁸⁵ It was pretty similar to the horse races at the Fiesta of St. Lawrence.⁸⁶ 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.⁸⁷

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 til 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.⁸⁸ 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 lisutotikótik ech'el ta Súni jk'eltikótik 7elav noxtok 7un.

Bwéno, k'al lik'ototikótik ta Súni 7une, stzoboj xa 7ox sbaik li xalakoetik ta j-jech 7uk'ume, vak-vo7 xalako 7istzob sba, ja7 tz'akal 7ik'otik li k'uk'um xxojoj tzjolike, ta mas tz'akal ja7 7o k'otik li 7otro vuk-vo7 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 cholole, 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 sjunlej li 7Estádos 7Unidose, yech'o ti chopol la ti mi jach'ik junuk 7une, pero li k'in 7ikiltikótik lavi ta mil nove-syentos sesentay-trese muk' bu 7ijach'ik, lek no 7ox 7inel k'in.

7A 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 sjunlej li nasyon 7une.

K'al laj 7une tzobol 7isutik ech'el 7un ja7 7o xa lisutotikótik ech'el ta Santa-fe 7uk 7un, lek xa 7ox chib 7ora xchi7uk jun kwarto xmal k'ak'al, 7i lik'ototikótik 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 li7abtejotikótik xchi7uk li kúmpa Lol ta museoe, ta tz'akal 7ay jmantikótik j-tek' tz'unbal te7 ta sna jun jxinulan, skwenta sNinyo li kúmpa Lole, 7iyich' ech'el ta sna pero ta jol na 7iskajan 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 jjistikótik tal xak toj ta te7tik xchi7uk li kúmpa Lol 7une, skwenta li sNinyo 7une pero batz'i vokol ta tael li xak toje, batz'i toj vokol ta jisel k'usuk tol x7och ta jk'obtik xch'ixal sni7 li xak toje.

7Ijtatikótik tal 7un, lisutotikótik tal ta skaro 7un, pero li vo7otikótik xchi7uk li Maryan 7une, te likomotikótik ta parke, k'al te xiva7etotikótik ta parke 7une te 7ijtatikótik cha7-vo7 jkaxlan. "Mi mu xak'an xavuch'ik j-set'uk chajp'isik ta vinik vo7on yu7n vo7on ta jman," xi 7un.

"7An, stak', battik!" xkuttikótik 7un. Te li7ochotikótik ta jun 7otel 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.

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 brought the Christ Child. And everybody would give 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, and a little dog for my Xun.⁸⁹ The little dog was velvety.

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 drink. And then we ate at the table. We ate together with the old man and his wife and the man's sister-in-law. But he said it wasn't his house. He said it was his mother's house where we ate. And the woman who was there, who was a sister-in-law or something of the old man, gave each of us a dollar, because she said she was glad that we had come.

noxtoke 7i ja7 7o lik k'evujinikuk jay-vo7 tzebetik skwenta li ch7ayan Ninyo noxtok.

7Óra, li jun jkaxlan 7une lik yalbotikótik mi jk'an xba ve7otikótik ta sna ta yok'omal 7une, Jenáro Kintána sbi li mol 7une. "Bwéno, stak'!" xkuttikótik 7un. Pero li jun xchi7ile 7ilok' ech'el 7un, k'al yolel te chilo7ilajotikótik 7une ja7 7o te k'ot jun mol jkaxlan 7un, lik sk'oponotikótik 7un, yu7n la ja7 leklek sba chil li jk'u7 jpixoltikótik 7une.

7Óra, lik yalbotikótik ta mukul li mol Jenáro Kintána 7une. "Mu me xatik' abaik xchi7uk li mol le7e, cha7-koj me, yu7n me tzk'an tzk'upin vinik le7e," xiyutotikótik 7un.

Bwéno, k'al laj kuch'tikótik 7une ja7 7o libatotikótik ta jkwartotikótik 7un te 7isk'el jvobtikótik li mol Jenáro 7une, ta la sk'an tzman xchibal li vob 7une.

Bwéno, k'al laj 7une ja7 7o libatotikótik ta sna li kúmpa Lol 7une, ba kik'tikótik tal 7un, k'al lik'ototikótik ta snae ja7 7o yolel ta smeltzan li yo7 bu ch7ayan li yunin Ninyo 7une, pero ja7 smalaoj k'al vayemik li sk'oxtak 7une, k'al xlik ta sakubel 7osil li k'oxetik 7une, chalbeik xa ti Santa-klaws la 7iyak' tal li Ninyo 7une, 7i skotol chak'be sbaik smotonik noxtok 7un, 7a li smoton li k'oxetike te yak'ojbeik jun dolar ta yut kalsetin yilel, pero spechel dolar, pero ta to la snak'beik noxtok 7un, ja7 to chak'beik yil lek ti k'al xch'i 7une, k'al laj 7une ja7 7o ba jk'eltikótik ch7ayan Ninyo ta 7eklixya 7un, pero 7ol 7ak'ubal xa 7ox 7un, 7ayanem xa 7ox li Ninyo k'al lik'ototikótik 7une, laj 7un soled lisutotikótik ta jwartotikótik 7un.

Bwéno, sob ta melkulex vo7ob xcha7-vinik disyembree, ba ve7otikótik ta sna li kúmpa Lol 7une, k'al laj ve7otikótik 7une liyak'botikótik jmotontikótik 7un, 7a li vo7one liyak'beik j-p'ej kunin kaxa xchi7uk j-lik ssintail xakitail xchi7uk j-lik cheke lajuneb dolar yich'oj, xchi7uk j-kot yunin tz'i7 li jXune 7unin tzotzintik li 7unin tz'i7e.

Laj kich'tikótik ti kunin motontikótik 7une, libatotikótik ta jkwartotikótik 7un, ba jmalatikótik li mol Jenáro chk'ot 7ik'vanuk skwenta chba ve7otikótik ta sna 7une, 7i ja7 7o xa k'ot yik'otikótik 7un, libatotikótik ta sna 7un, Pojwáke sbi li balamil bu nakal 7une.

K'al lik'ototikótik ta sna 7une, ba7yi liyak'botikótik j-p'is pox, 7i ja7 7o live7otikótik ta mexa, tzobol live7otikótik xchi7uk li mol 7une, xchi7uk yajnil 7i xchi7uk smu7 li vinik 7une, pero ma7uk la sna 7un, sna la sme7 yo7 bu live7otikótik 7une, pero li jun tey 7une, mi smu7 k'u yutoj li mol 7une, liyak'botikótik jun dolar ju-jun li 7antz 7une, yu7n la xmuyibaj ti lik'ototikótik 7une.

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 goring 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.⁹⁰ 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.

¹In Zinacantán, the system of compadrazgo or ritual kinship extends very widely. Compadres and comadres are those male and female adults who have officially shared in a baptism, a post-baptismal visit, a confirmation, or even a wedding celebration. After such occasions, they no longer address each other by first names, but always use the term "compadre" or "comadre." Romin is my daughter's godfather and, therefore, my compadre. Rather than using "Lawrence," the English translation of "Lol," the name I am known by in Tzotzil, I have used my English nickname, "Bob."

²Na Chij is a Zinacantec hamlet on the Pan American highway.

³Chayna's store is in Zinacantán Center.

⁴We had arranged with Maryan Martinis to deliver and read

Bwéno, k'al laj ve7otikótik 7une, ja7 7o ba jk'eltikótik k'in ta San-ildefónso 7un, yu7n 7ispasik k'in te yo7e pero batz'i lek ta j-mek li k'in 7ispasike 7oy jun tzeb ch7ak'otaj ta 7o7lol yu7unik 7i 7o te sjok'anoj chib dolar tzi7 yo7on li tzebe 7i ta vob ch7ak'otajik noxtok 7un, 7oy cha7-vo7 slapoj stzekik pero viniketik spaso7 sbaik ta me7eletik yilel, 7i 7oy jun krixchano spaso7 sba ta vakax, 7i 7oy xxulub, ja7 ta sk'oj li cha7-vo7 me7eletik 7une, 7i 7o te jun sliko7 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 sjipano7 cha7-lik biyete dolar ta sti7 yo7onik noxtok, 7a li x7elan ch7ak'otajike ja7 la tzlok'taik ti k'u x7elan 7ik'ot ti 7espanyoletik vo7nee, ja7 la 7espanyoletik li viniketike, 7i ja7 la 7intyo li tzeb te ch7ak'otaje, Malintzin la sbi li yantz ti 7espanyol vo7nee, pero li 7espanyole muk' la xa7i lek k'usi sbi ti yantz 7une, yech'o k'al tana Malinche xalbeik li tzeb te ch7ak'otaj ta 7o7lol yu7unik k'al spasi7 k'in 7une, pero li viniketike jutuk mu xko7olaj chak k'u cha7al spasi7 k'in li tan satetike, pero li tzpixonike naka natz'il te sjalokik batz'i lekik sba ta j-mek.

Bwéno, k'al laj li k'in 7une liyik'otik ech'el ta sna jun 7intyo, ba yak'botikótik presko gayeta k'utikuk 7isk'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 7ijch'unbetikótik yu7n ta mal k'ak'al, solel lisutotikótik tal, 7i 7ech' kuch'tikótik pox ta skantina li mol noxtok 7une, k'al laj 7une lisutotikótik tal ta Santa-fe 7un, te kuch'tikótik mas ta 7otro jun 7otel noxtok 7un, k'al laj 7une libat ta sna Mikulax 7un te live7otikótik skwenta li 7ak'ubaltik 7une, k'al laj ve7otikótik 7une liyak'botikótik ju-jun stzanobil jsik'oltikótik, ja7 la skwenta li Paskwa 7une yu7n ja7 yech skostumbrek, 7i ja7 yech skotol chak taj 7une.

our letters to Romin's and 7Anselmo's families, and to send us their news.

⁵The magistrate is the mayor of the town as well as the local judge.

⁶The Ventana is a pass at the eastern entrance to Zinacantán Center.

⁷Daniel Sarmiento is a lawyer.

⁸The cubito is the name of the house where I lived.

⁹The ranch is the headquarters of the Harvard Chiapas Project where I stored some of my belongings.

¹⁰Romin took along his fiddle and 7Anselmo, his guitar.

¹¹Naben Chauk is a Zinacantec hamlet on the Pan American Highway. Xun Vaskis is the oldest living Zinacantec.

¹²Romin 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.

¹⁴Sek'emtik 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.

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

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

²²The visas.

²³The zoo.

²⁴Because Romin and 7Anselmo were dressed in native costume they were given free entrance to the Ballet Folklórico de México.

²⁵Porfirio Díaz was president of Mexico from 1876 to 1910. Maximilian reigned from 1863 to 1867.

²⁶The Mexican casualties of the defense of Chapultepec Castle in 1847 were, in fact, six teenage cadets.

²⁷Benito Juárez was president of Mexico from 1867 to 1872.

²⁸Neither Romin nor 7Anselmo describe how, after taking their first elevator ride, they reeled out of the elevator and flattened themselves against the nearest wall!

²⁹This is the Torre Latino Americano, 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 Mexicali who had left his home town, San Cristóbal, thirty years before. One of the other two was a German coffee plantation owner from the coast of Chiapas. While a chanteuse hovered over our table, singing romantic airs in French, Spanish, Italian, and Portuguese, he grilled my companions, trying to recall every Tzotzil obscenity he had learned from his Chamulan laborers.

³⁰The Basilica of La Virgen de Guadalupe, the patron saint of Mexico.

³¹A Ladina is a non-Indian woman. Conchita is the late Concepción Bermejillo de Cuevas, granddaughter of Porfirio Díaz.

³²Tepotzotlán.

³³El Cristo Rey on the Cerro del Cubilete.

³⁴We never learned the identity of these people dressed in Plains Indian costumes and feather headdresses.

³⁵I had suggested that it might be easier going through the customs checkpoints if Romin and 7Anselmo did not wear their native clothing.

³⁶B. N. Colby, anthropologist who had worked in Zinacantán.

³⁷The Laboratory of Anthropology.

³⁸See note 31.

³⁹By "naked," Romin means shirtless.

⁴⁰Bik'it Nab is the Tzotzil translation of Laughlin.

⁴¹American Anthropological Association 62nd Annual Meeting.

⁴²I was questioning them about Tzotzil vocabulary.

⁴³Reese and Dorothee S. Wolfe.

⁴⁴During our visit my compadre, Romin, complained of sharp stomach pains. I set up an appointment with a specialist in tropical medicine who gave Romin an exhaustive, embarrassing check-up as I stood by to translate Romin's aches and pains into English symptoms. Aside from the expected exuberance of bacterial flora and fauna, my compadre was found to be in perfect health. I was handed a bill for \$60. Consequently, just before the Shalako, when 7Anselmo made similar complaints, I brushed them off impatiently and so provoked a period of brooding melancholy that lasted until the end of his stay.

⁴⁵After a trip to San Francisco Bay my father-in-law took Romin and 7Anselmo to the Press Club for lunch only to learn that it was strictly against Press Club regulations to permit individuals wearing "their underpants" into the lunch room. Not until my father-in-law had made an eloquent defense of Zinacantec national costume did the maitre d'hotel finally relent and seat them.

⁴⁶Evon Z. Vogt, B. N. Colby, and myself.

⁴⁷Romin 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!"

⁴⁸Romin considers the syndic, or assistant to the mayor, comparable to a vice president.

⁴⁹San Francisco Bay.

⁵⁰Alcatraz.

⁵¹The late Frederick Wolfe who lived in Berkeley.

⁵²"J7ik'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.

⁵³The California Academy of Sciences in Golden Gate Park.

⁵⁴Jane Geer's house had a seat that rose on an inclined plane to reach the front door.

⁵⁵Their home was actually in the next town, Ross.

⁵⁶Shirley B. Vogt.

⁵⁷Ramah is the name of the town, not the ranch.

⁵⁸Only 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.

⁵⁹This 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 1680 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).

⁶⁰This 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).

⁶¹This was not really a cave, but a kiva.

⁶²Paul Davis.

⁶³Paul Merrill.

⁶⁴To Boston.

⁶⁵The Institute of American Indian Arts.

⁶⁶This was a Thanksgiving Day service in an Episcopal Church.

⁶⁷The "young priests" and "young nuns" were members of the choir.

⁶⁸It was a slide show.

⁶⁹These are penitente towns, where, until recent times, the Passion was re-created.

⁷⁰The town is actually San Lorenzo Picuris.

⁷¹The late John Collier, former Commissioner of Indian Affairs.

⁷²John Collier, Jr., and the late Nina Collier.

⁷³The Shalako Fiesta is the high point in the annual Zuni ceremonial calendar.

⁷⁴Neither B. N. Colby nor I can recall who this companion was.

⁷⁵Paul Merrill.

⁷⁶Although Zinacantecs raise sheep for wool, they abhor the thought of eating their flesh.

⁷⁷These were the Shalakos, the messengers of the rain gods.

⁷⁸According 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).

⁷⁹These were the Koyemshi or Old Dance Men, familiarly known as "mudheads."

⁸⁰These were the Salimopiyas or Warriors of the Zenith and the Nadir, whose helmets are decorated with a ruff of raven feathers.

⁸¹This was Shulawitsi, the Fire God.

⁸²As 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.

⁸³They danced to the Yebichai music, impersonating Navajo shamans.

⁸⁴In Zinacantán Center.

⁸⁵According 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).

⁸⁶In Zinacantán Center.

⁸⁷The purpose of the race is to bring a plentiful rainfall during the coming growing season.

⁸⁸Maryan and 7Anselmo are one and the same.

⁸⁹The 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.

⁹⁰The "Tan Sat" are carnival characters in Chamula, the town next to Zinacantán.

Journal 2: Eight Years' Perspective

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 7Estádos 7Unidos chalike porke ja7 liyik' 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 staon porke 7ikuch' xchi7uk kamikotak, 7a ti k'alal 7ik'ot ta jnae muk' bu chapalon porke vayemon k'ot staon ja7 to lik jchap jba ta 7ora lik jchap jk'u7tak porke ta yok'omal to 7ox chk'ot jnup ta Na Chij porke ta to 7ox x7ech' jk'opon jni7-me7el ta Stzellejtik, 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 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 sprerenteal 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 kúmpa Lol 7un.

"Chibat ta Jobel," xut 7un.

"Bwéno, mi mu xak'an xavik'on ech'el yu7un chibat 7uk," xi 7un. Pero 7ik' xa 7ox 7osil 7un.

"Bwéno, stak' nan," xi 7un. Kómo k'ajom cha7-vo7ik xchi7uk jun yajmayol 7un.

Bwéno, liyulotikótik 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 ssa7ulanic to 7ox k'op xchi7uk li mol Yermo ta Na Chij xchi7uk li Chep Nuje 7i xchi7uk li Maryan Komis noxtok 7une.

Bwéno, li vo7otikótik xchi7uk li kúmpa Kule 7i li kúmpa 7Anselmo 7une libatotikótik k'alal Lovito 7un porke ja7 te nakal li kúmpa Lol 7une yech'o tey libatotikótik 7un.

Bwéno, ta yok'omal 7un ta vakib 7ora ta sob lilok'otikótik li7 ta Jobele porke naka ta skaro li kúmpa Lol libatotikótik 7o 7une.

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

7Óra, ja7 7o 7oy te jun 7unin k'ox kantina te yo7 7une, ja7 to 7ikalbe li kúmpa Lol 7une ti yu7un chicham xa 7une lismala j-likel te yo7 7une 7ijman 7o7lol kwarta pox 7un ja7 to 7ikuch' ech'el 7un.

Bwéno, laj kuch' ti 7o7lol kwarta 7une ja7 to lilekub j-set' noxtok 7un porke 7ik'ixnaj ech'el 7un.

Bwéno, lik'ototikótik ta Tuxta 7un ja7 tey live7otikótik 7un.

Bwéno, k'al laj ve7otikótik 7une ja7 7o 7ijtam jbetikótik noxtok 7un ja7 to k'ot ve7otikótik ta Ventosa noxtok 7un 7ikuch'tikótik presko skotol porke mas xa k'ux k'ak'al te yo7e pero bajal lek ta nenetik li nae porke batz'i toj tzotz 7ik' te yo7e, jutuk xa mu chbat ta 7ik' ya7el li karoe.

Bwéno, k'al laj ve7otikótik te yo7 7une ja7 7o 7ijtam jbetikótik noxtok 7un k'alal to Wajaka livayotikótik 7un 7i te to live7otikótik vayuk noxtok 7un.

Bwéno, 7a li vo7on 7une liyak'be to xchamelal noxtok 7un pero ta 7ak'ubaltik xa 7ox kómo ja7 li mas k'ux k'ak'ale yech'o 7iyak' to xchamelale.

Bwéno, pero li vo7on 7une mu xa xkuch 7ika7i 7une 7i xchi7uk k'usuk 7ak'ubaltik 7une solel 7ijtij li jkúmpa Lol 7une porke ka7i xa ti mu xa xkuch li 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'inajel 7une ja7 to te yoch 7o 7un.

Bwéno, ta sakubel 7osil ta yok'omal 7une te live7otikótik skwenta sob.

7Óra, k'alal laj ve7otikótik 7une ja7 7o bat

tors' houses next to Oaxaca.² 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.³ 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 well 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.

jk'eltikótik sna 7antivoetik te ta xxokon Wajaka 7un libatotikótik ta karo, tey ta ba vitz xkom li sna 7antivoetik 7une pero 7oy xchabiel chib pexu ju-jun krixchano ta sk'anbe stojol yo7 ta jk'eltik 7oe pero muk' bu mas muk'tik li na stak' xi7ochotik jk'eltike.

Bwéno, k'alal laj jk'eltikótik 7une ja7 7o 7ech' jtam k'usuk ku7untikótik ta Wajaka 7un ja7 7o 7ijtam ech'el jbetikótik noxtok 7un k'alal to Cholula tey 7ech' jk'eltikótik sna 7antivoetik noxtok porke yu7un 7oy te sna 7antivoetik te yo7e, 7och jk'eltikótik ta yut ch'en pero yu7un mu to ta smeltzan porke 7ochem to 7ox 7abtel ja7 to ta sjamik porke pasem xa ta vitz ta ch'en porke ja7 7o la 7isbut'iik ta lum ti k'alal 7i7och tal ti 7espanyoletike.

7Ora, ti k'alal 7ismeltzanik j-p'ej 7eklixa ta sjol ti vitz yilel 7une ja7 to la 7iyilik ti 7oy tey sna 7antivoetik 7une ti k'alal 7isjok'ik 7une, pero li 7eklixayae 7ismeltzanik 7onox, ja7 tz'akal to 7ilik sjamik lek li sna 7antivoetike yu7un ta sk'elik lek k'usitik x7elan li ta yut balamile 7i tey jay-k'ol yut snaike 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 7antivoet, pero te yo7e tey xa x7ech' li tren noxtoke, 7i te yo7e 7ikuch'tikótik púlke noxtok.

Bwéno, k'alal laj jk'eltikótik li sna 7antivoetik noxtoke ja7 7o 7ijtam ech'el jbetikótik noxtok k'alal to Pwevla bat vayotikótik noxtok pero nax xa 7ox 7ak'ubal 7ijtatikótik 7un ja7 to tey k'ot ve7otikótik skwenta sena.

Bwéno, ta yok'omal noxtok 7un 7ijtam ech'el jbetikótik k'alal Mejiko, lik'ototikótik nan ta 7ol k'ak'al ta Mejikoe.

Bwéno, tey xa k'ot ve7otikótik skwenta chib 7ora 7i tey xa livayotikótik 7un.

Bwéno, ta yok'omal ja7 to libatotikótik ta 7embajáda 7amerikána noxtok 7un skwenta ta sk'el mi lek li vunetik lok'em ech'el yu7un govverno ta Tuxtae.

Bwéno, k'alal 7ilaj 7une ja7 7o bat jk'eltikótik li Kastiyo de Chapultepek chalik 7une ti tey stzobob-bailik ti ba7yi jyu7eletik 7une, tey ti stemike ti slok'ob-bailike, ti srelojike, ti spistolaike skotol tey stzobob-bailik ti vo7ne, tey to kotal skaroajeik chalik ti vo7nee 7i 7o tey kotajtik cha7-kot sakil ka7etik noxtok, 7i tey xvinaj ti k'u la x7elan ti 7iyu7 ti 7ak'-k'ok' xchi7uk ti 7amerikanoetik ti vo7nee, pero batz'i 7ep sk'elel ta j-mek solel xlamet 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 Bob 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'eltikótik 7une ja7 7o liyalotikótik ta yok noxtok 7un ja7 7o tey jun nab noxtok tey chlaj skux yo7onik ti krixchanoetik ta jom 7une, ta slok'ik li jom ta skux 7o yo7onike ma7uk ti yu7n ta stuch'ike kómo yu7un tz'anal nox li nabe.

Bwéno, k'alal 7ilaj jkux ko7ontikótik 7une ja7 7o lisutotikótik ech'el ta 7otel 7un tey livayotikótik 7un pero saksak to 7ox j-set' k'alal lik'ototikótik ta 7otel 7une, te livayotikótik yo7 7otel Pedrása chalbeike.

Bwéno, li vo7on xchi7uk kúmpa 7Anselmoe jun kwarto livayotikótik 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.

7Óra, te yo7 7une te chvay jun me7el brinko 7un.

7Óra, liyil ti me7el 7une chiyik' ochel ta skwato 7un. "La7 7ochan, jóven, la7 vayikótik!" 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.

7Óra, li vo7on 7une 7ijtambe 7anil 7un, 7istambe 7anil li me7el 7uk 7une, pero li vo7on 7une tey nox lisut 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 jkwartoe, ja7 yech chopol 7ika7i ti x7elan ta snutzvan li me7ele porke na7tik mi chopol me7el mi chuvaj mi k'usi porke jyakubel noxtok yilel yech'o ti solel xa nox teyon 7ijbaj jba ta kwarto xchi7uk jkumpare 7Anselmoe.

Bwéno, ta yok'omal 7un ja7 7o libatotikótik ta paxal tey ta xxokon Mejiko, Sochimílko la sbi ti balamil 7une pero nom to xil ti 7otel yo7 chivayotikótik 7une, 7a ti yo7 Sochimílko sbie jun k'ob nab 7i 7ep tey k'ox barkoetik stak' tojel yo7 xi7ochotik 7o jkux ko7ontik ta nabe pero 7oy yunen nailtak 7i 7oy yalku7altak sjol sti7iltak ti snailtake 7i tey li7ochotikótik 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-7o7lol skuchojik smarimpaik ta yut barkoe porke 7ep ta j-mek li barkoe porke ja7 ta spasiik.

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 Potosí, 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

Bwéno, 7a li ta ti7ti7 nabe naka k'isistik 7i naka jol 7itajtik tz'unbikil porke sikil balamil li Sochimilkoe 7i 7oy xch'i chijil te7 7i turasnu li ta Mejikoe.

Bwéno, lilok'otikótik tal ti ta nab 7une, ja7 7o 7ital vo7 pero batz'i tzotz ta j-mek.

Bwéno, lisutotikótik tal 7un li7ech'otikótik ta jun ch'ivit ta 7ox jman xela pero muk' bu 7ijta solel lisutotikótik tal yo7 7otel 7une.

Bwéno, ta yok'omal 7une ja7 7o bat jk'eltikótik li yo7 buy yeklixayil jch'ul-me7tik Valalupa 7une, 7i ja7 7o li7ech'otikótik yo7 smeltzanat basoetik noxtoke Kareton la sbi li yo7 pavrika 7une porke yu7un tey 7ech' sman sbasotak li kúmpa Lol noxtoke yech'o ti li7ayotikotike.

Bwéno, ta 7ol k'ak'al 7un lilok'otikótik ta Mejiko noxtok 7un, 7ech' 7ox jk'eltikótik j-p'ej 7eklixya ta sjelavel Mejikoe porke yu7un la lekkek sba ta j-mek li yute pero k'usi muk' bu li7ak'batikótik permiso porke makal li 7eklixya noxtoke.

Bwéno, solel tuk' libatotikótik noxtok li7ech'otikótik ta Keretaro 7i ja7 tey 7ijch'aktikótik li belel Mejikoe ja7 7ijtamtikótik ech'el li sbelel la San-luis Potosi chalik 7une 7i te nox li7ochotikótik ta belel San-migel de 7Ayénde xiik chka7i porke mas la tuk' ta 7alel li be te yo7e.

Bwéno, naka no 7ox li7ech'otikótik te yo7e k'alal ta Wanajwáto libatotikótik 7un pero nax 7ak'ubal lik'ototikótik ta Wanajwatoe pero batz'i muk' bu tuk'ik li kayatike solel xuk'anajtik ta j-mek, 7a ti mi jtamtik ech'el jun kayae ja7 nox tey chik'ototik ta lok'el ti buy li7ochotik tale.

Bwéno, lixanavotikótik ta koktikótik j-likel porke yu7un ta xkich'betikótik stuk'il li kaya buy xk'ote 7iyikta ta jun 7o kaya skaro li kúmpa Lol 7une, k'alal sut jsa7tikótik li karoe solel xa vokol 7ijtatikótik porke te 7ich'ay jjoltikótik mu xa jna7tikótik buy 7ikom ti karoe pero li naetik te yo7e naka tz'akbikil ta tonetik porke naka ch'enetik stz'akojik 7o li snaike yech'o ti muk' bu stuk'il li kayatike.

Bwéno, 7ijtatikótik ta vokol ti karo 7une kich'betikótik stuk'il ti kaya 7une 7ijtatikótik jun 7otel 7un ximuyibajotikótik xa 7un, ja7 xa tey livayotikótik 7un 7i tey to live7otikótik.

Bwéno, k'alal laj ve7otikotike lilok'otikótik 7otro j-7ech'el noxtok porke yu7un 7o tey tzpasik k'in tey ta x7avan tokadisko 7i bat jk'eltikótik 7un.

Bwéno, ja7 7o tey va7ajtik k'oxetik ta kaya 7un liyilotikótik 7un pero x7avlajet xa ech'el porke yu7un 7ixi7ik ja7 ti muk' bu xiylotik yech jk'u7tikotike porke ch'abal jpantalontikótik yeche yech'o 7ixi7ik 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 long, too. 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

Bwéno, li vo7otikotike libatotikótik ta k'el-k'in 7un yu7un 7o tey ta spasbeik sk'in jun kajvaltik.

Bwéno, laj jk'eltikótik j-likele ja7 7o lisutotikótik ech'el ta 7otel noxtok tey livayotikótik 7un.

Bwéno, ta yok'omal 7un te live7otikótik lok'el ta sob 7une 7ijtam jbetikótik noxtok, ja7 7o 7oy sk'in Krísto Rey chalik 7une 7i7ech' jk'eltikótik noxtok 7un, pero li yo7 buy chotol li Krísto Reye ta vitz ta j-mek pero batz'i toyol li vitze solel vokol chikajtzajotik pero vokol 7ista ech'el sbe li karo noxtoke porke toj 7ep karoetik solel nojem muyel li bee, 7a li yantik karoetike tey nox chkom ta nekeb vitz porke mu stak' xmuy ta j-moj yo7 7eklixya porke toj pajal, pero li yantik karoetike tuk' ta xjelav yo7 nekeb vitze porke mu x7och 7o 7ep karoetik.

Bwéno, li vo7otikotike limuyotikótik ta kottikótik 7i li karoe tey 7ikom ta nekeb vitz.

Bwéno, li skampanail Krísto Rey 7une ta yok vitz jutuk jok'ol stuk porke mu stak' xjok'i yo7 kajvaltike porke mu7nuk ta yut 7eklixya chotol li kajvaltike, 7oy yeklixya pero k'ajom ta yut 7eklixya chotol jun Krísto yan li Krísto Reye ta jol 7eklixya va7al stuk pero ch'abal sk'u7, 7oy sk'u7 pero sbek'talinoj stuk ma7uk ti batz'i lapbil parte sk'u7e, pero li kajvaltike batz'i muk' ta j-mek 7i natik li sk'ob k'usuke pero batz'i yox ta j-mek sjunlej li kajvaltike, 7a li pale ta spas mixae ja7 nox yo7 buy chotol li Kristoe ta yolon ya7el li kajvaltik va7al ta jol 7eklixya pero li yut 7eklixya batz'i chukul ta j-mek k'ajom no 7ox 7ochem 7o jay-vo7 krixchano ti tey nopol tzipas mixa li palee porke k'ajom no 7ox joybil ta nen li Kristoe li 7altal ya7ele, melel 7oy jamal jutuk li ta spat li 7altale k'ajom tey kejajtik li krixchanoetik ta xa7iik mixae, batz'i chukul li ti7 7eklixya porke yu7un tz'ubtz'ub sjol li vitze 7i batz'i toyol.

Bwéno, 7a li te nox ta stz'el ti7 7eklixya 7une 7o tey meltzanbil jun 7unen kwarto skwenta tey ta skomesik snam-te7ik ti buch'u xk'ot krixchanoetik ti buch'u batz'i mu xa xkol li yoke pero ja7 to la tey ta xkol tal yu7un li kajvaltik te yo7 7une yech'o ti tey xa tzkomesik li snam-te7ik 7une 7i lek xa la ta sutik ech'el ta snaik 7un, pero ti svol yokik ti k'alal 7ip to 7oxe tey komem skotol pero solel xk'oxoxet ta labal ch'ich' pojov ta j-mek porke tzk'an xa 7ox chk'a7 li yokik yilele.

Bwéno, tey la chkolik tal 7un porke batz'i kuxul la ta j-mek li kajvaltike, 7a li kajvaltike maleb k'ak'al sk'eloy pero li kajvaltik le7e ja7 taj chtal 7ox nakluk ta jol Muk'ta Vitz chalik vo7nee porke ja7

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.⁵ 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 Torreón 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 Juárez 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. They looked at all of them, 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.

ta sk'an la li buy toyol vitze ja7 tzk'an chnaki 7o porke toyol li vitz li yo7 buy nakale porke ja7 yech la 7isvaychinik ti j7iloletik vo7ne ti ta 7ox la xtal nakluke pero na7tik k'u xi ti muk' xtale, 7a ti yechuke yu7un la li7 nakal ti yechuk li kajvaltike.

Bwéno, 7a li yo7 nakal li Krísto Rey noxtoke 7o tey jun 7eklixya ta yolon pero li 7eklixyaek jok'bil to ochel j-set' li balamile porke mu stak' lek jok'bel yav li 7eklixyaek porke ja7 li vitze.

Bwéno, 7a ti k'alal laj jk'eltikótik li k'ine ja7 7o libatotikótik 7otro j-7ich' noxtok pero 7isok li karo ta bee, vokol lik'ototikótik ta jun 7unin k'ox tayer ja7 to tey k'ot meltzajuk j-set' li karoe pero mu 7enterouk lek ta j-mek, ja7 nox ti bal ti yo7 7ijtatikótik bu 7oy muk'ta tayere ja7 to te k'ot meltzajuk lek li karo 7une.

Bwéno, 7oy sbi balamil li7ech'otikótik 7Áwas Kalyéntes sbi, 7i 7oy 7otro jun jtek-lum 7Ójos Kalyéntes sbi, 7i 7oy Toreon sbi li balamil ti butik li7ech'otikotike, 7i 7oy Gómes Paláyo sbi noxtok ja7 tey livayotikótik jun 7ak'ubal te yo7e.

Bwéno, libatotikótik noxtok 7un li7ech'otikótik ta Chiwawa sbi ja7 slajeb xa muk'ta lum skwenta Mejiko 7un taje.

Bwéno, lik'ototikótik ta stz'ak Mejiko 7un Syúdad Jwáres sbi ja7 tey stz'ak li Mejiko 7une.

Bwéno, te yo7 7une ja7 tey chmakvan li solteroetik 7une li 7adwanal chalík 7une, j-chop skwenta Mejiko 7i parte ta j-jech 7uk'um skwenta li brinkoetik xkaltik 7une ja7 tey ta ssa7 skotol li k'usuk ku7untik 7une, ta sjotz'ilan skotol li jk'u7tike ti mi mu k'usi 7oy kich'ojtik jelavel ta 7otro jun 7o lume, mi muk' bu kich'ojtik ech'el jpistolatik mi kuch'boltik mi k'usi xkich'tik ech'el 7une ja7 la multa 7un bi porke mu la stak' xjelav ech'el ta 7otro jun 7o balamil yech'o ti ta sk'elik ta pwera li k'usuk ku7untike ta sjotz'ilan skotol, 7i parte li vunetik kich'ojtik ech'el noxtok 7une ta sk'el skotol noxtok 7un ti mi yech la xkaltik ti buy likemotik ech'ele ti mi ma7uk jjatvilotik mi ma7uk j7elek'otike yech'o ja7 ta sk'el skotol li jvuntik 7une, pero tey nap'al ech'el li jlok'ob-bailtik noxtok ta jpasaportetik 7une yech'o ti ja7 tzk'el skotol 7une, 7i xchi7uk k'usuk ja7 xa tey ta xich' jelel li jtak'intik skwenta Mejikoe porke mu xa xch'am li jtak'intik tey yo7e.

Bwéno, 7a li vo7one kich'oj ech'el sinkwenta pexu kunin tak'in skwenta ta jman 7o k'u jlajes, 7ijk'an pavor 7iyich' jelel te yo7 7une.

Bwéno, pero li vo7on 7une mu jna7 to 7ox lek mi ta xch'ay li jtak'intik te yo7 7une.

Bwéno, k'alal 7ikil li sbweltoal jtak'ine k'ajom chanib pexu, chanib dolar chalike.

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.⁶ 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.

Bwéno, k'alal 7ikich' li ssut jtak'ine -- "Buy li yan 7une?" xkut.

"K'u cha7al mi7n chajel yan?" xiyut 7un.

"Ch'abal xa ja7 nox li sinkwentae," xkut 7un.

"Pero tz'akal chak le7e," xiyut 7un. 7A ti sinkwenta jtak'in 7une ja7 taj chanib xa pexu 7ibat 7une, pero ti kaloje ta to jkap 7o jch'ut ti kaloj ti mi mu sta snojel jch'ute, pero bu xata ja7 taj chanib pexu 7ipas 7une pero ta presko no 7ox 7ilaj 7o ta be muk' xa xk'ot ti yo7 buy chibate porke 7ibik'taj li tak'in ta bee.

Bwéno, 7a taj solteroetik noxtok 7une ta ju-jun tal lisjak'botikótik ti bu chibatotikotike, pero lixi7 jutuk li vo7one porke repente stz'ep'uj ke. "Pero ti mi tz'ep'uj ke tanae mi jtuk xa chisut 7un bi?" xichi. Pero mo7oj 7un muk' bu litz'ep'uj lek 7ibat li rasone.

Bwéno, te yo7e tey xa livayotikótik ta jun 7otel.

7Óra, ta yok'omal 7un 7ijtám jbetikótik noxtok 7un, pero 7a li ju-jun tayere na j7ik'aletik tey ta x7abtej pero batz'i stz'aylajet xa ta j-mek li sti7 baike pero naka natik ta j-mek noxtok.

Bwéno, libattikótik ta j-mek yo7 to k'u cha7al lik'ototikótik ta nax 7ak'ubal ta Santa-fee, tey to 7ox k'ot nakiotikótik ta sna li kúmpa Lol 7une pero k'ajom jun 7ak'ubal tey livayotikótik, ta yok'omal 7ay ssa7botikótik jun 7otel li kúmpa Lol 7une 7i tey linakiotikótik xchi7uk li kúmpa 7Anselmo 7une ti k'u sjalil li7abtejotikótik te yo7 7une.

Bwéno, tey 7ox chive7otikótik tey ta 7otele pero k'usi mas jutuk chak' ve7elil 7un ja7 mas lek li buy xchone ta partee.

Bwéno, ja7 tey ba jsa7tikótik 7un pero yu7un sna7 kastiya yech'o ti chk'ot jman jtuktikotike.

Bwéno, ta tz'akal 7un 7ijsa7tikótik ta 7otro jun 7o nail ve7ebal 7un yu7un ta jpastikótik preva mi parejo li ve7elile.

Bwéno, li vo7otikotike k'ot chotiotikótik yo7 buy nail ve7ebale yu7un ta jmala jve7eltikótik.

Bwéno, li 7antze 7iyak' tal li svunal li ve7eliletike ti k'usi j-tosukal ta jk'antikotike pero naka ta 7ingles, pero li vo7otikótik 7une mu xkojtikintikótik 7un solel liva7iotikótik 7un. "Yech pasénsya muk' chive7otik," xkut jbatikótik 7un. Porke sta xa 7ox 7ora li 7abel noxtok 7une yu7un xa 7ox liva7iotikótik.

Pero k'usi 7une 7o tey va7al jun vinik 7un ja7 sna7 kastiya 7un. "K'usi chak'anik?" xi 7un.

"Yu7un ta jk'an jve7eltikótik pero yu7un mu xka7itikótik 7ingles," xkuttikótik 7un.

"Mo7oj, vo7on ta jk'an k'usi chak'an chalajesik," xi li jun vinik 7une.

“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.⁷ 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 of a wild animal. But the animal they ate had very long canines, but [the meat] tasted delicious. And they themselves made bread, but it didn't taste good. It seemed like eating rotten wood. But the [other] food they prepared was really good. They just ate bread because they don't eat tortillas. It's true they grow corn, but they don't eat the corn [in tortillas], they just eat young corn and ripe corn on the cob, that's all. But they don't eat tortillas.

We only went there once.

“Pwes ta jk'antikótik chenek' xchi7uk bek'et,” xkuttikótik 7un.

Bwéno, ti povre mol j-likel 7isk'an ti jve7eltikotike pero ta 7eal xa 7un ma7uk xa ti k'u cha7al ta jk'eltik ta vune, 7i ja7 to tey live7otikótik ech'el 7un, 7a ti manchuk li jun vinik tey va7ale muk' bu live7otikótik ech'el ta 7abtel ja7 xa no 7ox 7ispas pavor li vinik tey va7ale.

Bwéno, ta yan k'ak'al 7un mu xa buy ba jsa7tikótik ta yan li ve7elil 7une, k'ajom xa no 7ox ti buy sna7 kastiyae ja7 xa nox tey chk'ot ve7otikótik mu xa bu 7ijjeltatikótik ta j-moj.

Bwéno, 7a li yo7 chik'ototikótik ta 7abtel ta 7ofisinae batz'i k'ixin porke 7oy sk'ixnaobil li nae solel chichik'inajotik ta j-mek pero li 7ofisina noxtoke naka te7etik li stz'am-te7altake.

7Óra, li ta yut 7ofisinae skotol k'usitik 7o tey, 7oy 7ikil jun nukulal jolol sjol 7antivoetik, ja7 ssetojbe sbaik lok'el li yo7lolil sjolike pero na7tik mi snukulal sjol 7antz porke natik li stzatzal sjole pero lek 7unen setset setbil lok'el ti nukulal jolole pero yu7 nan ja7 yech sna7 xak'be sbaik kastiko ti krixchanoetik vo7nee, 7oy xchone presko noxtok pero ta mas j-koj ta 7olon, mas ta yut bamil to jutuk porke 7oy to tey yan j7abteletik ta mas 7olone, ja7 chljaj stz'akanik li k'a7-p'inetike ja7 chljaj staanbe yav skotol ja7 ta stz'akulanik skotol li sk'a7-p'intak ti 7antivoetike, ja7 ta stz'akulanik li voh'ol p'inetike pero 7entero p'in xa ta xkom yu7unik 7un, ja7 yabtelik tey ta j-koj 7olon 7une.

Xchi7uk k'usuk toj tol xyal nyeve te yo7e solel xa takinik yilel li te7etike solel kokojem yanal skotol porke solel ch'iem ta te7 skotol li nyevee 7i solel ta xmuk li koptik noxtoke, k'alal 7ep xyal li nyevee ta xak'beik skarinail syantail li karoetike.

Bwéno, 7oy jun bwelta li 7ayotikótik ta Tesúke sbi naka sna 7intyoetik te yo7e pero nomnom to xil li Santa-fee ja7 nox ti ta karo chibatotikotike, pero li viniketike ko7ol snatikil sjol xchi7uk li 7antzetik ja7 nox xvinaj ti ja7 7oy spantalonik li viniketike, pero lik'ototikótik ta jun na lek yo7on li yajval nae liyak'botikótik jve7eltikótik, pero ti ve7elile naka te7tikil chon pero batz'i natik stz'utz'up ta j-mek li chonetik ta sti7ike pero mu ya7el 7un, pero 7oy smeltzanik pan stukik pero ch'abal lek smuil ko7ol xchi7uk k'a7-te7 ya7el ta ve7el pero li sve7elik ta smeltzanike batz'i mu ta j-mek, naka pan ta sve7ik porke mu sna7ik sve7el vaj, melet ta stz'unik li chobtikete pero mu sve7ik li 7ixime, k'ajom ta sk'uxik k'alal ta yi no 7oxe, k'alal ta 7ajane ja7 no 7ox pero li ta vaje mu sve7ik.

Bwéno, 7a te yo7 7une j-7ech'el no 7ox li 7ayotikótik.

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*.⁸

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 might be left behind, 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.

"Eh, I 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.

"Well, 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 Ladinás 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.⁹ 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

7Óra, ta 7otro jun bweltae li7ayotikótik ta Taos sbi yu7un li7ayotikótik ta paxyal pero mu k'usi mas 7ikiltikótik, k'ajom tey tik'il 7ikiltikótik jay-kot chonetik ta potrero ko7ol xchi7uk vakax bisónte la sbi.

Bwéno, te nox lisutotikótik tal 7un, 7ech' jk'opontikótik stot sme7 li kúmpa Jorjee pero batz'i yijik xa ta j-mek, tey li7ech'otikótik ta vula7al yo7 sna to 7ox li kúmpa Jorje noxtoke 7i tey li sme7e li yixlele.

Bwéno, ja7 nox yech lisutotikótik tal 7un.

Bwéno, li7ayotikótik ta Jémes sbi noxtok yu7un 7ay jk'eltikótik k'in tey yo7e yu7un 7ispasik k'in.

Bwéno, 7a li tzpasik k'ine k'alal ta bik'it ta muk' ta 7antz ta vinik, k'alal ta k'ox tzebetik, pero 7oy yuch'bolik pero yu7un chyakub k'alal ta tzebetik, 7oy stampolik ju-chop stzoboj sbaik 7i ja7 ta x7ak'otajik 7o ju-vok' k'u cha7al tan sat.

Bwéno, li vo7one nomnom j-set' velelon 7i tey va7al lista jun vinik yik'oj libat ta sna. "Battik, 7amigo, ba ve'ikotik!" xiyut. Pero vokol libat porke chixi7 ti jtuk chibate.

Bwéno, 7ikil ti nopol sna 7une libat 7un pero xi7emon porke repente xikom porke jtuk.

Bwéno, li7och ta sna 7une lichoti 7un pero xi7emon porke jyakubel li vinik k'usuke.

Bwéno, "Ve7ikotik malao j-likeluk," xiyut.

"Je, mu jna7 porke repente xbat jchi7il repente xikom," xkut. Pero yech xa nox ta xch'ay yo7on 7un, k'ajom liyak'be jun baso kajve.

7Óra, k'alal yolel chkuch' li kajvee ja7 7o k'ot jun k'ox tzeb. "Koman li7 toe chakak'be li tzeb li7e!" xi.

"Bwéno kol aval pero mu xu7 xikom yu7un nom jna," xkut. "Batz'i jk'opon jbatik ta j-likel yu7un chba jk'el jchi7iltak," xkut. 7I lilok' tal ta 7ora tal jta li jchi7iltak tey va7ajtik tzk'elik 7elav 7une, pero ti k'alal 7ilaj k'ine naka xa jyakubeletik skotolik k'alal ta k'ox tzebetik solet muk' sk'oplal yu7unik.

Bwéno, ti k'alal yolel li k'ine 7oy ta jun yok ch7ak'otajik, pero li 7antzetike naka xch'alojik skotol li yokike skwenta skalsetinik k'u cha7al jxinulanetik li7 ta Jobele ja7 nox ti naka pok' xch'alojik 7oe, 7a li ssapatoike 7unin jayal nukul ta j-mek 7i 7oy yunin chilon tak'in al k'u cha7al 7oy yu7un muk'tik jtoy-k'in ta k'in Xan-chavaxchane, pero parejo snatikil sjolik li viniketik chak k'u cha7al 7antzetike, pero parte la srioxik noxtok li 7intyoetike pero ta x7ochik ta 7eklixya noxtok,

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

pero li 7intyoetike naka 7oy skaroik skotolik 7uk ma7uk nox li jkaxlanetik 7oy skaroike, solel lamal li skaroik li 7intyoetik 7uke.

Bwéno, laj chak taj 7une lisutotikótik tal ta Santa-fe 7un.

Bwéno, 7a ti jun bwelta noxtoke li7ayotikótik ta paxyal ta Trúchas sbi 7i libatotikótik k'alal Pikuris xutik pero nomnomtik xa xil li Santa-fe 7une.

Bwéno, 7o tey 7ijtatikótik j-p'ej 7eklixya pero mol xa ta j-mek, pero li chalike mukenal to 7ox la ti vo7ne li yut 7eklixya.

Bwéno, li vo7otikótik li7ochotikótik ta yut 7eklixya 7och jk'eltikótik li yut 7eklixya pero 7o tey jun ch'en ta yut xakrestia jok'bil yalel k'u cha7al bu xjok'e lumal p'in ja7 yech.

Bwéno, 7a li jjoptik la tal ti lum 7une ta la x7ech' ku7untik ti chamel ti mi yu7un 7ipotike ja7 la ta xkich'tik ech'el 7ox-jopuk ta jnatik porke ja7 la 7oy sbentisyon li lume.

Bwéno, li vo7on 7une 7ijjop tal 7ox-jop 7uk 7un 7ikich' tal ta jna.

Bwéno, 7a ti jun bweltae libatotikótik ta San-fransisko Kalifórnya yu7un 7o tey tzobojel te yo7e yu7un skotol 7antropologoetik pero ta jun muk'ta 7otel ja7 tey 7istzob sba tey yo7e pero mi ja7uk la j-7o7lol muk' stzob sbaik li 7antropologoetik pero ta sp'ejelej balamil ta xtal li 7antropologoetik yo7 San-fransiskoe.

Bwéno, k'alal libatotikótik 7une ta karo lik'ototikótik ech'el 7ásta k'u x7elan lik'ototikótik ta 7Albukérke.

7Óra, te yo7 7une te 7ijtzaktikótik j-kot 7avyon, liyalotikótik j-likel ta 7Arísóna porke yu7un 7iyal krixchanoetik te yo7e.

Bwéno, 7ilaj 7une libatotikótik k'alal to Kalifórnya 7un.

Bwéno, lik'ototikótik 7une ta 7ak'ubaltik lik'ototikótik, lik'ototikótik ta j-p'ej na.

7Óra, ta sakubel 7osil 7un ja7 7o libatotikótik yo7 tzobojel 7une, taj yo7 muk'ta 7otel 7une ja7 tey 7istzob sbaik skotolik li 7antropologoetike, ja7 chlaj yalanik skotol ti k'usitik 7iyilik ti butik ta x7abtejike 7i ti k'usitik li 7abtel 7ay spasik ti ju-jun lume.

Bwéno, pero j-7o7lol li te tzobolik ta xa7ibe sbaik ti k'usitik ti yabtelik ju-jun tale pero li j-7o7lole yech nox tey ta xpaxyajik, 7a li j-lome batemik ta paxyal ti bu sk'an yo7onik te ta Kalifornya.

Bwéno, 7a li vo7otikotike ti k'alal 7ilaj xa li tzobojele 7iyak'ik pox pero muk' sk'oplal ti buch'u sk'an xuch'e muk' ta 7alel 7ak' 7o stzak stuk li 7uch'bolile muk' sk'oplal, 7a li vo7otikotike 7ijsa7tikótik ta j-mek li pox k'alal 7ilaj xa 7oxe, skójolkójol 7ijsa7tikótik ta j-mek pero mu xa bu

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 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

xata k'alal 7ilaj xa 7ox 7une porke skotol krixchano sokem sjol ta sa7el ti k'alal 7ilaj xa 7oxe naka ssa7elik ju-jun kwarto pero mu xa bu xata porke toj 7ep yajval yech'o ti laj li 7uch'boliletike.

Bwéno, k'alal 7ilaj 7une lisutotikótik ech'el yo7 jvayebtikótik 7une 7ilaj 7o ti tzobojel yech 7un.

Bwéno, ti k'alal teotikótik ta Kalifórnya 7une lipaxyajotikótik xchi7uk sni7-mol li kúmpa Lole, 7ay jk'eltikótik mar porke ti7 mar li Kalifornyaec yech'o ti tey 7ijk'eltikótik 7une, xchi7uk k'usuk 7ay jk'eltikótik museo, 7o tey chonetik choyetik, 7a li choyetike 7oy tzoj, naka tzajal choyetik j-7o7lol tey tz'ajajtik ta vo7 pero naka bajajtik ta nen, batz'i stósoltósol ta j-mek li choyetike pero batz'i muk' ta j-mek li museoe, pero ja7 7o styempo vo7 k'alal teyotikotike pero ta novyembretik disyembretik 7un pero naka chaukil vo7 chak' ta j-mek pero batz'i tol sik ta j-mek li balamil te yo7e, k'alal teyotikótik k'usuke ja7 7o cham ti 7anima preserente tey ta 7Estádos 7Unidos noxtoke ja7 7o ti yich' bala ta Téjas xchi7uk govyerno 7une, nomotikótik pero lek xvinaj ta televisyon ti k'utik x7elan 7ilaj ti 7anima preserentee, ti k'u x7elan 7iyich' bala ti jayib piso 7iyal tal li balae 7i ti k'u x7elan 7i7och ech'el ta 7avyon k'alal skapital lek xvinaj skotol li ta televisyone pero li govyerno muk' bu 7icham 7ikuch yu7un.

Bwéno, 7a li tey ta Kalifórnya noxtoke 7oy j-tos 7aktobus ti k'ajom no 7ox tzakal ta lus li srwedailtak ta xxanav 7oe, ja7 nox ta xkilvan li luse pero k'ajom no la stuk jtek-lum yech ti 7oy j-tos 7o 7aktobus chak taje ke ti yu7un ch'abal ta yan 7o lugare.

Bwéno, 7oy 7a yak' ta parke skaro noxtok li kúmpa Lole pero li kotleb karoek vokol ta tael porke toj 7ep cholol li karoetike pero li parke skwenta karoetike ta yut balamil naka xa ta lus ta xyal ta yut balamil li karoetike porke mu stak' xkoti li karoetik ta sba balamile porke ja7 chlah xxanavuk li karoetike, pero li ta xyal ta yut balamile naka bweltatik yak'oj yalel k'u 7onox cha7al muk'ta be pero yu7 nox bonbil xyal li be karo 7une pero solel cholol li karo ta yut balamile.

Bwéno, laj 7un taje 7i7ay jvula7antikótik smuk'ta tot li kúmpa Lol noxtoke pero batz'i mol xa ta j-mek pero 7iyak' jve7eltikótik jun xmal k'ak'al li7ayotikótik pero tey xa 7ik'ub 7osil ku7untikótik, pero ch'abal xa yajnil ti mole stuk xa me7anal mol porke vo7ne la xchamel ti yajnil, k'ajom xa jun skriara xchi7uk pero 7antz j7ik'al ti skriarae.

Bwéno, k'alal yu7un xa chlik ve7otikotike ja7 7o

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.¹³ 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.¹⁴ 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.¹⁵ 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.

lik spas resal pero mu xka7itik ti k'usitik chale, ja7 ta spasbe resal li ve7elile, ke ti yu7un xmuyibajik ti k'ot vula7ajotikotike yech'o la ti ja7 ta spasbe 7o resal li ve7elil 7une.

Bwéno, ti k'alal laj spasbe resal li ve7elil 7une ja7 7o lik ve7otikótik 7un.

Bwéno, k'alal lik ve7otikotike 7iyak' ju-p'is pox ti povre mole 7i ta tz'akal lik ve7otikótik 7un.

Bwéno, k'alal laj ve7otikótik 7une ja7 7o sut vayotikótik yo7 bu chivayotikótik 7une.

Bwéno, ti k'alal chisutotikótik xa tale ta tren litalotikótik pero 7ech' to jvula7antikótik sni7-mol li kúmpa Lole pero ta j-jech to nab nakal ja7 li 7o tey nopol nab li ta tz'el San-fransiskoe yech'o ti lijelavotikótik ta j-jech 7o nab 7une porke ja7 tey ta x7ech' li trene xchi7uk k'usuk ja7 tey nakal li sni7-mol noxtok 7une yech'o ti 7ech' jk'opontikótik 7une, li7ech'otikótik yo7 snae, pero li yo7 buy nakale San-ansélmo sbi li balamile pero ta j-jech nab xa 7un.

Bwéno, 7a li snae naka nenetik skotol li skorirole, 7a li yelav balamil xkaltike.

Bwéno, k'alal laj vula7ajotikótik chak taj 7une ja7 7o bat jmaktikótik tren 7un naka xa ta tren lisutotikótik tal 7un, pero ja7 jchi7uktikótik sutel tal li mol Xun 7une, pero tey skójol kójol li vayebal ta yut trene stak' xivayotik j-tz'uj.

Bwéno, 7a ti butik li7ech'otikotike, li7ech'otikótik ta yut balamil pero batz'i 7ik' sjunlej li yut balamile, lixanavotikótik nan junuk kwarto 7ora li ta yut balamile pero naka 7ik'al 7osil ja7 nox ti ja7 7oy slus li trene yech'o ti li7ech'otikótik ta yut balamil 7une.

Bwéno, lixanavotikótik jal ta j-mek, ja7 to lik'ototikótik ta jun bik'it lum Gálap la sbi ja7 tey nakal sbol li mol Xun 7une te livayotikótik 7un.

Bwéno, ta yok'omal libatotikótik ta vula7al ta sna sme7 li mol Xun 7une, ja7 tey ta stz'el yo7 buy nakal li 7intyo navajoetik chalik 7une.

Bwéno, li povre me7ele batz'i lek yo7on ta j-mek liyak'be jve7eltikótik skotol.

Bwéno, ta 7otro jun 7o k'ak'al 7ibat jvula7antikótik jun 7intyo navajo noxtok kómo yu7un ja7 batz'i yamigotak li mol Xun 7une.

Bwéno, lik'ototikótik ta jun nae vokoltik liyotesotikótik ja7 nan ti yan 7o li jk'u7tikótik ti kaloje ja7 li j-chop 7o srasonik nan li stukike.

Bwéno, 7i7ojtikinat li mol Xun 7une liyotesotikótik 7un 7iyak' ju-set' kajve kuch'tikótik ja7 nox yech.

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.¹⁶

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

Bwéno, lilok'otikótik yech chak taje ja7 7o bat jvula7antikótik 7otro jun yamiko noxtok pero ta yolon ch'entik xa nakajtik 7un ch'abal xa lek ta kaya li snaike naka ta yolon te7tik li snaike.

Bwéno, k'alal lik'ototikótik ta sna ti jun yamikoe muk' bu liyotesotikótik porke naka 7antzetik tey 7ijtatikótik, ja7 nan ti 7ep snaike, 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 yajniltake porke naka nan 7oy yoltak noxtok skotol li yajniltake yech'o ti ta smeltzanbe sna skotol 7une yech'o ti mu j-p'ejuk nox sna li vinik 7une ja7 nan ti toj 7ep yajnil 7une yech'o muk' sk'oplal buy junukal na xbat 7un.

Bwéno, 7a li 7intyo navajoetike naka jtz'un-chivoetik pero batz'i 7ep li chivoetik stz'unike, 7oy ta smilal j-7o7lol stz'unik li xchivoike.

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

Bwéno, 7a li 7intyoetik te yo7e batz'i 7abol to 7ox la sbaik ta j-mek porke ch'abal to 7ox la ya7alik nopol pero k'alal li7ay 7une ja7 to la 7ik'uxubinatik yu7un li jyu7el 7une 7ibat xa la tuvo ju-jun na 7un, 7ik'uxubinvan li govyerno porke toj 7abol sbaik ta j-mek li krixchanoetik te yo7e porke toj tol xyal taiv k'usuk yech'o ti ch'abal vo7e, nyeve sbi li ta xyale mas tzotz ke li taive solet ta xmuk li koktik k'alal xixanavotike.

Bwéno, k'alal mu7yuk skarinail li karoe ta xislomesotik porke toj ch'ulul li bee porke ta stzob sba li nyeve solet ta spas ta limete yilel li taive pero mu xkuch ssikil li balamile porke toj mas to ta xyal ke li7 toe, 7a li stentejtike solet naka takin skotol li tz'i7leletike batz'i vokol ta xve7ik yilel, pero li 7antzetik noxtok te yo7e naka sna7ik xjalavik skotolik porke naka sjalojik li sk'u7ike 7i 7ásta ke ta xchonik li sjolobik noxtoke, 7i ja7 ta sman 7o skaroik k'alal ta xchon li yabtelike.

Bwéno, xchi7uk k'usuk 7a ti k'alal xchamike kuxultik to 7ox la chbat smuk sbaik pero ja7 la chbat ssa7ik ti buy be-o7tik mas nome porke li chalike ta la xkom li chamel ta 7otro jun 7o krixchanoe ta la xch'i ta ko7ontik li chamele yech'o ti kuxultik nox chbat smuk sbaike pero ja7 taj nom to chbat smuk sbaik 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 jchamel ta na 7une te la ta xlok' 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 were a boy and a girl dancing there. But their clothes were really beautiful. They had necklaces all made of [silver] dollars, too. The girl's necklace was really beautiful, too. They were celebrating the fiesta that way, it is said, because they were representing the way the Spaniards arrived long ago. Because they say that the leader of the Spaniards got a mistress there. The name of the Spaniards' mistress long ago was "Malintsin," but the Spaniard didn't hear properly what his mistress' name was. The Spaniard simply had them name his mistress "Malinche." That's why they show how the Spaniard and his mistress celebrated fiestas long ago. But on the place where they were dancing the money was simply piled up, too. They were stomping on it.

After we saw that, too, we came back to Santa Fe, again.

Another time, too, we went to see a fiesta at [a place] called Zuni. But it is far from Santa Fe. We went with Old John, too. We went there because they were celebrating a fiesta. That's why we went.¹⁸

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.

xchi7iltak 7une ko7ol ta smeltzanbe sbaik ta 7ach' ta komon porke ja7 yech sna7ojik tey ta xch'amuj li chamele yech'o ti ko7ol sjolik ta smeltzanbe sba snaik 7une, ja7 tey ta xcham stuk li jchamel 7une.

Bwéno, ti mi yu7un ta sk'an ta xchik'ik li snaike ti buch'u xlok' 7anima ta snae ja7 nox ti mi sutik tal ta muklomale ja7 7o ch7ech' xchik'beik sna ti 7animae ti yo7 mu teuk xkom xch'ulel ti 7animae 7i ti mu teuk xkom li chamele 7i ta smeltzanbe sbaik ta 7ora 7otro j-p'ej yach' naik pero ta komon meltzanbil.

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

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

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

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

Bwéno, 7oy jun krem xchi7uk jun tzeb ta x7ak'otajik te yo7e pero batz'i leklek sba ta j-mek li sk'u7ike, yuinojik labal dolaretik noxtok batz'i leklek sba snatz' li tzeb noxtoke, 7a li x7elan ta spasik k'ine yu7un la ja7 ta slok'taik ti k'u x7elan 7i 7ech' tal ti 7espanyoletik vo7nee, porke yu7un la tey 7issa7 7antz ti totil 7espanyol ti vo7nee, Malintzin la sba ti yantz ti 7espanyol ti vo7nee pero muk' la xa7ibe lek sba ti yantz ti 7espanyol 7une soles la Malinche 7iyak'be sba ti yantz ti 7espanyol 7une, yech'o ti ja7 to la ta xak'ik 7iluk ti k'u x7elan 7ispasik k'in xchi7uk yantz ti 7espanyol vo7ne 7une, pero li yo7 buy ta x7ak'otajike soles busul li tak'in noxtoke tey ta stek'ulanik.

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

Bwéno, 7otro jun bwelta noxtok 7ay jk'eltikótik k'in ta Súni sba pero nom xil li Santa-fee, 7ay jchi7intikótik li mol Xun noxtoke, li7ayotikótik te yo7e yu7un 7ispasik k'in yech'o ti libatotikotike.

Bwéno, 7o tey jun vitz ja7 to 7ox la tey nakajtik li sunietike, pero 7o tey jun nab ta spach'lej ja7 la tey chk'ot spul ya7alik ti 7antzetik vo7nee pero chi7 la li vo7e.

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 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

7Óra, k'alal chyal tal spulik li ya7alik li 7antzetik 7une ja7 7o la tey chmakvan ta yok vitz ti totil 7espanyole yu7un la ta sk'an ta sk'upin ti jun 7antz sunie yech'o ti bat smala ta yok vitze pero te la bat sk'upin sbaik ta tz'el nab 7un tey ta pach'altik 7une.

Bwéno, ti k'alal laj yak'beik xchi7uk ti yantz 7une ja7 7o la k'unk'untik 7i7ul taj nab 7une ja7 chopol 7iya7i li vo7 ti te 7ay smetz'tael 7une solel 7ich'ay ta j-moj solel 7isk'exta yav 7un 7ibat la ta j-jot 7o pat vitz pero ja7 no la tey ta spat li Súni noxtoke 7i ja7 xa la tey chk'ot yuch'ik ti vo7 noxtok 7une ti k'alal tey to 7ox nakajtik ta vitz 7une.

Bwéno, k'unk'un nan chopol 7iya7iik ti toj nom ti ya7alik 7une solel 7iyalik ech'el ta yok vitz 7un porke ja7 xa mas nopol vo7 te yo7 7une pero yan 7o xa vo7 ma7uk ti vo7 ta xuch'ik to 7ox k'alal tey nakajtik to 7ox ta vitze ja7 nox ti mas xa lek li ya7alike 7i mas xa nopol k'usuk.

Bwéno, 7a ti yo7 libatotikótik 7oe yu7un 7oy k'in tey ta Sunie, k'in xalako la sbi ja7 yajsantoik li 7intyo sunietike pero kapal ta jkaxlanetik li 7intyoetik te yo7e pero ja7 nox ti mu xak'ik 7iluk li yeklixyaik stukike k'ajom stuk xu7 x7ochik li ta yeklixyaik pero li bu yantik 7o brinkoetik mas nom likemik ech'ele mu xak'ik x7och k'alal yolel k'ine ja7 nox xu7 jk'eltik li k'in ta pat 7eklixyaie porke chabibil ta soltero li 7eklixya yo7 tzpasik k'ine, parte li yajsoltero jkaxlanetike 7i parte yajsoltero 7intyoetike ta komon xchabiojik li k'ine ja7 li toj 7ep li krixchano ta stzob sba 7une yech'o xchabiojik ta j-mek 7une ti yu7un mu stak' xi7ochotik ta yeklixyaik 7une, pero li yeklixyaik 7une 7unin patbil 7ach'el yilel setset spasiojik ch'abal xxuk'avtak solel tuk' pach'pach' li sjol noxtoke 7i 7oy stek'obal ximuyotik 7o ta spat skájkájal li stek'obal chimuyotik 7oe ja7 tey chmuyik noxtok, te xlamlon ch7ak'otajik 7un pero ta k'ak'altik to 7ox 7un bi!

7Óra, li vo7otikótik 7une libatotikótik ta paxyal ta kayatik 7un 7ikojtikintikótik ti k'u x7elankil li kayatike ti k'u sjamlej li jtek-lume pero bik'it no 7ox li jtek-lume pero li krixchanoetike 7oy stz'unojik j-7o7lol li 7agila ta snaike porke 7oy la xtun bak'intik skwenta k'in li sk'uk'umale yech'o la ti 7oy stz'unojike.

Bwéno, ti k'alal libatotikotike liyak'be ech'el jlajp j-lik ssapato li Mikulaxe li smalal Lolene porke yu7un ko7ol libatotikótik jchi7uktikótik li ta k'el-k'ine porke yu7un toj toyol nyeve k'usuk

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.²⁰

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 raingiver, 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 whose 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 xmuk li kottik ta nyevee 7i lismanbe jpantalon noxtok li kúmpa Lol k'alal yu7un yora xa nyevee porke toj mas ssikil ke li taive, mas jutuk ssikil li taive, mas to taje.

Bwéno, ti k'alal 7i7ik'ub 7osil 7une bat 7ayanuk tal li yajsantoik 7une ta ti7 jtek-lum to 7ayanuk tal 7un pero naxnax xa 7ox 7ak'ubal 7un, pero li yajsantoike mut yilel li sni7e ja7 xalako chalbeik 7un bi, pero li riox xalakoe kuchbil ta va7al k'u cha7al skuchik svakax mamal xxojoj ta sjolik yalel pero xk'avk'on li ye k'u cha7al bu xkap j-kot mute ja7 yech x7elan ta sk'avulan ye ech'el k'alal chanave, pero ma7uk nox jun li srioxike 7oy jay-vo7ik, jun taj xalako sbie 7i 7otro jun skwenta la k'ok', 7otro jun j7ak'-vo7 la, 7otro jun kajvaltik la ta vinajel, xcholoj sbaik ech'el ta yutil chljaj batikuk ta 7il-na te chotajtik 7un ja7 7o chljaj k'opojkuk li krixchanoetik ta yut na 7une ti k'u x7elan ta k'oponel ti kaltik ju-jun tale pero li snaik ju-jun tal ti buch'utik ta x7ech' yilbel snae batz'i nichimtik xa ta j-mek xcha7leik, 7oy slisanojik tak'in noxtok k'u cha7al 7ual pero batz'i leklek sba xcha7leik ti snaike jok'ajtik vojton 7oy muk'tik 7ich k'utikuk ta j-mek spasojbeik ti yaltalike pero 7oy j-chop skwenta la navajoetik noxtok ta xak'ik 7iluk k'u x7elan ta spojik jun jchamel li j7ilole, tey xkejlajet ta 7o7lol yut na ta yelav li 7altale ta sbonbe sbaik juch'bil tzeil 7ixim ta sti7 yo7onik ta sti7 baik ti k'utik tzpasik ta j-mek 7une ti k'u x7elan ta sk'elik ti jun jchamel 7une pero batz'i 7ep krixchanoetik ta j-mek te stzopet ta sk'elik 7un pero ti sike toj mas pero tey tz'ikbil 7un 7i tey xiva7et lisakubotikótik ti k'u cha7al 7ech' 7o ti 7ak'ubale.

Bwéno, ti k'alal 7isakub ti 7osile lisutotikótik tal ta Santa-fe 7un pero nom li Súni 7une.

Bwéno ti jun bweltae li7ayotikótik ta paxyal ta te7tik xchi7uk li kúmpa Lole yu7un 7ay jk'eltikótik ta vitz ti bu mas ta xyal nyevee yu7un la te chk'ot tajnikuk ta ba nyeve li krixchanoetike porke ja7 la mas stzinoj sba li nyeve te yo7 7une yech'o ti xu7 xtajnik 7une, k'alal li7ayotikotike ch'abal jtajimol yu7un muk' bu mas pim yalem li nyeve 7une yech'o la ti mu xu7 xitajinotik 7une pero li makinae li kavleetike tey timajtik, pero li nyeve k'usuke chixtalanik ta j-mek ta spich'ik ta spasic jun ta krixchano ta sva7anik, 7a li buy muk'tik be-o7etik buy muk'tik tonetik ta j-meke k'alal pim yalem li nyevee mu xa xkiltik bu ch7ech' li vo7e parejo xa yilel ta j-mek li balamile mu xa xkiltik butik li tonetike ti k'u snatil li be-o7e pero ta vitz to li mas xyal nyevee 7a li ta yutile jutuk nox pero ta 7onox xmuk kottik yu7un.

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.²⁴ 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,

Bwéno, ti jun bweltae 7ijta kamikotikótik xchi7uk li kúmpa 7Anselmoe tey 7ik'ot staotikótik ta 7otel yo7 chivayotikotike tey 7ik'ot yo7 jkwartotikotike yu7un yolel ta jtjiktikótik vob, yu7un nan tey 7ik'ot ta 7otel yech'o ti 7iya7i ti ta jtjiktikótik vob 7une 7isk'an nan muyel permiso 7un yech'o ti k'ot stij li sti7 jkwartotikótik 7une, k'alal 7i7och 7une 7ichoti 7un 7ilo7ilaj 7un, lik sjak' -- "Bu likemoxuk tal?" xi. Jal te chotol lilo7ilaj jchi7uktikótik 7un 7ijtjiktikótik j-likel vob k'alal tey chotole.

Bwéno, j-likel cha7-likel 7un ja7 7o lik yal 7un. "Mi mu xak'anik xba kux 7avo7onik ta jna chakik'ik ech'el ta karo 7oy jkaro," xi 7un.

"Je, mu jna7," xkuttikótik 7un. Kómo chixi7otikótik kómo mu xkojtikintikótik 7un.

"Bweno, k'usi la ta jnoptik mi chibattik?" xkut li kúmpa 7Anselmo 7une.

"Mu jna7 pero mi mu k'u jpastik?" xi 7uk 7un.

"Bwéno, mas lek che7e jtakbetik ch'ojon tak'in li kúmpa Lole 7ak'o ya7i 7aver k'u xi porke mu xu7 xibattik ta jmantal jtuktik porke repente 7u k'u jpastik," xkut li kúmpa 7Anselmo 7une.

"Ja7 lek che7e ti mi ta jtakbetik ch'ojon tak'ine," xi li kúmpa 7Anselmo 7une.

Bwéno, li vo7on 7une 7ijtakbe ch'ojon tak'in li kúmpa Lol 7une pero nax 7ox 7ak'ubal 7un.

"Bwéno, k'el avil, kumpa, mu jna7 mi chibatotikótik yu7un li7 7iyul jun jkaxlan ta vula7ale 7i ta la sk'an chibatotikótik ta vula7al ta sna," xkut 7un. "Mu jna7 buch'u," xkut 7un.

"7Ana batanik ti mi chabatike mu nan k'usi xayalbeik mu nan k'u xapasik," xi li kúmpa 7une.

"Bwéno, ta me xibatotikótik che7e," xkut 7un.

7Óra, ti jkaxlan 7une ja7 7o 7isk'opon sbaik ta ch'ojon tak'in xchi7uk li kúmpa Lol 7une 7isk'an permiso ti mi xu7 xik'van ech'el 7une.

Bwéno, li kúmpa 7une 7iyal nan ti xu7 7une libatotikótik 7un pero 7oy nan ta baluneb 7ora 7ak'ubal 7un.

Bwéno, liyalotikótik tal yo7 jkwartotikótik 7une li7ochotikótik ta karo 7un pero k'alal naka chi7ochotikótik ta karo 7une tey va7ajtik cha7-vo7 solteroetik ta xxokon karo 7un.

"Bwéno, Romin, mu me xaxi7 7un 7a li soltero li7e yu7un jchabiel nox ma7uk ti chabatik ta chukele, mo7oj!" xi li jkaxlan 7une.

"Mo7oj, muk' bu chixi7," xkut. Pero muk' ta 7alel mi ch'abal xa jch'ulel ta xi7el a7a pero tzotz

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 another, 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.

xa ko7on yilel pero li jch'ulele 7ak' 7o mi ch'abal xa li jch'ulel ta xi7el a7a!

Bwéno, libatotikótik 7un pero nom to 7ikom li Santa-fe 7une pero mu 7a7yibaj k'u snamal 7ikom li Santa-fee porke 7ak'ubaltik libatotikótik.

Bwéno, k'alal lik'ototikótik ta sna 7une, jun muk'ta kantina li sna 7une, parte bu chbat yuch' li stuke 7i parte tey komem yajchonolajel, 7ep tey 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 skwenta 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.

7Óra, k'alal laj ku7un li jun baso 7une liyak'be 7otro jun baso noxtok 7un, k'alal laj ku7un 7une lisjak'be to noxtok ti mi ta 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 kajsoltero," xi 7un.

"Mo7oj, ta7lo," xkut 7un. Porke chiyakub 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 7ótro jun bwelta noxtok 7istak tal ch'ojon tak'in yo7 jkwartotikótik ta 7otel 7une porke tey chk'ot yuch' batel ta Santa-fe 7un, 7istak ch'ojon tak'in ti mi teyotikotike.

7Óra, 7ijtak'betikótik ti teyotikótik 7un 7ibat ta 7otel taotikótik 7un. "Bwéno, mi mu xak'an xibattik ta jna 7otro j-7ech'el?" xi noxtok 7un.

"Bwéno, stak'," xkuttikótik 7un. Libatotikótik 7otro j-7ech'el noxtok 7un pero ja7 7o xa 7ispasik trate skitara li kúmpa 7Anselmo 7une porke ta sk'an kitara li jkaxlan 7une.

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

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

Bwéno, 7a ti jun bweltae libatotikótik ta paxyal xchi7uk li kúmpa 7Anselmoe pero te nox ta yutil Santa-fe ja7 nox ti mas xa nat jutuk lixanavotikotike.

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 didn't like it. We simply fled back to the hotel. We simply came back to our part of town because it was probably a different section where we had gone. 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* Anselmo 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

"Li7 nox chipaxyajotikotike," xkuttikótik.

"Bu likemoxuk tal?" xi.

"Likemotikótik tal ta Mejiko," xkuttikótik.

"Bwéno, mi xak'an xavuch'ik j-p'isuk?" xi.

"Mu jk'antikótik," xkuttikótik 7un.

"Battik!" xi 7un.

"Battik che7e pero buy to 7un?" xkuttikótik 7un.

"7Oy li7 nopole ba jsa7tik avil!" xi. Libatotikótik 7un te nox nopol 7ijtatikótik jun kantina 7un tey 7ikuch'tikótik te yo7 7une.

7Óra, k'alal li7ochotikótik 7une tey tik'ajtik 7ijtatikótik j7uch'-poxetik, k'alal liyilotikótik li j7uch'-poxetike tal sk'oponotikótik, tal sjak' ti buy likemotikotike, 7ikalbetikótik ya7i 7un. "Ba kuch'tik le7 toe!" xiik xa ta j-mek ju-chop ti buch'utik chtal 7une.

Bwéno, 7ijch'unbetikótik to 7ox jun tey k'ot yik'otikótik pero k'un'kun liyilotikótik yan 7un ja7 xa mu jk'antikótik 7un, mas 7o tey 7antzetik tzebetik xa noxtok 7un. "La7 li7 toe la7 li7 toe!" xiik xa ta j-mek 7un porke yu7un 7o te j-chop 7antzetik stzoboj sbaik noxtok 7un yu7un parte chuch'ik li 7antzetik, parte tey x7ak'otajik noxtok, parte 7antzetik ta x7ak'otajik, 7i parte li ta stijik li pyesaetike ti yo7 x7ak'otaj 7o li xchi7iltak 7une pero piano yilel li tztijik li tzebetike mu stak' 7ilel lek porke toj tzinil krixchano yo7 buy stzoboj sbaike pero ja7 taj naka tzebetik 7une, pero li vo7otikotike lijatavotikótik lok'el porke toj 7ep li 7antzetik tey ta x7ak'otajike yech'o ti mu jk'antikótik yeche solet lijatavotikótik lok'el ta 7otel 7une solet lisutotikótik ech'el te yo7 bario 7onoxe porke yan 7o xa nan bario li yo7 li7ayotikotike yech'o ti lixi7otikótik ti mi 7o k'u cha7al xmilvane, ja7 ti mi j-tos 7o yo7onike.

Bwéno, ti k'alal 7ilaj kuch'tikótik te yo7 7une, libatotikótik ta paxyal te ta stz'el li 7otel pero mas lek yo7onik li krixchanoetik 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'," xkut. Yu7un muk' ta 7alel ku7un li vo7one ja7 nox ti mi nopoltik noxe yech'o ti libat 7une pero li kúmpa 7Anselmo 7une tey 7ikom ta 7otel porke yu7un mu sk'an xpaxyaj mas, xchi7uk k'usuk yu7un yech nox xkapet yilel.

7Óra, li vo7on 7une 7ijta li jun 7amigo 7une libat ta sna 7un ja7 taj ch7abtej ta koreo 7une. "Bwéno, buy tachi7ile?" xi.

"Tey komem ta 7otel," xkut.

"Mi mu sk'an xtal?" xi.

"Mu jna7 k'u xi," xkut.

"Mi xak'an xajak'be?" xi.

"Ta jjak'be ka7tik mi sk'an xtale che7e," xkut.

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

7Ijk’opon ta ch’ojon tak’in 7un. “Mi xak’an la xatal ta vula7al li7 toe, Maryan?” xkut. Porke ma7uk to 7ox jkumpare 7un.

“Buy to?” xi.

“Li7 toe nomnomtik to yu7un 7ijnup ta be jun 7amigo, xavojtikin nan ja7 ti jun mol ta x7abtej ta koreoe 7a ti jun mol xokxoktike pero ti mi yu7un chatale ta la xtal yik’ot ta karo 7un,” xkut.

“Ta nan xital,” xi 7un.

“7A ti mi yu7un chatale che7e yu7un la me chtal yik’ot ta karo 7un,” xkut.

“7Ak’o taluk!” xi 7un. 7Oy kik’tikótik tal ta karo yo7 7otel 7une ko7ol libatotikótik ta vula7al 7un.

Bwéno, k’alal lik’ototikótik ta sna ti jun mol 7une 7ikuch’tikótik 7otro ju-p’is noxtok 7un, k’alal laj kuch’tikótik 7une ja7 7o live7otikótik xchi7uk taj mol 7un, tzobol live7otikótik xchi7uk taj mol 7une xchi7uk yajnil xchi7uk xch’amaltak tzobol live7otikótik ta komon 7un.

Bwéno, k’alal yolel chive7otikótik 7une lik slo7il taj mol 7une. “K’u xana7ik lek to skotol 7aveik vo7oxuke, ja7 yech k’alal ta jkremal 7uke batz’i lek to 7ox skotol li ke 7uke xu7 to 7ox jlajes skotol ti k’usitik tzotzik ta j-meke pero lavie yech xa nox ta xpich’ ko7on k’usitik tzotzik ta lajesele,” xi 7un.

“Pero li lek skotol chkil li stanal 7ave 7une,” xkut.

“Yu7 van ja7 xa stanal ke skotol li7 7une!” xi. 7Islok’es xxotlej li ye 7une soles naka xa ma7uk stanal ye j-p’ejuk li tey ta ye 7une sk’extaoj xxotlej li sba yee xchi7uk li yolon yee.

Bwéno, laj ve7otikótik chak taj 7une tal yak’otikótik ta karo ta 7otel yo7 chivayotikótik 7une yech’o rominko yech 7un porke rominko taj x7elan buy li7ayotikótik ta vula7al 7une.

Bwéno, li vo7one 7ijman 7ox jun gravadora 7unin bik’it.

7Óra, k’alal 7ikich’ 7une ja7 7o 7ayan Ninyo ta smalel k’ak’al ja7 7o primer ba jpas preva ta 7eklixya ja7 7ox ta jtzak li chk’evujin palee yu7un 7i7ayan Ninyo ta katedral ja7 te bat jk’eltikótik 7un pero soles muk’ bu stzak j-tz’ujuk li gravadora, soles 7ay jsutestikótik ta yok’omal xchi7uk li kúmpa Lole porke mu k’u bal 7o soles mu xtun.

Bwéno, 7a ti jun bwelta noxtoke li7ayotikótik ta mixa, pero li yo7 7eklixya 7une ch’abal santo li ta 7altale k’ajomal jun Kristo tey va7al ta 7altal, pero li k’alal chk’ot li jmixavile ta xtal snup ta ti7 7eklixya li palee.

Bwéno, ti mi laj stzob sba li jmixavil 7une ja7 7o ch7och spas mixa li pale 7une, pero chlaj xchol sbaik j-chol li k’ox tzebetike 7i j-chol li k’ox

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 how a person, who is already married, looks. She also 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.

kremotik ta ju-jot xxokon 7altale, chlah stijik mi piano yilel 7i chlah k'evujinikuk skotol li k'oxetike, pero li yantik jmixavile chlah sk'elanik ju-lik livro tey pak'ajtik yo7 chotlebaletike pero yu7un xa la ta spasi7 7o kompixyon ti mi laj sk'elik li livroetik 7une ja7 7o xcholet chbat yich'ik riox 7un pero ta xch'am stukik ta yo7lolil sk'obik li rioxe 7i ta stik' ta ye stukik, 7a ti mi laj 7une ja7 7o ta stzobik ju-jun dolar ta 7o7lol mixa 7un, 7a ti mi laj 7une 7ilaj 7o li mixa yech 7une.

Bwéno, 7a ti jun bwelta noxtoke li7ayotikótik ta 7otro jun 7eklixya noxtok yu7un 7oy 7iyu7 jun tzobojel te yo7e pero li 7eklixya ch'abal junuk santo mi ja7uk jun Krísto ch'abal k'ajomal nox stzobob-bail krixchanoetik ta xapta svunik k'utik x7elan li yabtelike, ta xk'opojik ta bosina ja7 chlah yaptaanik li svunike, k'ajom yech tzpasik li ta 7eklixya 7une muk' bu ta spasi7 mixa ch'abal k'ajom ta xch'amunik ta xapta 7o svunike.

Bwéno, ti k'alal 7ilaj jk'eltikótik taj 7une ja7 7o bat ve7otikótik ta sna jun j7ik'al 7un, tzobol ve7el 7ijpastikótik te yo7e, k'alal laj 7une lisutotikótik ech'el 7un.

Bwéno, 7a ti jun bwelta noxtoke 7ay jk'eltikótik 7elav noxtok, yu7un 7o tey k'ot yak' 7elav jun 7antz likem la tal ta Japon.

7Óra, li 7antz 7iyak' 7iluk ti k'u x7elan xxanav jun tojol tzebe, 7i parte yak' 7iluk ti k'u x7elan xxanav jnupunele, 7iyak' 7iluk ti k'u x7elan tzpasik k'in ta slumale, parte yak' 7iluk k'u x7elan xxanav buch'u nupunem xae, parte yak' 7iluk k'u x7elan xxanav buch'utik me7eletik xae, ja7 yech laj yak'an 7iluk ti k'utik x7elan ta slumale, 7iyak' 7iluk k'u x7elan xxanav jun jyakubel 7i k'u x7elan spasi7 yech skotol 7iyak' 7iluk 7un.

Bwéno, 7a ti jun bwelta noxtoke 7a jtjistikótik j-likel vob ta jun mi chanob vun mu jna7 k'usi porke 7ep 7istzob sba krixchanoetik te yo7e pero mu masuk jal teyotikótik lisutotikótik nox ta 7ora.

Bwéno, 7a li ch'ivit te yo7e batz'i muk' pero ma7uk yech chak ch'ivit li7 toe, 7a li ch'ivit te yo7e solel cholol li jchonolajeletike 7a li jchon-pantalonetik kamisailetik k'utikuk ta j-meke solel cholol ta yut, ma7uk yech k'albikil yunin naik chak li7e.

Bwéno, 7a ti jun bweltae li7ayotikótik ta sa7-xak toj xchi7uk li kúmpa Lole yu7un skwenta x7ayan 7o sNinyo ja7 7o ta Paskwatik pero nom to li te7tik 7ay jsa7tikotike pero solel ch'abal ti xak toje naka toyolik ta j-mek ti tojetike, 7ijtatikótik jutuk pero batz'i komik yanal, yijik li ssate komik solel ch'abal lek ta sa7el li xak toje ja7 nan li tol xyal nyevee.

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

Bwéno, 7ijtatikótik tal 7i7ech' jsa7tikótik li romero chalike, 7a li cha7-lamal 7anal toj chalike pero manbil, ja7 7ech' jsa7tikótik ta sutel 7une pero muk' bu yil li xch'amaltak li kúmpa Lole yu7un la ta mukul ta x7ayan yu7unik li Ninyoe yech'o ti k'ot skajan ta jol na ta 7ora k'alal k'ot 7une.

7Óra, k'alal 7och svayel li k'oxetik 7une ja7 7o 7ochik ta smeltzanel li tek'el toj skwenta ta x7ayan 7o Ninyo 7une, laj stik'anbeik ju-jun dolar tak'in ju-jun na 7okol 7isjok'anik ta yibel na te tzobol 7istik'ik xchi7uk slursetak ja7 ju-jun yu7unik li xch'amaltak 7une.

7Óra, k'alal sakub 7osil 7une 7ayanem xa 7ox li Ninyo k'alal 7iyilik li k'oxetik 7une, pero ta vinajel la 7ip'aj tal ta 7alel li 7unen 7une ja7 xa yech cha7iik li k'oxetik 7une, pero li ta yolon li tek'el toje tey ta slamanik li paxtoletike skotol ti butik xlik tal matanal yu7unike tey lamal skotol.

Bwéno, 7a ti jun bwelta noxtoke ja7 7o teyon ta sna li Mikulaxe ja7 7o k'in Santo.

Bwéno, li vo7one tey chotolon ch'ayem ko7on ja7 7o k'ot 7epal k'oxetik naka 7oy smaskaraik pero ju-jun yil muk'ta vorxa slikojik yu7un ta xxanavik skotol naetik.

7Óra, li svorxaik slikojike skwenta ta xak' 7o smotonik, ju-jop slurse 7iyak'beik ju-jun 7i mu k'usi xal yo7onik ech'el, 7a ti mu la xak'beik smotone ta la x7ilbajinvan komel ja7 la ti k'u stenbe komel li ti7 nae pero k'alal chich' smotonike mu k'usi xalik ch'ab xiik ech'el.

7Óra, ti k'alal po7ot xa 7ox xitalotikotike 7ijk'upintikótik ta jayib ju-jun li sepel dolaretike, 7ikich'tikótik tal xchi7uk ju-lik svorxail li ta bankoe.

Bwéno, k'alal litalotikótik 7une litalotikótik ta karo k'alal 7Albukérke sbi 7une 7i te 7ijztaktikótik 7avyon te yo7e 7une k'alal Syúdad Jwáres 7un, tey 7a yak'otikótik li kúmpa Lol te yo7 7une 7i te lissa7botikótik jkaroaltikótik naka xa ta 7aktobus litalotikótik 7un, 7a li kúmpa Lole te nox 7isut j-tuk xa litalotikótik.

Bwéno, ti k'alal lilok'otikótik tal ta Syúdad Jwarese lek nan ta vo7ob 7ora xchi7uk 7o7lol ta xmal k'ak'ale, sjunul 7ak'ubal lixanavotikótik 7un 7i sjunul k'ak'al noxtok ja7 to ta 7otro 7ol 7ak'ubal liyulotikótik ta Mejikoe.

Bwéno, pero xi7emotikótik tal ja7 ti xch'ay li kunin tak'intikotike, ja7 ti xch'ay li jpasajetikotike.

Bwéno, pero k'alal teyotikótik ta yut 7aktobuse 7o tey 7ital jun 7antz. "Lek lavi 7oy li7 xbat jun 7antze bal jjak'betik mi chve7ik 7o mi kajve nox

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 Zinacantán 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," xichiotikótik.

Bwéno, li vo7one ta yibel lital li ta chotlebale, ja7 ta yelav chotlebal 7ital li 7Anselmo xchi7uk taj 7antz 7une, 7a li vo7otikotike jun ko7on chivayotikótik tal porke ja7 ta jnap'an 7o jbatikótik tal xchi7uk taj 7antz 7une porke chixi7otikótik jutuk, yu7 van ta jna7tikótik mi ja7 ta spas manya li 7antz 7une, 7a li 7Anselmoe stik'oj tal ta svorxa taj sepel dolaretik xchi7uk svorxail 7une.

7Óra, 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 jtak'ine!" xi.

"Kere 7a li ja7 bal jchi7intik ech'el chkaltike che7e," xkut. Pero lixi7otikótik xa 7un solet xa muk' xivayotikótik k'u cha7al 7isakub 7o porke repente xch'ay li tak'ine, solet 7isjelubtas ta 7otro jun 7o svorxa stak'in li 7Anselmo 7une.

Bwéno, k'alal liyulotikótik ta Mejikoe ta 7ol 7ak'ubal, tey lik'ototikótik ta jun 7otel 7Oxfor sbi pero tol xa vayel chka7itikótik ta j-mek.

Bwéno, k'alal naka lik'ototikótik ta 7otel 7une tey chotolotikótik j-likel.

7Óra, ja7 7o bat sjak'botikótik li jun muchacho skwenta 7otel 7une. "Bwéno, mi muk' chak'anik junuk 7antz ta jtaktik ta 7ik'el!" xi.

"Mo7oj ya7el kol aval," xkut 7un.

"K'u cha7al mi yu7un mu snop 7avo7onik li 7antze?" xi 7un.

"Snop ko7ontikótik pero lavie yu7un lubemotikótik 7i tol vayel chka7itikótik noxtok," xkut 7un.

"7A bwéno ka7i che7e," xi 7un. 7Ilok' ech'el 7un.

7Óra, li vo7otikótik noxtok 7une lixi7otikótik noxtok 7un, ja7 ti mi xbat tavanuk stuk li 7antz 7une. "7A ti xtal tanae 7a ti mi 7ochem 7ox jvayeltike 7ibat skotol li jtak'intik 7un bi!" xichiotikótik 7un. Lixi7otikótik 7un solet muk' xivayotikótik noxtok k'u cha7al 7isakub 7o.

7Óra, k'alal 7isakube 7ijk'anbetikótik pavor li yajval 7otel ti 7ak'o stak ta 7ik'el j-kotuk taksie, 7ik'ot yik'otikótik 7ibat yak'otikótik ta yofisinail 7aktobus Kolon 7un.

7Óra, 7ijztaktikótik tal li 7aktobuse k'alal to Jobel 7un pero nax 7ak'ubal liyulotikótik li7 ta Jobele, 7ikak' ta lok'el jjoltikótik porke toj pim talel.

Bwéno, chak' xa vi7nal 7une mu xa bu xchone li7 to 7une solet 7ijsa7tikótik ech'el j-kot karo k'alal Jtek-lum.

7Óra, ta yok'omal 7un sob xa lilok' tal tal ka7i mixa porke ja7 7o sba-k'el Rey 7un.

Old Sarate had a cantina then in the late Puli Krus' house.³⁰ "I'm going, Father Maryan," I said.³¹

"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.

¹Romin forgets that I took the magistrate part way home. "Old Yermo" is Guillermo Nuj, formerly magistrate of Zinacantán.

²Monte Albán.

³Romin 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.

⁴Tepetzotlán.

⁵Muk'ta Vitz is Huietepec, the principal mountain overlooking Zinacantán Center.

⁶I 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.

⁷By "poor" Romin means "kind."

⁸The "Tan Sat" are carnival characters in Chamula, the town next to Zinacantán.

⁹The Great Players are six officials of the top three levels of the religious hierarchy. The Great Players consist of three costumed couples.

¹⁰By "California" Romin means "San Francisco."

¹¹To 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.

¹²Actually, my wife's grandfather.

¹³See note 7.

¹⁴By "ocean" Romin means "San Francisco Bay."

¹⁵Actually, Ross.

¹⁶The idea of raising goats is incredible to Zinacantecs who consider them to be kin to the devil.

¹⁷Navajos, traditionally, either dismantled or burned a hogan in which a death occurred. To avoid demolishing the hogan, they would sometimes move an old person, about to die, to a brush shelter nearby. Burial took place with the greatest dis-

Bwéno, 7a li mol Sarate 7une ja7 7o 7oy skantina te yak'oj ta sna 7anima Puli Krus 7un. "Chibat, tot Maryan," xkut.

"Batan!" xi. "7Olak vo7ot, Romin!" xi.

"Vo7on, tottik," xkut.

"Kere, mi kuxulot to che7e ti chalik ti krixchanoetik ti yu7un xa te lalaj 7une," xi. "Ti yu7un xa mu xasut tal 7une," xi.

"Yos, mo7oj nan, tot Maryan, mu yechuk 7iyal ti kajvaltike," xkut.

"K7ere, 7uch'an j-set'uk! Buy to 7onox ti balamil la7ay 7une?" xi.

"7A nomnomtik 7un," xkut 7un. Tey 7ikuch'tikótik xchi7uk li mol 7une, ja7 nox yech libat ta 7eklixya noxtok xlók'telók'te tal li 7amigoetike ja7 nox yech tzjak'ik noxtok.

Ja7 yech skotol li xanbal chak taj 7une.

patch and with little ceremony because they were deathly afraid of the ghost of the dead (E. Z. Vogt, pers. comm.). After hearing about this 7Anselmo asked me if the Navajos were baptized. When I replied in the negative he remarked, "I didn't think so. People who treat their sick like that couldn't be!"

¹⁸Romin has lumped together our two visits to Zuni.

¹⁹See Note 59 on page 28.

²⁰Romin had been wearing shorts and sandals.

²¹At the Christmas season pantomimes in Zinacantán. Religious stewards enact the parts of "the Dudes" and "the Dames," who cavort with wooden horses and a straw bull.

²²The rain-giver was either Sayatasha, the Rain God of the North, or Hututu, the Rain God of the South. The sky god might have been Pautisha or Kiaklo, the director and deputy director of the Council of the Gods.

²³By "chaplets" is meant the cloth strips decorated with many coins that are hung around the necks of the saints in the churches of Zinacantán.

²⁴Genaro Quintana.

²⁵Romin is explaining here that he addressed 7Anselmo by his first name, rather than addressing him as "compadre."

²⁶I doubt if Romin or 7Anselmo had ever heard of false teeth before.

²⁷I can't remember this occasion at all. The locale may be the auditorium of the Museum of Fine Art or of the Laboratory of Anthropology; both are in adobe church style.

²⁸We cannot recall who the host was.

²⁹The Institute of American Indian Arts.

³⁰Maryan Sarate had been the political boss of Zinacantán for many years.

³¹"Father" "Tot" is a respectful term of address comparable to the Spanish "Don."

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.

Bwéno, 7a li vo7one listakbe tal mantal li kúmpa Lol li ta jabil ta mil nove-syentos sesentay-syetee ti yu7un la tzk'an chibatotikótik 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.

After I saw that my child had been born, we left. 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.¹ 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 Zinacantán Center. But they didn't look right. The salt sellers were sitting there, too. [Models of] Old Markux Promax and Old Xun K'obyox, cutting their salt, were there.² And their salt saws 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.³

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.

Bwéno, li li7 to 7une lipasbatotikótik pavor lilok'esbatotikótik li jvuntikótik 7une.

Bwéno, k'alal chapal xa 7ox 7une ja7 7o tal yik'otikótik li kúmpa Lol li7 k'alal 7une, pero k'usi k'alal 7iyul 7une ja7 7o xa po7ot x7ayan jun jk'ox 7un porke ja7 7o xa 7ox yual.

Bwéno, k'alal yul ya7i yech li kúmpa Lol ti 7oy chamel 7une solel lismala 7itz'aki 7oxib k'ak'al yayanel li jk'ox 7une porke 7ijchabi to 7oxib k'ak'al li kajchamel 7une, porke li chalike 7oxib la k'ak'al ch'ojol xch'enal li j7alnom k'alal xla7 7alajuke.

Bwéno, ti k'alal 7itz'aki ti 7oxib k'ak'al xchabiel 7une 7ijchap jbatikótik 7un pero 7ikuch'tikótik to jun ron Bonampak xchi7uk li preserente 7une ja7 7o ta spreserenteal li Chep Xantis 7une ja7 7ijk'opon komel 7un.

Bwéno, ti k'alal jk'el komel 7i7ayan li jch'amal 7une ja7 7o libatotikótik 7un, ta karo libatotikótik li7 toe k'alal Tuxta 7un.

7Óra, li ta Tuxta 7une tey 7ijztaktikótik 7avyon 7un k'alal Mejiko 7un, pero li 7avyone 7iyal j-likel ta be ta Minatitlan sbi li jtek-lume pero jun nan kwarto 7ora 7ipaj ti mi yu7un stae.

7Óra, ja7 7o libatotikótik noxtok 7un k'alal to Mejiko 7un.

7Óra, lik'ototikótik ta Mejiko ta yaleb 7avyon 7une tey 7ijztaktikótik j-kot taksi libatotikótik ta jun 7otel tey k'ot ssa7 jun kwarto li kúmpa Lol 7une ja7 tey k'ot kak' k'usuk ku7untikótik te yo7 7une tey livayotikótik 7un.

Bwéno, kómo xmalmal xa lik'ototikótik ta Mejikoe makal xa k'ot jtatikótik li 7ofisinaetik 7une, k'ajom xa nox li7ayotikótik ta paxyal j-likel 7un, 7ay nox jk'eltikótik jun 7ach' museo tey ta Mejikoe, tey slok'ob-bail li jnupuneletike pero ch'abal stoka li 7antze mu xk'ataj ta jnupunel yilel batz'i yech bixajtik smu 7akan, tey meltzanbikil k'ox naetik naka ta palma, ja7 slok'taojik chak k'u cha7al jobelal na li7 ta Jtek-lume pero mu xk'ataj lek, tey chotajtik jchon-7atz'ametik noxtok tey li mol Markux Promaxe xchi7uk li mol Xun K'obyoxe tey xtuch'anoj yatz'amik 7i tey metzajtik sbojob yatz'amik pero 7ep ta k'ol ta j-mek li museoe pero mu7yuk bu xkiltik kuxul li chonetike k'ajom no 7ox ti k'usitik yantik 7o xkiltike, 7o chyal tal vo7 ta toyol, ta jol na chyal ta.

Bwéno, laj jk'eltikótik 7une lisutotikótik tal ta 7otel 7un pero k'ajom ta jztaktikótik li 7aktovusetik ch7ech'e tey xa nox nopol chiyalotikótik ta tz'el 7otel 7un.

Bwéno, tey ta 7otele te 7ijk'eltikótik j-likel televisyon ti k'usitik chlaj slok'esane.

Bwéno, k'alal tavan xka7itikotike livayotikótik 7un.

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 at night when 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.⁴ 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.⁵ We went to correct the

Bwéno, ta yok'omal 7un k'alal sta baluneb 7ora 7une ja7 7o libatotikótik ta 7ofisina yu7un 7embajáda 7amerikána 7un bat kak'tikótik 7iluk li jvuntikótik li lok'em ta Tuxta 7une, 7a li pasaporte 7une.

Bwéno, laj sk'el 7une lek batem 7un mu k'usi xalik 7un.

Bwéno, k'alal lilok'otikótik tal 7une lipaxyajotikótik j-likel 7un, 7ay jlok'es jboletotikótik noxtok skwenta 7avyon.

Bwéno, tey xa k'un'ún 7imal 7o k'ak'al yech 7un ja7 7o libatotikótik ta yaleb 7avyon 7un, te 7ikak'tikótik 7iluk li jvuntikótik skotol te yo7 7une, li pasaportee xchi7uk li jkartiayatikótik 7une pero jal 7isk'elik te yo7 7une xchi7uk li k'usuk ku7untikótik noxtoke laj sk'el skotol mi mu k'usi 7oy kich'ojtikótik ech'el, mi mu k'usi jnak'ojtikótik jelavel ja7 7isk'elik skotol tey ta yaleb 7avyon 7une.

Bwéno, k'alal laj sk'el skotol 7une ja7 7o li7ochotikótik ta 7avyon 7un libatotikótik k'alal Waxinton 7un pero malem xa 7ox k'ak'al 7un, lek nan ta chanib 7ora xmal k'ak'al lilok'otikótik ta Mejikoe pero 7ik'ub ta be, vaxakib xa nan 7ora 7ak'ubal lik'ototikótik ta yaleb 7avyon ta Waxinton 7une ja7 li mas nan chib 7ora ba7yi ch7ik'ub tal te yo7 7une, chanib nan 7ora ta stek' ech'el li 7avyon 7une, ja7 tey tal snopotikótik ta karo li jkumale yajnil kúmpa Lol 7une, libatotikótik 7un pero lich'ayotikótik 7ox ta be jun 7o be 7ijtamtikótik 7ox ech'el 7un, 7ich'ay nan sjolik 7ox jutuk pero 7ijtatikótik 7onox li bee.

Bwéno, lik'ototikótik ta sna li kúmpa Lole pero nax 7ak'ubal xa 7ox 7un.

Bwéno, te liyak'botikótik jun kwarto 7un ti k'usi sjalil teyotikótik 7une.

Bwéno, 7a li chitalotikótik ta 7abtel ta 7ofisinae ta karo to 7ox pero k'usi 7une ja7 vokoltik jutuk 7un ja7 k'un chixanavotikótik ja7 li toj 7ep chanav karoetike, pero k'usi li mas 7anil chik'ototikótik 7oe ja7 li k'ox barkoe, porke 7oy sk'ox barko li kúmpa Lole ja7 chibattikótik 7o ja7 7anil chanav porke 7oy nopol k'ob mar te ta stz'el snae yech'o ti 7oy yunin barko 7une, xchi7uk k'usuk nopol li mar yo7 Waxinton 7une yech'o nopol chk'ot yalotikótik 7un, porke li yo7 nakal kúmpa Lole Birjinya xa la sbi yech'o ti nomnomtik toe.

Bwéno, ti k'alal primero li7och vo7on ta barkoe xi7emtikon ja7 chopoltik ya7el k'alal ta x7ech' jelvanuk ta be li mol barkoe ja7 7ep tzten tal li vo7e, pero lismanbotikótik 7unin tzajal pok'etik li kúmpa Lole 7ijk'am ta jnuk'tikótik 7i 7oy lichil ta sti7 ko7ontik noxtok, pero ta mas tz'akale lek xa ya7el 7un, tey ta stiman komel li sk'ox barko ta ti7 mare.

Bwéno, 7a li chik'ototikótik ta 7ofisinae ja7

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.⁶ 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 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 were pulled up. And we came down just the same way, too. We came straight down, standing up, too.

We went to eat sometimes where the old workers ate, but they said that other people couldn't go in to eat, just the ones who worked in the offices.

Sometimes we went to eat, too, in another building, just on the other side of the street.⁷ 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.⁸ 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

chk'ot jtuk'ibtastikótik li k'opetike, 7oy jk'eltikótik noxtok li tz'i7leletik tey nak'bikil ta museo noxtoke, pero li ta museoe 7oy jun yajsekritaryoik tzeb j7ik'al ja7 ta xch'am li kartaetike, 7i 7oy jun tzeb tey ta xkoltavan ta 7ofisina noxtok.

Bwéno, ti jun bweltae 7ay jk'eltikótik museo te nox nopol noxtok, tey skotol yabtejeb ti 7antivoetike, ti stuk'ike ti spistolaik vo7nee tey tzobbil skotol pero naka to 7ox natik skanyonaltak ti spistolaik vo7nee, batz'i yijik to 7ox ti skanyonal stuk'ik vo7ne noxtoke, tey lok'tabil li jjaponetik ti k'utik x7elan x7abtejik noxtoke, 7oy karpintero tzpasik tey slok'ob-bail pero batz'i yan x7elan ch'ixajtik smu jolik muk' bu lek slok'oj sjolik yilel, tey kotajtik ti yabtejebtak ti 7antivoetike ti smakinaike ti srelojike tey skotol pero 7oy te7 meltzanbil ti srelojik vo7nee, 7o tey 7animaetik noxtok pero na7tik buy sjotz'ojik tal ta ch'entik, ja7 nan ti buy ch'aybikil staojik tal 7une pero solel tey 7istzin sba xchi7uk sk'u7tak solel tey 7ibakub ta j-moj 7oy xa j-jov li ssate, 7oy xa j-jov li sk'obe ju-k'os yilel, ja7 nan tey buy 7istaik ti krixchanoetike vo7ne ti k'alal 7iyu7 7ak'-k'ok'e, pero li tek'obal chimuyotik ju-koj jol nae kilbil chimuyotik porke chanav ta makina mi ta lus k'usi li tek'obale kilbil chimuyotik 7i ja7 nox yech chiyalotik noxtok tuk' va7al chiyalotik noxtok.

Bwéno, 7oy chk'ot ve7otikótik bak'intik yo7 chve7ik li mol j7abteletike pero mu la xu7 x7och ve7uk buch'utik yantik 7o krixchanoetike, k'ajom nox ti buch'utik tey ta x7abtej ta 7ofisinae.

Bwéno, bak'intik noxtok chk'ot ve7otikótik ta jun 7o na noxtok te nox ta j-jech kaya ja7 te chk'ot ve7ikuk li yantik j7abteletik noxtoke, muk' bu xk'ot ve7otikótik ta sna li kúmpa Lole porke ja7 li nom toe, k'ajom te chive7otikótik li ta sobe xchi7uk li ta xmale yan li ta 7ol k'ak'ale ja7 manbil chive7otikótik.

Bwéno, 7a ti jun bweltae 7ay jk'eltikótik sna ti preserente vo7nee, ti Jórje Waxinton chalike pero ta ti7 mar nakal 7un pero batz'i meler slekil li snae pero 7ep ta p'ej noxtok, 7a li ch7och jk'eltik 7oe tojbil tey ta sk'anbeik stojol ta ti7 na, 7a ti mi yich' tojele jun ko7ontik xipaxyajotik, tey ti slok'ob-bail ti 7anima Jórje Waxinton 7une, tey ti stemtake ti spistolaik, ti stuk'tak ti k'u x7elan 7iyak' k'ok' ti vo7nee, ti srelojotake, ti yixtolal sk'obtak ti yajnil vo7nee tey skotol, pero li batz'i yo7 chvay to 7oxe ta cha7-koj jol na, sk'ólolk'ólol ta j-mek li snae, pero li krixchanoetike solel xlamet ta sk'elik, 7o tey smukenalik noxtok pero lek bajal 7i te va7ajtik

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.⁹ 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.¹⁰ 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.¹¹ But it was a wonderful fiesta. 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

bantera noxtok ta ti7 na yo7 mukenale, tey ti xchukob ska7ik ti vo7nee, ti snatak ti yajsolterotake tey xvinaj skotol, 7a li tey ta j-jech mare ta yelav sna taj Jórje Waxintone te p'ejel jun muk'ta kwartel, ja7 nan skwartel te solteroetik vo7ne k'alal 7iyak'ik k'ok' 7une, pero li yo7 sna li Jórje Waxintone mu7yuk jtek-lum k'ajom nox stuk tey nakal xchi7uk yajsoltero ti vo7nee pero ta batz'i ba mar ta j-mek nakal 7un, 7a li vo7one 7ijman tal j-lik slivroal slok'ob-bail ti mol Jorje vo7nee, ti yabtejebtake tey skotol ta livro 7un, ti k'u x7elan ti buy chve7 ti mole ti k'u x7elan ti sk'ok'e ti buy ta xta7aj ti sve7ele tey skotol, pero batz'i nichimtik ti pana xxokon na ta j-meke porke tz'unbil xnichimal 7i naka jobeltik 7unin yaxal tz'i7leltik li pana xxokon nae.

Bwéno, ti k'alal laj jk'eltikótik 7une lisutotikótik tal 7un.

Bwéno, ta 7otro jun 7o bwelta noxtok 7une libatotikótik ta paxyal ta mol barko noxtok 7un, yu7un tey bwéltabwélta skotol k'ak'al j-kot mol barko chk'ot yo7 sna li Jórje Waxinton 7une, ja7 ta skuch ech'el li krixchanoetik chk'otik ta paxyal yo7 sna li Jórje Waxinton 7une, ja7 ta skuch ech'el li krixchanoetik 7une, pero li mol barkoe batz'i mol, 7ox-koj staylej li barkoe, pero muk' bu xk'ot mas nom yu7un ja7 nox tey xjoyet ta nopol ja7 nox tzpasulan chak taje skwenta nox jkuch-krixchano ta nopol chak taje.

Bwéno, 7a li ta mar noxtoke 7oy j-kot barko pero batz'i muk' yu7un tzpul lok'el yi7 ta yut mar, 7oy spala, ja7 to chba sjok' tal li yi7 ta chak mare, pero batz'i nat li barkoe, pero li k'ox barkoetik batz'i 7ep ta j-mek chlaj paxyajikuk ta mar, ta xtajinik j-7o7lol, 7i 7oy j-7o7lol jtzak-choyetik, 7oy j-7o7lol barkoetik ta 7ik' no 7ox chanav ch'abal smotalal pero batz'i k'un chanav.

Ti jun bweltae limuyotikótik tal ta barko tal jk'eltikótik k'in yu7un 7o tey 7i7ech' k'in ta jun 7unin jtek-lum ta ti7 mar pero batz'i lek li k'in 7i7ech'e, 7oy k'ox trenetik chanav pero te nox xjoyet chak' bwelta pero skwenta tajimol ma7uk batz'i tren, 7oy k'ox karoetik yilel noxtok pero yalel muyel xa ta j-mek li sbee pero batz'i 7anil chanav, laj jkux ko7ontikótik 7une lisutotikótik ech'el ta sna li kúmpa Lol 7une, pero li yo7 k'ine mas 7ep li j7ik'aletik te yo7e, solel naka ja7 xlamet ti 7antze ti viniketik j7ik'ale.

Bwéno, ti jun bwelta noxtoke 7i7ipaj kok pero mu xa jna7 k'usi ta xkak'be, 7ijsa7 vokol limete

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.¹² 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.¹³ 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

7ijbaj jtuk pero muk' sbalin muk' bu lok' xch'ich'el
yu7 nan 7ixi7 li koke porke 7ijbaj jtuk.

7Óra, li kúmpa Lol 7une liyik' ech'el ta jun
loktor 7ay spoxtabelon te yo7 7une pero mu k'usi
li7ak'bat yan k'ajom pastiyaetik liyak'be, 7ana te
k'un'k'un 7ich'ab 7un ja7 li muk' bu mas chixanave
yech'o ti te nox 7ich'abe.

7A ti k'alal teyon chisk'el loktor 7une ja7 7o te
lok' jun 7unen makbil ta plastiko yu7un naka to 7ox
7i7ayan, ja7 nan tey 7ikom li sme7 ta 7ospitale ja7
yan 7o bu bat yak'el li 7unene, 7i ja7 7o te k'ot jun
mol jkaxlan noxtok yayijemik ta j-mek spat xxokon
7i k'asem jun yok pero totil j7ak'-k'ok' la 7un ja7 la
ti chanav ta barkoe, ja7 la tey chanav li tottik
j7ak'-k'ok' 7une ja7 tey chak' sba ta poxtael 7un.

Bwéno, k'alal laj yak'belon tal li kapsulaetike
lisutotikótik tal 7un ja7 7o libatotikótik ta 7abtel
7un, te k'un'k'un 7ich'ab li kok 7une.

Bwéno, 7a ti jun bweltae li7ayotikótik ta paxyal
ta mar, pero ja7 to li muk'ta mare ja7 7ay
jk'eltikótik 7un, pero batz'i nom ta j-mek ya7el.

Bwéno, sob ti lilok'otikótik ech'ele pero mal
k'ak'al ta be, 7o te xchone ve7elil ta be ja7 tey
live7otikótik 7un.

7Óra, k'alal laj ve7otikótik 7une libatotikótik
noxtok 7un, te xmuy jun be ta ti7 mar pero ma7uk
be, te lipajotikótik ta ti7 mar porke te xch'ay li bee.

Bwéno, 7isjak'be sk'oplal bu jotukal xbat be li
kúmpa Lole. "Li7 xbat ta 7olone," xi li
krixchanoetike. Ja7 tey yal jtamtikótik 7un ti7ti7
mar 7ijtamtikótik yalel 7un ja7 to te 7ijtatikótik li
be 7une, lijelavotikótik ta ba mar pero batz'i toyol
ta j-mek li ba k'oe pero 7oy j-koj ba k'o mas pek'el
pero ma7uk 7ijtamtikótik yu7un ja7 mas jamal li ba
k'o ta mas toyole.

Bwéno, lijelavotikótik ta mar 7une 7ijtatikótik
balamil noxtok 7un, pero li ta xókonxókon bee naka
chobtik stz'unojik pero batz'i melel slekikil ti
chobtik ta j-meke solel cholbil li ssat 7ixim ta jiloe
pero ju-p'ej 7ak'bikil ma7uk yech chak xich' tz'unel
chobtik li7 toe ti ta sték'lebték'leb noxe, pero li
vojtone toj mas solel lisil ta j-mek, xchi7uk tz'ol
solel lamal ta xókonxókon be ta j-mek noxtok, 7oy
ta xixtalanik ta xch'ojbeik ssat ta spasbeik ye skotol
k'u spasbeik ta j-mek porke toj mas li tz'ole pero
naka k'on li tz'ol noxtoke pero batz'i muk'tik ta
j-mek pero naka volajtik.

Bwéno, libatotikótik ta j-mek li7ech'otikótik ta
tojtik ta yav chobtik butik ta j-mek, ja7 to te
7ijtatikótik jun jtek-lum 7un pero mal xa 7ox k'ak'al

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 nearby, 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

ta j-mek 7un po7ot xa 7ox x7ik'ub, Chinkotik la sbi li balamile ja7 xa te 7ijsa7tikótik jvayebtikótik 7un, tey xa livayotikótik 7un porke 7ik'ub xa 7ox 7osil, 7a tey yo7e 7oy batz'i muk'tik konchaetik leklek sbaik ta j-mek stzakojik ta mar pero yu7n xa nan sbonojik ti 7oy lek tzojik yilele pero batz'i muk'tik ta j-mek k'usuk.

Bwéno, ta yok'omal 7un libatotikótik ta mar 7un, ba jtamtikótik 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 7ijtam tal ta j-mek jun 7unin k'ox karton 7ikich' tal pero 7ep 7ijch'ay komel ta be, pero li mare solel mu xka7itik lek xix'opojotik yu7un, yu7un solel xvo7o7et xa ta j-mek tzipas pero batz'i nom to chbat yich' tal spersa li mare, pero k'alal xtale solel stzelelet xa tal ta j-mek pero xchi7uk yik'al, chisvilelotik ya7el li yik'ale.

Bwéno, lixanavotikótik ech'el ta karo ta ti7ti7 mar 7une, pero ta sutel tal 7une 7imatzi 7ox li karo 7une porke naka yi7al lumtik li ti7ti7 mare yech'o ti 7imuk li syantaile pero lixi7otikótik jutuk porke jutuk xa mu chtae tal ta mar li yanta k'alal chich' tal spersa li mare, vokol 7ilok' porke mukem xa 7ox li syantail ta yi7tike, xchi7uk k'usuk ch'abal nopol te7 mi ja7uk ton muk' bu xata, pero 7ilok' tal ta persa, pero ximuyibajotikótik xa ti k'alal 7ilok' tal 7une, pero li butik tz'anajtik vo7 ta yólonyólon te7tik ti buy ta jamaltik ti bu tz'anajtik li mar 7une porke naka 7ach'eltik 7i jobeltik 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 pintoetik noxtok, pero li ka7etike ch'abal 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 yu7nuk nopluk a7a pero mu k'u jcha7letik porke toj nom.

Bwéno, k'alal laj jk'eltikótik 7une ba jtamtikótik tal be 7un, 7oy jun muk'ta be x7ech' tal ta ba mar pero 7oxib bwelta chbat jtamtik li chak mare porke ja7 tey x7ech' li muk'ta bee pero ja7 to staoj stzatzal 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 balamile li ta chak vo7 ya7ele pero te va7ajtik transitoetik noxtok li ta chak mare, pero batz'i jamal li bee porke sjel sba cha7-kot karo k'u 7onox cha7al muk'ta be li7 toe, pero li be chi7ech'otik 7oe tojbil, 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, liyulotikótik ta jun jtek-lum tey ta ti7 mar nox 7un ja7 la Birjinya sbi 7un, pero li ta ti7 mare solet cholol ta j-mek li mol barkoetike pero naka xkuchanoj skanyontak li barkoetike porke yu7un la naka skwent: 7ak'-k'ok' li barkoetike pero na7tik jayib syen ta j-mek li barkoetike yu7un batz'i 7ep ta j-mek.

Bwéno, li7ech'otikótik tal ta 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'eltikótik li k'in 7une solet xa tuk' lijelavotikótik tal 7un pero 7i7ik'ub ku7untikótik ta be 7un nax 7ak'ubal liyulotikótik ta sna li kumpa Lol 7une ja7 yech 7ilaj 7o ti j-7ech'el xanbal chak taj 7une.

Bwéno, ti j-7ech'el noxtoke 7ay jvula7antikótik li mol Palase ja7 tey ta x7abtej ta 7Itaka sbi li balamile, 7ijztaktikótik li 7avyon ta Waxintone lik'otikótik ta yalel ta jun yaleb 7avyon skwenta xa Nwéva York pero joyinbil la ta vo7 li jtek-lum te yo7e ja7 tey liyalotikótik 7un.

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

Bwéno, 7ista yora chlok' li 7avyon noxtok 7une libatotikótik noxtok 7un k'alal to yo7 taj ch7abtej Palas ta 7Itaka 7une tal snopotikótik ta yaleb 7avyon 7un libatotikótik ta sna 7un pero ta ti7il jtek-lum xa yilel li snae, 7ay yak' kiltikótik ti buy ta x7abteje ti k'u smuk'ul li 7universidade, limuyotikótik jk'eltikótik ti buy ch7abteje pero ta yoxibal to piso li ta x7abteje lixanavotikótik 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 lipaxyajotikótik 7une, pero li 7ofisinaetike batz'i molik ta j-mek yilel li naetik ta jk'eltik ta spate, vo7ne naetik yilel.

Bwéno, tey xijoyetotikótik 7i7ik'ub 7osil 7un lipaxyajotikótik 7ijk'eltikótik k'u smuk'ul li jtek-lume pero mu masuk muk' yilel, 7a li tey ta yolon li 7ofisinaetike 7unin ch'entik 7unin te7tik yalebaltik xyal.

Bwéno, te xijoyetotikótik 7i7ik'ub 7osil 7un, ja7 7o libatotikótik ta sna li Palas 7une tey livayotikótik 7un tey live7otikótik vayuk 7ikuch'tikótik 7unin j-tz'uj vayuk noxtok 7un, pero li Palas noxtoke li7 yik'oj likel li skriara noxtoke, jun 7antz yijyijtik 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.²⁰ 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 looked like a wheat mill. You couldn't tell. Their kitchen was there, and everything.

We came back. Frank went to leave us where lots of cars passed by, where the highway was, it seemed. We went as far as the house of one of Compadre Bob's older brothers.²¹ 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.²² 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

liyik'otikótik ech'el ta paxyal ta ch'entik li Palas 7une libatotikótik ta skaro 7un, naka be-7otik 7ijtamtikótik yalel pero naka ch'entik xyal pero ja7 nox ti yu7un polbil j-set' 7unin be ta ch'utch'ut ch'en 7une k'ajomtik nox jun krixchano x7ech' yilel 7un, pero li vo7 tz'anajtike batz'i lekik sba ta j-mek, 7unin poketetik yilel, ko7ol xchi7uk pila yilel.

Bwéno, muk' xibatotikótik ta j-mek yo7 bu xpaj li bee te nox ta ch'ut ch'en lisutotikótik tal, 7o tey j-p'ej na ta jamaltik pero ch'abal yajval, te muy jk'eltikótik noxtok 7un, pavrika yilel, juch'ob trigo yilel mu 7ilbanaj, tey skusinaik skotol ta j-mek.

Bwéno, lisutotikótik tal 7un bat yak'otikótik li Palas yo7 buy x7ech' ta j-mek karoetike, yo7 buy muk'ta be ya7ele, libatotikótik k'alal sna jun sbankil li kúmpa Lol 7une pero pale li sbankile ja7 tey livayotikótik 7un kómo nax 7ox 7ak'ubal lik'ototikótik 7une 7i tey 7iyak' jve7eltikótik noxtok li sbankil 7une pero 7ispasbe resal jve7eltikótik noxtok li palee, pero li palee 7oy yajnil 7i 7oy xch'amaltak, yu7un ma7uk katoliko yech'o ti 7oy yajnil.

Bwéno, ta yok'omal 7un libatotikótik ta Nwéva York 7un, ta karo lik'ototikótik li ta Nwéva York 7une.

Bwéno, k'alal lik'ototikótik ta Nwéva York 7une te k'ot ya7el li 7aktovus 7une pero li7ech'otikótik ta ba mar 7un porke ta ti7 mar li Nwéva Yorke, pero li beetik ta Nwéva Yorke batz'i j-chop 7o ta j-mek, 7a li be trene ta yut balamil sjok'ojbeik, 7a li sbe li 7aktovusetike ja7 ta mas 7ak'ol pero ma7uk ta batz'i sba balamil ta j-mek, ja7 to li ta batz'i sba balamil 7une li yelav k'ak'al xkaltik 7une ja7 xa tey chanav li turismoetike li k'usitik yantik 7o karoetike ja7 xa sbe skotol 7un.

Bwéno, li vo7otikótik 7une limuyotikótik ta mas 7ak'ol 7un, li ta batz'i yelav k'ak'al xa ya7ele, li7ochotikótik ta j-p'ej na 7un, yu7un 7o tey j-p'ej muk'ta na ja7 tey slok'ob-bail li vinajele li k'analetike ja7 tey muy jk'eltikótik 7un pero 7istup'ik li lus k'alal 7iyak' 7iluk li k'analetike, pero yox 7onox li vinajel k'u 7onox cha7ale, tey 7ijk'eltikótik li 7ox-lote li tzeke li xxonobe, li mol k'anale tey skotol 7onox li k'analetike, pero 7ik'al 7osil 7onox ta jk'eltik k'u 7onox cha7al 7ak'ubaltik yilele kómo stup'ojik li lus 7une 7i bajalotik ta na 7un.

Bwéno, k'alal laj jk'eltikótik 7une lilok'otikótik tal 7un, pero ta 7ol k'ak'al 7ay jk'eltikótik taj slok'ob-bail vinajel 7une.

Ta tz'akal 7une ta 7ox xibatotikótik ta chonob presko mi chonob ve7elil k'usi libatotikótik ta tren j-likel li ta yut balamile pero k'usi lich'ayotikótik ta be 7un mu jna7tik buy 7ikom ti chonolajebal 7une

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 ve7ebal ta batz'i ssakilal 7osil 7un, 7a li k'usuk ku7untikotike 7ay kak'tikótik ta yofisinail 7aktovusetik ja7 7o bat ve7otikótik 7un, k'alal laj ve7otikotike ja7 7o libatotikótik ta k'elob 7osil 7un pero batz'i toyol li k'elob 7osile, 7oy nan syento xchi7uk lajcheb piso li k'elob 7osile batz'i toyol 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' jmantik k'usi jmantik, batz'i 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 xlay jk'eltik sjunlej li Nwéva Yorke porke toj muk', xchi7uk k'usuk yu7un toj toyol 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 Nwéva Yorke xchi7uk li k'elob 7osile.

Bwéno, k'alal liyalotikótik tale libatotikótik ta 7ofisina 7aktovus pero 7ijnuptikótik ta be jun 7artista Kantinflíta 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 yech'o ti mu xa bu mas jal lilo7ilajotikótik 7une 7anil xa libatotikótik ta 7ofisina yu7un 7aktovus 7un, tey to 7ech' jk'eltikótik ta 7anil 7o tey ta xchonik dolaretik mejikanoetik te xvinaj ta nen pero mu xa bu 7ijjak'tikótik 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 toyol 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 ya7el tey yo7e.

Bwéno, liyulotikótik ta jun jtek-lum ja7 te nakal jun sbankil li kúmpa Lol 7une, Princeton sbi li bamil 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.²⁶ 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.²⁷ He took us to his 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 Zinacantán 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.²⁸ 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'omale tey live7otikótik 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 lipaxyajotik 7o j-likel k'alal laj ve7otikótik ta yok'omal 7une, 7ijk'eltikótik j-likel li balamil tey yo7e.

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

Bwéno, 7a ti jun bwelta noxtoke 7ay jvula7antikótik li mol Xun yo7 buy ch7abtej ta Boston 7une, ta 7avyon libatotikótik, lilikotikótik ta Waxinton k'alal Boston 7une, jun 7ora 7istek' ech'el li 7avyon 7une.

Bwéno, lik'ototikótik tey yo7 7une lipaxyajotikótik j-likel pero ja7 7o ch'abal 7ox ch7abtej ta 7ofisina 7un makajtik 7ox skotol 7un.

Bwéno, ta xmal k'ak'al 7une libatotikótik ta sna li mol Xun 7une liyik'otikótik ech'el ta sna 7un.

7Óra, tey yo7 7une 7ijpastikótik j-set' k'in 7un 7iyak' 7uch'bajel li mol Xun 7une tey 7ikuch'tikótik 7un, 7i tey live7otikótik k'usuk noxtok skwenta xmal k'ak'ale pero 7ak'ubaltik xa live7otikótik 7un, k'alal laj ve7otikótik 7une ja7 7o 7och 7uch'-pox 7un 7ochem ta tij-kitara jun skrem li mol Xune pero te naxub ku7untikótik 7ak'ubal ta labal lo7il, lo7il 7i 7uch'-pox noxtok, k'alal livayotikotike 7o7lol 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 snae, pero 7unin cha7-koj li sjol snae.

Bwéno, ta yok'omal 7un tey live7otikótik tal skwenta sob 7un, k'alal laj ve7otikótik 7une ja7 7o tzobol litalotikótik ta 7ofisina yo7 ch7abtej li mol Xun 7une 7iyak' kiltikótik ti buy ch7abteje, pero batz'i sk'óloolk'ólol ta j-mek li 7ofisinae 7i stósoltósol li yabtelik noxtoke, tey 7ijk'eltikótik li slok'ob-bail li Jtek-lume ja7 li tey snak'ojik skotol 7une 7a li mapa 7une, k'alal laj jk'eltikótik 7une ja7 7o ba jk'eltikótik sine ta mas 7olon, k'alal laj jk'eltikótik 7une ja7 7o libatotikótik ta 7otro jun 7ofisina ta j-jech 7o kaya 7un 7ijk'eltikótik skotol tey yo7 7une, pero 7oy toyolik ta j-mek li naetik tey yo7e batz'i lelik sba ta j-mek yilel 7un.

Bwéno, ti k'alal laj jkux ko7ontikótik tey yo7 7une litalotikótik 7un 7ijztaktikótik tal j-likel tren 7un, li7ech'otikótik ta 7ospital 7un yu7un tey liyalotikótik ta tren 7un yu7un 7ech' jk'opontikótik 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 spas yech li steme 7i ti mi tzk'an tuk' chvaye 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.²⁹ 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. But 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.³⁰ 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.³¹ We

Bwéno, te yo7e liyak'be tal jun 7ixtalal li yajnine yu7un la ta sk'elanbeik li stzeb mol Petul Buroe yu7un ja7 7o xa 7ox po7ot xnpun 7un yech'o ti lisk'anbeik pavor 7ikich'be tal taj 7ixtalal 7une, pero 7oro li 7ixtalal 7une.

Bwéno, ti k'alal laj jk'opontikótik li Xun Jvabajom 7une libatotikótik ta 7ofisina yu7un 7avyon 7un, ba jtzaktikótik 7avyon te yo7e litalotikótik ta Waxinton 7un 7ilaj 7o yech jun bwelta paxyal noxtok chak taj 7une.

Bwéno 7a ti jun bwelta noxtoke 7istzob sba 7epal krixchano tey ta Waxintone yu7un 7ay staik ta na li totil j7ak'-k'ok'e ja7 la ti toj toyol ta stak ech'el ta 7ak'-k'ok' li kremotik li preserente tey ta 7Estádos 7Unidose, porke yu7un ti k'alal chbat ta chan-7okol sbi ta 7alele, ta stak ech'el pero tuk' la k'alal 7ak'-k'ok' chbat k'alal Byetnam pero chib xa la sk'oplal mi ssutik tal 7o mi te xljajik muk' sk'oplal.

7Oy la ssutik ta j-7o7lol pero 7oy xa la jun yok 7o mi jun xa sk'ob ti k'u x7elan ssut tal ta bala 7une, 7a ti mi mo7oje 7oy la j-p'ej xa ssat ssut tal, ta to la ssutik tal j-7o7lol a7a pero k'u xa bal 7o muk' xa tz'akal yok sk'ob tzut tal 7un, ja7 kapemik 7o skotol li krixchanoetik te yo7 7une ti yu7un toj 7ep ta xljaj li krixchanoetik ta j-meke ta 7ak'-k'ok' 7une.

Bwéno, 7istzob sbaik 7ep ta j-mek li krixchanoetik 7une k'alal to Kalifórnya likemik tal j-7o7lol, 7i k'alal to la 7Inglatéra talemik j-7o7lol skotol likemik tal butik nomik snaike ta 7antz ta vinik ta bik'it ta muk' ta j-mek 7istzob sbaik, chib syen mil la 7istzob sba li krixchanoetike 7i k'alal ta paleetik 7ik'otik noxtok pero batz'i nom la likemik tal noxtok li paleetike yu7un ja7 ta sk'anik ti yu7un 7ak'o yikta sba li preserente ta labal sa7-k'ope porke toj 7ep chch'ay li krixchano ta slumale 7i ke ti ma7uk yech jun preserente xtun chak le7e, porke ja7 no la te chlaj skotol yu7un li tak'in noxtok skwenta li labal 7ak'-k'ok'e, 7a li butik likemik tal ju-jun 7estado li krixchanoetike naka 7oy sbanteraik skotolik ti yo7 xvinajik 7o ti butik likemik tale, pero 7oy j-7o7lol slok'taojik tal jun 7unen petbil yu7un sme7 li ta sbanteraike pero ja7 la slok'ob-bail li preserentee, ti yu7un nene7 to la li preserentee ti yu7un mu to la sna7 rasone ti yech'o la ti k'uk nox spas ta j-meke porke nene7 to, ta to xchu7un sk'ob, 7a li k'alal tey tzobolik yo7 slok'ob-bail Linkon 7une tey 7i7avanik ta bosina 7ep li krixchanoetike 7iyalik skotol to k'utik x7elan srason li preserentee ti mu7yuk rason ta sjole.

7Óra, k'alal stz'e7et xa k'ak'al 7une 7istzob sbaik ech'el 7un bat staik ta sna li totik j7ak'-k'ok' 7une 7a li yo7 kwartel 7une, li7ech'otikótik ta jun muk'ta

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. 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

ba k'o porke ta j-jech to k'ob mar li kwartele yech'o ti ta ba k'o lijelavotikotike pero naka stzakanojbe sba sk'obik li krixchanoetike porke repente xch'ayik ja7 li toj 7ep li krixchano.

Bwéno, k'alal tey xilok'otikótik ta 7o7lol ba k'o 7une ja7 7o tal cha7-kot 7avyon pero ja7 li 7elikoptero chalike, te xjoyetik xcha7-kotolik ta sba li krixchanoetike yu7un chlah slok'taanik skotol ti k'u yepal li krixchanoetike ja7 ta spasiq taj cha7-kot 7elikopteroetik 7une.

Bwéno, 7a li ta j-jech ba k'o 7une ta 7ox-7ich' to nan 7ik'otik 7o li krixchanoetik yo7 kwartel 7une porke chlah 7avanikuk ta bosina li krixchanoetik ju-7ich' 7une yech'o ti ta xpajik ju-7ich' batel ta be 7une.

Bwéno, 7a li yo7 nopol xa 7ox li kwartel yak'ojik koral li solteroetike sjit'ojik mok naka tenel te7 sjit'ojik 7o, pero 7isvok'beik ochel li moke, 7a li tzebetike muk' ta 7alel yu7unik li moke 7isvok'ik ochel ta pwera 7istuch'beik yak'il li moke 7ixtixp'unik ochel li solteroetik tey chmakvanik ta be 7une, pero ti solteroetike 7oy la k'usi yak'ojik ta xxokon skanyonal li stuk'ike ja7 la laj st'omesbeik li 7antzetike li tzebetike porke li k'usi ta st'omesike ta la xisk'ak'esotik yech'o la ti laj k'ak'uk j-lom li krixchanoetik 7une.

Bwéno, pero li yane 7i7ochik ech'el ta j-mek ta nopol, 7a li j-lome 7ik'otik ta ti7 kwartel ta j-mek, tey xa x7avetik ta ti7 kwartel ta xk'opojik ta yunin bosinaik pero sjelp'unojik no 7ox li 7aparato yu7un yunin bosinaike, pero 7oy j-7o7lol yich'ojik nan ech'el sriataik ja7 xa tztenik yalel tal ti yo7 stzakik muyel li yan 7une, ti yo7 x7ochik 7o ech'el 7ep 7une porke yu7un 7o tey jun pak'bal na joyinbil 7o ya7el li kwartele ja7 smakol ya7el.

Bwéno, k'alal stenik yalel li riatae naka stzakanelik muyel li tzebetik muk' sk'oplal yu7unik mi xlahik 7uk a7a ja7 nox mi staik ta tzakel muyel li ch'ojone, pero 7ep 7imuyik porke 7oy nan cha7-p'ej 7ox-p'ujuk li riata 7une, pero li krixchanoetike naka xkuchanojik yunin maletiek skotolik ta j-mek ti butik likemik tale pero batz'i 7abol xa sbaik yilel j-7o7lol, chak xa vayikuk li yane pero mu sna7ik buy chbat vayikuk, porke tey naxub 7ak'ubal yu7unik ta j-mek li ta kwartele, 7a li j-7o7lolle tey la xva7etik 7isakub yu7unik, 7a li j-7o7lolle te la 7ivayik ta ti7 kwartel, mu sna7 bu chvayik porke toj nom likemik tal yech'o ti mu sna7 bu chbatik 7une, 7a ti k'alal 7i7och ech'el skotol li krixchano solel xjoyet li solteroetik ta jol nae, 7a li ta jol kwartel ya7ele, chak' nan ssatik mi 7u k'u mas tzpasik komel li krixchanoetike, 7a li k'alal libatotikótik ta kwartele tey 7ijatikótik jun 7antz

[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.³²

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.³³ 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 there were 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 compadre Maryan K'obyox (Laughlin, 1976, fig. 10). You could see him peering out the jail door. He was probably photographed when he had been put in jail. But 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.³⁴ 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

pero batz'i nom la likem tal 7i mu sna7 bu chbat vayuk 7un 7i muk' buch'u xojtikin te yo7 7une.

7Óra, tey liyilotikótik 7une tey 7isk'opon sba xchi7uk li kúmpa Lol 7une ja7 xa tey nap'al yo7 vo7otikótik 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 nan tzna 7un.

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-7ich'uk 7un ja7 no nan ti tzjel sbaik, j-7o7lol nan tzkux chanav ta karo 7i j-vok' nan li ch7anilaje yech'o ti ja7 nan yech tzjel sbaik ti k'u cha7al xk'otik k'alal Waxintone, pero k'alal 7i7ochik ta j-mek ta yutil skotol xa nan ch7anilajik yilel 7isjapojik nan sk'ok'ik k'otel skotol.

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

Bwéno, k'alal po7ot xa 7ox xlav li k'opetik li skwenta diksyonario 7une ja7 7o lik jmeltzantikótik slok'ob-bail li Jtek-lum 7une, li mapa xkaltik 7une, ja7 laj kak'anbetikótik sbitak 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 stampol jchi7iltik ti vo7ne taje, 7oy 7arpa 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'ojbil xch'ut noxtok li vobe, pero naka ta surto k'ob ch'ojbikil li xch'ute, 7a li tey ta 7ofisina noxtoke tey to pak'al slok'ob-bail ti 7anima kúmpa Maryan K'obyoxe, tey nach'al xvinaj ta ti7 nail chukel yu7un nan ja7 7o yich' lok'tael k'alal 7ochem ta chukel 7une pero vo7ne xa 7ox xchamel k'alal tey to xvinaj li slok'ob-bail 7une pero muk' bu chamem yilel.

Bwéno, 7a ti jun bwelta noxtoke 7ay jk'eltikótik li sna li preserente ti buy chich' juramentue ti buy chve7ik k'alal bu xtal vula7ajuk jun preserente ta yan 7o nasyone tey jun kwarto parte yo7 buy chve7ike, tey va7ajtik li sbanteraik noxtoke, 7o tey sbantera yantik 7o nasyon noxtok, pero k'alal chi7ochotik ta ti7 nae tey va7ajtik li solteroetik chmakvane yu7un tzk'el li vun skwenta permiso mi leke porke ba7yi ta stakbeik ch'ojon tak'in 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.³⁵

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.³⁶

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.³⁷ 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.³⁸ 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.³⁹ We went to see just flying insects and swimming insects. We went to see the twig-carry-

to lugar xbat yich' k'elel li nae porke ta nan xich' 7o kwenta li polisya k'u yepal ch7och li krixchano 7une yech'o ti ta jun 7o k'ak'al mas ba7yi chich' 7ak'el li biil 7une, pero li soltero tey va7al ta ti7 na 7un t'ujbil ch7och yu7un li krixchano 7une, ja7 primero ch7ochik ti buch'utik tzotz yabtelike, ja7 tz'akal to ch7och ti buch'utik sovra krixchano no 7oxe, 7a li nae Sakil Na chalbeik.

7Oy jun k'elob 7osil tey yo7e pero solel makal xmuy sjunlej ja7 to 7oy sventanail li ta sjole pero muk' bu limuyotikótik te yo7e, bik'it nox li k'elob 7osil te yo7e porke naka pek'ajtik li naetike, 7a li k'elob 7osil noxtoke ja7 to la sna7obil li Linkon noxtok 7une porke 7ech'em la ta preserenteal ti Linkon vo7nee yech'o ti ja7 sna7obil la 7une.

7A ti jun bweltae 7ay jmantikótik jun reloj ta sbaryo j7ik'aletik porke yu7un repente ja7 7oy mas yalem te yo7e porke yu7un 7oy styentaik li j7ik'aletik noxtoke yech'o ti bat jk'eltikotike, xchi7uk k'usuk yu7un ta jk'an ta jmantikótik tal ju-junuk lampara gasolina noxtok xchi7uk k'ox likbalal k'ok' yech'o ti ja7 ta jsa7tikótik ti k'alal po7ot xa xitalotikótik 7une.

Bwéno li k'ox likbalal k'ok'e 7ijtatikótik tey nox nopol ta stz'el yo7 chi7abtejotikotike, jun 7o7lol lus 7i jun kwarto lus 7ikich' tal vo7one pero naka tzojik.

7Óra, bat jsa7tikótik lampara gasolina ta tz'akal 7une pero ta Birjinya to bat jsa7tikótik, tey 7ijmantikótik ju-jun jlamparatikótik xchi7uk li kúmpa Maryan 7une, tzajal lampara 7ijmantikótik noxtok 7un, tey 7ijman jun jreloj noxtok.

Ta 7otro jun bwelta noxtoke bat jsa7tikótik natz'il tey ta Birjinya noxtoke pero muk' bu mas xchone te yo7e, pero ti yo7 buy 7ijmantikótik li lamparae laj la xchik'beik snail li j7ik'aletike 7i ti yo7 buy 7ijman jreloj noxtoke laj la xchik'ik li na noxtoke.

Bwéno, 7a ti jun bwelta noxtoke li7ayotikótik ta paxyal yo7 xchanob vun li k'ox Pile 7i ti yo7 ta xchan vun li k'ox Telex noxtoke, pero li ta jun 7o chanob vune tey nopol ti7 te7tik 7i tey 7ijta tal ta tzakel cha7-kot k'ox 7oketik batz'i lelik yunin ba yilel ta j-mek 7ijtzak ech'el 7un yu7un ta 7ox xkich' tal pero k'usi mu jna7tik k'usi ta 7ak'bel slajes, k'ajom nan chib 7oxib k'ak'al tey jmakoj pero ta tz'akale solel 7ijkolta ech'el porke yech chcham ta vi7nal, mas lek k'alal yich' koltael ech'ele sna7oj stuk k'usi ssa7 slajes.

7A ti jun bwelta noxtoke li7ayotikótik ta 7otro jun 7o museo noxtok yu7un 7ay jk'eltikótik labal viletel chonetik 7i nuxetel chonetik, 7ay jk'eltikótik

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.⁴⁰

Another time, too, we went to see a new museum for the blacks.⁴¹ 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

li jkuch-vach' chone pero 7ep ta tos ta j-mek li jkuch-vach' chone, pero 7ep ta j-mek k'utik yantik 7o chonetik te yo7e, pero lijok'tzajotikótik tzk'el el li chonetike porke toj 7ep ta j-mek ta tos.

7A li naetik te yo7e mu xa bu mas ta x7abtej ta sk'obik li krixchanoetik ja7 xa mas ch7abtejjik xchi7uk li makinaetike, 7a li ta slomesik k'a7-naetik ti mi yu7un ta xach'ubtasike naka ta makina tzlomesik, 7oy j-kot makina tzjip yalel jun yil tob-jol tak'in ja7 ta sjines 7o yalel li spak'bal li nae pero mu 7abteluk xcha7le yilel solet xjinet yalel spak'bal li nae, ja7 xa nan ta k'obol jutuk k'alal ta sva7anike, pero ja7 mas ta x7abtejjik li j7ik'aletik yu7unike pero li brinkoetike ja7 nox mas ch7abtejjik li ta 7ofisinae yu7un la mu masuk sta yabtelik ta 7ofisina li j7ik'aletike yech'o ti ja7 yaj7abtelike, ta smeltzanik na ta smeltzanik ba k'o k'utik ta j-mek ja7 nox yabtelik yu7unik 7un, yu7un la mu xak'beik xchan vun mas k'u cha7al stukike yech'o ti muk' bu mas toyem li j7ik'aletike, k'ajomal maxtroal skwenta chanob vun 7i k'utik nox mas pek'el 7abtele ja7 nox sta yabtelik yech, mi pol-be k'utikuke ja7 nox sta yabtelik mas yech.

7A li 7antzetike 7oy xa xik' sbaik xchi7uk li brinkoetik noxtoke, ja7 nox yech li 7antzetik brinkoetik noxtoke ta xik'ik li viniketik j7ik'aletik noxtoke, 7oy la kapal xa xlok' li xch'amalike pero k'alal 7ep xa 7oxe, naka to 7ox la sak chlok' ta primeroe ja7 to la ta svak-va7al mi ta svuk-va7ale ta xlok' k'ox j7ik'al 7un.

Bwéno, 7a ti jun bwelta noxtoke 7ay jk'eltikótik jun 7ach' museo yu7un j7ik'aletik pero li museoe mu to k'usi 7oy mas li ta yute mu to bu mas ssa7ojbeik sbel ja7 li 7ach' toe yech'o ti xokol toe, tey 7i7ik'ub ku7untikótik 7un yu7un 7ijk'eltikótik to li k'in k'u sjalil 7ispasike porke yu7un 7ispasbeik sk'inal li 7ach' museoe ja7 nox ti mu to k'usi mas stak' k'el el ta yute mu to bu sjamojik ta j-moj k'u 7onox cha7al bu jk'eltik yantik 7o museoetike, ja7 ti naka to nox ta spasbeik sk'inal ti yu7un 7iva7i xae.

Bwéno, k'alal laj jk'eltikótik 7une lisutotikótik ech'el ta na 7un pero 7ik' xa 7ox 7un, ja7 yech laj j-7ech'el paxyal yu7un k'el-k'in chak taj 7une.

7A li k'alal chik'otikótik ta 7abtel ta 7ofisina noxtoke 7oy xisutotikótik tal ta tz'el mukenal 7i lek xvinaj li smukenal ti 7anima preserente Kenedi noxtoke, tey xtilton k'ok' ta sba smukenal k'ak'al 7ak'ubal ta j-mek pero stuk nox yech, mu yechuk ti yantik 7o 7animaetike, xchi7uk k'usuk noxtok chabil ta solteroetik to 7ox li smukenal noxtoke.

7A li te yo7 noxtoke naka ta makina ta sbek'ik li

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.⁴² 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

k'a7epe 7a li yanal te7etik ti bu x7aj kokojuk yanal ya7ele ta makina ta stzobik vuch'tabil ta 7ik' chcha7le li makinae ja7 yech ta stzob, ma7uk ti ta sk'ob ta stzobe.

7A li te yo7 chotol slok'ob-bail Linkon noxtoke 7o tey banteraetik, 7i 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 xk'ot ve7otikótik ta butik yan 7o chonob ve7elile 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'iil tal j-lik 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 ti jun bweltae 7ijve7tikótik pítza la sbi jun pak'ambil vaj yilel pero jarina nan ja7 tey kajanbil tal li moni7e ja7 ko7ol ta ch'ilel xchi7uk, ja7 sk'exol vaj xkaltik 7un taje porke solel ch'abal ta j-moj li batz'i vaj 7une ja7 li mu sna7ik slajesel 7ixim 7une.

Bwéno, 7a li moni7e 7oy 7o no la ta j-mek 7ak' 7o mi korixmauk porke yu7un la ta stz'unik li moni7e, 7ak' 7o la mi sk'okik 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-lik vun tey tzakal ta vun skotol li ve7elile stósoltósol ti k'usi jk'antike ja7 ta jt'ujtik 7un ja7 to chkalbetik ta ketik ti mi yu7un 7ijtatik ta t'ujel 7une, tey tzakal skotol mi kajve mi lech 7o mi presko k'usi ta jk'antike ja7 ta jt'ujtik 7un.

7A ti jun bwelta noxtoke li7ayotikótik ta vula7al xchi7uk li kúmpa Lole, yu7un 7o tey nopol j-chop slak'-na yu7un la chbatik ta 7abtel ta mas nom, yu7un la ta x7abtej to 7ox ta 7avyon li vinike ja7 la ch7aj xkuchan ech'el li krixchanoetik ch7aj batuk ta 7ak'-k'ok' ta Byetname, pero k'usi 7une ti k'alal xk'ot syales yikatz li 7avyon 7une 7oy la naka xyalik ta j-mek li ta 7avyone ch'ambil la ta bala chk'ot 7un pero batz'i xi7el la sba ta j-mek porke yu7un te sk'eloy li yajval 7avyon ti k'u yepal lamal chkom li 7anima ta 7ora 7une tey la sk'eloy yuk'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.⁴³

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.⁴⁴ 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.

Then, at two o'clock at night they begin again, until dawn comes. And [they keep going] through the whole day and on through the night the same way. 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.

chkom li ch'ich' ta 7orae pero yu7un naka chk'ot stek' li balamil k'alal xyal ta 7avyone yu7un 7anima ta 7ora jay-vo7uk ti k'u yepal skuchoj ech'ele yech'o la ti naka xi7el 7i naka 7anima chil skotol k'ak'al 7une, pero li k'alal chvay ju-jun 7ak'ubale solel la yech x7avet ta j-mek ja7 chljay yilan ti 7animaetike solel la mu x7och svayel ta j-mek yech'o la ti bat ta ssa7 7abtel ta nom 7une porke ja7 la mu sk'an xa sk'el ti 7animaetik 7une yech'o ti 7ibat la ta nom 7une pero batz'i nom la ta j-mek, pero taj k'alal bat jvula7antikotike stuk xa yajnil porke ja7 komem to li yajnil yu7un ja7 la tz'akal to chbat sta li smalale, ta yok'omal xa 7ox chbat k'alal bat jvula7antikotike.

7A ti bat jvula7antikótik 7o li yajval nae yu7un la ja7 chk'anbat pavor li kúmpa Lol ti 7ak'o to sk'el li nae ti mi mu k'u spase porke bajal chkom stuk li nae yech'o ti yatel yo7on li yajvale 7i yech'o ti ta to sk'ubanbe komel li slak'-na 7une, 7a ti k'alal libatotikótik ta vula7ale ta xa 7ox sk'an ch7ik'ub mal xa 7ox k'ak'al, k'alal laj vula7ajotikotike ja7 7o lisutotikótik ech'el ta sna li kúmpa Lol 7une.

Bwéno, 7a ti jun bwelta noxtoke 7i7ay ta vula7al jun vinik xchi7uk yajnil ta sna li kúmpa Lole pero 7ik' xa 7ox 7osil.

Bwéno, k'alal laj lo7ilajikuk xchi7uk li kúmpa Lol 7une ja7 7o lik stij sbiolin li vinik 7une 7i 7a li yajnil 7une ja7 chok'esin jun snatil 7ama 7un pero batz'i 7ep ta ch'oj ssat li yamae, te7 yilel li yamae pero batz'i lekkek sba ta j-mek 7i lekkek sba sbiolin li vinik noxtoke pero jaljalitk 7istijik 7i batz'i lek ta j-mek ya7el li ssonike, 7ech' yo7on 7istij ti sonetik 7une 7ilok'ik ech'el 7un pero nax 7ox 7ak'ubal 7un.

7A li ta Waxinton noxtoke toj mas xyal 7avyon te yo7e solel mu xpaj ta j-moj, k'ajom nox tzmala chlok' li j-kote ja7 7o nap'al tal li j-kote k'ajom nox chak'be sbaik li lugar yo7 xyal 7o li 7otro j-kot noxtoke mu 7onox bu ti batz'i xpaj ta j-moje, k'ajom chjutukaj ta buluchib 7ora 7ak'ubale 7i ch'abal ta 7ol 7ak'ubal 7i ta jun 7ora.

7Óra, ta chib 7ora 7ak'ubale chlik stam noxtok 7ásta k'u cha7al sakub 7o 7i sjunul k'ak'al 7i ja7 nox yech tztzakbe 7ak'ubal noxtok, 7a ti mi mu to xu7 xyal chil li j-kote tey xjoyet ta vinajel ja7 tzmala mi lok' li 7otro j-kote ja7 7o chyal li j-kote, pero ta ti7 mar li yaleb 7avyon noxtoke.

Bwéno, ti k'alal yu7un xa chitalotikótik 7une 7ay xa jmantikótik bitaminaetik ta jun botika yu7un ta jpastikótik preva mi ja7 mas lekik pox te yo7e, li vo7one 7ijman tal chib frasko, jun muk' 7i jun bik'it 7ikich' tal 7un naka kapsulaetik.

When the seven weeks were up, we returned. Compadre Bob's wife took us to the airport.⁴⁵ 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.⁴⁶ 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 again 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. They were luminous. 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.

Bwéno, tz'aki ti vukub xemana 7une litalotikótik 7un, 7ay yak'otikótik ta yaleb 7avyon li yajnil li kúmpa Lol 7une pero ta jun 7o yaleb 7avyon xa, ma7uk ti yaleb 7avyon ti yo7 buy lik'ototikotike, tey li7ech'otikótik ta stz'el jun jtek-lum Baltimor la sbi ja7 la tey nakal ti pale brinko ti li7 to 7ox 7i7ay ta Jtek-lume, ti te xnap'et to 7ox chbat ve7uk xchi7uk moletike ja7 la tey nakal 7un pero muk' bu batz'i tey li7ech'otikótik yo7 jtek-lume nomnomtik no 7ox li7ech'otikótik ta be ja7 li jun 7o be li7ech'otikotike ja7 li ta yaleb 7avyon chibatotikotike yu7un jun 7o xa yaleb 7avyon k'usuk.

Bwéno, lik'ototikótik ta yaleb 7avyone k'ot jlok'estikótik sboletoal jmaletetikótik 7un tey 7ikak'tikótik 7entrokal 7un te xa sna7ojik ta xkuchik ech'el yo7 buy kotol li 7avyone porke 7oy j-kot 7o makina parte skwenta tzkuch ech'el li 7ikatziletik yo7 buy kotol li 7avyone te chich' lok'el yo7 yofisinail 7avyonetike, te tztik'ik ech'el ta yolon li 7avyone porke mu stak' xkich'tik jmaletetik yo7 chichotiotik ta yut 7avyone.

Bwéno, lilok'otikótik tal te yo7e xmal xa 7ox k'ak'al 7un 7i7ik'ub ku7untikótik ta be 7un yu7un 7iyal to li 7avyon ta Tejase tey to 7ay yak' bwelta te yo7e jaljaltik to 7ipaj te yo7e.

Bwéno, te yo7e lipaxyajotikótik to j-likel li ta yaleb 7avyone limanolajotikótik to.

Bwéno, 7ilik tal li 7avyone k'alal to Mejiko liyulotikótik 7un tey 7isk'el k'usuk ku7untikótik li solteroetik te yo7e ti mi mu k'usi kich'ojtikótik jelavel tale ja7 7isk'elik 7o skotol li jmaletetikótik 7une, k'alal laj sk'el 7une ja7 7o 7issa7 j-kot karo li kúmpa Lol 7une libatotikótik ta jun 7otel 7un ja7 tey livayotikótik 7un.

Bwéno, ta yok'omal 7une bat yak' ta meltzanel mapa li kúmpa Lol 7une yu7un la mu xvinaj lek li ba7yi mapae yech'o ti bat yak' ta meltzanel ta 7ach'e ti mi ja7 xa mas lek xvinaje, ja7 te lipajotikótik 7o jun k'ak'al 7un.

Bwéno, lilok'otikótik yo7 chmeltzanat mapae libatotikótik ta paxyal 7un pero ta koktikótik, 7a li vo7one tey 7ijman tal chib losina jbaso skwenta chtun ta kabtele yech'o ti k'unk'un ta jtzobilane.

Bwéno, tey ta Mejikoe 7oy yalemik stojol li relojetike batz'i lekik sba ta j-mek yilel 7oy slusaltak, 7oy ta setenta ta chan-vinik ta syen batz'i yalemik stojol pero na7tik mi lek xlok'.

Bwéno, k'alal laj paxyajotikótik 7une 7ikich'tikótik taj mapa 7une 7ay kak'tikótik ta 7otel 7un, ja7 7o ba jlok'es jboletotikótik 7un, 7a li yo7 lok'esob boleto 7une 7o tey jp'isobiltik ti k'u kalaltike tey 7ijp'is jbatikótik 7un.

Bwéno, ja7 7o tey 7ik'otik 7ox-vo7 tzebetik 7un 7ik'ot sp'is sbaik 7uk 7un.

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 half way 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 Zinacantán Center in one day.

That's the way the trip ended. It was just before All Souls' Day when we arrived.

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.

¹¹Marshall Hall Amusement Park.

¹²At the emergency room at Georgetown University Hospital.

Bwéno, li june primero 7isp'is sba pero jutuk mu sta sesenta yalal.

7Óra, li june mas j-set' ta sinkwenta kilo yalal noxtok.

7Óra, ja7 7o 7isp'is sba li jun 7une trenta kilo 7ik'ot 7un pero batz'i 7ik'exav ja7 ti ko7ol muk'tikil 7une lek xa sva7lejik li tzebetike, ja7 nox ti ja7 bakbaktik li june.

K'alal laj te yo7 7une ja7 7o li7ech'otikótik mi ta livrería mu jna7 k'usi li jun tyenta te yo7e ja7 te 7ikiltikótik diksyonario skwenta tzeltal pero batz'i toyol stojol, mas ta syen stojol li livroe.

Bwéno, k'alal laj 7une solel lisutotikótik ech'el ta 7otel 7un tey xa livayotikótik noxtok 7un.

Bwéno, ta yok'omal 7un sob xa libatotikótik ta yaleb 7avyon 7un yu7un ja7 7o xa chlok' tal li 7avyone.

Bwéno, 7ijztaktikótik tal li 7avyone k'alal to Tuxta, pero ta x7ak'e ve7elil li ta yut 7avyone yu7 nox yech skotol 7avyonetik ti butik nom xxanavike yu7 nox ta xak' jve7eltik ti bu sta 7o7lol be cha7iike nitbil nox ta 7a7yel cha7iik buy ti 7o7lol bee ja7 ta sk'elik ta reloj 7un ja7 7o chak'ik ve7elil li tzebetik jkusinerotik tey ta 7avyon 7une, ja7 stak' jambel tal spat li 7otro jun chotlebal yo7 buy chotlotike ja7 skwenta jmexatik 7un.

Bwéno, liyulotikótik ta Tuxta 7une tey 7ijztaktikótik tal j-kot taksi k'alal parke 7un.

7Óra, te yo7 7une 7ijztaktikótik tal 7otro j-kot taksi 7un k'al to Jobel 7un, pero lik'ototikótik 7onox ta jun sk'ak'alil k'alal Jtek-lum.

Laj 7o yech ti xanbal chak taj 7une, ja7 7o xa po7ot Santo ti liyulotikótik 7une.

¹³By "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.

¹⁴Conches.

¹⁵Chesapeake Bay Bridge-Tunnel.

¹⁶Norfolk.

¹⁷Frank Cancian, an anthropologist who had worked in Zinacantán.

¹⁸Kennedy Airport.

¹⁹Cornell University.

²⁰Robert H. Treman State Park, known colloquially as "Upper Enfield."

²¹Ledlie I. Laughlin, Jr., then dean of the Episcopal cathedral in Newark, New Jersey.

²²Hayden Planetarium.

²³Empire State Building. As we stood on the observation deck we were greeted by a tourist from Tuxtla Gutiérrez.

²⁴Mario 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.

²⁵Leighton H. Laughlin, a broker, living in Princeton, New Jersey.

²⁶Evon Z. Vogt, professor of anthropology at Harvard University.

²⁷Weston, Massachusetts.

²⁸"Johnny Musician" was John Haviland, a fellow anthropologist so nicknamed in Zinacantán because of his fiddling talents.

²⁹The March on the Pentagon, 21 October 1967.

³⁰I believe this was a picture of a Vietnamese mother and her baby.

³¹The Pentagon.

³²This woman had just arrived from England.

³³The National Museum of Natural History, Smithsonian Institution.

³⁴The White House.

³⁵A special visit had been arranged to avoid standing in the long lines.

³⁶Romin is slightly confused; he is referring to the Washington Monument and the Lincoln Memorial.

³⁷Actually the lamps were bought in Washington on 14th Street where, as Romin reports, the area was later devastated by fire.

³⁸Liana and Reese are my children.

³⁹The 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.

⁴⁰Although physical anthropology was never my forte I don't believe I explained the genetic results of intermarriage in this way!

⁴¹Anacostia Neighborhood Museum, Smithsonian Institution.

⁴²Clifford and Sally Barksdale. He had just been reassigned to Thailand.

⁴³J. Scott and Dorothy O'dell.

⁴⁴The "flute" was a recorder.

⁴⁵Friendship Airport, now renamed the Baltimore-Washington International Airport.

⁴⁶John Early.

7 ANSELMO PERES

Journal 1: First Trip to the United States

When I left my home on the twentieth of October I passed through Chiapa.¹ There is a river there beyond Chiapa.² Yes!

After that, I passed through Tuxtla.³ 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.⁴ 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 7oktobre li7ech' tal ta Soktom 7o te jun nab, ta sjelavel tal i Soktome. Ji7!

Laj 7un, li7ech' tal ta Tuxta. Ji7!

Va7i 7un, litalotikótik 7un 7o 7ikiltikótik labal vakaxetik, 7o 7ikiltikótik 7epal ka7etik, 7o 7ikiltikótik buroetik, 7o 7ikiltikótik lekik sba te7etik, 7o 7ikiltikótik 7ep jtek-lumetik, 7o 7ikiltikótik 7uk'umetik, liyulotikótik ta Wajaka 7un. Ji7!

Sakub 7osil ta yok'omal 7une libatotikótik ta j-p'ej vitz, ba jk'eltikótik ruina, 7a li ruinae ja7 li sna ti 7antivoetike. Ji7!

Ja7 7ay jk'eltikótik, 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'eltikótik 7un, lisutotikótik tal 7un. Ji7!

Li7ech'otikótik ta jtek-lum noxtok 7un. Ji7!

Va7i 7un, litalotikótik noxtok 7un, lek xa nan ta buluchibtik 7ora lilok'otikótik tal 7un. Ji7!

Va7i 7un, k'al litalotikótik 7une li7ech'otikótik tal ta jun ba k'o, jii, litalotikótik 7un, 7oy 7ikiltikótik labal chivoetik ta be. Ji7!

7Ikiltikótik labal yoyal vinajeletike, jii, batz'i lekik sba ta j-mek, 7oy 7ikiltikótik labal vitzetik batz'i lekik sba. Ji7!

7Oy li7ech'otikótik tal ta 7epal jtek-lumetik ta j-mek. Ji7!

7Oy li7ech'otikótik 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.⁵ 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 7ikiltikótik labal tojtik ta bee. Ji7!

Li7 xa ta tz'el Pwevla 7une batz'i lelik sba li te7etik te yo7e. Ji7!

Liyulotikótik ta Pwevla 7un, batz'i lelik sba li lus ta Pwevlae, 7oy 7epal karoetik ta j-mek. Ji7!

7Ik' xa liyulotikótik 7un, 7o xa nan vukubuk 7ora.

Va7i 7un, 7isakub 7osil 7un litalotikótik ta Cholula 7un, te lipajotikótik j-likel te yo7 7une, ba jk'eltikótik 7eklixya ta ba vitz muk' xi7ochotikótik li ta 7eklixyae yu7n makal 7ijtatikótik. 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!

Liyalotikótik tal 7un 7ijk'antikótik permiso 7un, li7ochotikótik ta yut sna li 7antivoetik 7une. Ji7!

7Och jk'eltikótik 7un, 7oy lus te ta yut nae batz'i sak x7och ech'el ta j-mek li7ochotikótik ech'el 7un, 7o te lok'tabil komel ti 7antivoetik ta spak' snaik 7une, 7oy sletraik k'utikuk ta j-mek batz'i lelik sba ta yut snaik 7une. Ji7!

Lilok'otikótik tal 7un, libatotikótik ta museo, ja7 tey skotol ti k'utikuk 7istaik ta yut sna li 7antivoetik 7une, 7oy sp'inik, 7oy splatoik, 7oy sbasoik, 7oy slechik, 7oy skotol ta j-mek k'usuk yu7unik, ja7 tey stzobojbeik skotol 7un. Ji7!

Laj 7un, ba jk'eltikótik noxtok 7a li tumpa te ta sba snaik li 7antivoetik 7une 7oy te 7a li tumpa 7un tey makal ta lamina 7isjamik 7ijk'eltikótik 7un 7oy te cha7-vo7 7anima 7un tey xvinaj sbakeltak li 7animae. Ji7!

7Oy te spulatu 7oy te sjay 7oy te yav yatz'am 7oy te skotol ta j-mek. Ji7!

Laj jk'eltikótik 7un taje lisutotikótik tal 7un, lek xa 7ox nan lajunebtik 7ora 7un, litalotikótik 7un 7i jtam tal jbetikótik 7un, 7a li ta bee 7oy 7ikiltikótik labal chivoetik, 7oy vakaxetik 7oy ka7etik naka xa yoyal vinajel xch'i ta j-mek, 7ikiltikótik 7a li j-lom 7une. Ji7!

7A li j-lome solel naka balamil, ch'abal te7tik, litalotikótik ta j-mek 7un li7 xa ta tz'el Mejiko 7une, batz'i lelik 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!

Liyulotikótik ta Mejiko 7une, 7o xa 7ox nan ta jun 7ora 7un. Ji7!

7A li ta Mejikoe, 7a jk'eltikótik 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 páto, 7oy karsa, 7oy me7 7ach'el, 7oy

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.⁶ 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.⁷ Yes!

We came down. We went to another building, a bit to the west.⁸ 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.⁹ 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.

kameyo, 7oy 7elefante, 7oy 7oso, 7oy ch'el, 7oy loro, 7oy te7tikil chitom, 7oy tzemen, 7oy mo7och, 7oy kapon chon, 7oy vet, 7oy xulem, 7oy xik, 7oy 7agila, 7oy 7ok, 7oy 7inatab, 7oy choyetik batz'i tzojik ta j-mek, 7oy lagarto, 7oy me7el chon, 7oy kiletel chon, 7oy rey xulem, jii, 7oy skotol ta j-mek k'utik nox chanul 7oy ta balamile te yo7e. Ji7!

Batz'i 7ep chonetik ta j-mek te yo7e. Ji7!

Laj jk'eltikótik taj chonetik 7une, lisutotikótik ech'el 7un, libatotikótik 7un, 7ay jk'eltikótik ech'el 7un, libatotikótik 7un, 7ay jk'eltikótik noxtok 7a li kastio ta jol vitz. Ji7!

Ja7 tey skotol ti k'usuk yu7unik, ti 7antivoetike, xchi7uk slok'ob-bailtak ti krixchanoetik vo7nee. Ji7!

Xchi7uk srioxik, 7a ti k'usuk yu7unik ti 7antivoetike, naka plata naka 7oro ti k'usuk yu7unik ti 7antivoetike. Ji7!

Laj te yo7 7une, libatotikótik ta j-koj 7ak'ol, lik'ototikótik ta j-koje batz'i lek xvinaj skotol i Mejikoe. Ji7!

Liyalotikótik 7un, libatotikótik ta 7otro j-p'ej na ta mas 7olon j-set'. Ji7!

Li7ochotikótik 7un, tey skotol ti k'utikuk x7elan ti 7antivoetike, ti k'u x7elan 7issa7ik k'ope, ti k'u x7elan 7ismil sbaike, ti k'u x7elan ta x7abtejike, ti k'u x7elan ta xve7ike, ti k'u x7elan ta xjuch'unike, ti k'u x7elan ti yek'elike, ti k'u x7elan ti smachitaike, ti k'u x7elan ti slukike, ti k'u x7elan xcho7ike, ti k'u smuk'tikil ti krixchanoetike, jii, toj mas yilel ta j-mek, batz'i tey skotol ti k'utikuk x7elan ti vo7ne krixchanoetike. Ji7!

Laj jk'eltikótik te yo7 taj 7une, lilok'otikótik tal 7un, libatotikótik ta jkwartotikótik 7une. Ji7!

Ta 7otro jun k'ak'al noxtok 7une, li7ayotikótik ta museo noxtok, 7ay jk'eltikótik 7a li k'u x7elan ti krixchanoetik vo7nee. Ji7!

Tey skotol ti k'utik x7elan ti 7antivoetike, 7a li 7antivoetike mas bik'itik, mas j-chopik 7o 7oy t'anajtik j-lom, 7oy sk'u7ik j-lom ti krixchanoetike vo7nee. Ji7!

7A li 7oy ta smil sbaik yilel, yolel 7ak'-k'ok' yu7unik ta j-mek, 7a li tzmil 7o sbaike, naka p'ilom te7 j-lom, 7oy spistolaik yane 7oy ton chak'ik j-lom. Ji7!

7A li 7oy tey skotol ta j-mek. Ji7!

7A li tey smukenal ti rey vo7nee, tey xchi7uk skajonal. Ji7!

7A li rey vo7nee naka 7oro ti yaniyoe, xchi7uk ti xchuk xch'ute, 7oy snatz' naka 7oro noxtok. Ji7!

Naka 7oro skotol ti k'usuk yu7une, 7a li sjole batz'i leklek sba stz'ayayet xa ta j-mek li sjole. Ji7!

7A li 7oy te ta j-k'ol noxtok naka krixchanoetik tey va7ajtik, pero ja7 ti vo7ne krixchano 7une. Ji7!

Batz'i yantik x7elan ta j-mek, ti vo7ne krixchanoetike, naka t'anajtik, naka 7oy stzatzaltak

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 on 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 on 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!

j-lom batz'i yantik x7elan ta j-mek, ko7ol xchi7uk pukujetik yilel. Ji7!

Laj 7un, laj jk'eltikótik taj 7une, libatotikótik ta k'elob 7osil, ta toyol ta j-mek 7o te j-p'ej na batz'i toyol ta j-mek. Ji7!

Ja7 tey limuyotikótik 7un, te ta sjol taj toyol na 7une, ba jk'eltikótik k'u x7elan li Mejikoe, k'u sjamlej, batz'i jamal ta j-mek li Mejikoe, mu jtatik ta 7ilel buy li sti7il jtek-lume. Ji7!

7Oy batz'i lelik sba j-lom ti luse, 7oy chopolik j-lom, jii, batz'i lek xvinaj skotol ta j-mek. Ji7!

Perc batz'i tol sik ta j-mek te ta sjol li na 7une. Ji7!

Liyalotikótik tal 7un, 7ik' xa 7ox 7un 7o xa 7ox nan vaxakibuk 7ora 7ak'ubal 7un. Ji7!

Lisutotikótik ta jkwartotikótik, tey 7ijnuptikótik cha7-vo7 jkaxlanetik lisk'oponotikótik, li sjak'botikótik buy nakalotikótik. Ji7!

7Ikalbetikótik buy ti jnatikótik 7une. Ji7!

Liyik'otikótik ochel ta kantina 7un 7ay kuch'tikótik jchi7uktikótik. Ji7!

Laj 7un, lilok'otikótik tal 7un. Ji7!

Libatotikótik xa ta jvayebtikótik 7un. Ji7!

Laj 7un taje. Ji7!

Ta 7otro jun k'ak'al noxtok 7une, libatotikótik ta paxyal ba jk'eltikótik buy li 7eklixya yu7n jch'ul-me7tik Valalupae. Ji7!

Lik'ototikótik 7un, li7ochotikótik ta yut 7eklixya 7une, kich'ojtikótik ochel chan-p'ej jkantelatikótik ju-jun. Ji7!

Yolel 7ox mixa k'alal lik'ototikótik 7une. Ji7!

7A li jkantelatikotike 7ay kak'tikótik ta j-k'ol 7o. Ji7!

Mu stak' te xkom te yo7 yut muk'ta 7eklixya, laj jkomtzantikótik taj jkantelatikótik 7une, lilok'otikótik tal 7un, lisk'elanbotikótik tal chib slok'ol jch'ul-me7tik Valalupae, xchi7uk j-lik vun. Ji7!

Laj 7un, lilok'otikótik tal 7un, libatotikótik ta poko7 7eklixya, ba jk'eltikótik k'u x7elan. Ji7!

Xchan-p'ejel xa la sna li jch'ul-me7tik tey chotol 7o le7e. Ji7!

7Ijmantikótik tal chib slok'ol jch'ul-me7tik Valalupa ju-june. Ji7!

Laj 7un, litalotikótik 7un, li7ech'otikótik ta ch'ivit, yech nox 7ech' jk'eltikótik k'u x7elan. Ji7!

Laj 7un, lisutotikótik tal 7un, 7ech' kich'tikótik basoetik, tey 7ech' kich'tikótik yo7 bu tzmeltzanate. Ji7!

Ja7 yu7un li Lol 7une. Ji7!

Litalotikótik 7un, mal xa 7ox k'ak'al 7un, 7o xa 7ox nan vaxakibuk 7ora xchi7uk 7o7l, liyulotikótik ta jvayebtikótik 7une. Ji7!

Ta 7otro jun k'ak'al noxtok 7une, libat ba jk'eltikótik buy 7ofisina yu7n 7aktavusetike. Ji7!

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

Pero muk' bu jtatikótik ta sa7el buy. "Yiyil!" xichiotikótik 7un. Solel litalotikótik 7un, yu7n toy xa 7ox k'ak'al. Ji7!

Yech'o solel litalotikótik 7une. Ji7!

Litalotikótik 7un, 7o 7ijtatikótik jmakvanej ta be, 7isk'an tak'in skwenta ta smeltzaj 7o be li7ech'otikótik tal 7un, 7o te jun jtek-lum ta tz'el be li7ochotikótik ech'el, 7ech' 7ox jk'eltikótik jun 7eklixya, pero muk' xi7ochotikótik, yu7n makal 7ijtatikótik li 7eklixyae. Ji7!

Solel lisutotikótik tal 7un. Ji7!

Litalotikótik 7un, li7ech'otikótik tal ta jun jtek-lum. Ji7!

7Ik'ub ta be 7un, 7ik' xa liyulotikótik ta Gwanajwáto 7un. Ji7!

Te xa livayotikótik 7un, lipaxyajotikótik j-likel te yo7e, 7a li mu xa x7ojtkinvanik 7un, tol chk'elvanik li krixchanoetike, 7a li 7oy tey stzoboj sbaik k'oxetik chtajinik 7ijtatikótik 7ixi7ik ta j-mek solel 7i7ok'ik ta j-mek. Ji7!

7Isakub 7osil 7un, litalotikótik 7un, 7ech' jnuptikótik jch'ul-tottik Krísto Rey, tey ta j-p'ej vitz, limuyotikótik ech'el 7un 7ay jnuptikótik. Ji7!

7A li yolel mixa k'al lik'ototikótik 7une. Ji7!

Yu7n ja7 7o sk'ak'al sk'in li jch'ul-tottik Krísto Reye. 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'eltikótik 7un, lisutotikótik tal 7un, xi sutel lisutotikótik ta Gwanajwáto noxtok 7une tey to 7ay kak'tikótik tal bwelta te yo7e. Ji7!

Litalotikótik 7un, 7ijtamtikótik tal li be 7une, litalotikótik 7un, 7oy tz'unbil te7etik ta xxokon be pero batz'i lelik sba ta j-mek li te7etik tz'unbile. Ji7!

7Oy 7ikiltikótik labal vitzetik, batz'i lelik sba.

Va7i 7un, litalotikótik 7onox ta j-mek 7un. Ji7!

Li7 liyulotikótik ta Sakatéka 7une, xmal xa ta j-mek k'ak'al 7un, te xa livayotikótik 7un. Ji7!

Lilok'otikótik ta paxyal j-likel te yo7 7une, 7ay jk'eltikótik k'u x7elan li naetik te yo7e. Ji7!

Ch'entik nox 7ikil 7un, muk' bu lek pach'altik li yo7 bu smeltzanej snaik li krixchanoetik 7une. Ji7!

7Isakub 7osil 7un litalotikótik noxtok 7un, li7ech'otikótik tal ta jtek-lumetik 7oy 7ikiltikótik k'utikuk lelik sba ta j-mek. Ji7!

Pero 7ijpastikótik palta ta be 7un, 7isok jkarotikótik ta be. Ji7!

7Oy te 7i7ech' jun jkaxlan xchi7uk skaro, naka 7ismeltzan 7ox pero muk' xmeltzaj yu7un, yech nox 7isk'el komel, 7ibat 7un, tey likomotikótik 7un. Ji7!

Te xiva7etotikótik 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.¹⁶ 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!

tey 7ital 7otro cha7-vo7 jkaxlanetik, xchi7uk skaro noxtok. Ji7!

7Ipaj li skaro 7une, 7isk'elik li karo noxtok 7une, ja7 to 7imeltzaj yu7unik j-set' 7un, libatotikótik 7un 7o tey 7ijtatikótik jun gasolinéra 7un, 7ikalbetikótik noxtok 7un, 7isk'el noxtok 7un, pero 7ak'ubaltik xa 7ox, 7ismeltzan j-set' noxtok 7un, 7isk'an 7ox-vinik pexu stojol. Ji7!

7Ikak'betikótik 7un, pero muk' xmeltzaj yu7un yech nox 7iyelk'an komel li tak'ine, mu sna7 smeltzanel. Ji7!

Litalotikótik noxtok 7un, pero 7ak'ubaltik xa 7ox 7un, 7o tey nopol jun jtek-lum 7un, ja7 tey livayotikótik 7un. Ji7!

Va7i 7un, ti k'al 7isakub 7osil noxtok 7une, solel ba kak'tikótik ta meltzanel li karo ta tayer 7une. Ji7!

Ja7 to 7imeltzaj 7un lajuneb yo7-vinik pexu 7imeltzaj 7o li karo 7une. Ji7!

Ja7 to tey 7imeltzaj lek te yo7 7une, pero 7imal xa 7ox k'ak'al noxtok k'alal laj meltzajuk 7une.

Litalotikótik k'alal laj meltzajuk 7une. Ji7!

Litalotikótik ta j-mek 7un, jii, naka xa pach'altik xtal ta j-mek 7un, batz'i lelik sba ta j-mek li pach'altike. Ji7!

7Ijk'exta jk'u7tikótik ta be, yu7n 7oy te solteroetik ta xmakvan, yech'o ti 7ijk'exta jbatikótik 7une. Ji7!

Lijelavotikótik tal 7un, mu k'u xiyalbotikótik 7un ch'abal. Ji7!

Lek xa 7ox 7orisyonetik, taj k'alal lijelavotikótik tal 7une. Ji7!

Litalotikótik 7un, 7oy te 7ijtatikótik 7otro j-chop jmakvanej noxtok 7un, pero 7ik' xa 7ox lijelavotikótik tal te yo7 7une. Ji7!

Mu k'u xiyalbotikótik noxtok 7un. Ji7!

Litalotikótik noxtok 7un, li7 xa ta ti7 jtek-lum yu7n frontera 7une tey 7ijk'exta li jk'u7tikótik noxtok te yo7 7une. Ji7!

7Ijlaptikótik li jbatz'i k'u7tikótik 7onox 7une. Ji7!

Laj jk'exta li jk'u7tikótik 7une, litalotikótik 7un, li7ech'otikótik ta yutil jtek-lum. Ji7!

Li7ech'otikótik ta nab 7une nax 7ox 7ak'ubal 7un. Ji7!

7Oy te 7otro yan jmakvanej noxtok 7un, te yo7 chijelavotikótik tal 7une, mu k'u mas xiyalbotikótik ja7 nox 7isk'el li vune. Ji7!

Lisjak'botikótik mi kich'o7tikótik bakuna. Ji7!

7Oy svunal ku7untikótik 7un, ja7 7isk'el 7un. Ji7!

"Ta slajeb disyembre chasutik tal!" xiyutotikótik 7un.

"Bwéno," xkuttikótik 7un. Litalotikótik 7un, li7 xa livayotikótik ta j-jech nab 7une. Ji7!

7Isakub 7osil 7un, litalotikótik noxtok 7un, 7oy to li7ech'otikótik tal ta jtek-lumetik ya7el mu 7a7yibaj lek. Ji7!



FIGURE 2.—7Anselmo and Romín, flanked by B.N. Colby (left) and the author, Santa Fe, New Mexico, 1963.

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-

7Ik' xa 7ox liyulotikótik noxtok li ta Santa-fe 7une. Ji7!

Vokol 7ijtatikótik ta sa7el li jvayebtikótik 7une, ja7 li 7ik' xa 7oxe. Ji7!

Ta 7otel libatotikótik 7un tey livayotikótik 7un, ta 7Otel Montesuma. Ji7!

Ta sbuluchibal to k'ak'al liyulotikótik 7o. Ji7!

7Isakub 7osil 7un tal jk'opontikótik li Lol 7une, xchi7uk li Mikulaxe. Ji7!

Va7i 7un, 7a li liyik'otikótik k'utik x7elan li naetik li7 ta Santa-fe 7une. Ji7!

Libatotikótik ta museo 7ay jk'eltikótik 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.¹⁹ 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 Tesu-

vo7ne krixchanoetike, ti k'u x7elan ch7ak'otajike, 7oy la jun jtek-lum, 7a li ta spasi k'ine, tey lok'tabil 7oy slok'ta sbaik ta te7tikil chij, 7oy xxulub 7oy snam-te7, skwenta li sk'ob ya7el li te7tikil chije. Ji7!

Batz'i lelik sba ta j-mek 7ikil 7oy te slok'ol 7ok, 7oy te slok'ol 7inatab 7oy te skotol ti k'utikuk chanul 7oy ta skotol balamile. Ji7!

7A li yo7 bu chi7abtejotikotike 7oy te noxtok slok'oltak noxtok li 7antivoetike, xchi7uk li k'usuk yu7unike. Ji7!

7Oy te sp'intak 7oy te spulatuik, 7oy te slechik skotol ta j-mek, 7a li tey tzobbil skotol li svok'olil sp'intak li 7antivoetike, yolel ta spokik lek mi laj spokike, ja7 7o ta x7ochik ta stz'akel, 7a li 7oy te smakinail preskoetik kokakola, ya7lel naranja k'utikuk ta j-mek. Ji7!

7Oy te 7ep ta j-mek j7abteletik te yo7e. Ji7!

Laj 7o taj 7une, ja7 nox yech yepal k'utik 7ikil tal ta Santa-fe chak taj 7une mu k'usi mas 7ikil ch'abal. Ji7!

Laj 7o chak taje. Ji7!

K'al liyulotikótik ta Santa-fe xmal ta melkulex 7ik' xa 7ox liyulotikótik, tey livayotikótik ta 7Otel Montesuma 7un. Ji7!

7Isakub 7osil ta jweves 7une lipaxyajotikótik j-likel 7ay jk'eltikótik k'usitik x7elan li naetike, 7i laj 7un lisutotikótik tal 7un litalotikótik ta 7abtel 7un. Ji7!

7Imal k'ak'al 7isakub 7osil ta byernex 7une li7abtejotikótik sjunul k'ak'al. Ji7!

7Isakub 7osil ta savaro 7une li7abtejotikótik, ta k'ak'altike, ta xmal k'ak'al 7un, ba jk'eltikótik k'u x7elan nyeve ta vitz. Ji7!

7Isakub 7osil ta rominko 7un li7ayotikótik ta mixa ta 7eklixya ta katedral. Ji7!

7Isakub 7osil ta lunex 7un li7abtejotikótik sjunul k'ak'al. Ji7!

7Isakub 7osil ta martex 7un li7abtejotikótik sjunul k'ak'al.

7Isakub 7osil ta melkulex 7un li7abtejotikótik sjunul k'ak'al.

7Isakub 7osil ta jweves 7une li7abtejotikótik sjunul k'ak'al.

7Isakub 7osil ta vyernex li7abtejotikótik sjunul k'ak'al.

7Isakub 7osil ta savaro li7abtejotikótik ta k'ak'altike ta xmal k'ak'al 7un li7ayotik ta sine.

7Isakub 7osil ta rominko 7un li7abtejotikótik ta k'ak'altike ta xmal 7un li7ayotikótik ta Tesúke.

7Isakub 7osil ta lunex 7un, li7abtejotikótik sjunul k'ak'al.

7Isakub 7osil ta martex 7un, libatotikótik ta

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 arrived 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 returned. We arrived at our room late at night. Yes!

The next morning, Saturday, we left at nine o'clock. We went to where the people had gathered. We went to the aquarium.²⁴ We went to see the fishes. But we saw beautiful ones. There were big fishes and little fishes. Yes!

There was an animal that looked like a branch. There was a fish that looked like a snake. Yes!

There was an animal that looked like blades of grass. There was a very beautiful animal that looked like a white rose. Yes!

There were beautiful fishes striped with a blue stripe, a white stripe, and a yellow stripe. Yes!

Tesúke ba jk'eltikótik k'in te yo7e, 7i7ak'otajik li 7indyotik te yo7e. Ji7!

7ilaj 7un libatotikótik ta Jémes 7ay jk'eltikótik k'in te yo7e, pero xmal xa ta j-mek lik'ototikótik mu xa buy 7ikiltikótik lek, li 7ak'ote 7ilaj xa 7ox. Ji7!

Batz'i lek yo7on li krixchanoetik te yo7e, liyak'botikótik jve7eltikótik te yo7e. Ji7!

Chib to na live7otikótik, 7ilaj 7un lisutotikótik tal ta Santa-fe 7ik' xa liyulotikótik 7un. Ji7!

Laj 7o taj 7une.

Ta melkulex j-tob noyembre ja7 7o libatotikótik ta San-fransísiko li7ech'otikótik ta 7Albukérke te li7ochotikótik ech'el ta 7avyon te yo7e libatotikótik 7un, lik'ototikótik ta San-fransísiko 7un, 7ik' xa 7ox 7osil 7un.

7Isakub 7osil ta jweves 7un ba jk'eltikótik k'usi tzpasik li 7antropologoetik te yo7 bu 7istzob sbaik 7une. Ji7!

Ta buluchibtik 7ora libatotikótik ta paxyal ba jk'eltikótik nab tey 7ikiltikótik barkoetik xchi7uk jun ba k'o skwenta li nabe, ja7 nox 7ech' jk'eltikótik 7un taje lisutotikótik tal li7ech'otikótik ta yutil jtek-lum 7un libatotikótik ta j-jot 7o 7un, ba jk'eltikótik li buy ta xlok' ta barko li krixchanoetik 7une, tey lisutotikótik tal 7un, ta mas xmal k'ak'al 7une li cha7-sutotikótik ech'el noxtok te yo7 buy li barko 7une, li7ochotikótik ta barko libatotikótik ta paxyal ta nab lixanavotikótik jun 7ora li ta nabe lisutotikótik tal 7un tey 7ikiltikótik na ta 7o7lol nab skwenta chuklebal yu7n jmilvanejetik tey li7ech'otikótik ta stz'el li nae. Ji7!

Lilok'otikótik 7un mal xa 7ox k'ak'al 7un, lisutotikótik tal 7un, 7ik' xa liyulotikótik ta jvayebtikótik 7une.

7Isakub 7osil ta byernex 7une, libatotikótik j-likel te yo7 tzobojel 7une, tey 7ika7itikótik ti 7icham preserente 7une, lisutotikótik tal 7un, litalotikótik ta jkwartotikótik 7un tey xibaletotikótik 7imal k'ak'al 7un, lilok'otikótik ta vo7ob 7ora ta xmal k'ak'al libatotikótik ta vula7al ta sna stot li sni7-mol li Lol 7une, lisutotikótik tal 7un nax 7ak'ubal liyulotikótik ta jkwartotikótik 7une. Ji7!

7Isakub 7osil ta savaro 7une lilok'otikótik ta baluneb 7ora li7ech'otikótik te yo7 bu 7istzob sbaik li krixchanoetike libatotikótik ta peske 7un, ba jk'eltikótik choyetik pero batz'i lekik sba 7ikiltikótik 7un, 7oy muk'tik 7oy bik'itik li choyetike. Ji7!

7O tey chon ko7ol xchi7uk k'ob te7 yilel 7oy choy ko7ol xchi7uk chon yilel. Ji7!

7Oy chon ko7ol xchi7uk yanal jobel yilel, 7oy chon batz'i leklek sba ko7ol xchi7uk snich sakil roxa yilel. Ji7!

7Oy choy batz'i lekik sba j-pol yox j-pol sak j-pol k'on li spolavtake. Ji7!

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.²⁵ 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'eltikótik 7un taje, pero naka kuxul 7un taje, ba jk'eltikótik chonetik 7a li xch'i ta te7tik 7une, 7o tey 7oso, 7o tey max, 7o tey bolom, 7o tey leon, 7o tey te7tikil chij, 7o tey tzemen, 7o tey 7elefánte, 7o tey chivo, 7o tey xulem laj 7un taje. Ji7!

Pero chamemik 7un, senya xa nox taj tey 7une. Ji7!

Te 7ikiltikótik 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'otikótik tal 7un. Ji7!

7Ech' kik'tikótik li Lol te yo7 kwarto 7une, libatotikótik ta vula7al ta sna yixel li sni7-mol li Lol 7une, lisutotikótik tal 7un, te liyulotikótik yo7 buy 7istzob sbaik li 7antropologoetik 7une, tey 7ijk'eltikótik 7ipasik 7ak'ot te yo7e. Ji7!

7Ilaj 7un lisutotikótik ech'el 7un, nax 7ak'ubal lisutotikótik ech'el ta jkwartotikótik 7une.

7Isakub 7osil ta rominko 7une lilok'otikótik tal ta baluneb 7ora ta San-fransísiko 7une litalotikótik 7un li7ech'otikótik tal ta jun jtek-lum San-ansélmo sbi li7ech'otikótik ta sna sni7-mol li Lol 7une. Ji7!

Litalotikótik 7un, li7ech'otikótik ta ba k'o ta nab 7une. Ji7!

Liyulotikótik ta 7ol k'ak'al yo7 7ofisina yu7n tren 7une. Ji7!

Li7ochotikótik tal 7un, litalotikótik 7un, ta vaxakib xa 7ora ta yok'omal liyulotikótik ta jun jtek-lum Gálap sbi. Ji7!

Ta lunex 7un bi tey chmalavan j-kot turismo te yo7 7une, libatotikótik ta 7otro jun jtek-lum noxtok 7un Réma sbi ja7 tey nakal sme7 li mol Xun 7une ja7 ba jvula7antikótik 7un, libatotikótik ta Navajo ba jk'eltikótik k'u x7elan li snaik li 7intyoetik te yo7e. Ji7!

7A li snaike koral chitom yilel ta smeltzanik. Ji7!

7A li skwenta stexail ya7ele naka lum ta xak'beik ta sbae. Ji7!

7Ilaj jk'eltikótik 7un lisutotikótik tal 7un, 7ech' jk'eltikótik jun ch'en ja7 la tey to 7ox snaik li 7intyoetik mas vo7nee. Ji7!

Tey xa nakal ta Súni lavi 7une. Ji7!

Liyulotikótik ta sna li sme7 mol Xun noxtok 7une, tey live7otikótik 7un. Ji7!

7Ilaj libatotikótik ta 7otro jun jtek-lum Súni sbi, ja7 stek-lumal li 7indyoetik noxtok 7une. Ji7!

7O tey 7ikiltikótik jun ch'en 7o to 7ox la tey 7atz'am te yo7e, 7ilaj 7un lisutotikótik tal 7un, tey li7ech'otikótik 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!

You 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.²⁸ 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 rings. 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 7ijtijtikótik j-likel vob te yo7e. Ji7!

7Ilaj 7un, litalotikótik 7un liyulotikótik ta 7otro jun 7o jtek-lum 7un. Fort Wíngeyt sbi ja7 xa te livayotikótik 7un. Ji7!

7Isakub 7osil ta martex 7un litalotikótik noxtok 7un li7ech'otikótik tal ta 7Albukérke noxtok 7un, ja7 tey 7ikom li mol Xun 7une, tey 7i7och ech'el ta 7avyon 7un 7ibat k'al sna 7un. Ji7!

Va7i 7un, litalotikótik noxtok 7un, liyulotikótik ta lajuneb 7ora li7 ta Santa-fe 7une. Ji7!

Libatotikótik noxtok 7un, ja7 ba jk'eltikótik k'u x7elan li xchan vunik li 7indyoeetik 7une. Ji7!

Lik'ototikótik 7un, liyak'botikótik jve7eltikótik. Ji7!

7Ilaj 7un, ba jtijtikótik j-likel vob ta j-p'ej 7o na. Ji7!

7Ilaj 7un, ba jk'eltikótik li k'u x7elan li batz'i chanob vun stuk 7une. Ji7!

Ja7 tey chjalavik li 7intyoetik 7une, tey chjalavik, tey tzpasik 7ixtalal, tey tzpatik xaluetik p'inetik k'utikuk ta j-mek. Ji7!

Te ta slok'taik li k'utikuk nox 7oy ta balamile pero naka ta 7ach'el ta spasik. Ji7!

7Ilaj jk'eltikótik 7un lisutotikótik tal 7un. Ji7!

7Ilaj 7o 7un taje mu k'usi mas 7ikiltikótik 7un, ja7 nox yech yepal 7ikiltikótik chak taj 7une. Ji7!

Ta melkulexe li7abtejotikótik. Ji7!

Ta jweves 7un libatotikótik ba jk'elbetikótik k'u x7elan yeklixyaik li protestanteetike. Ji7!

Lisutotikótik tal ta sna li Lol 7une, tey live7otikótik 7un. Ji7!

7Ilaj 7un libatotikótik ta jun jtek-lum Chimayo sbi 7o tey j-p'ej 7eklixya batz'i lekkek sba ta j-mek. Ji7!

Ja7 nox yech yepal 7ikil chak taj 7une, mu k'usi mas 7un. Ji7!

7Ilaj 7o yech chak taje.

7A li ta primero li disyembree li7ayotikótik ta paxyal ta jun jtek-lumetik ba7yi li7ech'otikótik ta jun jtek-lum Trúcha sbi, libatotikótik ta 7otro jun 7o jtek-lum noxtok, Las Trámpas sbi li jtek-lume, li7ochotikótik ta yut 7eklixya 7oy te jch'ul-tottiketik, 7oy la tey mukbil 7anima ta yut 7eklixya, ja7 la tey smukoj sbaik ti vo7ne krixchanoetik 7une, 7ilaj jk'eltikótik taj 7une lilok'otikótik tal 7un, libatotikótik ta 7otro jun 7o jtek-lum noxtok 7un, lik'ototikótik ta San-torénso Pikuris sbi, li jtek-lume, li7ochotikótik ta yut 7eklixya noxtok 7un. Ji7!

Batz'i lekkek sba li 7eklixya te yo7 7une, 7ilaj jk'eltikótik 7un taje lilok'otikótik tal libatotikótik ta 7otro jun 7o jtek-lum noxtok 7un, lik'ototikótik ta Táos sbi li jtek-lum 7une, naka 7ox 7ay jk'eltikótik

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.²⁹ 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.³⁰ 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 "Shalagos." Yes!

Their faces looked like bird's faces, but their faces were horrible. They looked like devils. Yes!

Their beaks were very long. They had beards, but their beards were just feathers. Yes!

chon ko7ol la xchi7uk vakax xi li Lol 7une pero ma7uk bu 7ikiltikótik k'u x7elan ta nom nox 7ijk'eltikótik, batz'i bik'it yilel xvinaj ta nom 7une, ko7ol smuk'ul xchi7uk chitom yilel, xvinaj li ta nom 7une, pero muk' la 7un. Ji7!

7ilaj jk'eltikótik 7un lisutotikótik tal 7un, li7ech'otikótik ta vula7al ta sna smuk'ta tot li Jorje 7une, 7ilaj 7un lisutotikótik tal 7un, 7ik' xa liyulotikótik ta Santa-fe 7une. Ji7!

7ilaj 7o 7un taje mu k'usi mas 7ikil. Ji7!

7A li vo7on Maryan Peres Peresone, libat ta Súni ta savaro ja7 7o chan-lajuneb disyembre, lilok'otikótik ech'el ta baluneb 7ora li7 ta Santa-fe 7une, li7ech'otikótik ta 7Albukérke, naka 7ech' jk'eltikótik tokadisko, xkak'tikótik 7oyuk ta bateria, yu7n ta jmantikótik 7ox junuk, ti 7oyuk ta bateria 7une, ch'abal bu 7ijtatikótik 7un, lilok'otikótik ech'el 7un, libatotikótik k'alal Súni 7un, xmal xa k'ak'al lik'ototikótik 7un, chanib 7ora ta xmal k'ak'al lik'ototikótik ta Súni 7une. Ji7!

7O tey jun mol te yo7e, ja7 tey lik'ototikótik ta sna 7un, ja7 tey 7ikom li karo yo7 sna li mol 7une, li7ochotikótik ech'el ta yutil jtek-lum 7un, ba jk'eltikótik li k'in ta tz'el 7uk'um, te 7ilok' talel li jpas-k'in 7une, tey 7i7ak'otaj j-likel 7un, 7ilaj 7ak'otajuk 7un, 7ibat ta naetik 7un, li vo7otikótik 7une, lisutotikótik ech'el yo7 bu 7ikom li jkarotikótik 7une, lik'ototikótik 7un tey chotol k'ot jtatikótik li mol yajval na 7une, li7ochotikótik ta yut na 7un, liyak'botikótik jve7eltikótik 7un, pero muk' xive7otikótik 7un, yu7n naka chij tzi7ik te yo7e, yech'o muk' xive7otikótik 7une, k'ajom nox j-set' kafe 7ikuch'tikótik j-set', xchi7uk j-set' pan, 7ilaj ve7ikontikótik 7un, lilok'otikótik ech'el 7un, libatotikótik, ba jk'eltikótik li k'in 7une, tey 7isztob sbaik ta ti7 7uk'um li jpas-k'inetik 7une, ja7 tey libatotikótik 7un, ba jk'eltikótik pero mu xvinaj lek 7ik' xa 7ox 7osil, yech'o mu xvinaj lek 7une. Ji7!

Tey lamal 7ijkomtantikótik 7un, libatotikótik ba jk'elbetikótik buy sna li jpas-7abtele, yu7n ja7 tey ch7ak'otajik li jpas-k'inetik 7une. Ji7!

Va7i 7un, lijoyijotikótik tal 7un, tal jk'eltikótik noxtok, yo7 bu stzoboj sbaik 7une. Ji7!

Stzoboj xa 7ox sbaik skotolik 7un, k'alal lik'ototikótik 7une, ja7 xa 7o 7ilok'ik tal 7un, ja7 to 7ikiltikótik k'utik x7elankil 7un, jutuk mu ko7oluk xchi7uk payaso yilel 7un. Ji7!

Pero ma7uk yech 7un, 7oy vak-vo7 batz'i natik ta j-mek xalako la sbi. Ji7!

7A li ssate ko7ol xchi7uk ssat mut yilel, pero batz'i chopol ta j-mek li ssate pukuj yilel. Ji7!

Batz'i nat sni7, 7oy yisim pero naka k'uk'um li yisime. Ji7!

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.³¹ 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 riverbank 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.³² 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

7Oy sk'uk'umal sjol, 7i 7oy szatzal sjol noxtok 7un pero batz'i natik li szatzal sjole. Ji7!

7A li sk'u7e batz'i leklek sba a7a. Ji7!

Pero ja7 nox 7un yan li ssate batz'i chopol, 7a li 7oy vak-vo7 j7ach'el-pixel sbi 7une, naka t'anajtik li j7ach'el-pixel 7une, 7a li yane naka 7oy sk'u7.

Va7i 7un, k'alal 7ilok'ik tal taj yo7 ti7 7uk'um 7une 7ixch'ak sbaik 7un, ta ju-jun tal 7ibatik ta sna li jpas-7abteletik 7un, ba jk'eltikótik 7un, nax 7ox 7ak'ubal 7un, k'alal 7ik'otik ta sna li jpas-7abtel 7une, k'ot xchotanik li xalako ta yut na 7une, ja7 la yajsantoik 7un ja7 nox la yajmayol ti santo vo7nee. Ji7!

Pero lavi 7une ja7 xa yajsantoik 7un, ja7 xa tzipasbeik resal 7un, ja7 yech taj k'alal 7ik'ot xchotanik ta yut na 7une 7ispasbeik resal 7un, k'alal laj spasik resal 7une, 7ive7ik 7un. Ji7!

7Ilaj ve7ikuk 7un ja7 7o 7istambeik 7ak'ot 7un. Ji7!

7A li ta x7ak'otajike 7oy sso7tik, pero ma7uk batz'i sot, sbakel chij slikojbeik, 7o nan junuk dosena li bakel chij slikojike. Ji7!

Xchi7uk p'ilom te7, ja7 stomojik li k'alal ch7ak'otajike. Ji7!

7A li sk'u7ike 7oy nukulal te7tikil chij, 7oy nukulal vet, 7oy nukulal 7oso, 7i 7oy batz'i k'u7ul 7un, chak k'u cha7al sk'u7ik 7onoxe. Ji7!

Pero batz'i lekik sba 7un a7a, ma7uk yech chak k'u cha7al yane, tampol li ch7ak'otajik 7o 7une, chan-vo7 moletik li tztijik tampere. Ji7!

Labal 7ak'ot 7ispasik sjunul 7ak'ubal 7un. Ji7!

7A li j7ach'el-pixel 7une, ja7 labal paxyal tzpasik ju-jun na 7un. Ji7!

Mu jna7 k'usi chalik, ta stze7inik 7o li krixchanoetik 7une. Ji7!

Lisutotikótik j-likel pero po7ot 7ox sakub, chib xa 7ox 7ora 7ak'ubal lisutotikótik, livayotikótik j-likel 7un, ta vo7ob 7ora ta sakubel 7osil lilikotikótik noxtok 7un, libatotikótik ba jk'eltikótik li 7ak'ot noxtok 7une, li7ochotikótik 7ox ta yut na 7un, pero batz'i xin ta j-mek ti yut nae solel licha7-lok'otikótik talel, mu stak' xi7ochotik ta yut na 7une, batz'i xin yu7n ja7 li naka chij tztijik, chak k'u cha7al xuleme. Ji7!

Yech'o batz'i xin li yut na 7une. Ji7!

Solel lilok'otikótik tal 7un, libatotikótik ta 7otro jun na 7un te xa 7isakub 7osil 7un, rominko xa 7ox 7un bi. Ji7!

Solel yan yik' li bamil 7une, solel xxinet ta j-mek li bamil. Ji7!

Lek nan ta vukub 7ora 7un libatotikótik ta

[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 jvula7antikótik jun jnavajo. Ji7!

Lik'ototikótik 7un, tey nakal k'ot jtatikótik li yajval na 7une, pero jyakubel 7un. Ji7!

Li7ochotikótik ta yut na 7un, tey chotolotikótik j-likel ta yut na 7une, 7oy jun nene7 pech'bil ta tenel te7, yu7n la j-tos yech ta xch'iik li yolik li 7antzetik 7une, naka la pech'bil ta tenel te7 ta xch'iik. Ji7!

Lilok'otikótik ta pana 7un ba jk'eltikótik chij, pero kapal ta chivo. Ji7!

Mas lelik stzatzal li chivo, ja7 mas chopolik stzatzal li chije, 7a li chivo 7une naka sak, ja7 nox yech li chij noxtok 7une. Ji7!

7Oy stz'unoj t'ul batz'i lelik sba. Ji7!

Cha7-p'ej sna pero li snae, naka balajtik te7 sp'ejelej. Ji7!

7A li skwenta stexaile naka lum sjipojbeik muyel ta sba. Ji7!

7Ilaj jk'eltikótik 7un, lisutotikótik ech'el ta Súni noxtok 7un. Ji7!

Po7ot xa 7ox 7ol k'ak'al, lik'ototikótik ta 7ol k'ak'al xchi7uk 7o7lol, ja7 to live7otikótik skwenta sob k'alal lik'ototikótik 7une, 7oy jun jkaxlan jchi7uktikótik ech'el ja7 liyak'botikótik kaxlan jti7itikótik, ja7 7iyak' pan, ja7 7iyak' 7ich, ja7 7isman lech k'utikuk ta j-mek. Ji7!

Ja7 lismak'linotikótik 7un. Ji7!

7A li Lole, kere, k'ajam lismanbotikótik ju-p'ej jmantzanatikótik, pero mu xinojotik 7o li j-p'ej mantzana 7une, kere, ja7 mu7yuk jna7 7uk 7un, bu xavil jun krixchano, ta xnoj ta j-p'ej mantzana, kere, ja7 mu7yuk jna7 7uk 7un, ch'abal che7e ch'abal 7un bi a7a, laj ve7ikontikótik 7un, libatotikótik taj yo7 sna mol noxtok 7une. Ji7!

Lik'ototikótik 7un, 7iyak' ve7lil noxtok 7un, pero muk' xive7otikótik, j-set' xa nox kafe 7ikuch'tikótik. Ji7!

7Ilaj 7un libatotikótik noxtok 7un ba jk'eltikótik 7elav noxtok 7un. Ji7!

Ta 7ox xibatotikótik ta j-jech 7uk'um, pero muk' xiyak'otikótik jelavel li solteroetike. Ji7!

Va7i 7un, te lisutotikótik talel 7un. Ji7!

Li7ayotikótik ta paxyal ta ti7 jtek-lum. Ji7!

Pero solel xxinet li balamil ta j-meke, naka nukulal chij jok'ajtik ta naetike. Ji7!

Lijoyjotikótik tal 7un liyulotikótik ta yutil. Ji7!

Te xa 7ox cholol ta j-jech 7uk'um li xalakoetik 7une. Ji7!

Yu7n ta x7anilajik, skwenta li sba-k'el k'in 7une. Ji7!

Ba7yi 7istzob sbaik li xalakoetik 7une, ja7 tz'akal xa 7ibatik li j7ach'el-pixol 7une, k'alal 7istzob 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.³³ 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 sleep. 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 Ladino'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 left 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 sleep, 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!

skotolik 7une, ja7 7o 7istambeik 7anil 7un, 7oy jok'bil ch'en, mu jna7tik k'usi ta sjipik komel ta 7anil, te yo7 ch'ene. Ji7!

7Ilaj sjipik komel 7un taje, ja7 7o 7istambeik 7anil li xalako 7une, ta ju-jun tal 7i7anilajik 7un, 7a li k'alal 7i7anilajike ja7 yilel yech chak k'u cha7al x7anilaj xulemetike. Ji7!

7Ilaj li 7ak'ot 7une ja7 7o litalotikótik 7un, lisutotikótik tal 7un lek 7o xa 7ox nan ta 7oxib 7ora 7un lisutotikótik tal 7un 7ik' xa liyulotikótik li7 ta Santa-fe 7une. Ji7!

7Ilaj 7o chak taj 7une. Ji7!

Mu k'usi mas 7ikil 7un, ja7 nox yech chak taj 7une. Ji7!

7A li vo7on Marian Peresone, li ta martex chanib xcha7-vinik disyembree, li7abtej 7ol k'ak'al, ja7 7o bat jchi7intikótik li Lol, ta smanel tz'unbal te7, skwenta ch7ayan 7o Ninyo ta sna li Lol 7une, 7ay kak'tikótik komel ta sna 7un, ja7 7o libatotikótik ta te7tik, ba jsa7tikótik tal jisbil xak toj, skwenta li yok tz'unbal te7 7une, lisutotikótik tal ta te7tik 7une, muk' xa bu litalotikótik k'al sna li Lol 7une, te xa likomotikótik ta tz'el parke. Ji7!

Tey 7ijnuptikótik cha7-vo7 jkaxlanetik te liyik'otikótik ochel ta jun 7otel, 7iyak' kuch'tikótik pox, tey 7i7ik'ub 7osil ku7untikótik 7un, ta vaxakib xa 7ora 7ak'ubal lilok'otikótik tal 7un, libatotikótik ta yo7 bu chivayotikótik 7une, tey jchi7uktikótik ech'el taj jun jkaxlan 7une, tey 7ijk'opontikótik ta ch'ojon tak'in li Lol 7une. Ji7!

Yu7n 7ijjak'betikótik mi xu7 xibatotikótik ta sna taj jun jkaxlan 7une, ta yok'omal 7une. Ji7!

"Xu7!" xi li Lol 7une. Batz'i xmuyubaj xa li jkaxlan 7une, lixcha7-7ik'otikótik lok'el noxtok 7un, ba kuch'tikótik yan pox 7un. Ji7!

Tey 7ikiktatikótik komel, ta jun kantina 7un, lilok'otikótik tal 7un, 7oy xa 7ox lajuneb 7ora 7ak'ubal 7un, k'al 7ijch'aktikótik komel 7une. Ji7!

Libatotikótik k'al sna li Lol 7une, tey chotolotikótik j-likel cha7-likel ta sna 7un, ja7 7o libatotikótik ta mixa noxtok 7un. Ji7!

Tey 7ispas mixa li pale, ta katedral 7une, ta 7ol 7ak'ubal lik'ototikótik ta 7eklixya 7une, k'al 7ilaj li mixa 7une, lilok'otikótik tal 7un, libatotikótik ta jkwartotikótik 7un, livayotikótik ta jun 7ora 7ak'ubal 7un. Ji7!

7Isakub 7osil ta melkulex 7une, vo7ob xcha7-vinik li disyembre 7une, lilok'otikótik ech'el ta vaxakib 7ora te yo7 bu chivayotikótik 7une, libatotikótik ta sna li Lol 7une, tey 7iyak' jve7eltikótik, k'alal laj ve7ikontikótik 7une, tey lichotiotikótik j-likel, 7isk'elik li smotonik 7une, 7a li sni7-mole liyak'botikótik j-p'ej 7unen k'ox kaxa batz'i leklek yunen ba li kaxae. Ji7!

Lilok'otikótik tal ta buluchib 7ora ta sna li Lol 7un. Ji7!

And then the Ladino arrived.³⁴ He took us to Po-joaque 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.³⁵ 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*.³⁶ 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!

7I ja7 7o xa 7ik'ot li jkaxlan 7une, liyik'otikótik ech'el k'alal Pojáke, yu7n ja7 tey nakal taj jkaxlan 7une, libatotikótik 7un, lik'ototikótik ta 7ol k'ak'al 7un, k'alal lik'ototikótik 7une 7iyak' jve7eltikótik, 7iyak' kuch'tikótik pox noxtok. Ji7!

7Ilaj ve7ikontikótik 7un, libatotikótik ta sna sboltak, 7iyak' kuch'tikótik noxtok 7un. Ji7!

7Ox-vo7 li sbol 7ech' jvula7antikótik 7un. Ji7!

7Ilaj jvula7antikótik 7un taje, libatotikótik ta San-ildifónso ja7 tey nakalik li 7intyoetike ba jk'eltikótik 7ak'ot, lik'ototikótik 7un yolel 7ak'ot yu7unik k'alal lik'ototikótik 7une, pero batz'i leklek sba ta j-mek li ch7ak'otajike. Ji7!

7Oy svobik ch7ak'otajik 7o. Ji7!

Batz'i lelik sba li sk'u7ike slapojike, tzpasik 7o k'in ya7ele. Ji7!

7Oy jun tzeb ta x7ak'otaj xchi7ukik, naka slapanoj smaskaraik li j7ak'otetike. Ji7!

7Oy jun slapoj smaskara, ko7ol xchi7uk ssat vakax, yilel slok'taoj slapojbe sliklej li snukulal ssat li vakaxe. Ji7!

7Oy jun noxtok ja7 nox yech slapoj smaskara noxtok batz'i 7ik' ta j-mek ko7ol xchi7uk ssat j7ik'al yilel. Ji7!

Pero me7el slok'taoj sba. Ji7!

7Oy jun noxtok ja7 nox yech me7el noxtok 7un. Ji7!

Slapoj smaskara noxtok ssat payaso yilel. Ji7!

7Oy jun mol slapoj smaskara ch'ixch'ix sjol sjelp'unoj cha7-p'ej k'ox limeton ta vo7ob litro sbele. Ji7!

Stomoj j-lik yarsial 7oy jun noxtok ja7 nox yech 7oy smaskara ko7ol xchi7uk ssat pukuj yilel li ssate. Ji7!

Xchukoj j-p'ej riata ta xch'ut. Ji7!

7A li yan 7une batz'i lelik sba ta j-mek li sk'u7ik 7un a7a. Ji7!

Jutuk mu ko7oluk xchi7uk tan sat yilel, 7oy snatz'ik 7oy skoronaik 7oy xxelail li skoronaik pero muk' bu chk'evujinik yech nox ch7ak'otajik. Ji7!

7A li j7ak'otetike vaxak-lajun-vo7 to stzoboj sbaik. Ji7!

7Ox-vo7 jvabajom, chib kitara, jun biolin, 7a li ch'ix-jol mol 7une 7ilaj ta k'ojel ta vakax 7un. Ji7!

Taj to xbalet 7ik'ot 7une, balem pukuk 7ik'ot 7un, 7itzake taj vakax 7une, ja7 7itzakvan ech'el taj jun 7oy sriata 7une. Ji7!

Bat xchukel ta te7 li vakax 7une. Ji7!

K'alal 7ilaj li 7ak'ot 7une, liyik'otikótik ech'el ta sna jun mol, li7ochotikótik ta yut na 7o tey j-kot mexa, ta yut na, 7oy labal lo7boletik dulseeetik, k'utikuk ta j-mek. Ji7!

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!

7A taj jun me7el 7ik' ssat 7une, 7oy jun svorxa slikoj, k'alal 7i7och ta yut nae, 7isnojes ta lo7bol ta dulce k'utikuk ta j-mek. Ji7!

Va7i 7un, liyak'botikótik jun baso presko, 7ijlo7tikótik j-p'ej dulce, xchi7uk j-p'ej ton bek'. Ji7!

7ilaj 7un, lilok'otikótik tal 7un, 7ilok' tal jun tzeb batz'i lekkek yunen ba ta j-mek ti tzebe. Ji7!

Ta 7ox xiyik'otikótik ech'el ta sna ta 7ox la xak' jve7eltikótik. Ji7!

Pero muk' xibatotikótik 7un, yu7n ja7 mu sk'an xbat, taj jun jkaxlan, jchi7uktikótik 7une. Ji7!

Lisutotikótik tal li7ech'otikótik ta kantina ja7 yu7un taj jkaxlan 7une. Ji7!

Tey liyik'otikótik ochel te yo7 skantina 7une. Ji7!

7Iyak' kuch'tikótik yan trago. Ji7!

Pero ma7uk batz'i trago 7un, ja7 li bino chalik 7une. Ji7!

7ilaj kuch'tikótik 7un lilok'otikótik tal 7un. li7ech'otikótik ta sna 7un, 7ech' yak' li yajnil ta sna 7une. Ji7!

Litalotikótik 7un, 7o tey jun kantina ta tz'el be, liyik'otikótik ochel noxtok te yo7 7une, 7isman ju-p'is noxtok 7un. Ji7!

7ilaj kuch'tikótik 7un litalotikótik noxtok 7un. Ji7!

7Ik' xa liyulotikótik ta Santa-fe 7une. Ji7!

Yak' xa 7ox vakib 7ora, li k'alal liyulotikótik 7une. Ji7!

Liyik'otikótik ochel noxtok ta jun 7otel, liyak'botikótik mas bino 7un. Ji7!

Ja7 li wiski 7une. Ji7!

7ilaj kuch'tikótik 7un, lilok'otikótik tal 7un, litalotikótik ta sna Mikulax 7un, tey live7otikótik 7un, k'alal 7ilaj ve7ikontikótik 7une, lisutotikótik ech'el ta jvayebtikótik 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!

¹Chiapa de Corzo.

²Grijalva River.

³Tuxtla Gutiérrez.

⁴Monte Albán.

⁵As salt is offered to everyone before a meal in Zinacantán it is logical that a small bowl would be taken for a salt cellar.

⁶Chapultepec Castle.

⁷Cerro de Chapultepec.

⁸The National Museum of Anthropology.

⁹The reconstructed tomb of the Mayan "priest-king," Pakal, in the Temple of the Inscriptions in Palenque.

¹⁰Torre Latino Americano, a 44-story skyscraper.

¹¹Basilica of the Virgen de Guadalupe.

¹²It caused Romin and 7Anselmo much consternation that they couldn't light their candles at the foot of the saints, but

had to stand them up in a back room where they were retrieved almost as soon as they had been lighted.

¹³At Carretones.

¹⁴The toll road to Queretaro.

¹⁵Tepozotlán.

¹⁶Ciudad Jiménez.

¹⁷"Nick" is B. N. Colby, an anthropologist who had worked in Zinacantán.

¹⁸Palace of the Governors.

¹⁹The Laboratory of Anthropology.

²⁰San Francisco Bay.

²¹Golden Gate Bridge.

²²Alcatraz.

²³I 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.

²⁴The California Academy of Sciences.

²⁵Actually, at a friend, Jane Geer's house.

²⁶Shirley B. Vogt.

²⁷The Ramah Navajo District.

²⁸The Institute of American Indian Arts.

²⁹The late John Collier.

³⁰These were the Shalakos, the messengers of the rain gods.

³¹These were the Koyemshi or mudheads.

³²The rain gods and Yamuhakto, the Wood Carrier, wear deer skins. The Helashaktipona, or Wood Ears, wear fox skins.

³³They tossed in prayer plumes, sticks with eagle feathers attached.

³⁵Genaro Quintana.

³⁴"*J'ik'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.

³⁶The "*Tan Sat*" are carnival characters in Chamula, the town next to Zinacantán.

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 Zinacantán 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, too.² 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. We saw them there. One had his head to the west and one to the east. Their bowls were there and all their things. They had discussed with each other when they were still alive that, "If one of us dies first, let's not leave each other behind," they said.

They say that the woman died first and the man threw himself alive into the grave. After we saw that, we went to see what the ancestors' things were like. There was a building built there. All the ancestors' things were stored there. We saw all 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

Bwéno, kaltik ava7i lo7ilajkótik ava7i j-p'el cha7-p'eluk, ti k'u x7elan li7ayotikótik ta paxyal ta slumal brinkoetik vo7nee, lilok'otikótik ech'el ta balun-lajuneb 7oktuvre li7 ta Jtek-lume, te livayotikótik ta Jobel sob ta yok'omal lilok'otikótik ech'el 7un, lilok'otik ech'el ta vakib 7ora ta sob, libattik 7un, te lik'ototik ta vayel ta Wajáka, livayotik ta jun 7otel, 7isakub 7osil ta yok'omal 7un, ba jk'eltik jun ruina, te nox nopol ta Wajakae, te 7ikiltik k'utik x7elan yajsantoik ti 7antivoetike, xchi7uk sletraik te txz'ibaojik ta ton, xchi7uk slok'ol ti stak'inik vo7nee.

Va7i 7un, k'al 7ilaj jk'eltik taj 7une, lilok'otik ech'el noxtok 7un lik'ototik ta vayel ta Pwebla.

Va7i 7un, 7isakub 7osil ta yok'omal 7un ba jk'eltik 7otro ruina noxtok te yo7 7une ja7 te yo7 7ikiltik meltzanbil j-p'ej 7eklixayae, ta sjol j-p'ej vitze, ja7 to stamojbeik sjok'el ochel li yute, mu to bu nat sjok'ojik 7o nan vo7-vinikuk metro sjok'ojik ochel, 7och jk'eltik 7un.

Va7i 7un, k'al laj jk'eltik taj 7une, ja7 7o ba jk'elbetik sbakel ti cha7-vo7 krixchano smukoj sbaik vo7nee, ti jun vinik jun 7antz 7ismuk sbaike, ti te sbajojik ta nen ta stz'el li ruinae, ja7 te 7ikiltik 7un, jun ta maleb k'ak'al jun ta lok'eb k'ak'al batem sjol tey spulatu 7i skotol k'usuk yu7une, ja7 ti sk'oponoj sbaik ti k'al kuxulik to 7oxe. "Ti buch'u ba7yi xchame junuke ku7untike mu me jkomtzan jbatik 7un," xiik la 7un.

Va7i 7un, ja7 la ba7i 7icham ti 7antz 7une, ja7 la kuxul 7isjip sba ochel ta ch'en li vinik 7une, k'al laj jk'eltik taj 7une ja7 7o ba jk'eltik k'utik x7elan ti k'usuk yu7unik ti 7antivoetik 7une, 7o te j-p'ej snail meltzanbil te nak'al skotol ti k'usuk yu7un ti 7antivoetike, te 7ikiltik skotol ti k'usuk yu7unike, pero batz'i lelik sba ta j-mek ti k'usuk yu7unike, batz'i lelik sba snichimaltak li splatoike li sbasoike, skotol mas lelik ti vo7nee.

Va7i 7un, k'al 7ilaj jk'eltik taj 7une, libatotik noxtok 7un, lik'ototik xa k'al Mejiko 7un, te lik'ototik ta jun 7otel.

Va7i 7un, k'al lik'ototike lilok'otik ech'el ba

woman who [lived] just near to where we had arrived.³ 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.⁴ 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.⁵ 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.⁶ 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.⁷ 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.⁸ There were lots of little dugouts. Whoever arrived could get in

juvula7antik 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 ba7i 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 jkumale ta yaleb 7avyone, ja7 ta 7avyon 7ibat, li vo7otike ta karo libattik, yech'o ti ba jnuptik k'al 7ik'ot 7une, vo7otik ba7yi lik'ototik ta Mejiko 7une, ja7 tz'akal 7ik'ot li jkumalee.

Va7i 7un, k'al ba jnuptike, vo7otik ba7yi lik'ototik j-set' ta yaleb 7avyone, teotik xa 7ox k'al 7ik'ot li jkumalee.

Va7i 7un, k'al 7ik'ot li jkumale 7une, lisutotik ech'el ta 7otel 7un, naka nox 7ay kak'tik komel ta 7otel li jkumale 7une, ja7 ba jk'eltik mi meltzajem xa 7abasoe ja7 lask'ubanoj taj jmeme7tik 7ay jvula7antik k'al naka nox lik'ototike, li7ayotik yo7 bu chmeltzanat li baso 7une, ja7 7och 7ajak' li vo7ot 7une, livo7otikotike te likomotikótik ta karo, te lajmalatikótik. "Mu to la chmeltzaj," xavutotikótik 7un. Licha7-sutotik ech'el 7i mal xa 7ox k'ak'al, ta mas xmal 7un libatotik ta k'elob 7osil 7un, limuyotik te yo7e, muy jk'eltik k'u smuk'ul li Mejikoe, pero mu jtatik ta k'elel lek k'u smuk'ul, batz'i nom ta j-mek xvinaj li lusetike, pero batz'i xi7el sba 7ika7i toj mas 7ik' yik'al xip'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'omal noxtok 7une, lilok'otik ech'el ba jlok'estik pasaporte li skwenta vo7otikotike ti k'u sjalil permiso ta jk'antikotike 7i yo7 xijelavotikótik 7o ech'el ta jun 7o 7estádo noxtok, k'al laj lok'uk li permisoe, lilok'otik tal, ja7 7o ba jvula7antik jch'ul-me7tik Valalupa, li7ochotik ta yut 7eklixya 7och jp'is jsattik k'al laj jp'is jsattike lilok'otik tal, ba jk'el jun vo7 te ta xxokon li 7eklixyae, 7o te jun tz'antz'an vo7 te yo7e, 7o te tak'in ta yut yalal jipbil ochel li tak'ine, 7o ta ju-tob sentavo ta lajuneb ta sinko ta pexu ja7 ti k'u x7elan sk'an yo7on sjipik ochele, pero batz'i leklek sba ta j-mek li vo7e yax-tz'ikan xa slekil.

Va7i 7un, k'al 7ilaj jk'eltik taj vo7 7une, limuyotik ech'el te ta vitz 7un, 7o te j-p'ej na te ta 7unen jol vitz, ja7 te xchonbat slok'ob-bail li jch'ul-me7tik Valalupa 7une, skotol te xchone ta j-mek labal medayaetik batz'i lekik sba ta j-mek 7ijman tal chib li slok'ob-ba jch'ul-me7tike, xchi7uk chib 7unen k'ox krusetik.

Va7i 7un, k'al 7ilaj manolajkon 7une, libattik 7un, ba jk'eltik jun vo7 lek meltzanbil, 7o te 7epal k'ox jometik, li buch'utik chk'ote xu7 x7och skux

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 in, 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.⁹ 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

yo7onik ta jome li7ochotik 7uk, te 7ijnuptik j-chop 7o smarimpaik te tztjik ta yut jom chanavik ta ba vo7 7un, libattik lixanavotik ta ba vo7 7uk 7une.

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 labatik 7achi7uk li jkumalee li vo7otikotike te likomotikótik.

Va7i 7un, k'al te likomotikótik jtuktikótik 7une, lilok'otikótik ta paxyal te nox nopol lisutotikótik nox ta 7ora ja7 chkaltikótik ti mi xich'ayotikotike, yech'o ti lisutotikótik no 7oxe, k'al lisutotikotike 7o te chvay jun 7antz yo7 7otel k'otemotik 7une.

Va7i 7un, ta 7ox xiyik'otikótik ochel ta skwarto 7un, muk' jch'untikótik 7un solet lijatavotikótik muyel ti yo7 bu chivayotikótik 7une, te va7al 7iktatikótik li 7antze.

Va7i 7un, k'al lik'ototikótik yo7 jwartotikótik 7une, chisveluotikótik yalal 7un, solet muk' jch'untikótik. "Yu7 nan chuvaj!" xichiotikótik 7un. 7Iyil ti mu jk'an xibatotikótik 7une, 7i7och ta skwarto 7uk 7un, k'al 7ikiltikótik ti 7i7oche ja7 7o lilok'otikótik ech'el 7otro j-7ech'el noxtok 7un, licha7-batotikótik ta paxyal 7otro j-7ech'el 7un, te 7ijnuptikótik ta be cha7-vo7 jkaxlanetik, lisk'oponotikótik 7un, lisjak'botikótik bu likemotikótik bu jnatikótik, 7ikalbetikótik ti buy likemotikótik 7une.

"Béno, ba kuch'tik j-set'uk che7e, páysa, jchi7il jbatik te likemon tal ti vo7ne te yo7 7uke yu7n tal jsa7 kabtel li7 toe li7 xa likom 7o 7une, mayxtro jmarimeroon li7 toe, mi xak'an xak'oponikon k'al xasutik ech'ele xasa7ik jna ja7 jdireksyon li7i," xiyutotikótik. Liyak'botikótik ju-jun 7unen k'ox vun te tzakal li sdireksyone.

Va7i 7un, libatotikótik 7un ba kuch'tikótik xchi7uk 7un, k'al lik'ototikótik ta kantinae, k'ot sman jun bino tey 7i kuch'ilantikótik 7un, te 7i7ik'ub ku7untikótik, nax xa 7ak'ubal lisutotikótik ech'el ta jvayebtikotike.

Va7i 7un, k'al 7ilaj kuch'tikotike lisutotikótik ech'el 7un, xi7em xa libatotikótik ja7 ti mi mu xa jna7tikótik bu chibatotikotike ja7 lixi7otikótik 7o 7un, sk'an ti kajvaltik 7une, muk' bu lich'ayotikótik 7un te tuk' lik'ototikótik yo7 7otel 7une, te xa livayotikótik 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 xch'i ta balamile, 7oy ko7oltik xchi7uk ka7 j-lom ja7 nox ti toj natik snuk'e, li mol bolome, 7ok'ile te7tikil 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.¹⁰ 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.¹¹ 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.¹² We went on, we went back now to the hotel.

Early the next day we left Mexico City. We reached a town.¹³ 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

tzemene 7elejvantee, maxetike, ch'ix-7uche skotol te 7ikil.

Va7i 7un, k'al 7ilaj jk'eltik li chonetike, ja7 ba jk'eltik k'u x7elan ti 7iyu7 7ak'-k'ok' ti vo7nee, ti k'u x7elan ti svokolik ti povre krixchanoetik vo7nee, te ta j-p'ej na 7oy meltzanbil snail, k'al 7ilaj jk'eltik taj 7une, ja7 ba jk'eltik k'utik x7elan ti k'u7iletik ju-jun jtek-lume, tey skotol ti k'u7iletik yu7un 7intyoetike, pero ja7 ti vo7ne k'u7iletik 7une, ti k'utik x7elan ti sk'u7ik mas vo7nee, ja7 tey skotol ta na 7o te meltzanbil j-p'ej snail stuk naka k'u7iletik.

Va7i 7un, k'al 7ilaj jk'eltikótik li k'u7iletik 7une, libattik 7un ba jk'eltik labal pech' te tz'unbil te ta Sochimilkoe, ja7 te 7ijmantik jve7eltik te yo7 7une, te xa live7otik 7un, k'al 7ilaj ve7ikotik 7une, te to 7ijk'eltik j-likel li pech' 7une.

Va7i 7un, k'al laj jk'eltik li pech' 7une, lisutotik ech'el 7un ba jk'eltik k'utik 7oy chchon ta yutil te 7ikiltik skotol ti k'utik nox 7oy lelik xchone te yo7e 7ay jk'eltik jun ch'ivit li7ochotik ta yut ch'ivite pero batz'i tzinil ta j-mek li krixchano xich'ayotik yilel vokel li7ech'otik ta j-mek snet'net' sba li krixchano ta yut ch'ivite batz'i vokol ta j-mek xanbale mu jta jbetik jelavel, k'al lilok'otik ta ch'ivite, libattik li7ech'otik ta parke soolójiko 7ikil 7oxib lok'ob-bail te va7ajtik jun va7al sbichoj ta vinajel jun sk'ob jun kajal ta ka7 7i jun va7al slich'oj xchibal sk'ob, libattik 7un lisutotik xa ech'el ta 7otel 7un.

Va7i 7un, sob ta yok'omal 7un lilok'otik ech'el ta Mejiko 7une, lijelavotik ech'el 7un, 7o te 7ijtatik jun jtek-lum, ja7 te 7ech' ve7ikotik, 7ajak' k'usi ta jk'an ta jlajestikótik. "K'usi chak'an chati7ik mi ton kaxlan xchi7uk chichol 7o mi bek'et, 7o mi kaxlan?" xavutotikótik. 7A li vo7oxuk xchi7uk kumpatike ton kaxlan 7ak'anik, li vo7one bek'et 7ijk'an, yu7n ta jk'an chive7 lek.

Va7i 7un, li7ak'batotik tal ti k'usi 7ijk'antik 7une, live7otik sujem xa chive7 yu7n batz'i chak' xa 7ox vi7nal ta j-mek 7ika7i, ja7 to la 7ika7i ti k'al 7ijchik' ti jve7el 7une, pero batz'i xin ta j-mek mu jna7 k'usi sbek'tal mi ka7 van 7o mi 7o van k'usi chanul mu jna7 solel muk' jti7 te pachal 7ikikta k'ajom 7ijve7 ti pane, ti jve7ele solel muk' jti7 yech 7ibaj 7o ko7on toj 7animal chopol 7ika7i ta j-mek.

Va7i 7un, k'al 7ilaj ve7ikotik 7une, libattik noxtok 7un, lik'ototik ta 7otro jun jtek-lum Kwanajwáto sbi chka7i, ja7 te k'ot vayikotik 7ik' xa 7ox.

Va7i 7un, k'al naka lik'ototik 7une, lilok'otik ech'el ta paxyal 7un. Kere, bu xavil, ti te lich'ayotikótik 7ox te yo7 7une, ja7 ti toj chukultik

[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. Then we went out again the next day. We didn't know which road to take. We came to two roads. 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

sorale ko7ol xchi7uk ch'en yilel xvinaj li soral te yo7e yu7n likomotikótik 7unen j-set' 7un, muk' xkiltikótik bu labat vo7ot 7une, jun 7o soral 7ijtamtikótik ech'el j-jot 7o lik'ototikótik 7un. "Pero bu 7ibat ti kumpae?" xichiotikótik. Ja7 7o xa jsa7otikótik 7o te xnix xa k'in 7ika7itikótik tey ba jk'elotikótik. "Mi 7o van te 7ibat?" xichiotikótik ech'el libatotikótik te yo7e, yolel ch7ak'otajik li yane, li yane ta ssa7ik xa k'op tzmaj sbaik. "Kere, suttikotik kik ech'el naka me jtatik majel tana 7uk," xichiotikótik. Licha7-sutotikótik ech'el yo7 bu lich'ayotikótik komele, ja7 7o 7ital vo7 7un pero batz'i tzotz 7iyak' ti vo7e, 7an solet te 7ijjikan jbatikótik ta yibel na 7ijmalatikótik 7i7ech' jutuk li vo7e.

Va7i 7un, k'al 7i7ech' xa 7ox jutuk li vo7 7une, ja7 to ba 7asa7otikótik 7un, te 7ataotikótik tal yo7 bu lich'ayotikótik komel 7une, ja7 to litalotik yo7 bu jch'amunojtik na 7une, k'al liyulotike ja7 to live7otik, k'al laj ve7ikotike livayotik xa 7un mu xa bu libattik, ja7 to ta yok'omal lilok'otik ech'el noxtok 7un, mu jna7tik lek bu junukal li be 7une, 7ijtatik chib be ja7 7ijtamtik ech'el li jun xi xbat ta jbatz'i k'obtike, ja7 to 7ikiltik te nox licha7-sutótik ech'el yo7 bu lilikotik ech'ele, licha7-lok'otik ech'el noxtok 7un, ja7 xa 7ijtamtik ech'el li jun be 7une, ja7 to ja7 7ijtatik ech'el 7un.

Va7i 7un, 7ech' jvula7antik jch'ul-tottik Krísto te va7al stuk ta jol vitz ch'abal sna, solet va7al ta yol balamil stuk.

Va7i 7un, ba jk'eltik k'u x7elan 7un. "K'u yu7un ti ch'abal sna 7une?" xichiotik ech'el. Libattik, ja7 7o yolel k'in k'al li7ech'otik 7une, solet tzinil li karoetike, noj li bee vokol lijelavotik ta j-mek lik'ototik ta vokol 7un, ja7 to chkil 7un batz'i muk' li jch'ul-tottik 7une, ch'abal sk'u7 t'anal pero batz'i yox ta sjunul ta j-mek, ta spat lik'ototik, libattik 7un lijoyijotik ech'el ta yelav 7un, ja7 to 7ikiltik 7oy na ta yolon 7un stek'obinoj li nae, li7och'och'otik ech'el 7un ba jk'eltik k'u x7elan li yut na 7une, yolel mixa k'al lik'ototik 7une, li7ochotik ta mixa 7un, 7ika7itik to j-likel mixa.

Va7i 7un, k'al 7ilaj li mixa 7une, lilok'otik 7un ba jk'eltik k'usitik 7o te chchone te ta 7unen j-k'ol na 7un, ja7 te ta xchonbat slok'ob-bail li jch'ul-tottik Krísto 7une, 7oy ta kwadro 7oy ta krus te jok'ol ta krus yu7unik li jch'ul-tottike, 7ispich' ko7on li jch'ul-tottik kómo 7ikil ti batz'i leklek sba 7une, 7ijman tal jun li ta kwadro 7une, batz'i 7entero yech chak k'u cha7al va7al stuk li jch'ul-tottik 7une.

Va7i 7un, k'al laj jmantik 7une, ba jkux ko7ontik

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.

te ta mas 7olon 7o te 7epal nam-te7aletik 7ikiltik, ja7 la snam-te7ik li koxoetik, buch'utik sk'as yoke.

Va7i 7un, ja7 la te chba snupik li jch'ul-tottik 7une, te la ta xkolik tal te yo7 7une, yech'o la ti te xa ta skomtzanik li snam-te7ik 7une, k'al laj jk'eltik taj 7une, licha7-muyotik ech'el noxtok 7un, te chotajtik chan-vo7 krixchano batz'i lek tz'akiemik li sk'u7 spok'e muk' bu yech xkiltikótik batz'i leklek sba ta j-mek 7ikiltikótik, ja7 to lajjak'betikótik, "Buy nan likem tal li krixchano le7e?" xakuttikótik.

"Le7e 7intyo te ta jlumal mu jna7 mi ja7 van talem 7o mi ja7 no van smanojik li k'u7ule," xavutotikótik.

"Mi7n ja7 yech sk'u7ik li 7intyoetik te ta 7alumal 7une?" xakuttikótik 7un.

"7I7i, ja7 nox k'al tzpasik k'ine, ja7 yech tzlapik chak le7e," xachi.

"7Aal" xichiotikótik 7un.

Va7i 7un, k'al 7ilaj jkux ko7ontik 7une, licha7-sutotik ech'el 7un, ba jtantik 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, lilok'otik ech'el ta yok'omal libattik noxtok.

Va7i 7un, 7isok lakaro 7une, 7o te 7ijtatik j-chop jmeltzanej-karo ta be, naka 7avak'be pero muk' xmeltzaj yu7un. "Lek xa," xayut. Pero staoj yav chopol li karoe, libattik 7otro j-7ech'el noxtok 7un pero 7ip7iptik li karo 7une, 7o te 7ijtatik jun jtek-lum nopoltik nox.

Va7i 7un 7o te 7otro j-chop jmeltzanej-karo noxtok 7un, ba 7ak'opon 7un. "Ta jmeltzan jk'eltik k'usi sokem," xi 7un.

Va7i 7un, ja7 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.

Va7i 7un, 7isakub 7osil ta yok'omal lilok'otik ech'el sob noxtok 7un, 7ijtam ech'el jbetik 7otro j-7ech'el noxtok.

Va7i 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'opoj chlo7ilaj pero mu xka7itik k'usi li chale, mu xka7ibetik li sk'ope, tol lisk'elotikótik ta j-mek ta xlabanvan yilel, mu jna7 mi ja7 van ti muk' bu mas xilik mok-chak li krixchano te yo7e.

Va7i 7un, k'alal laj ve7ikotik 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 ve7ikotik 7une, libattik noxtok 7un.

Va7i ja7 xa te yo7 tz'el frontera ech'el 7une, ja7 ti 7avalbotikótik ti 7o te j-chop soltero ta be ti mu xak' xijelavotikótik k'al mokmok jchaktikotike. "Ja7 mas lek lapo 7anatil vexik," xavutotikótik.

"Béno!" xichiotikótik 7un. 7Ijlap li jnatil vextikótik ta be chak k'u cha7al payaso 7un, k'al 7ilaj jlap ti jk'u7 jpok'tikótik 7une, libattik 7un, lijelavotik taj 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'tikótik ti jk'u7 jpok'tikótik 7une. "Lok'ik xa 7un xu7 xa!" xavutotikótik 7un.

"Béno!" xichiotikótik. 7Ijlok'tikótik 7un, ta mok-chak xa lijelavotikótik 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 chivoe.

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'o7tikótik ech'ele, ba7yi 7isk'elik li jpermisotikótik, k'al 7ilaj sk'el li jpermisotikotike, ja7 7o 7isk'el li k'usuk ku7untikotike, k'al laj sk'el skotol li skwenta mejikanoe lijelavotik ech'el, te nox nopol li 7otro cha7-chop soltero noxtok skwenta xa 7amerikano 7une, ja7 nox yech 7isk'el li jpermisotikótik noxtoke, 7isjak' k'usi chba jpastikótik, k'al 7ilaj sk'el li k'usuk ku7untikótik 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'botikótik mi mu7yuk jtak'intikótik. "Vo7one 7oy vo7ob xcha7-vinik," xakut.

"Béno, pero mas lek che7e chba jjel tal ta banko ja7 ti mi 7o k'usi xak'an xamanik yo7 chibattike mu xch'am latak'inik 7une, ja7 j-tos xa 7o li stak'in brinkoetike," xavutotikótik 7un.

"Ja7 lek che7e 7abulajan jelo!" xakuttikótik 7un. Ba 7ajelbotikótik ta banko li jtak'intikótik 7une, li vo7one vo7ob xcha7-vinik lakak'be ech'el li kumpatike ja7 vuk-lajuneb xcha7-vinik 7iyak' ech'el, ja7 to 7ikiltikótik 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.¹⁶ 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.¹⁷ 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.¹⁸ 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.¹⁹

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 jtak'intikotike, ch'ayel 7ich'ay 7un, yech xch'ayet ko7ontikótik kómo mu jna7betikótik smelol li tak'in te yo7e, ja7 nox lajjak'betikótik 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," xavutotikótik. 7Avak' kiltikótik k'utik x7elan ti tak'ine.

"7A!" xichiotikótik kómo sonso 7intyootikotike mu jna7betikótik smelol stak'in ti meko moletike.

Va7i 7un, k'al laj 7ajel ti jtak'intikótik 7une, libattik noxtok 7un, li7ech'otik ta jtek-lumetik naka xa tuxnuk' sna7ik stz'unel te yo7 7un a7a, mu xa sna7ik stz'unel mas ti chobtique, libattik sjunul ti ch'ul-bee, pero naka tuxnuk' xvinaj ta tí7iltí7il be xbat ta j-meke.

Va7i 7un, lik'ototik xa ti yo7 bu yaloj 7avo7on chba 7ach'ayotike, ta Santa-fe 7une, 7ik' xa 7ox lik'ototik ta taj 7une nax 7ox 7ak'ubal ja7 te xa k'ot jtatik li jkumale 7une, ja7 ba7yi 7ik'ot ja7 li ta xulem k'ok' 7ibate, yech'o ti ja7 ba7yi 7ik'ote, belta nox li7ech'otik ti yo7 bu 7ach'amunoj 7ana vo7ote licha7-lok'otik ba 7avak'otikótik komel ta 7otel. "Li7 chanakiike, mu k'u xal 7avo7onik 7un mu nan xaxi7ik," xavutotikótik komel.

"Mo7oj nan ja7 nox ti mi tal sk'oponelotikotike ja7 mu xka7itikótik k'usi chal 7un bi!" xakuttikótik.

"Mo7oj, sna7 kastilya li yajjal nae te xavalbeik mi 7o k'usi chak'anike," xachi.

"Béno, teyuk che7e," xichiotikótik 7un. Te likomotikótik 7un, lasut tal li vo7ot 7une, ja7 to 7avik'otikótik tal sob ta yok'omal 7un, te 7ech' ve7ikotik ta 7ana, k'al laj ve7ikotike, libattik ta paxyal 7ay jk'eltik li 7opisina ti bu chib7abtejotike, 7o te 7ijtatik j7abteletik te yo7e 7o tey 7ep k'utik chljaj smeltzanik ta j-mek. Batz'i lelik sba ti k'utik tzpasike chljaj stz'akanik labal vok'ol p'inetik labal te7etik k'utikuk ta j-mek.

Va7i 7un, k'al laj jk'eltik taj 7une, lilok'otik ech'el ba jk'eltik k'utik x7elan ti jtek-lum te yo7e, ti k'utik xhonee, li7ayotik 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 7eklixya ja7 yeklixya ti buch'u mu sna7ik rioxe, ja7 ba jk'eltik k'usi tzpasik 7un.

Va7i 7un, k'al lik'ototik 7une, ja7 7o laj k'otuk li krixchanoetik te yo7 7une, teotik 7ijmalatik 7i stzob sbaik skotolik 7un, laj k'otikuk skotolik ti k'u yepal stik'oj sbaik ta 7eklixya te yo7 7une, k'al 7ilaj stzob sbaik skotolik 7une, te 7ismalaik j-likel 7ik'ot yajpaleik 7un, k'al 7ik'ot li palee, 7ispas mixa, 7iya7iik mixa skotolik ti k'u yepal 7istzob sbaike, 7och ka7itik 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 said to you, "I don't know, compadre, do you think we ought to accept, because this girl says she will take us to her house. I don't know if maybe she won't kill us," our compadre told you.

"Do you think so? But she probably won't shut you up!" you said to us.

"Well, we'll go, then. You'll hear the story about us if we disappear. No, that probably won't happen," we said.

"Well, all right, I'll go bring you back from the cave," you told us.²⁰

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 out. We had a good time on the streets. There were good things for sale in the stores. They sold lots of silver that they had made into rings, buckles, crosses, everything. But it wasn't their own work. They just resold them.

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 rioxe, 7a li k'al 7iyich'ik rioxe che7e 7ixch'am ta sk'obik 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 slok'ob-ba nox pero naka ta ventana, li ta 7altale ch'abal, k'ajomal jun Krísto 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 7ijatik jun tzeb 7un, lisk'oportunotikótik ta kastilya 7un, ja7 7istak'be li jkumpatik 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 xka7itikótik 7un.

Va7i 7un, lakalbetikótik 7un. "Mu jna7, kumpa, mi ta la jch'untikótik ech'el xana7 yu7n la chiyik'otikótik ech'el ta sna li jun tzeb li7 mu jna7 mi te van xismitikótik?" xayut li kumpatik 7une.

"Mi yech van pero mu nan xasmakik ta na 7un!" xavutotikótik.

"Béno, chibatotikótik che7e te xava7i jk'oplaltikótik ti mi lich'ayotikotike, mo7oj nan!" xichiotikótik 7un.

"Béno, teyuk te chba jsa7oxuk tal ta ch'en!" xavutotikótik 7un.

Va7i 7un, libatotikótik xchi7uk ti jun tzebe, li vo7ot 7une te lasut tal yo7 7eklixya 7une, li vo7otikotike libatotikótik ta vula7al.

Va7i 7un, te 7iyak' jve7eltikótik 7un te live7otikótik 7un, 7isjak' bu likemotikótik bu jnatikótik k'usi batem jpastikótik, mi yech no 7ox paxyal 7o mi 7o k'usi batem jchantikótik, ja7 7isjak'ulan, yu7n lek sna7 kastilya 7un yech'o ti xka7itikótik k'usi li tzjak' 7une.

Va7i 7un, k'al 7ilaj sjak' ti bu likemotikótik tale, "Béno, kol avalik tal 7avula7anikon che7e," xiyutotikótik 7un.

Va7i 7un, lilok'otikótik tal 7un 7ech' jkux ko7ontikótik ta soraltik 7oy k'usitik lekik ta xchone ta tyentaetik, 7oy xchone labal plataetik slok'ta7anojik ta 7ixtalal, ta chuk ch'util ta krus skotol pero ma7uk yabtelik stukik naka xa nox ta xcha7-chonik.

Va7i 7un, lisutotikótik ech'el 7un, laj 7o 7o li7ayotik ta nail karo yo7 bu xchone li 7ach' karoetike, 7ijk'eltikótik k'u cha7al stojol ju-kot, kere, batz'i yalemik 7ikiltikótik 7un, 7o ta vo7-mil 7o ta lajun-mil 7o ta j-tob mil li batz'i toyole lajuneb xcha7-vinik mil slajeb toyol 7un bi!

Va7i 7un, lajjak'betikótik 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.

stojole. "Mi ja7 stojol 7o mi ma7uk?" xakuttikótik.

"Ja7 stojol pero ta dolar 7un, li ta stak'in mejikoe jna7tik jay-lajun-mil ta j-mek!" xavutotikótik 7un.

"7An, ji7 ya7el 7ava7uk ja7 ma li mas chp'ol li tak'in li7 toe," xichiotikótik 7un.

Va7i 7un, k'al laj jk'eltik chonob karoe laj 7o, 7o 7ay jk'eltik nyeve, yu7n 7ikiltik 7iyal li nyevee ja7 7o k'al te chi7abtejetik ta museoe 7ikiltik 7iyal li nyeve 7une, ko7ol xchi7uk k'inubal yilel k'al 7iyal li nyevee pero batz'i sak ta j-mek jk'elojtk 7isakub ta 7ora skotol li balamile li vitzetike, k'al laj yaluk li nyeve 7une, pero 7animal tol sik li ta panac k'ajomal k'ixin li ta yut nae ja7 li 7oy kalentadore ti manchuke ta nan xichamotik ta sik. "Ba jk'eltik k'usitik le7 ta j-k'ol museo!" xavutotikótik ech'el.

"Béno," xichiotikótik. Libattik, ba jk'eltik k'utik 7oy mas te yo7e 7o tey lok'tabil labal jol te7tikil chij pero mas muk'tik chak k'u 7onox cha7al te7tikil chij li7 toe, pero batz'i ja7 yech ta j-mek chak k'u 7onox cha7al kuxule, ja7 nox tuch'bil lok'el yilel li sjole, 7i 7o tey nukulal jolol xchi7uk stzatal cho7bil lok'el li snukulal jjoltik te tzakal xchi7uk stzatal 7o te k'usuk yu7un ti 7antivoetike ti k'usitik ch7abtejik 7oe, 7o tey yesparaik skuchiluik skotol ti k'utik no 7ox tunem yu7unike te skotol, k'al laj jk'eltik taj 7une, ja7 7o ba jk'eltik li nyeve 7une, libattik ta 7akaro 7o te j-p'ej vitz naka tojtik ja7 te libattik 7un, pero solel sak xbat sjunul li yolon tojtike, ko7ol xchi7uk bonbil ta tan yilel.

Va7i 7un, muk' xa xkajtzaj li karo 7une, te 7ikom ta pach'altik, ta koktik xa limuyotik ech'el ta vitz 7une, pero tol sik 7ika7i ta j-mek, li tojetik bu bik'itik no 7oxe sak stek'lej 7o va7ajtk j-lom chak k'u cha7al chuman te7, li vo7one xkak' chuman te7uk. "7A li chuman te7 ssakile!" xichi.

"Ma7uk chuman te7 ja7 li nyevee," xavuton.

"Mi ch'unbil?" xichi. Libattik mas 7un ja7 to chkil te va7ajtk yan 7un, 7oy batz'i lekik sba j-lom ko7ol xchi7uk santoetik yilel 7o yok, 7o sk'ob batz'i lek va7ajtk ta j-mek, 7a li bu k'unike xvoch'von ta tek'el, li bu tzotzike batz'i ch'ulul ta tek'el, tztzul 7o koktik chijach'otik 7o.

Va7i 7un, te lisutotik tal 7un, laj jk'eltik li nyeve 7une, 7o li7ayotikótik ta sna li Mikulaxe 7ay jvula7antikótik te live7otikótik, k'al laj ve7ikontikotike, libatotikótik ta paxyal liyik'otikótik ech'el ta skaro. "7O le7 ta jmeltzan j-p'ej jnae ba jk'el avilik!" xiyutotikótik. Libatotikótik 7un, ba jk'elbetikótik li snae, yolel to 7ox ta xmeltzaj ti k'al 7a jk'eltikótik 7une.

"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.

"Masons [get] fifteen dollars, helpers [get] ten dollars," he told us.

"The same as in San Cristóbal or Tuxtla then," we said to ourselves.²¹

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

"K'u x7elan tzmeltzaj mi chatoj 7atuk li j7abtele 7o mi kontrato?" xkuttikótik.

"Mo7oj, ta jtoj vo7on ta xemana ja7 mas lek ta x7abtejik yech, li ta kontratoe che7e mas chopol yabtelik," xiyutotikótik.

"7Aa!" xkuttikótik. "K'u cha7al tzpasik kanal ta k'ak'al 7un?" xkuttikótik.

"Li 7alvanile vo7-lajuneb pexu, li 7ayudantee lajuneb pexu," xiyutotikótik.

"K'o7ol xchi7uk ta Jobel ta Tuxta 7un che7e," xichiotikótik.

Va7i 7un, k'al laj jk'eltikótik taj na 7une, 7ilaj 7o 7un, 7o 7ay jk'el sin, jun xmal, li sine batz'i lek ta j-mek 7ikil, 7oy jun tzeb 7ista smul 7itzake ech'el chbat ta chukel.

Va7i 7un, te 7ital jun jbon-sapatoil, ta 7ox spoj li 7antz 7une. "Li vo7ote k'usi 7akwenta 7o ti mi chapoje vo7ot chajtzak ech'el," x7utat 7un.

K'usi, li xka7itikótik 7o li k'usi chale ta kastilya ta xk'opojik.

Va7i 7un, 7iyikta sba li jbon-sapatoil 7une, te slikoj yunen kajail li k'usuk yu7une tzbón 7o sapatoile, te xnap'et ech'el ta j-mek 7un, ja7 nox ti mu xa bu chk'opojje yech te xnap'et ech'el, 7o stomoj j-lik sakil panyo li tzebe, 7ip'aj yu7un 7un, ja7 ba stambe ta 7ora li jbon-sapatoile 7isbechbe ta sk'ob li tzebe. "Mu xatambe!" Pero muk' ya7yoj j-likel 7istambe 7isbechbe, li tzebe chukbil ech'el xchibal sk'ob ta ch'ojon yilel mu 7ilbaj lek k'usi li chukbil 7o ech'el sk'obe.

Va7i 7ik'ot ti yo7 bu chba xchukel li tzeb 7une, 7a li yo7 bu ba xchukele batz'i chopol 7animal 7ep nital tzakal labal lasoetik 7oy cha7-koj li jol nae, tzakal to k'al ta xcha7-koj jol na li lasoetike.

Va7i 7un, k'al 7ik'ot li tzeb 7une, k'ot xchotanel ta xila yo7 bu li chuklebal xa 7une, 7ijak'bat mi yech ti smule, mu xtak'av li tzebe yo7onuk xa 7ok'uk batz'i xtomet xa ti yo7on xvinaje, k'al yolel chk'oponant li tzebe ja7 7o 7imuy ta xcha7-koj jol na ta 7ora li jbon-sapatoile, 7o te chotol k'ot sta cha7-vo7 jkaxlanetik chlo7ilaj k'ot sta te yo7 jol nae, k'ot sk'opon. "Mi ta jbontik 7asapatoik?" xut k'otel.

"Bono che7e!" x7utat.

"Béno," xi. 7Isbon li sapatoile, li k'usuk yu7un 7une te ba yak' yo7 bu timil slasoal li chuklebal 7une, ba sbon li sapatoil 7une.

Va7i 7un, li povre tzeb 7une, 7ichukbat xchibal li sk'obtate, 7imakbat ssat, yo7 mu xil 7o k'u chcha7leate, k'al laj xchukbel li sk'obtate laj

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 Tesuque. 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.²² 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

smakbel li ssate, ja7 7o 7ital jun tak'in yech snatil chak k'u cha7al machitae k'atal yak'ojik tzakajtik ta lasoetike.

Va7i 7un, 7o sbotonal ta net'el 7o ja7 7isnet'ik li boton 7une, xlikik xa 7ox tal li jun tak'in te k'atal 7une, chtal stuch'be snuk' li tzebe, te yak'oj ssat li jbon-sapatoil 7une, k'al 7iyil ba snet'bel sbotonal li chuklebale ja7 j-likel ba stuch' li lasoe, te 7isok 7o li stuch'obil 7ox snuk' li tzebe, 7ikol 7o yech sk'elik xa li jchukvanejetike mu sna7ik k'usi 7ispas li k'usi chmilvanik 7oe te 7iskoltaik ech'el li tzebe. "7Ok'obuk to!" xiik xa 7un. 7Ikol 7o ech'el yech li tzebe, k'al 7ikoltaat li tzebe, ja7 7ibat ta 7ora li jbon-sapatoile ba stzakbe lok'el tal sk'ob li tzebe, 7isnit lok'el tal yo7 bu chotanbil chtuch'bat snuk'e, ja7 7a nitvanuk lok'el tal li jbon-sapatoile, k'al 7a nitvanuk lok'el tale yo7onuk smajel yilel, pero mu k'u xcha7leik 7ital cha7-vo7 soltero xchabiel batz'i xmuyubaj xa ta j-mek li tzeb 7une.

"Béno, lapoj to tal ku7un, pero k'usi lajpoj 7oe yu7un ta jk'an ta xkik' jbatik," xi li jbon-sapatoile.

"Béno, stak' ja7 lek battik ta 7ora lavie," xi xa li tzebe. Batz'i xmuyubaj xa ta j-mek. "Yu7 nox mu jk'an li jun a7a yech'o ja7 chismilik 7ox 7o li7 ta chukele," xi li tzebe. Yu7n la ta xnupunik xa 7ox xchi7uk smalal li tzeb 7une.

Va7i 7un, k'al ta xa 7ox la xnupunik 7une, ja7 7o la 7ik'ot jun vinik, k'ot la stzakbel li sk'obe, ja7 la 7ismulin 7un 7itzake 7o ech'el ba stuch'bel 7ox snuk' 7une, ja7 yech 7ikil ta sin chak taj 7une.

7O li7ayotik ta stek-lumal 7intyo ja7 ti Tesúke sbie, te no 7ox nopoltik xkom yo7 Santa-jvee, yech no 7ox 7ay jk'eltik. 7Ay jkux ko7ontik, ch'abal k'usi 7oy mas ja7 nox 7ikilbe k'u x7elan ti yabtelik tzta 7o sve7elike, te yo7e tzmeltzanik 7ixtalal tzmeltzanik tak'inal chuk ch'util, tzmeltzanik 7unen krusetik tzmeltzanik tak'inal k'obol, tzmeltzanik tak'inal chikinil skotol ti k'utik tzmeltzanik te yo7e mas p'ijik, libattik ta 7otro jun 7o jtek-lum noxtok Jémes sbi 7ay jk'eltik k'in te yo7e, yu7n 7ispasik k'in ja7 7a jk'eltik 7un pero batz'i lek ti k'ine, ta x7ak'otajik ta tampol li jpas-k'inetike, batz'i lek tz'akiemik ta j-mek, li sk'u7ike ko7ol xchi7uk sk'u7 jsan-antrexetik batz'i leki sba ta j-mek sluchulaltak, batz'i lek spasiq li ch7ak'otajike, lek snatz'ik kapal ta plata kapal yaxal tonetik 7o ssat 7ixim sbonojik li snatz'ike, batz'i leki sba xcha7leik, k'al 7ilaj jk'eltike lisutotik ech'el ta Santa-jve, laj 7o yech.

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.²³ 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.²⁴ 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,

Bwéno, ti k'al li7ayotik ta San-jvransísiko 7une, libattik ta karo k'al 7Albukérke k'al lik'ototik ta 7Albukérke te 7ikom li karo te yo7e, ta 7avyon xa libattik k'al San-jvransiskoe.

Va7i 7un, 7ik' xa lik'ototik ta San-jvransiskoe, ja7 te chismalaotik xchi7uk skaro lani7-mol te ta yaleb 7avyone, k'al lik'ototike ja7 liyik'otik ech'el ta skaro lani7-mole, ba yak'otik komel ta 7otel, sakub 7osil ta yok'omal 7un, libattik yo7 bu ta stzob sbaik skotolik li 7antropolokoetike, ja7 ti ta snopik yajpreserenteik ju-jun jabile ja7 ta stzob 7o sbaik, k'al 7ilaj li tzobojele ba jk'eltik li nabe li7ochotik ta barko lixanavotik jun 7ora ta ba vo7e te 7ikiltikótik 7epal barkoetik xchi7uk jay-p'ej naetik te ta 7o7lol nab 7o te toyol j-p'ej 7unen vitz ta 7o7lol nabe ja7 te meltzanbil li naetike, lajjak'betikótik k'u yu7un ti bu meltzanbil li naetike. "Le7e chuklebal ja7 te chba xchukik ti buch'u mas pukujike buch'u mas stoyoj sbaike," xavutotikótik 7un.

"7A, béno, va7i k'usi stu!" xakuttikótik 7un. Ja7 7ikiltikótik 7un bi, k'al laj xanavkotik ta ba vo7e lilok'otik te yo7 ti7 nabe 7oy te tzakbil labal choyetik 7o te yox k'utikuk te yo7 ti7 nabe, li yoxe batz'i muk'tik ta j-mek, muk' bu yech xkil 7un toj mas to muk'tik yilel.

Va7i 7un, k'al laj jk'eltik li nabe lisutotik ech'el ta yutil licha7-battik yo7 bu 7iyu7 tzobojele yu7n 7ispasik to lek k'in te yo7e 7i7ak'otajik to skotolik li 7antropolokoetike.

Va7i 7un, liyik'otikótik ech'el ta skwarto li mol Xun 7une, ba jtijtikótik vob, te 7ikuch'tikótik pox bino k'utik te yo7e, k'al laj jtijtikótik vob ta skwarto li mol Xune, ja7 7o liyik'otikótik ech'el li Mikulaxe, ba jtijtikótik vob te ta skwarto noxtok, te 7i7ik'ub 7osil 7un, liyakubotikótik ja7 ti 7ikuch'tikótik skotol ti k'u liyak'botikotike, 7oy no me sak 7oy no me 7ik' 7oy no me k'on ti 7uch'bajel 7ikuch'tikotike, yech'o ti liyakubotikótik 7une, vo7one mu xa jna7 libat ta 7otele li kumpatike ja7 la sna7 to j-set', k'al 7ilaj jtijtikótik taj vobe, lisutotikótik ech'el ta 7otel ba xa vayikontikótik.

7Isakub 7osil ta yok'omal libattik to j-likel te yo7 bu 7iyu7 tzobojele, ja7 7o teotik ti k'al 7ilaj ta milel preserentee, te 7ika7itik te yo7e.

Va7i 7un, lisutotik ech'el ta 7otel, k'al lik'ototike k'ot 7atzan televisyon 7ijk'eltik k'u x7elan ti 7animae, 7ikiltik 7un pero 7ochem xa 7ox ta kajon yilel mu 7ilbaj lek, tzobol krixchano ta j-mek xvinaj, yech'o ti mu 7ilbaj leke, ta xk'opoj li

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

televisyone, pero mu xka7itikótik te 7avalbotikótik ti milbil 7ilaj ti preserente 7une. "Ta ventana la 7ilok' ti balae yolel 7ox ta xxanav ta karo li preserentee, te la 7itenbat bala ta karo," xavutotikótik 7un.

"7Aa!" xichiotikótik 7un. K'al laj jk'eltik laj ka7itik k'usitik chal li televisyon 7une, ja7 7o ba jvula7anbetik stot lani7-mole li7ech'otik ta jun ba k'o, Ba K'o 7Oro sbi li ba k'oe, ja7 te li7ech'otik 7un libattik k'al sna stot lani7-mole, k'al lik'ototike, k'ot jk'opontik li povre mole pero batz'i mol xa ta j-mek stuk te k'ot jtatik.

Va7i 7un, li7ochotik ta yut sna 7une, pero batz'i leklek sba li snae, jk'u7ej ta j-mek li mole pero ch'abal yajnil k'ajom 7oy skriara, ja7 ta smak'linon liyak'botik jxilatik lichotiotik batz'i xmuyubaj xa li k'al k'ototike, 7iyak' pox kuch'tik, k'al yolel chkuch'tik li poxe lalo7ilajik 7ajak'be jayib sjabilal li jtottik mole, 7iyal 7un. "7Oy xa la chan-vinik sjabilal," xavutotikótik.

"K'u yu7un ti ch'abal yajnil 7une?" xakuttikótik.

"Yu7n la 7icham mu xa la bu 7issa7be sk'exol 7un," xavutotikótik. K'al 7ilaj kuch'tik li poxe lilok'otik tal te nox licha7-sutotik tal ta San-jvransisko 7ik' xa 7ox lisutotik tal te yul ve7ikotik te yo7 7otele k'al laj ve7ikotike te xa livayotik laj 7o yech.

Béno, ta yok'omal 7un libattik ta museo yo7 bu tz'unbil labal choyetike ja7 ba jk'eltik, 7o tey meltzanbil j-p'ej na, ja7 te stz'unojik skotol li choyetik ti k'utik no 7ox x7elane, 7oy bik'it 7oy muk', 7oy lek, 7oy chopol, pero batz'i 7ep ta tos ta j-mek li choyetike, 7oy yox, 7oy k'on, 7oy tzoj, 7oy sak, 7oy 7ik', 7oy tz'ibaltik ja7 k'on li ta xxokontake ja7 7ik' li ta spate ja7 tzoj li ta xch'ute, 7oy j-tos ko7ol xchi7uk chon ta j-mek yilel pero choy 7un, 7oy 7ikiltikótik j-tos noxtok 7un pero batz'i chopolik ta j-mek 7un a7a loj riox 7oy xch'ixal ta skotlej chak k'u cha7al ch'ix 7uch pero choy 7un, 7oy 7ikiltikótik labal chonetik noxtok li chon 7ikiltikotike 7oy j-tos ko7ol xchi7uk balamil mu xvinaj mi 7oy chon ch'abal yilel, ja7 to 7ijk'eltikótik lek 7un 7o tey chon 7un, 7i 7oy j-tos batz'i leklek sba ta j-mek ko7ol xchi7uk sakil roxa yilel batz'i leklek sba ta j-mek, 7oy j-tos noxtok ko7ol xchi7uk yanal jobel yilel batz'i yox ta j-mek, mu xvinaj lek ta tz'i7leltike, yu7un ko7ol xchi7uk tz'i7lel bu lek yoxe, yech'o mu xvinaj lek 7une, 7oy j-tos noxtok 7oy xch'ixal k'u cha7al tzukum ja7 nox ti mas natik li xch'ixale pero batz'i muk' ta j-mek li chone batz'i nat ta j-mek, laj jk'eltikótik taj chon 7une, libattik ta 7otro j-k'ol 7o yut na noxtok 7un, 7o te nak'bil k'usuk yu7un ti vo7ne krixchanoetike, 7o te splatoik sk'u7ik smachitaik te7etik yok

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

yabtejebik, skotol 7o te 7ikiltikótik, 7o te lok'tabikil ti vo7ne krixchanoetike, mas bik'itik ti vo7ne krixchano, k'al laj jk'eltik 7un licha7-sutotik ech'el ta yutil noxtok 7un, laj 7o yech.

Ta yok'omal lilok'otik ta San-jvransísiko 7une, te li7ech'otik ta stot lani7-mole 7ech' to jk'opontik li povre mole, k'al laj jk'opontike libattik lixanavotik, li7ech'otik ta jun jtek-lum San-7ansélmo sibi ti jtek-lume, 7o te j-p'ej na ta 7unen vitz yak'ojik 7o tey 7ep naetik a7a naka ta yut te7tik nu xvinaj lek ta bee muk' bu lipajotik, li7ech'otik no 7ox ta be yech'o ti muk' xkiltik lek li naetik 7une, lixanavotik mas 7un, 7ech' jtuch'tik 7otro j-7ech'el li nab 7une, jun xa 7o ba k'o li7ech'otik, mas xa 7olon li7ech'otik, ti k'al battike che7e mas 7ak'ol to 7ox ja7 te li7ech'otik yo7 Ba K'o 7Oro sbie, k'al li7ech'otik ta sutele jun xa 7o ba k'o, te yo7e 7oy 7oxib ba k'o.

Va7i 7un, k'al lijelavotik ta ba k'o 7une te 7ijtzaktik tal tren 7un, ja7 7a yak'otik ta skaro lani7-mole, k'al 7ijtzaktik ech'el trene, te 7ikom lani7-mol 7une, li vo7otik 7une libattik ta tren 7un, stz'e7et xa 7ox k'ak'al 7ijtzaktik li trene, 7o li7ech'otik ta yut balamil 7i7ech' ta yut balamil li trene, nat 7ixanav ta yut balamil, pero jal ta j-mek lixanavotik ta trene, te livayotik jun 7ak'ubal ta yut tren, 7ik' xa 7ox lilok'otik ta jun 7o k'ak'al te lik'ototik ta jun jtek-lum Kálap sibi, ja7 te lilok'otik ta tren te yo7 7une, te xa livayotik 7un, ta yok'omal 7un, libattik ta 7otro jun 7o jtek-lum, libattik ta karo lik'ototik ta 7otro jun jtek-lum Réma sibi ja7 te nakal yitz'in li mol Xune, ja7 te lik'ototik ta sna 7un, 7a jvula7antik, te li mol Xun 7uk 7une te jchi7uktik, te liyak'bonik jve7eltik te live7otik, te tzobol live7otik jkotoltik 7un, k'al laj ve7ikotike ja7 7o ba jvula7anbetik sme7 li mol Xune, ja7 te nakal te yo7 7uke, yech'o 7a jvula7antik 7uke, 7o li7ayotik ta jun jtek-lum Navajo sibi stek-lumal 7intyoetik.

Va7i 7un, ja7 te li7ayotik te yo7 7une. "Te yo7e batz'i j-chopik 7o ta j-mek li krixchanoetik li7 toe," xiyutotikótik li mol Xune.

"K'u cha7al?" xichiotikótik. Liyalbotikótik smelol 7un, li buch'u la xchame, solel la ta stukiik 7o li snaik, ti mi mu la sk'an stuki li snaik ja7 la chba xch'ayik ta nom li jchamele, te xa la chcham yech 7un ti mi 7ichame ja7 to la chba smukik a7a, mu la smukik ta kuxul, ja7 no la ti ta xch'ayik lok'el li jchamel, ti mi mu sk'an stukiik li snaik, ti mi yu7n

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.³¹ 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].³² 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.

la ta stuki li snae che7e te la chlok' xch'ulel ta yut na 7un bi 7a, muk' la chba xch'ayik, li 7antzetik noxtok mu la sna7ik skuchel yolik, naka la k'al x7ayane ja7 7o la tzpech'ik ta tenel te7, smeltzanoi7beik stenal te7al, 7ijk'eltikótik k'u x7elan li stenal te7ale, xch'ojobeik ssat li tenel te7 skwenta yav yak'il spech'ojik 7oe, 7i 7oy chanib ssat skwenta yav yak'il tzkuchik 7o, li yav yak'il spech'ojik 7o li 7unene mas bik'itik, li chanib skwenta skuchobile mas muk'tik, li snaik noxtok 7un, naka lum ta sp'ejelej, lum yak'ojbeik li skwenta stexail noxtoke, batz'i lelik sba xcha7leik li snaike, pero batz'i jamaltik ta j-mek nomtik xil sba li snaike, muk' bu nopolik, laj jk'eltik te yo7 7une, libattik ta 7otro jun 7o jtek-lum Súni sbi, ja7 nox slumal 7intyotik noxtok, mu k'u mas 7ikiltikótik te yo7 7un a7a!

Va7i 7un, licha7-sutotik ta Réma 7une, tuk' xa li7ech'otik te yo7 7un, litalotik k'al 7Albukérke 7un, ja7 te 7ech' kak'tik li mol Xun te yo7e, li vo7otike libattik k'al Santa-jve, lisutotik 7o ech'el yech ti k'al li7ayotik ta San-jvransiskoe.

7O 7ay jk'elbetik xchanob vun 7intyoetik te yo7e, 7o te jun chanob vun skwenta 7intyoetik ja7 7a jk'eltik 7un, 7ijk'elbetik k'utik x7elan yabtelik te yo7e, 7oy k'utik slok'taanojik ta lum spatojik li lume, 7o no sjalojik li noe, 7o slok'taojik ta vun stz'ibaojik li vune, batz'i lelik sba ta j-mek 7ikiltikótik li k'utik slok'taojike, k'al laj jk'eltik 7une, lisutotik 7i mal xa 7ox k'ak'al.

7O li7ayotik ta jun jtek-lum Chimayo sbi, 7o te 7eklixya te yo7e, li7ochotik ta yut 7eklixya 7un, 7och jp'is jsattik, batz'i lelik sba li kajvaltik te yo7e, 7o te sjok'ojik ta j-mek lum te ta yut 7eklixya, batz'i ch'en xa ta j-mek xcha7leik ta jok'el li lume. "K'u nan yu7un batz'i sjok'ojik ta j-mek li lume?" xichiotikótik.

"7O te xal ta vun k'u stu 7un, pox la li lume yech'o ti batz'i sjok'ojike," xachi.

"7Aa!" xichiotikótik 7un. 7Ika7i ti pox 7une, 7ijjok' tal j-set' 7uk ku7un, 7ikich' tal. "Ta jpxoxin ti mi li7ipaje che7e," xichi. 7Ikil ti batz'i lelik sba ta j-mek li kajvaltike 7ijmanbe tal slok'ob-bailtak, 7oy jun jok'ol ta krus 7oy jun chotol ta 7altal, pero batz'i leklek sba ta j-mek, muk' bu xkil yech kajvaltik, stuk no 7ox toj mas lek 7ikil te yo7e, yech'o ti 7ijmanbe slok'ob-baile.

Va7i 7un, k'al laj jk'eltik 7une, lisutotik ech'el 7un laj 7o yech.

We went to see a movie in a house one evening.³³ 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, too, 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

7O 7ay jk'eltik sin ta na jun xmal, mu jna7 k'usi yabtel 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 7itojob 7un 7ilok' li k'usi chmilvane, 7ilok' j-kot chon ta xch'ut li jchamele. "K'el avi k'usi li chasmil 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.

7O 7ay jk'eltik k'in ta Súni slumal 7intyo k'al lik'ototike 7a jk'eltik k'u x7elan li naetik te yo7e. "Bu van ti tzpasik k'in tana 7une?" xichiotik. 7O te 7ital jun mol 7intyo 7un, lalo7ilaj 7achi7uk, k'al laj lo7ilajan 7achi7uke, 7avalbotikótik 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'en 7une, muk' bu 7ijtatik 7un, 7o te 7unen vitz j-set' ta 7o7lol naetik 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 chkile?" xichiotikótik.

"Ch'abal la yeklixyaik ja7 la taj ta yut balamile," xachi. Te 7ital 7otro jun 7intyo 7un, lalo7ilaj 7achi7uk noxtok lasjak'be bu jnatikótik bu jlumaltikótik, k'usi batem jpastikótik, 7avalbe skotol bu jnatikótik ti bu likemotikótik ta 7ak'opik 7une, lajjak'betikótik k'usi chal. "Ja7 latzjak' 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'i xin 7ika7i li yut nae, 7iyak' jxilatik lichotiotik, k'al lichotiotike 7iyak' jve7eltik 7ital jun mol xalten bek'et, batz'i tokol tal ta j-mek, xchi7uk xpoxiltak, 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 7ijti7tik li vo7otike, k'ajom stuk lek 7ive7 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 7ijti7 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 naetik 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.³⁴ 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. That's how they danced, like that. The six Shalakos had clothes, of course. They were very dressed up, except their faces were covered. They had masks, as we say. But their costumes were very beautiful. The only thing was, 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, striped the same way.³⁵ Even his face was painted, everything. His whole body was painted, as we say. 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

lekik sba li naetik a7a ja7 nox ti ch'abal 7eklixya ta sba balamil 7une, ja7 nox taj ta yut balamile, pero muk' bu li7ochotik taj yo7 bu yajsantoike muk' jtatik ta sa7el, mu jna7tik buy, mu xalik bu sti7il li ch'ene yu7n mu xak'ik 7iluk k'u x7elan li yajsantoike yech'o ti mu xalik 7une, te xijoyetotik 7ijmalatik 7o k'usi 7ora tztambeik li k'ine, lek nan ta chanibtik 7ora ta xmal k'ak'al 7istambeik li k'in 7une, k'al 7ika7itik ti 7istambeik xa li k'ine ba jk'eltik 7un, k'al lik'ototike yolel xa 7ox ta x7ak'otajik li jpas-k'inetike, 7oy 7ox-lajun-vo7 vak-vo7 jlum-pixel, vak-vo7 xalako, jun k'ok', li jlum-pixole, yu7n naka lum li spixelike ch'abal sk'u7 k'ajomal j-set' sk'ox vex slapojik, ja7 yech ch7ak'otajik chak taj 7une, li vak-vo7 xalakoe 7oy sk'u7 7un a7a lek tz'akiemik ta j-mek, ja7 nox ti smakoj ssate 7oy smaskara xkaltik, pero batz'i leklek sba ta j-mek li stz'akiele ja7 nox k'usie batz'i nat li sni7e, 7o nan cha7-ch'ixuk snatil li sni7e, li sni7e te7 bonbil 7ik' li sbonole, li sni7e ja7 tzbak'es k'al chanave, xk'avk'on xcha7le li sni7e, ja7 nox yech k'al ch7ak'otajik noxtoke tzbak'es li sni7e, 7a li jun k'ok' 7une, ja7 nox yech ch'abal sk'u7 noxtok k'ajom 7oy sk'ox vex yalal pasbil skwenta pasob k'in spólolpólol li sk'ox vexe, 7oy tzoj, 7oy k'on, 7oy 7ik', 7oy yox, li sk'ox vexe spólolpólol li spat xxokon 7une, bonbil noxtok ja7 nox yech spólolpólol noxtok, bonbil k'al ta ssat skotol, bonbil ta sjunul 7un, 7a li xalako sba 7une, ja7 la yajsantoik ti vo7nee, te 7ijk'eltik sjunul 7ak'ubal 7un, livayotik batz'i j-likel ta j-mek, po7ot xa 7ox sakub livayotik j-likel pero batz'i j-likel ta j-mek, mu jna7 mi sta nan junuk 7ora kik mi stae mu jna7 te livayotik ta yut karo, k'al 7iyul jch'uleltike lilikotik, yamal to 7ox jutuk k'al 7iyul jch'uleltike, k'al lijulavotike lilikotik ba jcha7-k'eltik li k'ine, k'al laj 7ak'otajikuke 7istzob sbaik ech'el skotolik 7o te jamal stentejtik ta 7o7lol jtek-lum ja7 te ba stzob sbaik skotolik li k'u yepal tzpasik k'ine.

Va7i 7un, k'al 7istzob sbaik skotolik 7une, te 7ixchol sbaik ta ti7 stentejtik 7un, k'al 7ilaj xchol sbaik 7i7anilajik skotolik li k'u yepal jpas-k'inetike ja7 xa nox te 7ikom li k'ok'e, stuk xa te 7ikom.

Va7i 7un, k'al 7isutik tal li yan 7une, ja7 ba

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].³⁶ 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 came 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.³⁷ He knew Spanish well, that's why we could understand what he said. "Do you want to have a little drink?" he asked us, since he heard that we had just come for fun.

"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.

"All right," we said. We went out again.

We went to drink more, because he had said when we were drinking, "Do you want to go visit me tomorrow at my house?" [That's what] he asked us.

"Well, we'll go. I don't know if we are going

makvanuk ta be li k'ok'e te 7ipaj skotolik li j7aniletik 7une, k'al laj jk'eltik li k'ine lisutotik ech'el ta Santa-jve 7une.

7O li7ayotik ta paxyal ta 7otro yantik 7o jtek-lum noxtok, libattik ta jun jtek-lum Trúchis sbi ja7 ba7yi battik te yo7e, ch'abal k'in yech no 7ox libattik ja7 nox 7ay jk'eltik k'u x7elan ti jtek-lume, mu k'usi mas 7ikil te yo7e ch'abal, libattik ta 7otro jun jtek-lum noxtok Trámpas sbi te yo7e mu k'usi mas 7ikil noxtok ja7 nox 7o te j-p'ej yeklixyaik batz'i leklek sba ta j-mek naka 7ay jk'eltik 7un lisutotik tal yech, libattik ta 7otro jun jtek-lum noxtok San-lorénso Pikuris sbi te yo7e muk' bu lijok'tzajotik mas j-likel no 7ox 7ech' jk'eltik li jtek-lume, li7ech'otik ta 7otro jun jtek-lum noxtok Táos sbi ch'abal k'usi mas 7ikil noxtok lisutotik tal 7un liyulotik ta Santa-jve, taj chanib jtek-lum li7ayotike mu k'usi mas 7ikil ch'abal.

7O 7ay jvula7antik jun vinik likem ta Navajo, 7o stz'unoj st'ul xchij xchivo li xchivoe batz'i natik ta j-mek stzatzal ja7 mas komik stzatzal li chije, k'al laj jk'eltike lisutotik tal.

7O 7ay jmantik j-tek' k'ox toj 7itun 7avu7un k'al 7i7ayan Ninyoe, k'al laj jmantik li j-tek' k'ox toje, ja7 7o ba jsa7tik j-p'ej manta pok' jisbil xak toj ta te7tik, li xak toje mu stak' jisel lek 7o xch'ixal yech'o mu stak' jisel leke, k'al lisutotik tal ta sa7-jisbil toje, te likomotikótik ta yutil, muk' xa xibatotikótik ta 7ana, te xa likomotikótik ta be.

Béno, k'al te likomotikótik ta yutile, te lichotiotikótik j-likel ta chotlebal, te 7ital jun jkaxlan tal sk'opontikótik, 7isjak' bu likemotikótik k'usi batem jpastikótik, 7ikalbetikótik bu likemotikótik 7un, k'usi batem jpastikotike 7ikalbetikótik ti paxyal no 7oxe, lek sna7 kastilya 7un yech'o ti xka7itikótik k'usi li chale. "Mi xak'an xavuch'ik j-set'uk?" xiyutotikótik 7un. Ja7 ti 7iya7i ti yech no 7ox paxyal batemotikotike.

"Béno," xkuttikótik. Libatotikótik ta tyenta 7un, ba kuch'tikótik, xchi7uk taj jkaxlan 7une, ja7 liyik'otikótik ech'el 7un, ti 7ikuch'tikótik 7ik' xa libatotikótik ta jvayebtikótik, k'al lik'ototikótik ta 7otele, naka nox 7a sk'el bu chivayotikotike.

"Mi mu xak'anik xa j-set'uk ba jsa7tik!" xiyutotikótik 7un.

"Béno," xichiotikótik. Licha7-lok'otikótik ech'el.

Ba kuch'tikótik yan, yu7un ja7 yech 7iyal k'al 7ikuch'tikotike. "Mi xak'an xba 7avula7anikon 7ok'ob ta jna?" xiyutotikótik.

"Béno, chibatotikótik, mu jna7 mi 7o van bu

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 pick you up. We were going to Mass. We knew we were supposed to go, that's why we went to pick you up. We went. We went to hear Mass at 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 going to the house of the Ladino whom we had drunk with. After we had let you know, we returned to the hotel. The Ladino reached the hotel just a minute after our arrival. "Well, shall we go? I've come to take you," he told us.

"Well, let's go," we said. We went. He came to take us in his car. We went to the Ladino's house. 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] a meal. We ate a lot. After the meal was over he gave us both 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 Ladinás and Ladinós marry. It was very beautiful, except it hadn't a train like a bride's does. There

chibatotikótik jchi7uk jun jkumpare, ta jjak'be ka7tik," xut li jkumpatike.

Va7i 7un, lask'opon ta ch'ojon tak'in li jkumpatik 7une, lasjak'be mi xokolotik ti ta sba-k'el Paskwa 7une, mi xu7 xibatotikótik taj ta vula7al 7une. "Xu7, batanik!" xachi 7un.

"Xu7 chibatotikótik," xut jkaxlan li kumpatik 7une.

"Béno, teyuk che7e chtal kik'oxuk ta vaxakib 7ora 7ok'ob," xiyutotikótik komel 7un.

"Béno, teyuk," xkuttikótik. Ja7 7o te liyalbotikótik taj k'al 7ay sk'el bu chivayotikotike, yech'o ti ja7 7o lask'opon ta ch'ojon tak'in li jkumpatik 7une.

K'al 7iya7i ti chba jvula7antikotike -- "Ba kuch'tik yan che7e!" xiyutotikótik lok'el. Ja7 7o licha7-lok'otikótik ba kuch'tikótik yan 7un.

K'al 7ilaj kuch'tikótik 7une nax xa 7ak'ubal lisutotikótik ech'el yo7 7otele belta xa nox li7ech'otikótik ta 7otele, ja7 7o libatotikótik ta 7ana, ba kik'otikótik tal, chibattik ta mixa, kalojtik 7onox ti sk'oplal chibattike, yech'o ti ba kik'otikótik tale, 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 vayikotik.

Sakub 7osil ta yok'omal 7un libatotikótik ta 7ana, ba kaltikótik ava7i komel ti chibatotikótik ta sna li jun jkaxlan 7ikuch' jchi7uktikotike, k'al 7ilaj kaltikótik komel 7ava7ie lisutotikótik ta 7otele, naka j-likel jk'oteltikótik ta 7otele ja7 7o 7ik'ot li jkaxlane. "Béno, mi chibattik 7un tal kik'oxuk," xiyutotikótik 7un.

"Béno, battik!" xkuttikótik. Libatotikótik 7un, 7ay yik'otikótik ta skaro libatotikótik k'al sna li jkaxlane, k'al lik'ototikotike liyak'botikótik j-p'is pox. "K'ixnabeik xchamelal!" xiyutotikótik.

"Yechuk kol aval," xkuttikótik. 7Ikuch'tikótik li j-p'is poxe, k'al 7ilaj kuch'tikótik li poxe, ja7 7o live7otikótik, 7iyak' ve7lil lek live7otikótik, k'al 7ilaj ve7ele ja7 7o 7iyak' 7otro ju-p'is pox noxtok, k'al 7ilaj kuch'tikótik li poxe, 7a jkux ko7ontikótik ta yut smok, 7a yak' kiltikótik k'utik stz'unoj ta yut smoke, 7o stz'unoj labal t'uletik spaso7be xchikero k'u cha7al chitom batz'i leklek sba xcha7le, k'al laj jk'eltikótik ti t'ule ja7 7o libatotikótik ta jun jtek-lum San-ildijvonso sbi, 7ay jk'eltikótik k'in te yo7e, ta x7ak'otajik ta vob ta jamaltik 7o te stentejtik ta 7o7lol jtek-lum, ja7 te ta x7ak'otajik, li jpas-k'inetike, 7oy jun tzeb ch7ak'otaj pero batz'i leklek sba li sk'u7e, sak li sk'u7 slapoje, ko7ol xchi7uk sk'u7 jnupunel chak k'u cha7al xnupun jxinulan jkaxlan batz'i leklek sba, ja7 nox ti ch'abal sne chak k'u cha7al batz'i jnupunele, 7oy chan-vo7 xko7olaj xchi7uk tan sat li sk'u7ike, batz'i ja7 yech

were four who had clothes like *Tan Sat*.³⁸ They were exactly alike. There was one who had become an old woman, except she 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, bottoms 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'ute, yech banban ta j-mek, ja7 yilel ti 7oy 7ox-vo7uk yol tik'il ta yut xch'ute, batz'i vokol xa ta j-mek chanav ta snitik bak'intik, 7oy jun slok'taoj sba ta vakax, 7oy xxulub chak k'u cha7al vakax 7onox, ja7 chilbajinik li me7el 7une, ta stixp'unik taj to butajtik chk'ot li me7el k'al chtixp'unike, li vakax 7une ja7 chba tzjolbe muyel li stzek ta xxulub k'al chlom li me7ele, mu xa stam sba xcha7le sba li me7el 7une, ja7 to chtal snitik noxtok 7un, snitojik ch7ak'otaj mi tal xa7iik snitele ja7 7o chba k'ojvanuk li vakax noxtoke, li jun tzeb 7une ja7 ta 7o7lol 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.

K'al laj jk'eltikótik li k'in te yo7 7une lisutotikótik tal 7un, liyik'otikótik ech'el ta styenta li jkaxlan 7une, 7o te jun styenta batz'i muk' ta j-mek chonob pox ja7 te liyik'otikótik ech'el 7un, ba kuch'tikotik yan pox, te liyakubotikótik yu7un mu xa jna7 lisutotikótik tal te yo7e, mu jna7 k'utik labal poxal 7ikuch'tikótik, 7ijkaptikótik ta servesa yech'o ti liyakubotikotike, k'al laj kuch'tikótik xchi7uke tal yak'otikótik ta 7otel yo7 chivayotikotike, ta xmal k'ak'al li7ayotikótik ta sna Mikulax te live7otikótik te yo7e k'al 7ilaje lisutotikótik ech'el ta 7otel.

Licha7-7ayotik 7otro j-7ech'el ta 7Albukérke, 7ay jk'antik 7otro mas chib k'ak'al permiso yu7n 7avalbotikótik ti muk' to chitalotikótik ta slajeb disyempree. "Chapajik to nan 7otro chibuk k'ak'al," xavutotikótik. Yech'o ti ba jk'antik permiso skwenta li 7otro chib k'ak'al 7une. "Ja7 mas lek ba jk'antik permiso mo7oje ta sk'an multa k'al xajelavik ech'ele," xavutotikótik.

"Béno, battik che7e!" xakuttikótik 7un. Yech'o ti libattik 7une, k'al laj jk'antik li permiso skwenta li 7otro chib k'ak'ale, li7ech'otikótik ta jun jtek-lum, Santo Romíngo sbi, stek-lumal 7intyoetik, yolel 7ox k'in k'al li7ech'otike pero batz'i leklek sba spasik k'in te yo7e ta x7ak'otaj skotolik ta j-mek ta vinik, ta 7antz, k'al ta k'oxetik, yu7n batz'i skotolik ta j-mek pero batz'i lek tz'akiemik, li sk'u7ike batz'i nichimtik xa ta j-mek slekil, j-tos yech skotol li sk'u7ike, naka nichimtik slekil ta j-mek, 7o te jamaltik ta 7o7lol naetik ta ti7 7eklixya ja7 te ta x7ak'otajik 7un, sjoyoj sbaik ta koral ch7ak'otajik, tampol li ch7ak'otajik 7oe 7oy snatz'ik, li snatz'ike batz'i lekik sba ta j-mek 7unen yaxal tonetik j-lom,

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 when he arrived.

"We're fine," we said.

"Well, don't you want a little drink? I'll measure you as a man.³⁹ We've reached the holy new year," 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.

ssat 7ixim sbonojik j-lom, ye chonetik j-lom, li batz'i mas leklek sba 7ikile ja7 li 7unen yaxal tonetike, 7och jnuptik kajvaltik te yo7e, 7o te jch'ul-tottik Santo Rominko te yo7e batz'i leklek sba ta j-mek li jch'ul-tottik te yo7e, k'al 7ilaj jnuptik kajvaltike, ba jk'eltik k'usitik 7o xchone te ta jun tyenta te yo7e, li7ochotik ja7 te xchone skotol ti k'utik sna7ik spasel li 7intyo te yo7e, 7oy 7ixtalal k'obol batz'i lelik sba ta j-mek, 7oy chuk ch'utiletik noxtok 7o te xchonik li ye chonetike, 7o yak'il 7ora skotol ta j-mek, pero naka lelik ti k'utik chljaj xchonanike, naka yabtel 7intyo skotol ja7 mas lelik yabtelik li 7intyoetike, ja7 li naka plata tzmeltzanik li k'utikuke, yech'o ti ja7 mas leklek sba li yabtelik 7ikile, ja7 mas lek 7o li chak'beik yaxal tone, k'al laj jk'eltik k'usitik chchone te yo7e lisutotik tal ta Santa-jve.

K'al 7ijtatik ch'ul-7ach' jabile 7ijmantikótik jun ron 7ay jvula7antikótik 7ikuch'tik 7ach'ub 7o ti ch'ul-jabile, xchi7uk k'usuk 7itzaki ti k'u sjalil jpasojtik ech'el trate chipajotikotike, ja7 7a jk'opon 7o jbatik 7un bi, k'al laj jk'opon jbatike lisutotikótik ech'el ta 7otele, naka j-likel jk'otel ta 7otele, ja7 7o 7ik'ot noxtok li jun jkaxlan ti 7ay 7onox kuch' jchi7uktikótik ta Paskwae, ja7 k'ot sk'oponotikótik noxtok 7un. "Mi li7oxuke k'u xa7elankilik?" xiyutotikótik k'otel.

"Lekotikótik," xkuttikótik 7un.

"Béno, mi mu xak'an xavuch'ik j-set'uk, chajp'isik ta vinik j-set'uk 7ijtatik 7o ti ch'ul-7ach' jabile," xiyutotikótik 7un.

"Béno, stak' kol aval," xkuttikótik. Ba kuch'tikótik noxtok 7o te jun chonob pox te nox nopol te yo7e ja7 te 7a kuch'tikótik 7un, k'al 7ilaj kuch'tikótik te yo7e, liyik'otikótik ech'el k'al sna noxtok 7un.

"Mi xak'anik xibattik 7otro j-7ech'el ta jna?" xiyutotikótik.

"Béno, stak' k'u cha7al mo7oj?" xkuttikótik.

"Battik che7e!" xiyutotikótik 7un. Libatotikótik k'al sna, k'al lik'ototikotike 7iyak' jve7eltikótik live7otikótik, k'al 7ilaj ve7ikontikotike, ja7 7o ba kuch'tikótik yan ta styenta stuk, yo7 7ech' 7onox kuch'tikótik j-7ech'el chkale, kere te me liyakubotikótik 7un, te 7ikuch'tikótik, sjunul 7ak'ubal ta j-mek, naka 7uch'-pox 7ijpastikótik, ja7 to lisutotikótik tal ta vaxakibtik 7ora ta yok'omal k'al yulotikótik 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 7ilo7ilajik 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 go 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].⁴⁰

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.⁴¹

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 say it's leaving in a little while," you told us. We waited just a minute there.

We got on. We came as far as the border. You just came to get us across, to the other side. We went straight to the bus terminal, since we were coming from there by bus now.

At the bus terminal, they looked at our things. They looked [to see] if we had brought anything back. They just looked there. They kept lifting up [things] inside our suitcases. They didn't keep 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. 7Ibatik ta 7otele 7ay yalbon li jkumpatik mi jk'an xba kuch' yane.

"Mi xak'an la xibattik xal jun jkaxlan le7 lisk'opon ta bee," xiyut. "Ba kuch'tik yu7un! xiyut 7un. Malaon j-likeluk che7e ba kalbe komel ya7i jun jchi7il ti chba kuch'tike, xkut 7un," xiyut k'otel li kumpatike. "Battik che7e ba kik'tik tal mi sk'an xuch'e, xiyut 7un," xi. "Yech'o tal kik'ote. Mi xak'an la xba kuch'tik, xiyut 7un."

"Béno, battik che7e!" xkut. Libatotikótik ba kuch'tikótik yan noxtok, k'al 7ilaj kuch'tikotike, te liskomtzanotikótik ta yutil li jkaxlane.

Va7i 7un, ja7 7o libatotikótik ta sna Mikulax 7un, slajeb xa 7a jk'opontikótik komel ja7 xa 7o chisutotikótik tal, k'al laj jk'opontikotike laj 7o yech.

Béno, k'al lisutotikótik 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 7avyone, k'al lik'ototik te yo7e, ba jjak'tik k'usi 7ora chlok' li 7avyone. "Ta la xlok' ta j-likel," xavutotikótik 7un. Te 7ijmalatik batz'i j-likel ta j-mek.

Li7ochotik 7un litalotik k'al jvrontera naka nox 7ay 7ajelubtasotikótik ta j-jech 7o tuk' libattik ta nail 7aktavus, ja7 ta 7aktavus xa litalotikótik te yo7e.

Va7i 7un, te yo7 nail 7aktavus 7une, ja7 te lisk'elbotikótik li k'usuk ku7untikotike, 7issa7 mi mu k'usi 7ikich'tikótik tal, te xa nox 7isk'el 7istotzilán ta yut jbelistikótik, muk' xa stotzilán 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 lisutotikótik tal 7une mu xa bu mas 7istotzilán te xa nox 7isk'el ta yut belis, k'al laj sk'ele, ja7 7o 7ijelav ech'el li k'usuk ku7untikótik yo7 yav yikatz li 7aktavuse 7isp'is k'u yalal ju-jun li 7ikatziile.

Va7i 7un, te likomotikótik 7un, li vo7ote te lasut ech'el ta Santa-jve 7un, jtuktikótik xa litalotikótik k'al Mejiko 7un, te ta jvronterae lilok'otikótik tal ta vakib 7ora xmal k'ak'al, noj tal skotol chotlebal yu7un 7aktavuse, k'al li7ochotikótik tale lek mu k'usi palta, ja7 to me ta be 7ijpastikótik 7ox palta 7un, yu7un 7i7och 7ox jvayeltikótik, 7o te chotajtik 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

jun me7el li 7antzetik te chotajtike.

Va7i 7un, k'al 7iyil ti 7i7och jvayeltikótik jcha7-va7altikótik 7une, ja7 7o 7isk'un-tik' ochel li sk'ob ta svorxail jvexe, ja7 te jtik'oj tal li sepel dolar 7ajelbon tale, ja7 li7elk'anbat 7ox 7un, sk'an nan ti kajvaltik muk' bu batz'i batem jch'ulel ta vayel 7une, 7ika7i ta 7ora nox ti xjotz'jon chka7ie, 7ijvik' jsat ta 7ora, batz'i xmútzlij xa 7ibat li sk'ob k'al 7ijk'ele.

Va7i 7un, cha7-lom jlajoj li jnatil vexe, li sepel dolare ja7 te jtik'oj tal ta svorxail li j-lik vex ta 7utile, xak' nan j-lik no 7ox jvex jlajoj yech'o ti tzk'an chelk'anbe 7ox li sbele, pero mu sta ta j-k'ol to 7o jvex jtik'oj tal, li k'al lichotiotikotike vo7on ta ti7il lichoti, ja7 ta yibel karo 7ichoti li kumpatik Romine, ja7 nox yech taj cha7-vo7 7antzetik noxtoke ja7 ta ti7il chotol tal li me7ele, yech'o ti ja7 ch7elk'aj 7oxe, k'al 7ika7i xjotz'jone 7ijtij ta 7ora li kumpatik Romine. "Julavan me 7o me k'u palta mu me masuk xavay j-set' xa me muk' xbat li jtak'ine, ja7 nox ti ta yut kak'oje, ti ja7uk li ta baile 7ibat xa," xkut.

"Je7, me loj riox?" xiyut.

"Loj riox yu7n j-set' muk' xbat," xkut.

"Buy, mi 7avil buch'u?" xiyut.

"7Ikil j-set' ja7 li me7el li7 chotole 7ijvik' ta 7ora jsat k'al 7ika7i xjotz'jone," xkut. K'al yolel chkalitikotike mu xa xbak' ta j-mek li me7ele, vayem xa yilel xcha7le sba ta j-mek, yech xa te nijil solel batem xch'ulel ta vayel yilel ta j-mek.

Ja7 to 7ivik' 7o jsattikótik 7un, 7ixi7 ech'el ti vayel 7une, nax 7ox 7ak'ubal 7un, po7ot xa 7ox 7ol 7ak'ubal ta j-mek yech'o ti chak' xa 7ox vayel ta j-mek 7ika7itikotike, lixi7otikótik 7o taj 7une, mu xa bu 7i7och jvayeltikótik k'u cha7al 7isakub 7o ja7 nox yech ta k'ak'altik noxtok mu xa bu livayotikótik, k'u cha7al liyulotikótik 7o ta Mejiko, lek xa liyulotikótik 7o mu xa k'usi 7ijpastikótik, k'usi nox li chopol j-set' 7ika7itikotike, ja7 vokol li ve7lile, muk' bu mas jal chpaj li 7aktavuse, batz'i ju-likel chpaj mu to 7ox chinojotikótik lek k'al xbate, yech mu yechuk chive7otikótik batel, 7o xa me jpotztikótik ech'el bak'intik k'al mu to 7ox chinojotikotike.

Va7i 7un, k'al lik'ototikótik ta Mejikoe, 7ik' xa 7ox 7o xa 7ox nan ta buluchib 7ora 7ak'ubal, te lik'ototikótik ta jun 7otel ta Mejikoe.

Béno, te livayotikótik taj yo7 7otel 7une. "Béno, 7ochanik!" xiyutotikótik. Li7ochotikótik 7un, 7ay yak'otikótik yo7 bu xokol li vayebale. "Mi xu7 nox

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.

7atuk chavayik 7o mi ta jtaktik tal ta 7ik'el cha7-vo7uk tzebetik 7achi7inik?" xiyutotikótik 7un.

"Mo7oj, xu7 no 7ox," xkuttikótik.

"K'u yu7un mu xak'anike?" xiyutotikótik.

"7u7n mu jk'antikótik," xkuttikótik 7un.

"7A béno!" xiyutotikótik. 7Ibat 7un.

"*Ma7uk viniketik le7e che7e, naka 7antzetik!* xi nan," xichiotikótik. K'al 7isut ech'el li yajval 7otele, lixi7otikótik j-set'. "7A ti stak la tal ta 7ik'ele li7 7ikom skotol li kunen tak'intik 7un bi!" xichiotikótik. Ja7 lixi7otikótik 7o ti 7oy kich'o7tikótik jayib kunen meriotikotike.

Béno, te livayotikótik 7un, ta yok'omal 7un lilok'otikótik ech'el ta paxyal 7o te yolel 7abtel 7a jk'eltikótik k'u x7elan ch7abtejik, tzjok'ik labal ch'en tzmukik tuvoetik, k'utik tzlabal-pasik ta j-mek 7ikiltikótik 7un, libatotikótik ba jk'eltikótik k'usitik 7o xchone ta tyentatik, te nox 7ich'ay ko7ontikótik chak taje, ta xmal k'ak'al 7un libatotikótik ta 7opisina yu7un 7aktavus skwenta chbat k'al Jobel 7une, k'al lik'ototikótik ta 7opisinae sobsob to 7ox yu7n ta jk'antikótik sak chitalotikótik 7ox.

K'usi 7un, muk' xa jtatikótik svunal li j-kot 7aktavus sak 7ilok' tale. "Ch'abal xa bu xokol li chlok' ta j-likele, ja7 to ta 7otro j-kot mi 7o xokol tanae, mo7oje 7ok'ob to," xiyutotikótik li buch'u chak'be svunal chi7ochotik 7o ta 7aktavuse. Batz'i lixi7otikótik ta j-mek noxtok 7otro j-7ech'el ja7 ti mu xa jtatikótik tal ti 7aktavuse, ja7 lixi7otikótik 7o 7un, 7o te va7al jun jkaxlan 7un.

"Bu k'al chabatik?" xiyutotikótik 7un.

"Chibatotikótik k'al Jobel pero muk' xa jtatik 7o li j-kot chbat xae," xkuttikótik 7un.

"Béno, pero ja7 chataik ech'el li j-kot chlok' ech'el ta j-likele," xiyutotikótik.

"Mu jna7 liyalbotikótik xa ti ja7 to la 7ok'obe," xkuttikótik 7un.

"Mo7oj ba xa k'ano laboletoike cha7ak'batik ta persa vo7oxuk a7a!" xiyutotikótik 7un.

"Béno," xkuttikótik. Ba jk'antikótik 7otro j-7ech'el li svunal skwenta 7otro j-kot noxtoke, te va7al jun li buch'u chak' vune. "Ta jk'an cha7-likuk boleto," xkut li kumpatik 7une.

"Ch'abal xa ja7 to 7ok'ob," xi 7un.

"Kere, pero k'usi ta jnoptik?" xichiotikótik 7un.

Va7i 7un, 7ital 7otro jun noxtok 7un. "Bu k'al chabatik vo7oxuke?" xiyutotikótik 7un.

"Chibatotikótik k'al Jobel," xkuttikótik.

"7A bwéno, mi 7ata xa 7aboletoik?" xi 7un.

"Ch'abal to mu jna7 mi xa7abulaj," xkuttikótik.

"Well, wait a minute!" he told us.

"All 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.

"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.

"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 got tickets; otherwise we would have spent another night there. No, at least we went on. We went on. It was dark already when we left Mexico City. We traveled by bus the whole night, too. We were a little scared, too. What if there were robbers there, too? That's what we were scared of. No, at least there weren't any. We didn't get bothered any more. 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 7Anselmo Peres' talk ends.

¹Monte Albán.

²Cholula.

³The late Concepción B. de Cuevas.

⁴My wife. We were not yet compadres of 7Anselmo 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.

¹²The Diana fountain, "El Caballito," El Ángel.

¹³Tepotzotlán.

¹⁴Zacatecas.

¹⁵Ciudad Jiménez.

¹⁶7Anselmo 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 7Anselmo was confusing dollars with pesos.

"Béno, malao j-likeluk," xiyutotikótik.

"Béno," xichiotikótik. Batz'i ximuyubajotikótik xa ta j-mek.

Va7i 7un, ba ssa7 tal li vun 7une, liyak'botikótik 7un. "7O7lol 7ora sk'an xlok' ech'el," xiyutotikótik 7un.

"Béno," xkuttikótik. Te jmalatikótik j-likel 7un.

"Béno, batanik xa me 7un ja7 xa me li karo chbat le7e," xiyutotikótik li buch'u liyak'botikótik svunale.

"Béno," xichiotikótik 7un. Li7ochotikótik ta yut 7aktavus 7une, 7ijattikótik ta vokol li svunal vo7otikotike, 7o mas sob laj k'otuk j-lom, 7o la volje xa 7ox sk'otel j-lom pero ja7 te to laj komuk ku7untikótik, vo7otikótik ba7yi libatotikótik, sk'an ti kajvaltike 7ijtatikótik li vune, manchuke te livayotikótik 7otro jun 7ak'ubal, mo7oj 7un libatotikótik to li sile, libatotikótik 7un 7ik' xa 7ox lilok'otikótik ta Mejikoe, sjunul 7ak'ubal lixanavotikótik ta karo noxtoke, xí7emxí7emotikótik xa noxtok ja7 ti me 7oy j7elek' te yo7 noxtoke ja7 xi7emotikótik 7o, mo7oj 7un ch'abal xa li sile mu xa bu 7ijtatikótik 7ilbajinel, sk'an ti kajvaltike lek lik'ototikótik k'al Jobel, mu xa k'usi 7ijpastikótik ta be ch'abal.

Va7i 7un, 7ik' xa 7ox lik'ototikótik ta Jobel noxtok 7une, 7ik' lilok'otikótik ta Mejikoe, ja7 nox yech 7ik' xa lik'ototikótik ta Jobel ta yok'omale.

Va7i 7un, k'al lik'ototikótik ta Jobele 7ijsa7tikótik ech'el j-kot karo k'al Jtek-lum, nax 7ak'ubal lik'ototikótik ta jnatikótik 7un, laj 7o yech k'ajom me yech yepal jlo7il ti li7ayotikótik ta nom vo7ne xchi7uk jkumparetik Romin Teratol chak taj 7une.

Laj 7o yech slo7il 7Ansélmo Peres chak taje.

²²San Andrés Larráinzar, 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 7Anselmo always gave this answer, much to the surprise of their questioners.

³⁸The "Tan Sat" are carnival characters in Chamula, the town next to Zinacantán.

³⁹"I'll measure you as a man" is a formal Zinacantec way of saying, "I'll buy you a drink."

⁴⁰One 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.

⁴¹7Anselmo 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 Zinacantán, 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 Zinacantán 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 for a short while 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.¹

"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-

Béno, kaltik ava7i lo7ilajkotik ava7i k'u x7elan ti li7ayotikótik noxtok 7otro j-7ech'el mas tz'akale, vo7on chilo7ilaj ava7i 7Ansélmo Pereson, ti k'alal libatotikotike 7ay 7avik'otikótik tal ta karo ta Jtek-lum 7une.

Va7i 7un, liyulotik li7 ta Jobel 7une, belta xa nox li7ech'otik mu xa bu mas lijok'tzajotik, libattik xa nox ta 7ora k'al Tuxta, li7 7asa7 ech'el karo ta Jobel 7a yak'otik ta Tuxtae.

Va7i 7un, libattik ta Tuxta 7une, te lik'ototik ta yaleb 7avyon, yu7n ta 7avyon xa libattik 7un bi, mu xa ta karouk ta 7avyon xa libattik, yech'o ti te lik'ototik te yo7 yaleb 7avyone.

Va7i 7un, k'al lik'ototik te yo7 yaleb 7avyon ta Tuxta 7une, k'ot 7ajak' k'usi 7ora chlok' ech'el li 7avyon chbat ta Mejikoe. "Ta xlok' ech'el ta j-likel," xiik li buch'utik te ch7abtej ta 7opisina 7une.

Va7i 7un, te 7ijmalatik j-likel k'usi 7ora chlok' ech'el li 7avyon 7une.

Béno, k'al 7ista 7ora 7ilok' ech'el li 7avyon 7une, libattik 7un, li7ochotik ech'el te yo7 yut 7avyone 7oy jpech'ob-baitik yo7 mu xip'ajotik 7o mi xtz'ep'uj li 7avyone, 7i 7oy yav jxetik noxtok, ti mi xixenotik te yo7e, libattik 7un, 7iyal j-likel li 7avyon ta Minatitlane, lilok'otik j-likel, pero toj mas ch'ail ta j-mek te yo7e. "K'usitik van chmeltzaj li7 toe?" xichiotikótik.

"Ja7 li7 chmeltzaj li 7aseteetike," xavutotikótik.

"7A beno, yech'o li toj mas ch'aile che7e," xichiotikótik 7un.

Va7i 7un, licha7-7ochotik ta yut 7avyon 7une, licha7-battik noxtok 7un, te yo7 tz'el Minatitlan 7une, 7o tey nab pero batz'i jamal ta j-mek li nabe, 7o te jun bako 7ikil te yo7 nabe.

Va7i 7un, lijelavotik ech'el 7un libattik lik'ototik ta Mejiko 7un, k'al lik'ototik ta yaleb 7avyone, te lipajotik j-likel yu7n 7ech' ssa7 sboleto jun

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.² 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

jchan-vun ta sut ech'el ta sna, ja7 lipajotik 7o j-likel te yo7 7une.

Va7i 7un, k'al laj ssa7 svun ti jchan-vun 7une, libattik 7un, libattik ta karo k'al 7otel, ta 7otel lik'ototik yo7 Mejikoe, te livayotik ta 7otel 7un.

7Isakub 7osil ta yok'omal 7un libattik ta jun 7opisina 7a kak'tik tal spasel pirmar li jvuntikótik skwenta li jpermisotikótik chijelavotikótik 7o ta rayae, k'al 7ilaj spasel tal pirmar li jvuntikotike lilok'otik tal, k'al lilok'otik tale li7ech'otik ta jun museo smuseo la 7antropolokoetik yo7 li7ech'otike, te yo7 museoe ja7 te ti k'usuk yu7un 7antivoetik 7une, 7o tey labal chonetik, 7oy 7ok, 7oy te spulatuik sp'inik, skotol ti k'usitik no 7ox 7oy yu7unik ti vo7ne krixchanoetike, tey skotol ta j-mek te yo7 museoe, 7oy te yaltalik 7o te t'ent'en, skotol ta j-mek li 7altale xko7olajtik xchi7uk lum yilel mu 7ilbaj lek k'usi, li chonetike pasem ta ton, xchi7uk li 7oke ton noxtok ja7 nox yech li t'ent'en noxtoke ton 7uk, skotol li k'utikuk teye pasem ta ton skotol, ja7 xa no 7ox taj 7altal ma7uk tone, ja7 taj lum yilele.

Va7i 7un, k'al laj jk'eltik li k'utikuk yo7 museoe, lilok'otik ech'el libattik xa ta 7otel te xa livayotik 7o 7un.

Sakub 7osil ta yok'omal noxtok 7une, libattik ta paxyal libattik ta ch'ivit ba jsa7tik mi 7o bu xhone xonobil, yu7n ta jman 7ox j-chopuk jxonob ja7 ba jsa7tik 7un, xkak' 7oyuk lelik xmeltzanat te yo7e, ch'abal bu lelik meltzanbil naka chopolik, solel muk' jman 7un, yech no 7ox 7ay jk'eltik ja7 li toj chopolik 7ikile, naka ta 7alampre tzakanbil li yak'iltak ta xxokone, batz'i toj chopol 7ikil yech'o muk' jmane, k'al laj jk'eltik li xonobile libattik ta 7eklixya katekral 7a jp'is jsattik te yo7e batz'i lelik sba, ja7 7o k'ak'em li 7altal te yo7 k'al li7ech'otike, 7ik'ak' ta lus li 7altale pero batz'i 7ik' ta j-mek 7ikom li 7altale, te yo7e te skotol slok'ob-ba li kajvaltiketike, cholol ta ventana slok'ob-ba li kajvaltike, pero batz'i lelik sba xcha7leik ta j-mek te 7ikil li jch'ul-tottik San-torensoe, xchi7uk jch'ul-tottik Santo Rominko ja7 te 7ikil xcha7-va7al taj jch'ul-tottiketik taje.

Va7i 7un, k'al laj jp'is jsattike, lilok'otik ech'el libattik xa k'al 7otel, k'al lik'ototik ta 7otele, naka xa nox 7ech' kich'tik li k'usuk ku7untike, ja xa 7o libattik ta yaleb 7avyon noxtok 7un, lilikotik ta 7otele ta karo libattik k'al yaleb 7avyon.

Va7i 7un, k'al lik'ototik ta yaleb 7avyone, la7och

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.³

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 vo7otikótik 7une, te 7ikom jtojtikótik li karoe, k'al laj jtojtikótik li karoe, li7ochotikótik ech'el ta yut 7opisina 7uk 7un, te k'ot jtaotikótik ta yut 7opisina 7une, libattik 7un, 7o te 7ijtatik cha7-vo7 jkaxlan 7isjak' mi 7oy jvuntikótik skwenta jpermisotikotike. "7Oy!" xkuttikótik 7un.

"Becho tal che7el!" xiyutotikótik.

"Li7i!" xkuttikótik. 7Ikak'tikótik li jvuntikotike, 7isk'el 7un k'al laj sk'ele 7iyak'be spirmar, 7iyak'be seyo li jvuntikótik 7une, k'al laj sk'el li jvuntikotike, ja7 7o 7isk'an jkartiaticótik, 7ikak'betikótik noxtok 7un.

"7A béno, lek!" xi 7un. 7Iyak' ech'el j-lik vun te 7iskakan ech'el ta 7o7lol kartia 7une, libatotikótik noxtok, te 7ijtatikótik 7otro cha7-vo7 tzebetik noxtok 7un, 7isk'an li jvuntikótik noxtok 7une, 7ikak'betikótik li vune, k'al laj sk'el li vune, ja7 7o 7isk'an li kartiya noxtoke, 7ikak'betikótik noxtok 7un, 7iyak' ech'el spirma noxtok 7un, 7iyak' ech'el 7otro j-lik 7o vun noxtok, k'al laj yak' spirmae lisbechbotikótik li kartiae.

Béno, libattik noxtok 7un, te 7ijtatik 7otro cha7-vo7 soltero noxtok 7un, ja7 7isk'an li jkartiaticotike, 7ikak'tikótik noxtok 7un, ja7 te 7isjelta ech'el li j-lik vun kakanbil ech'el ta 7o7lolo, 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," xiyutotikótik 7un.

"Béno," xkuttikótik 7un. Libattik 7un, li7ochotik ech'el ta 7avyon k'al 7Estáros 7Uníros 7un, xmalmaltik xa 7ox k'ak'al lilok'otik ech'el ta Mejikoe, 7i7ik'ub ku7untik ta be 7un, 7ik' xa lik'ototik ta yaleb 7avyon yo7 7alumale.

Béno, k'al lik'ototik ta yaleb 7avyon te yo7 7une, lilok'otik 7un, ti kaloje ta lumtik xa chik'ototik k'al lilok'otike, ja7 to 7ikil ta yut karo lik'ototik, ta karo libattik k'al 7opisina, k'al lik'ototik ta 7opisina te yo7e, ja7 to te k'ot sk'eel li k'usuk ku7untikotike xchi7uk li jpermisotikotike li jkartiaticotike, skotol 7isk'el te yo7e, ja7 ba7yi 7isk'el li jvuntikotike, k'al laj sk'el li vune, ja7 7o 7isk'an li kartiae, 7ikak'betikótik 7un, 7isk'el li kartiae, k'al laj sk'el li kartiae, ja7 7o 7isk'el skotol li k'usuk ku7untikotike, ja7 la tzk'el mi mu k'usi yan kich'ojtikótik ech'el, 7issa7 lek 7isjotz'ilan skotol ta j-mek, k'al laj sk'el skotol 7une --"Béno, batanik che7el!" xi 7un. Lilok'otik ech'el 7un, libattik k'al 7ana, te li7ochotik ech'el ta karo yo7 yaleb 7avyone, ta karo libattik k'al 7ana 7un, 7ik' xa 7ox lik'ototik 7un, nax 7ox 7ak'ubal lik'ototik ta 7ana 7une, te linakiotikótik 7o ti k'u sjalil te lipajotikótik te yo7e, te linakiotikótik ta 7ana.

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.⁴ We took a walk. We went to see Reese's school.⁵ They had made pictures of things there. After we looked at the school we went to look at the house of the former president.⁶ 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.⁷ 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 just 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 7a7yibaj buyotikótik 7un, mu jna7tikótik bu stuk'il 7ikom ti jnatikotike, toyol xa k'ak'al lilikotikótik, 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 tey k'utik slok'taanojik te yo7 chanob vune, k'al laj jk'eltik li chanob vune, ja7 7o libattik ba jk'elbetik sna ti vo7ne preserentee, te yo7e te komem skotol li k'usuk yu7une, te 7ikil skotol, te splato pero batz'i lelik sba ta j-mek li splatoe nichimtik xa ta j-mek slekil xchi7uk sbaso batz'i lelik sba ta j-mek, te skuchilu, te pistola pero naka 7oro yok ti kuchilue, ti pistolae, batz'i lelik sba ta j-mek, 7o te slabal livrotak, slabal leytak ti preserente vo7nee, te stem pero ti steme batz'i lek ta j-mek, svayeb jch'ul-tottik yilel ti steme, 7o yalku7al li sti7il yo7 bu ch7och k'al chvaye, batz'i lelik sba ta j-mek yav k'usuk yu7une, batz'i leklek sba ta j-mek li j-k'ol sna yo7 bu chvaye, 7o te jun yora muk' chotol ta ba mexa, pero naka 7oro sjunul ta j-mek batz'i leklek sba spich' 7avo7on yilel ta j-mek ma7uk batz'i lumero noxtok ja7 li lumero romano chalike, ja7 batz'i leklek sba xchi7uk batz'i sak ta j-mek li 7orae, 7oy 7otro jun noxtok te jok'ol ta sjol stem, ja7 nox yech naka 7oro noxtok, xchi7uk yak'il, 7o te metzel jun pistola ta sjol stem, pero naka 7oro sjunul, li pistolae, k'al laj jk'eltik taje, ja7 7o ba jk'elbetik li smukenal yo7 bu mukule, te no 7ox nopol mukul yo7 stz'el snae, 7a jk'eltik k'u x7elan li smukenal 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 sbakel 7une, te yo7 bu smukojbeik li sbakele, 7o xa lek snail li smukenale, 7o te va7ajtik chib bantera te yo7 smukenale, ju-jun ju-jot ti7 na li banterae, li ta sba mukenale 7o te lok'tabil j-kot 7akila, pero batz'i leklek sba ta j-mek li 7akilae, ja7 mas lek xa meltzanbil yo7 bu xa mukul li sbakele, meltzanbil xa snail lek ta j-mek.

Va7i 7un, k'al laj jk'eltik li smukenale, 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 preserentee, ja7 te chk'otik ta yalel 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 krixchanoetike.

K'al laj jk'eltik li nae lisutotik ech'el yo7 nae, 7ech' jk'elbetik skareta ti preserentee, 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.⁸ 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.⁹ 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.¹⁰ 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

cha7-kot skareta naka te7, 7o j-kot naka tak'in li karetae, yu7n la ja7 ti ch'abal to 7ox karo ti mas vo7nee, naka la ta kareta to 7ox chanavik ti vo7nee, yech'o ti 7o skareta stuk ti preserente 7une, 7ox-kot to li skaretae, 7o te komem slok'ol j-kot ska7 xchi7uk xxila ti ska7e, batz'i meel slekil ti xxila ska7e, naka 7oro plata li stz'akieltake, pero batz'i leklek sba xvinaj li xxilae, xchi7uk li ska7e batz'i lek xvinaj noxtok.

Béno, k'al laj jk'eltik li ka7e li xilae, li kareta k'utikuke, libattik li7ech'otik ta 7otro j-p'ej na noxtok, 7o to te yan svuntak te yo7e mas to 7ep tey ta j-mek, 7o te yixtol meel slekil naka 7oro li yixtole, te skotol ti tak'in k'u x7elan 7abtejem xchi7uk vo7ne, k'al ta spreserenteale, te 7ijman j-lik vun ja7 te slok'taojik ti k'u yepal k'usuk yu7un skotol ti vo7ne preserentee.

K'al laj jk'eltik li k'usuk yu7un ti vo7ne preserente 7une, lisutotik ech'el ta 7ana 7un.

7O libattik ta yutil jtek-lum ta Waxintone, libattik ta 7avunen barko, ta ba vo7 libattik, 7ay jk'eltikótik k'u x7elan ti 7avopisina chi7abtejotik 7oe, limuyotik ech'el li7ayotik ti yo7 bu cha7abtej ta j-meke, ta yox-kojol to jol na li7ayotik, ja7 te yo7 museoe, k'al laj jk'eltike liyalotik tal ta lumtik, k'al liyalotik tale, ja7 7o ba jk'eltik k'in, te nox nopoltik te yo7e, k'al lik'ototike, tol chk'elvan li krixchanoetike, ja7 ti muk' bu xiyilotikotike, yech'o tol chk'elvanike. "Bu likemik tal x7elankile?" xiik nan. Yo7onuk k'opojikuk lo7ilajikuk, pero k'usi ta jcha7letikótik mu xka7ibetikótik li sk'ope, yech ta stze7inik 7un mu jna7 mi chislabanotikótik, 7o mi yech no 7ox tztze7inik mu jna7, li k'in tzpasike batz'i lek ta j-mek, 7o kavayito 7o reda k'utik ta j-mek 7ikiltikótik te yo7 k'ine, k'al laj jk'eltik li k'ine lisutotik tal ta 7ana 7un, ja7 nox yech ta ba vo7 lisutotik tal noxtok.

7O 7a jvula7antik jun 7avamiko, k'al laj jvula7antik lavamikoe lisutotik ech'el.

7O 7ay jk'eltik sin ta sna jun 7antz, li sine lek 7ikil naka slok'ol balamil 7iyak' 7iluk mu xk'opoj k'usuk, ja7 nox ti ta xkiltik li balamiletike, 7o xvinaj stentejtik yilel, 7o te7tik, 7o naetik, 7o jtek-lum skotol 7iyak' 7iluk, k'al 7ilaj jk'eltike lisutotik ech'el ta 7ana.

7O 7a ve7ikotik ta jun ve7ebal, 7o te xjipjon j-p'ej ton yilel lek volvol, 7ak'bil senya ta balamil 7une, lek setset pasbil lajjak'betikótik k'usi skwenta 7un. "Le7e ja7 la chak' 7iluk k'u x7elan chjoyij li balamile xchi7uk li k'ak'ale," xachi 7un.

"7A béno," xichiotikótik 7un. Te 7ijk'eltikótik

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 told there, in Spanish, too, about the writing that I saw on the wall. The writing was 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 chk'ot li xjipjone, pero mo7oj 7un chanav.

K'al laj jk'eltike ja7 7o ba ve7ikotik, laj ve7ikotik 7un libattik ta 7opisina.

7O li7ayotik yo7 bu chotol slok'ob-ba ti lok'em preserente vo7nee, Linkon sbie, li7ayotik te yo7e, 7a jk'eltik 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 letraetik ta pak' na ja7 xal ti k'u x7elan 7i7ech' ta preserenteale mi lek 7o mi chopol ti sley vo7nee, ja7 te xal ta letra 7une, 7o tz'ibabil ta kastilya yech'o ti xka7i jutuk k'usi xal li te tz'ibabil ta pak' nae, te lik'elanbatotikótik cha7cha7-lik li slok'ob-baile, 7o te xal ta kastilya noxtok k'u cha7al te tz'ibabil 7ikil ta pak' nae, 7o tz'ibabil ta kastilya ta 7inkles te yo7 slok'ob-bae, k'al laj jk'eltike lisutotik ech'el, laj 7o yech.

7O li7ayotik ta paxyal ta yutil 7a jjak'tik jun lampara kasolina, te ta jun tyenta, toj toyol 7ika7itik, muk' bu ta jmantik ta 7ora naka nox ta jjak'tik, chka7itik k'u cha7al stojol, mi yalem mi toyol, ja7 chka7itik, ti mi 7o bu yalem 7ika7itike jna7ojtik xa bu li yaleme ja7 te chba kich'tik tal k'al jmantikotike, k'al laj jk'eltik ti lamparae, libattik li7ech'otik ta 7otro jun tyenta noxtok, te 7ikiltik 7otro yan li lamparae, 7och jjak'tik noxtok ja7 nox yech toyol noxtok, j-chop 7o lenajtik xch'ut ti lamparae, 7o te j-tos mas leklek sba j-tos. "Pero ma7uk la skwenta kasolina, skwenta la kas," xachi.

"Pero chopol li7 a7a mas lek yiyil teuk to jk'eltik mi 7o to bu mas lek," xichiotikótik 7un. Ja7 7o te 7ikiltik kravadora batz'i lelik sba ta j-mek. "Mi ta jmantik junuk jjak'tik ka7tik k'u cha7al stojol," xichiotikótik. "K'u cha7al ti mu xkalbetik li kumpatik sjak' no 7ox k'u cha7al stojole?" xichiotikótik.

"Mi ta jjak'tik?" xachi 7un.

"Jak'o no 7ox ka7tik k'u cha7al," xakuttikótik 7un.

"Béno," xachi 7un. 7Ajak' k'u cha7al 7un.

"Toyol chka7i," xavutotikótik 7un. Ja7 7o te 7ikil jun bitrola 7un, lajjak'be 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 ka7tik 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.¹¹

"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.¹²

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.¹³ After we looked at that, we returned.

We went to eat at a museum.¹⁴ 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 stzak van skotol li diskoetike?" xichi.

"Stzak 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'alal 7o to nan bu yan mi ja7 7o k'u cha7al 7o to mas yaleme," xichiotikótik 7un. Te 7ikom 7un litalotik, 7o te 7ikiltik 7epal 7oraetik te ta jun tyenta, 7o batz'i lelik sba ta j-mek j-lom, naka te yaloj k'u cha7al stojol, te chukajtik svunal ju-jun, pero naka toyolik 7ikiltikótik, yech no 7ox 7ech' jk'eltik muk' jmantikótik, 7o te skotol ti k'utikuk xchone ta j-meke, libattik li7ayotik k'al sna j7ik'aletik.

"Li7 nox k'alal sna li brinkoetike, li7 ta j-jote sna xa j7ik'aletik," xavutotikótik 7un.

"Slekoj ya7el xch'akoj sbaik li j7ik'aletik a7a mu kapluk chkale," xichiotikótik 7un.

"7I7i slekoj sk'aloj sbaik li7 k'alal stz'akik li7 toe," xachi 7un.

"7A, béno, 7a li xi xbat ya7el 7une, naka xa j7ik'al xbat ya7el," xakuttikótik 7un.

"Naka xa j7ik'al xbat skotol li7 to a7a!" xavutotikótik 7un. Libattik te yo7 sna j7ik'aletik 7une.

"Mi mu me teuk xisti7otik 7un?" xakuttikótik.

"Mo7oj nan mu nan sna7 xti7vanik," xachi.

Libattik te yo7 snaike 7oy lelik k'usitik chchonik 7uk, pero ma7uk yabtel stukik chcha7-chonik xa li k'utik chlx xchonanike, 7o te 7ikilbetik stz'ib ta pak' nae, pero mu xa xkojtikintik ta j-mek li stz'ibe, yech xa nox krusaltik yilel, k'al laj jk'eltike lisutotik ech'el.

7O 7ay ve7ikotik ta jun museo 7o te 7ikil jun vo7ne mulino naka te7 skotol, ta vo7 chanav k'al ch7abteje pero batz'i muk' li skarosal chjoyije, ja7 7o ba jk'eltik yan k'utikuk te ta 7otro j-k'ol 7o, te yo7e te 7ikil ti vo7ne karoe, li skarosale naka tak'in skotol, te 7ikil k'utik x7elan stak'intak ti 7antivoetike, 7o batz'i lelik sba li stak'in 7antivoe, xlap'lajet xa ta j-mek slekikil j-lom, 7o batz'i naka plata ta j-mek yilel j-lom 7i 7oy naka 7oro yilel j-lom, ti stak'inik ti 7antivoetike, k'al laj jk'eltike lisutotik ech'el.

7O li7ayotik ta sna preserente yo7 bu chich'ik

sworn in.¹⁵ 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.¹⁶ 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.¹⁷ 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.¹⁸ 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

juramentue, 7o te labal xilaetik te ta j-k'ol 7o sna, yo7 ti bu chk'ot svula7anel yu7un yantik preserente butik chljaj likuk ta yantik 7o jtek-lume, ja7 la te tzk'opon sbaik 7un, te chuch'ik 7un, 7o te j-kot smexa ta 7o7lol yut na, 7o te sbanteraik ju-jun jtek-lum, 7o yakilaik ju-jun li banteraetike, te lok'tabil te yo7 yut nae, te 7ikil ti stak'in ti vo7ne preserentee k'u x7elan 7itun yu7unike ti k'u x7elan stak'in 7ispikike, te 7ikilbe slok'ob-bailtaik ti vo7ne preserenteetike, te jok'ajtik ta pak' na li labal lok'ob-bailletike, 7o sseyoal ta 7o7lol li stak'inike, k'al laj jk'eltike lisutotik ech'el.

7O 7ay jk'eltik sin te ta lumtik yo7 chi7abtejotike, 7o te li sin jun 7antz te ch7abtej te yo7e, naka muk'tik jtek-lum 7iyak' 7iluk ta sin 7une, 7o batz'i lekik sba ta j-mek j-lom ti jtek-lume, 7o chopol j-lom, batz'i jeljel-tos ta j-mek li jtek-lumetike, k'al laj jk'eltike laj 7o.

7O li7ayotik ta jun museo, te 7ikil labal vo7ne makinaetik skwenta tz'ibajebal, vo7ne banko yu7un plata, vo7ne banko yu7un kovre, 7o te minax skotol ta j-mek, 7o te 7ikiltikótik vo7ne tren, ti trene batz'i j-tos 7o ta j-mek li vo7nee, ma7uk xa yech chak k'u cha7al tren lavie, ti vo7ne trene 7o xxulub yilel, 7o xxuk'avtak ta ju-jot xxokontak, batz'i j-chop 7o ta j-mek, 7o te 7ikiltikótik, 7o te planta naka te7 skotol ti vo7nee, te 7ikiltikótik ti yo7 bu tznop yajpreserenteik noxtok, tzpasik k'in, ta xk'evujinik, 7o stuk'ik skotol ta j-mek 7o te 7ikil te yo7e, k'al laj jk'eltike lisutotik ech'el.

7O 7ay jk'elbetik smuseo 7jik'aletik, 7ach' museo, te tztjik musika chk'evujinik skotol, yu7n ja7 to tzpasbeik sk'in al li museoe, yech'o ti te tztjik musikae, te chk'evujinike, 7o te 7ikiltikótik vompaeetik skwenta 7ak'-kok' ti vo7nee, k'al laj jk'eltike lisutotik ech'el laj 7o yech.

7O li7ayotik 7ay jk'eltik nab, k'al libattike 7ech' jtuch'tik chanib k'ob nab, k'al libattike, naka ta ba k'o lijelavotik ech'el, 7o 7ikiltikótik labal chobtik ta xókonxókon be ech'el xbat ta j-mek, pero batz'i lekik sba ta j-mek li ch'ul-chobtik, muk' bu yech xch'i li7 ta skwenta Mejikoe, batz'i muk'tik ta j-mek li vojtone, 7o stz'unojik chenek' pero li chenek' batz'i muk'tik ta j-mek batz'i toyolik pero li ssate batz'i pim ta j-mek, pero batz'i muk'tik ta j-mek xvinaj li sbek'e, 7o stz'unojik chichol pero batz'i lekik ta j-mek noxtok, 7oy 7aros 7oy triko, skotol k'utik stz'unik te yo7e, 7o li7ech'otik ta jun jtek-lum, Chinkutik sbi, xmal xa lik'ototik ta ti7 nab 7une, mu xa bu 7ijkux ko7ontik lek belta xa nox li7ayotik lisutotik tal ta 7ora, 7o te j-p'ej na te nox nopoltik te yo7 ti7 nabe, ja7 te tal vayikotik 7un.



FIGURE 3.—7Anselmo and Romín on the beach at Chincoteague, Virginia, 1967.

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

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?" xakuttikótik.

"Ch'abal yajval yech kolek chak le7e," xachi 7un.

"Te7tikil ka7 7un che7e va7i ch'abal yajvale!" xichiotikótik.

"Ja7 te7tikil ka7 a7a ch'abal yajval ta mele!" xavutotikótik 7un.

"Kere, k'u cha7al mu nopluk no 7ox jnatik jtzaktik ech'el ju-kotuke," xichiotikótik. Pero batz'i lekik sba ta j-mek 7ikiltikótik 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 lekik sba 7ikiltikótik li nabe, li7ochotikótik ech'el ta j-mek, k'al batz'i ti7 nab.

Ja7 to 7avalbotikótik 7un, "Mu me masuk xa7ochik ech'el naka me stzakoxuk ochel," xavutotikótik 7un. Kere, ja7 to me lixi7otikótik 7un, lilok'lok'otikótik ech'el 7un.

Va7i 7un, 7o te labal pat chonetik te yo7 ti7 nab 7une, ja7 ta jk'eltikótik 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.

"Ah!" 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 7o 7ital spersa li nab 7une. "K'el avi smuk'ul li vitz le7 xtale, kumpa!" xachi 7un. 7Ijk'eltikótik 7un, nom to 7ox xtal, ja7 to chkiltikótik yaktik chnopo7 tal 7un, k'al 7iyul ta sti7ile, xyuk'uk' xa tal, jutuk xa muk' xistaotik yo7 bu va7alotike, 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 ju-7ech'ele.

Va7i 7un, 7o te labal pat chonetik te yo7 7une, so7el busul ta j-mek k'u cha7al ton li pat chonetike, 7o te to xchanul j-lom ja7 li tzmak lok'el tal li nab k'al xtal snojele, 7o te jay-kot 7unen k'ox barkoetik, ta yut nabe, pero jutuk xa mu chvalk'uj yilel ta j-mek k'al xtal snojel li nabe, ja7 7ep 7ijtamtikótik tal li konchae, k'al laj jk'eltik li nab 7une, lisutotik tal 7un, li ta sutele 7ech' jtuch'tik 7oxib k'ob nabe, jun li7ech'otik ta sba, chib li7ech'otik ta yolon, ta yut balamik li7ech'otik, 7o te j-chop jmakvanej ta be, 7o te j-p'ej na ta 7o7l0l be, ja7 tzmak li karoetike, tzk'anbe slok' li be k'al chjelav ju-kot li karoe, j-tos yech tzk'anbe li karoetik chlaj jelavuke, lijelavotik tal 7un litalotik 7o te 7ikiltik ta nom j-kot barko, skwenta la 7ak'-k'ok', xachi. "K'el avilik li barko taj xvinaje, ja7 me skwenta 7ak'-k'ok' le7e," xavutotikótik 7un.

"Aa!" xichiotikótik 7un. 7Ijk'eltikótik 7un pero batz'i muk' xvinaj ta nom li barkoe, 7ik' sbonol ja7 mu xvinaj lek li sbantera k'u x7elane, 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 leklek sba 7ikil ti kavayitoe xchi7uk li rweda te 7ech' jk'eltik libattik 7un lik'ototik k'al 7ana.

7O li7ayotik ta jun museo, te yo7 museoe, te 7ikeltikótik labal tonetik batz'i lekik sba ta j-mek, 7oy 7oro, 7oy plata, li tonetike 7oy mas lekik sba li yane, bonbil yilel, 7oy yox, 7oy k'on, 7oy 7ik', 7oy seleste, 7oy tzo7 ti tonetike batz'i lekik sba ta j-mek, 7oy te k'utik mas yan te ta j-k'ol 7o, 7o te 7ikiltikótik labal vo7ne tuk'etik, vo7ne pistolaetik, li vo7ne tuk'etike naka chemenia skotol pero li skanyonale batz'i yijik ta j-mek batz'i jamalik li yute, ja7 nox yech li pistolae 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 at the airport.²² We went to meet him there. He came to work there. He came to fix the photographs of Zinacantán 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.²³ 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.²⁴

After we saw that, we went to another museum, too.²⁵ 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.²⁶ 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-

chemenia 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 7ikiltikótik noxtok 7une, lek muk'tik 7uk a7a, ma7uk yech chak k'u cha7al pistolaetik lavi a7a, 7o te 7ikiltikótik jun k'ox kanyon ja7 la tzjelp'unik ech'el k'al xxanavik xbatik ta 7ak'-k'ok' ti vo7nee, ja7 la xkuchel yu7unik ti k'ox kanyon 7une, 7o yav yak'il skwenta skuchobil li kanyone, k'al laj jk'eltike lisutotik ech'el.

Va7i 7un, ti k'al 7i7ay Jorje te yo7 Waxintone, 7ay jnuptik ta yaleb 7avyon, 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'oltak 7un taje, te li7abtejotik jchi7uktik te yo7 7avopisinae, ja7 7a smeltzan taj 7oxib slok'oltak li balamil 7une.

7O li7ayotik ta 7otro jun museo noxtok 7o te 7ikiltikótik 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 chamemik ma7uk kuxul, naka chamem skotol li chonetike, te skotol li chonetik te yo7e, 7o te vononetik 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 7ox ta j-mek, 7o te skotol ti chonetik k'utik no 7ox 7o yate, skotol ti k'utik no 7ox bik'tal chonetike tey, 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, chanem k'u xi tzjamik na, k'u xi chve7ik 7ak' 7o mi teuk yajval yu7n ta slajesik mi 7o k'usi 7o teye, k'al 7ital ba7yie jun, te xva7et tal ta jamaltik, 7o te 7ista j-p'ej na, k'ot stij li ti7 nae, 7ijambat li na 7une, 7i7och ech'el, 7o k'usi tzjak' ta sman ti ta 7alele.

Va7i 7un, li povre 7antz 7une, yolel ta smeltzan sve7el k'al 7ik'ot taj jun vinik 7une, li 7antz 7une tok'on xa 7ox li sve7ele, 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 7antz, ja7 7o 7i7och ta kusina li j7elek'e 7istam ech'el skotol li ve7lil ta7ajeme, k'al 7ilok' tal li 7antz ch'abal xa 7ox te li j7elek' 7une, 7ibat xa 7ox, xch'ayet xa yo7on li 7antz, 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, then 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

snae, 7ibat ta skusina ba sk'el li sve7ele, ja7 to 7iyil ch'abal xa ti sve7ele. "Pero bu 7ibat?" xi. Ya7 7o xa ssa7 bu xa tzta 7ibat xa 7ox li j7elek'e, li j7elek' 7une 7ibat 7un 7o te yolon te7tik ja7 te ba ve7uk k'al te yolel chve7e ja7 7o 7ik'ot 7otro jun krem.

"K'usi 7ata tal vo7ote?" xut sbaik. "Vo7one 7ijta tal jve7el ve7ikotik," xut sbaik.

"Béno," xi li june. 7Ive7ik 7un. K'al laj ve7ikuke -- "K'usi 7ata tal 7un?" xi li 7otro june.

"Vo7one tak'in 7ijta tal," xi. 7Ixch'akbe sbaik li tak'ine, k'al 7ilaj xch'akbe sbaik li tak'ine, ja7 7o 7ibatik ta 7otro j-p'ej na noxtok 7o te jun mol 7ep stz'unoj xchitom, 7o 7ep stak'in snak'oj, ja7 nox yech k'ot stijik li ti7 na noxtoke, snopojik xa lek k'usi tzpasik 7un, 7ijambat li na 7une 7i7ochik xcha7-va7alik, k'ot sk'oponik li povre mol 7une.

"Chonbon j-kotuk 7achitom," xutik 7un.

"Béno, stak' ba t'ujjo k'u j-kotukal chak'an," xi li mole.

"Béno," xi li j7elek' 7une. 7Ibatik jun ba sk'elik li chitome, jun te 7ikom, li buch'u te 7ikom ta ti7 nae 7i7och ta ventana, 7och stam j-p'ej k'ox kaxa noj ta tak'in, xchi7uk jun pistola, li jun ba sman chitom 7une, 7ispas trate. "Ja7 ta jk'an li j-kot le7e tzakbon lok'el," xi li j7elek' 7une.

"Béno," xi li mol yajval chitome. 7Istzak li xchitome. "Li7i," xut 7un.

"Béno, mi mu7yuk j-p'ejuk 7alaso ta jchuk 7o 7ak' 7o mi jman," xut 7un.

"Béno, 7iko to komel che7e chba jsa7 tal laso," xi li mole. K'al ba ssa7 tal laso li mole, j-likel 7ixchukbe sni7 chitom li j7elek'e 7istik' ta lona 7iskajan ech'el ta snekeb 7ilok' ech'el xchi7uk ta ba xamit, k'al 7ik'ot li mole ch'abal xa 7ox li jman-chitome. "Pero bu 7ibat?" xi li mole. Ya7 7o xa ssa7 bu tzta 7ilok' xa 7ox ech'el xchi7uk li xchitome, 7isk'el xchitom li mole ch'abal xa bu tz'akal li xchitome. "J7elek' che7e!" xi xa li mole. Bat ta 7anil ta sna ba nan stam tal spistola ti yaloje, ba sk'el yo7 bu yak'oj li spistolae, ja7 to 7iyil ch'abal xa li spistolae, xch'ayet xa yo7on li mole, ch'abal xa spistola ch'abal xa stak'in, yech te 7iyok'ita sba li povre mol 7un, li j7elek'etike che7e jun yo7on 7ilok'ik ech'el, li jun 7istam ech'el tak'ine 7o te jun jamal stentejtik yilel ja7 te ba sjam li kaxa 7une, 7islok'es li tak'ine, 7issut' ta k'a7-pok' li tak'ine pero batz'i 7ep ta j-mek, k'al laj ssut' ta k'a7-pok' li tak'ine, 7ixchuk ech'el ta xch'ut 7ibat, li kaxae 7ispet ech'el 7isnup ta be jun krixchano.

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. 7Isk'el 7un pero batz'i leklek 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 7o yu7n 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 tzmala sbaik 7un ja7 te 7ibat, li jun 7iyelk'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, chajyalesbe vo7obuk ja7 no 7ox," xi li j7elek' 7une.

"Béno, tik'o ochel ta koral che7e," xi li jman-chitome.

"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'el bu tzta tal stak'in li jman-chitome, 7o te jun smexa ja7 te skajanoj li yav stak'ine, te metzel jun pistola noxtok, li j7elek'e ja7 te k'ot patluk yo7 bu metzel li pistolae, k'al yolel tzk'el stak'in li jman-chitome, ja7 7o j-likel 7istik' ta yut sk'u7 li pistolae, k'al 7ibechbat li stak'ine 7ibat li j7elek'e, ba sta sbaik ti yo7 bu yalobje sbaik 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 7iyelk'an chitome.

"7A béno li vo7one 7o 7ijta tal tak'in," xi li jun 7une.

"Mi 7ep 7ata tal?" xut sbaik 7un.

"Mu jna7 7ep nan chkale 7ol ta j-mek 7ika7i le7 kak'oje ja7 ti mi 7o buch'u xtal spojbone?" xut sbaik 7un. Ba stam tal li stak'in 7une, batz'i 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.

j-mek xvinaj li tak'ine, 7isk'elik 7un 7o ta syen ta sinkwenta ta mil ju-lik li tak'ine. "Béno, li k'u yepal vune jch'aktik li bik'itike jnak'tik jmuktik ta lum," xut sbaik.

"Béno, ja7 lek yech che7e," xut sbaik 7un. 7Ixch'akbe sbaik li tak'ine pero batz'i 7ep ta j-mek 7iyich'ik ju-jun 7un, jna7tik no 7ox jay-lajun mil 7iyich'ik ju-jun ta j-mek. "Jtaoj tal jun pistola," xut sbaik 7un.

"Ja7 yech jtaoj tal jun 7uk, bal jpoj 7o jbatik mi 7u bu jtaktik milele," xut sbaik 7un.

"Béno, ba jmanbetik tal sbalail che7e," xut sbaik. Ba smanik tal li bala 7une, 7ep 7ismanik ta j-mek li balae, k'al laj sman li sbalaik 7isnopik bu chbatik noxtok 7un, 7ibatik ta jun tyenta chonob k'u7uletik ta sman sk'u7ik xcha7le sbaik, k'ot sjak'ik mi 7oy ti k'u7ul k'u x7elan tzk'anik 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 7ajvaili 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 tzmala 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 jtak'in," xi li j7elek'e. 7Ilok' ech'el ta tyentae 7ibat sna7oj bu tzmala sbaik 7un, te ba sta sbaik, ti yo7 bu 7ista sbaike, te 7isk'exta li sk'u7ike 7islapik ti 7ach' k'u7ule, li sk'a7-k'u7ike 7ixch'ayik komel, 7itz'akiik ech'el 7un 7ibatik ba skux yo7onik, k'un'k'un 7ivinaj 7un, 7i7ojtikinatik ti ja7 j7elek'etik ta j-mek 7une, jun xa yo7onik mu sna7 mi ta stzakeik, k'al 7iyilike te xa 7ox va7ajtik li soltero yo7 bu chotajtike.

"Battik!" x7utatik. 7Itzakeik tal xcha7-va7alik.

"Béno, battik pero koltaon chibat jtuk 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.²⁷ I saw an old-fashioned harp there.²⁸ 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 marimbas were different, too. They weren't like the marimbas of today. Now they are better. The old-fashioned marimbas 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 marimbas were smaller. The old-fashioned ones looked more beautiful. After we saw that, we returned.

We went to downtown Alexandria. It was when we went 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

"Béno, battik che7e!" xi li solteroe. 7Iskoltaik 7un, 7ixanavik ech'el j-likel.

"Béno, k'usi jmul ti chavik'ikon ech'el ta persae?" xiik 7un. Va7 xiik 7ismajik li solteroe, 7ispojbeik spistola 7ismilik, ja7 nox 7ismilik 7o komel li spistolae, k'al laj smilike 7ijatavik 7ibatik ta pimilaltik ta ti7 7uk'umaltik, ta ch'entik ta be-o7tik ta j-mek ti ba snak' sbaike, 7ilbil ti bu 7ibatike bat ssa7el, 7ep xa 7ibat li solteroetike, stómantómanojik xa li stuk'ike yu7n xa tzmilik ta j-moj ti mi 7iyilik 7un, 7o te jun ch'en va7al ta j-mek yilel xvina7 7un, ja7 te ba sk'elik 7un te cholol ta ba ch'en li solteroetik 7une, 7iyilik ti tombil xa stuk'ale, ja7 ba7yi 7imilvanik li j7elek'etik 7une, chan-vo7 to 7ismilik li soltero te ta ba ch'ene, naka ta yut ch'en laj k'otuk li solteroetike, taj j7elek'etik 7une te 7imile 7uk 7un, te 7ilaj 7o sk'oplal j7elek' ja7 7ilok' ta sin chak taj 7une.

7O li7ayotik ta jun museo noxtok, te yo7e 7o te 7ikil j-kot vo7ne 7arpa, ti 7arpa vo7nee j-chop 7o li skwenta ssat ch'ojbil ta xch'ut k'u cha7al 7arpa lavie, ta xxokon ch'ojbil jun no 7ox noxtok ja7 nox ti mas muk' ch'ojbil 7une, mas to 7ox muk' noxtok, ma7uk yech k'u cha7al xa 7arpaetik lavie, li 7arpaetik xa lavie che7e mas xa bik'itik, ti vo7ne 7arpa mas to 7ox muk'tik ta j-mek, ch'abal xa j-p'ejuk yak'il 7un, jna7tik bu yak'ojbeik, 7o mi yu7 no van ch'abal yak'il yich'ojik ech'el mu jna7tik k'u x7elan.

7O te j-kot marimpa noxtok ja7 nox yech vo7ne noxtok, smarimpa la Watemala ti vo7nee, mas j-chop 7o noxtok ti vo7ne marimpae, ma7uk xa yech k'u cha7al marimpa lavi xae, lavie che7e mas xa lek, ti vo7ne marimpae j-chop 7o smeltzanójik, li stzual ta yolone, naka batz'i tzu yak'ojbeik li ta yolone, li stijobile ja7 ko7oltik to a7a, ja7 nox ti mas patz'ajtike ma7uk yech k'u cha7al tztijik 7o lavie 7orae, mas bik'it li marimpa noxtok 7une, lavie che7e mas xa muk'tik, ja7 mas bik'it ti vo7ne marimpae, mas to 7ox leklek sba yilel li vo7nee, k'al laj jk'eltik 7une lisutotik ech'el 7un.

7O li7ayotik ta yutil 7Aleksántria 7a kak'tikótik ta lok'el jjoltikotike, ja7 7o 7un bi k'al 7ilaj kak'tikótik ta lok'el li jjoltikotike, ja7 7o libattik ta jun tyenta ba jk'eltik mi 7oy xchone lampara kasolina, yu7n ta jk'an ta jmantikótik ju-junuk, yech'o ba jk'eltik mi 7o bu xchone 7une.

Li7ech'otik ta jun tyenta ba7yie ch'abal bu 7ijatik, libattik ta 7otro jun 7o tyenta noxtok 7un,

there were any there. Then we found them there. We bought one apiece. After we bought them we left.

We went to a museum.²⁹ 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.³⁰ 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.³¹ 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 water[fall] 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

li7ochotik ech'el ba jk'eltik mi 7oy te yo7e, ja7 to 7o te 7ijtatik te yo7 7une, 7ijmantikótik ju-jun 7un, k'al laj jmantikotike libattik.

7O li7ayotik ta jun museo, ja7 te ti vo7ne 7abtejebaletik skwenta 7ak'-k'ok' vo7nee, xchi7uk ti solteroetike, te tuk'etik, pistolaetik naka ta chemenia, xchi7uk kanyonetik, te skotol 7ikiltikótik, k'al laj jk'eltike lisutotik ech'el.

7O 7ay jvula7antik Palas, ta 7avyon libattik, te li7ochotik ech'el ta 7avyon ta 7Aleksántria, libattik 7un lik'ototik ta jun jtek-lum Kenedi sbi ja7 te 7ijel li 7avyon te yo7e, yu7n j-jot 7o 7ibat li j-kot li7ochotik 7o ech'el ba7yi a7a, te 7ijtzaktik 7otro j-kot 7avyon te yo7 7une, ta cha7-kot 7avyon lik'otik 7o k'al 7otro jun jtek-lum 7Itaka sbi, ja7 te 7a snopotik li Palas yo7 yaleb 7avyon 7une, liyik'otik ech'el ta skaro k'al sna 7un, k'al lik'ototik ta snae 7iyak' ju-p'is pox kuch'tik, k'al 7ilaj kuch'tik li poxe, ja7 7o ba jk'eltik jtajnmol ta pelota, te meltzanbil jun tajinebal joybil ta mok 7oy lek chotlebaletik ju-jot tajinebal skójolkójol li chotlebale, ja7 te ba jk'eltik li tajinmole, cha7-chop li jtajnmole, j-chop te yo7 7Itakae li j-chope likem ta Prinston 7oy smusikaik ju-chop, xnik no 7ox musika k'al chtajinike ju-jot chotlebal yak'oj sbaik li jmsikeroetik ju-chope, ja7 7ismaj sbaik ta cha7-chop xchi7uk Prinston 7i Kornel, li Kornele 7o jun srey, li Prinstone 7o jun sbolom, li reye te xva7et tzk'el buch'u xkuch yu7un, li bolome ch7ak'otaj ta musika bak'intik, te xjoyet chak' sbelta ta j-mek li bolome, 7o jun sk'ox kanyonik ja7 tzt'omesik k'al spasik kanal ju-chope, 7ilaj ti tajnmol 7une, ja7 7ispas kanal li Kornel 7o srey 7une, li Prinstone 7ich'ay xchi7uk sbolom, k'al 7ilaj li tajinmole lilok'otik ech'el li7ech'otik ta yopisina li Palase, te 7ikilbe slok'ob-bail ti ba7yi preserente vo7nee, xchi7uk jun vinik ti 7iyak'be tak'in li preserentee, k'al 7ilaj jk'el taj yopisina Palase, libattik ba jk'eltik jun vo7 toyol chyal tal 7o nan chan-vinikuk metro stoylej chyal tal li vo7e, k'al laj jk'eltik li vo7e licha7-sutotik ech'el ta yopisina li Palase, ba jk'eltik k'utik x7elan li jol biiletik skotol skwenta Jtek-lume, k'al 7ilaj jk'eltik taj labal jol biiletike, lisutotik ech'el ta sna li Palase, te 7iyak' jve7eltik te livayotik.

Béno, 7isakub 7osil ta yok'omal 7un, libattik mas 7un, libattik k'al Noevayork 7ech' jk'eltik jun vo7 ta k'al ch'en, 7Ofenku sbi, pero batz'i toyol ta j-mek li ch'ene 7o nan vuk-vinikuk metro stoylej, li7ochotik ech'el 7un, lixnavotik nan ech'el 7oxibuk syen metro, te nox lisutotik tal, k'al lisutotik tale 7ech' jk'eltik jun vo7ne mulinoal triko, naka te7 sjunul ta vo7 ch7abtej pero batz'i vo7ne ta j-mek li 7i7abtej xchi7ukike, ta l847 la ti 7i7abtej taj

on water. But it was terribly long ago when it was used. That mill was working in 1847. They said they abandoned that mill in 1920.³² 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 on in another bus as far as New York. We got in a train there. We went underground. The bus stayed in New York. Then we took another [bus]. We went to Compadre Bob's older brother's house.³³ The next morning we went back to New York, because we were going to the house of another of Compadre Bob's older brothers. That's why we went back to New York.³⁴ 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.

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 were shown.

We went on. When we arrived at the building, you spoke to the guard. We went on. We went 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,

mulinoe, 7iskomtzanik la ta 1920, taj mulino 7une, k'al laj jk'eltik taj mulinoe, libattik noxtok 7un, lik'ototik ta 7opisina yu7un 7aktavus ta 7Itaka, li7ech'otik ta jun jtek-lum, Bingjamton sbi.

Ja7 te 7ijmantik tako jve7tik te yo7e, te 7ijel li 7aktavus te yo7e, yu7n 7isok li 7aktavuse yech'o 7ijele, j-kot xa 7o 7aktavus libattik 7o 7ech'otik yut balamil, te yo7 Noevayorke ja7 te 7ikom li 7aktavuse, te 7ijtzaktik 7otro j-kot libattik k'al sna smol bankil kumpa Lole, ta yok'omal 7un licha7-battik ta Noevayork, yu7n chibattik ta sna 7otro jun sbañkil li kumpa Lole, yech'o licha7-battik ta Noevayorke, ja7 ba jk'eltik ti k'analetik te lok'tabile chak' 7iluk chak k'u cha7al sin, ja7 ba jk'eltik 7un, ta tren libattik, k'al libattike, pero naka ta yut balamil ta xanax, naka ta yolon naetik chlaj 7ech'uk, chanav tren ta yolon li naetike, ja7 nox ti 7o te beetik xmuy ti bu jk'antik xikomotike, 7oy tek'obal xmuy ta sba balamile, kere pero li trene 7animal yan x7elankil ta j-mek solel ch'ailtik ta skotlej ja7 yilel ti kajal ta ba k'ok'e 7animal chopolik ta j-mek pero naka be tren skotol ta yolon naetike yilele, naka xa lus tzanbil ta yut balamile, ta lus xa chanav trene, mu xa bu x7och k'ak'al yut balamil xa 7ochem 7abtejuk to, yech'o ti naka xa lus tzk'elike.

Béno, k'al libattike ta yut balamil liskomtzanotik ta be li trene, k'al lilok'otik komele, ta koktik xa limuyotik ta sba balamile, 7o te tek'obaletik xmuy ja7 te limuyotik ta yut balamil lilok'otik ta trene, k'al limuyotik ech'el ta koktike ta sba xa balamil lik'ototik, te lik'ototik ta stz'el li na yo7 bu ch7ak'e 7iluk li k'analetike.

Béno, libattik 7un k'al lik'ototik te yo7 nae, k'ot 7ak'oponbe yajval li nae, libattik 7un limuyotik ech'el ta xcha7-kojol jol na 7un, ja7 te ba yak' 7iluk k'utik x7elan slok'taoj li k'analetike, yu7n 7oy j-tos k'anal ta jsa7tik, ja7 ta jsa7tik li 7ox-lote, xchi7uk li j7a7eyej lote, ja7 ta jsa7tik 7un, yech'o ti ba jk'eltik k'u x7elan taj bu lok'tabile te 7iyak' 7iluk k'u x7elan li k'analetike, te 7ilok' skotol li k'analetike, k'al ta jch'ul-me7tik te 7ikiltik, pero li k'usi ta jsa7tike ja7 ch'abal tey 7un, muk' bu 7ijtatik ta 7ilel ch'abal, pero li k'utik yantik k'analetike tey 7un mu jna7tik k'u cha7al ti ja7 ch'abal li 7ox-lote, xchi7uk li j7a7eyej lote, ja7 ch'abal 7un, k'al laj jk'eltik li k'analetike, ja7 7o 7iyak' 7iluk k'utik x7elan li

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.³⁹ 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.⁴⁰ 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

santoetik te ta vinajel 7oy sk'analile, te 7ikil skotol li santoetik ta vinajele, te 7ikil tzek, 7om, mut, 7anjel, sapatoil, skotol k'utik tey 7un.

Béno, k'alal laj jk'eltik 7une, ja7 7o libattik ta k'elob 7osil, te yo7 k'elob 7osile limuyotik, pero batz'i toyol ta j-mek meltzanbil li k'elob 7osil te yo7e, limuyotik vo7-vinik ta koj xchi7uk chib te yo7 k'elob 7osile, te 7ikil k'utik x7elan ti naetik te yo7e, li pavrikaetike pero toj chopol yilel xvinaj 7o li jtek-lume, naka ch'ail xvinaj ta j-mek li jtek-lume, solet makal ta ch'ail mu xvinaj skotol li naetike, ko7ol xchi7uk lumal tok yilel li ch'aile toj chopol smakoj jsattik, mu xvinaj mi 7o k'utik lelik 7o mi chopolik te yo7e, ja7 mas chopol yilel li 7oy pavrikaetik te yo7e, k'al laj jk'eltik li k'utikuk te yo7 k'elob 7osile liyalotik tal, k'al liyalotik tale ba ve7ikotik te ta jun chonob ve7ilil, k'al laj ve7ikotike libattik k'al 7otro jun jtek-lum Princeton sbi, libattik ta sna 7otro jun sbankil li kúmpa Lole, k'al lik'ototike li7ochotik ta yut sna, 7iyak' pox kuch'tik batz'i lek yo7onik ta j-mek xcha7-va7alik li sbankiltake, k'al laj kuch'tik li poxe 7iyak' jve7eltik live7otik, k'al 7ilaj ve7ikotike, 7ijk'eltik televisyon, te xa livayotik te yo7 7une.

Ta yok'omal 7un, lilok'otik ech'el ba jk'eltik k'utik 7oy xchone ta tyentatik, lipaxyajotik 7ay jch'ay ko7ontik 7ijmalatik 7o chk'ot stot sme7 li kúmpa Lol 7une, li7ochotik ta 7eklixya 7och jp'is jsattik, pero ch'abal kajvaltik va7ajtik ta j-meke, naka nox lok'tabil 7o te, k'ajomal jun Kristo 7o te ta yichon 7altal, 7o te va7al ta bulto jun jch'ul-tottik San-pavlu ta pat ti7 mak 7eklixya, k'al lilok'otik te yo7 7eklixya 7une, libattik ta 7otro jun 7o 7eklixya noxtok ch'abal ti va7ajtik ta j-mek li kajvaltik noxtoke, naka nox slok'ob-bailtak tey noxtok, k'al 7ilaj jp'is jsattik ta yut 7eklixya, ja7 7o ba jnupbetik stot sme7 li kúmpa Lol 7une, te ba jnuptik ta tz'el parke 7un, k'al 7ik'ot 7une, liyik'otik ech'el ta ve7ebal 7isman jve7eltik, k'al laj ve7ikotike, libattik ta paxyal ta skaro libattik li stot sme7 kúmpa Lole, li7ech'otik ta seminaryo ba jk'eltik jtajinmol, 7o te jun jamal stentejtik, naka moletik te chtajinik ta pelota te yo7e batz'i leklek sba li pelotae bik'it, te 7itajin j-likel stot li kúmpa Lol 7uk 7une.

K'al 7ilaj jk'eltik taj tajinmol 7une, libattik 7un, lik'ototik ta jun jtek-lum Jvrenston sbi, te lik'ototik ta 7opisina yu7un tren lik'ototik, te xa 7ijztaktik

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 there," 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

ech'el tren 7un lisutotik ech'el ta Waxinton 7un, k'al lilok'otik ta trene, libattik ta k'ox karo k'al yutil Waxinton, te yo7e ta 7aktavus libattik k'al 7Aleksántria, te yo7 7une libattik ta k'ox karo noxtok k'al sna kúmpa Lol 7un.

7O li7ayotik ta paxyal ta Poxton ta 7avyon libattik, k'al lilok'otik ta Birjinyae tuk' libattik ta yaleb 7avyon ta 7Aleksántria, libattik 7un k'al to Poxton, k'al lik'ototik te yo7 Poxtone libattik ta yopisina mol Xun, ta chan-koj jol na ch7abtej, lilok'otik tal jchi7uktik ta yopisina li mol Xun 7une, ba jk'eltik sine jchi7uktik 7o te 7iyak' sin ta na jun 7antz li sin 7ilok'e naka skwenta jtek-lum Tzinakánta, ja7 te 7ilok' li proxixyon k'al xljaj k'in San-torensoe, ja7 7o k'al ta yalperesal mol Yermo Nuje, xchi7uk mol Markux 7Okotz, laj 7un ja7 7o 7ital mol Chep Nuj, xchi7uk yajnil, xchi7uk skremotik, xchi7uk stzebetik, yolel 7ox ta smeltzanbeik ssibak li smol bankile, li stzebetike yolel ta xjuch'unik ta xpak'tanjik, k'al 7ilaj jk'eltik li sin 7une, libattik ta sna li mol Xun 7une, nomnomtik to yo7 bu yopisinae, 7o nan vaxakibuk syen metro snamal jun 7o jtek-lum Weston sbi li jtek-lum yo7 bu nakale, k'al lik'ototike 7iyak' jve7eltik live7otik, k'al 7ilaj ve7ikotike, ja7 7o 7iyak' pox kuch'tik, ja7 7o 7iyu7 tzob-bail te ta sna li mol Xune, te 7ijjtjikótik vob 7un, 7ikuch'tikótik mas pox, jal teik ta j-mek li jchan-vunetike batz'i nax 7ak'ubal 7isutik ech'el ta j-mek, 7ech' xa 7ox 7ol 7ak'ubal 7isutik ech'el, ja7 to yech 7ixch'ak sbaik skotolik, te 7ikuch'ilantikótik 7onox 7uk 7un tzotztzotztik xa stz'inet chka7itikótik k'al 7ilaj ti k'o7e, te xa livayotik ta sna li mol Xun 7une.

Béno, ta yok'omal 7un, te live7otik ta sna li mol Xune, te li7abtejetik 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," xiyutotikótik li Biktorya 7une.

"Béno, battik!" xkuttikótik 7un. Libatotikótik ta museo 7une, ba jk'eltikótik k'utik 7oy te yo7e, te 7ikiltikótik labal chonetik chamemik te yo7e, xchi7uk 7animaetik, li chonetike kuxul to yilel j-lom pero naka chamem skotol 7un, 7o li j-lome naka xa sbakel te pero lek skotlej li sbakel teye mu7nuk taniltik, 7entero skotlej tey ta j-mek li sbakeltake, 7o kiletel chon 7oy kotajtik chak k'u cha7al ka7, k'u cha7al tz'i7, te kotajtik 7entero li sbakeltake, ja7 nox yech li 7animaetik noxtoke, te 7entero sjunul ta j-moj, te puch'ajtik ja7 to laj chamuk yilel, mu to

there. They were lying there. They looked as if they had just died. When you looked at them it seemed 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.⁴⁷ 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.

tzmukik yilel xak'ele, pero vo7ne xchamel 7un, ja7 7o la ti k'al ta chameltik vo7nee, mu xa la xla7 smukik ti 7animae, solet la ba stik'ik ta jun muk'ta ch'en ti 7animaetik vo7nee, 7istaik la ta 7ilel ti 7o k'usi 7o te ta yut ch'en 7une, 7islok'esik tal 7un, naka la 7anima te latzal 7istaik ta ch'en 7une, te la 7iyak'ik ta museo 7un, ja7 taj 7a jk'eltikótik 7une, te sjunul 7un, volbil ta pop ta k'a7-pop ti 7animaetike, te takijem sjunul ti 7animaetik ta ch'ene, muk' xk'a7 te la 7itakij yech stuk, yech'o ti 7entero sjunul puch'ul te ta museo 7une, k'ajom ch'abal li snenal jsattike, ja7 sokem yech pitajtik lum yilel volbil xa, mo7oj 7un ja7 li sbek' jsattik sokeme, ja7 ch'abal xa li snenal jsattike yech'o ti xko7olaj xa xchi7uk balbil lum yilele.

Béno, k'al 7ilaj jk'eltikótik taj k'utikuk ta museo 7une, lisutotikótik tal yo7 yopisina li Biktorya 7une, te yul jtaojtikótik 7un, te 7amalaotikótik yo7 yopisina li Biktoryae, jtuk cha7-vo7 li7ayotikótik taj ta museo 7une.

Béno, k'al liyulotikótik ta yopisina li Biktorya 7une, mu xa bu lijok'tzajotik mas te yo7e, nakatik xa nox 7ech' kik'otikótik, ja7 xa 7o litalotik, yu7n xa chisutotik tal ta Waxinton, k'al lilok'otik tal yo7 yopisina li mol Xune, te live7otik te yo7e, k'al laj ve7ikotike lilok'otik tal 7un, litalotik li7ech'otik ta 7ospital 7ech' jk'eltik k'u x7elan li Xun Jvabajome yu7n 7i7ipaj ja7 7o te ta 7ospital ti k'al li7ayotike, yech'o 7ech' jk'eltik 7une, 7ijave yo7 7ospitale 7iyak' kiltik bu li 7ijavee, te puch'ul ta 7ospital li povre k'al li7ayotik te yo7 7une.

Va7i 7un, k'al laj jk'eltik 7une, lilok'otik tal 7un, tal jmaktik tren, ta tren chitalotik k'al yutil Poxton, ta 7ox-kot to tren lik'ototik 7o ta yutil Poxtone, mu xa bu 7ijtatik tal li 7avyone 7ilok' xa 7ox tal k'al lik'ototik ta yaleb 7avyone.

Va7i 7un, ba 7ak'opon li kompania skwenta 7avyon 7une, ba 7ajak'be mi sjelta li boletoe. "Mo7oj, malao j-likeluk ta xlok' 7otro j-kot," xayut la 7un.

Va7i 7un, te 7ijmalatik j-likel 7un, noj 7ital noxtok ch'abal xokol chotlebal, te likomotik 7otro j7ech'el noxtok, ba 7acha7-jak'be li kompania noxtok 7une. "Mo7oj, mu k'u xal 7avo7on ta to xtal 7otro j-kot ta j-likel malaik," xayut la 7un. Te 7ijmalatik 7otro j-7ech'el noxtok, 7ital li 7otro j-kot noxtok 7une, ba jk'eltik mi ja7 to 7o xokol chotlebal 7un, ja7 to 7o xokol 7ijtatik li chotlebal 7une, litalotik 7o 7un, ta yox-kotol to 7avyon litalotik 7o 7un, 7ik' xa liyulotik ta 7Aleksántria 7un, te yo7 7une ta taksi xa litalotik k'al 7ana 7un.

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!

Ti j-7ech'el litalotik ta yutil Waxintone li7ech'otik ta tyenta yo7 bu 7ijmantik bitrolae, yu7n chopol li bitrolae k'asem yantenail li skwenta radioe, ja7 ba kak'betik yil li jchonolajel 7une. "Ka7itik ka7tik mi sjelta," xichiotik ech'el 7un. Libattik.

K'al k'ot 7avalbe li buch'u 7ixchon tal 7une -- "Ba 7ak'ik ta meltzanel taj ta meltzanob radioe!" xi la 7un.

"Béno," xavut 7un. Libattik. K'ot 7avalbe ya7i ti k'usi k'asem 7une.

"7A, pero mu xmeltzaj ta 7ora kalbetik ya7i li yajval tyentae 7ak'o sjelta mas lek," xi 7un. 7Isk'opon sbaik ta ch'ojon tak'in. "Mo7oj, ta la sjel, batanik!" xi li jmeltzanej-radio 7une.

"Béno," xavut 7un. Lilok'otik ech'el libattik ba jmantik k'ox linterna, k'al laj jmantik li k'ox linterna 7une, ja7 7o 7ijmantikótik jun 7uch'bolil laj jk'opontikótik 7o tz'akiebal xa 7ox ti jayib k'ak'al kalojtik chipajotikotike, ja7 lajk'opontikótik 7o 7un bi, k'al laj jmantikótik taj 7uch'bolil 7une, ja7 7o ba jjeltik tal li bitrola 7une.

Béno, ti k'al 7iyu7 tzob-bail yu7un kremotik, mu sk'anik 7ak'-k'ok'e, li7ayotik 7a jk'eltik k'utik tzpasik.

Va7i 7un, libattik 7un, te 7istzob sbaik te yo7 stz'el chotol slok'ob-ba ti vo7ne preserente Linkon sbie, ja7 te 7istzob sbaik te yo7 7une, pero batz'i 7ep ta j-mek 7istzob sbaik, ja7 la ti buch'utik 7itz'aki xa vaxak-lajuneb sjabilale, yu7n la ta xtakeik ech'el ta 7ak'-k'ok', ja7 la mu sk'anik 7un bi, ja7 la 7istzob 7o sbaik ta la xba yalbeik ti totil 7ak'-k'ok' ti mu xa sk'anik ti labal 7ak'-k'ok' 7une, ja7 la tzk'anik ti 7ak'o ch'ayuk li 7ak'-k'ok'e, yu7n la ta smakik ti yalojike.

Va7i 7un, te ta jk'eltik k'utik tzlabal-pasik 7un 7o sna7ik kastilya j-lom 7un, chisk'oponotikótik chisjak'botikótik bu likemotikótik k'usi batem jpastikótik, skotol tzjak'ik j-lom buch'u sna7 kastilya 7une, te 7ibat sk'oponon 7otro jun noxtok ja7 nox yech lisjak'be bu likemon k'usi batem jpas, 7ikalbe ti bu likemon 7une, ti paxyal no 7ox batemon 7une. "Béno, mi xana7 k'u yepal 7istzob sba li krixchano li7e?" xiyut 7un.

"Mu jna7," xkut 7un.

"7Istzob nan sba chan-vinik miluk ta skotole," xiyut 7un. "Mu jna7 mi ja7 nox 7o mi 7o van mas ja7 to ta jk'el kik mi 7ixchol sbaik ech'el tanae," xiyut 7un. Li k'al teotik te yo7 7istzob sbaik, 7ismaj sbaik 7isjatbe sba sk'u7ik, pero ti labal lok'tavanej tzpasike toj mas.

When the time came, they lined up. They went in lines to the generals' building.⁴⁸

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.⁴⁹ 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.

Béno, k'al 7ixchol sbaik ech'ele, te 7ijchol 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 tzkotol li jun jkaxlan 7ay 7onox yalbon ba7yi 7une. "Béno, 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' kwenta lek k'al 7ixchol sbaik tale," xiyut 7un.

"7A béno!" xkut 7un. Yolel chixanavotik k'al lislo7iltabe chak taj 7une, k'al libattike li7ech'otik ta ba k'o 7ech' jtuch'tik jun k'ob nab, libattik 7un, k'al 7ik'otik ta sna li totil j7ak'-k'ok'e, te makvanem ta be labal solteroe, mu x7ak'eik 7ochuk ta stz'el ta j-mek li totil j7ak'-k'ok'e, vak-mil la soltero te chchabiik li totile, ta la sk'elik mi mu k'u xcha7leat mi mu x7och stzakik ta j-mek lok'el ta yut sna li totile, li kremotike yu7n tzk'an ta x7ochik ta persa, li sti7 sna li totil j7ak'-k'ok'e, joybil ta koral, 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 7ochikuk 7un ja7 te makvanem taj solteroetik 7une.

Va7i 7un, k'al 7ik'otik 7une, ja7 te tuk' 7ik'otik j-lom te yo7 ti7 nae, li j-lome 7ijok'k'ijik muyel ta mok 7une, pero toyol 7o nan vo7obuk metro stoylej, mu jna7 k'u xi 7imuyik muk' xkil k'al 7ikile teik xa 7ox ta yut ta batz'i ti7 na xa 7ox.

Va7i 7un, 7ich'ay 7o yo7onik ja7 ba slok'esik 7ox taj buch'utik 7ijok'k'ijik muyel 7une, k'al xokol 7ikom li sti7ile ja7 7o 7isnet'ik ochel li krixchanoetike 7une, 7i7ochik 7un, tal smakik ta 7ora li solteroetike, pero 7ep xa 7ox 7i7ochik 7un, mu xa jayuk laj slok'esan, 7o yich'ojik ochel slasoil li buch'utik laj 7ochuk 7une, ja7 7istenik yalel li slasoike naka xa ta laso laj snitan sbaik muyel 7un, batz'i 7ep 7i7ochik ta j-mek, mu jna7 k'usi 7iyak'ik li solteroetik 7une, batz'i jik'ik' la ta j-mek ta la xijik'avotik 7o ti xistaotike, li vo7one li7och 7ox ech'el ba jk'el, ja7 lixi7 7o lok'el ti 7o k'usi chak' taj soltero 7une, ba jcha7-taouxk yo7 bu va7alouxk lakiktaike.

Va7i 7un, te to 7iktatik komel 7un, lisutotik ech'el ta 7ana 7un.

Béno, ta yok'omal 7un, live7otik, k'al 7ilaj ve7ikotike -- "Béno, 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.⁵⁰ 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 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.

¹There are large oil refineries in Minatitlán.

²The National Museum of Anthropology.

⁴Romin and 7Anselmo were very disconcerted that they couldn't tell where east and west were.

⁵The neighborhood school my son attended.

⁶Mount Vernon. This trip, however, was not made the day after our arrival.

⁷Here, as elsewhere, 7Anselmo 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!

chital ta j-likel naka xa ch7ech' kik'oxuk yu7n chibat to ta tzobojel ta 7anil," xavutotikótik komel 7un.

Va7i 7un, te likomotikótik 7un, 7ijchap ti k'usuk ku7untikótik 7une, ja7 xa 7o chitalotikótik 7un yu7 xa chisutotikótik tal ta jnatikótik, yech'o ti kom jchap jbatikotike, k'al lasut tal 7une, live7otik to ta 7anil, k'al laj ve7ikotike, ja7 7o 7ijchaptik ta 7ora li mapaetike yu7n 7ikich'tik tal, k'al laj jchaptike ja7 7o lilok'otik tal litalotik ta yaleb 7avyon ta 7Aleksántria te 7ijtzaktik tal 7avyon te yo7e, liyulotik ta jun jtek-lum Dálas sbi, ja7 te 7ijel li 7avyon te yo7e, j-kot xa 7o 7avyon liyulotik 7o ta Mejiko, k'al liyulotik ta Mejiko 7une, lisk'anbotikótik li jvuntikótik skwenta jpermisotikotike, k'al 7ilaj sk'el li jvuntikotike, ja7 7o 7isk'el li k'usuk ku7untikotike, k'al laj sk'el li k'usuk ku7untikótik 7une, litalotik 7un, ta taksi litalotik liyulotik ta 7otel, te yul ve7ikotik te livayotik.

Sakub 7osil ta yok'omal 7un, ba ve7ikotik ta jun chonob ve7lil, k'al laj ve7ikotik 7une, ja7 7o ba jjeltik jtak'intikótik ta banko 7un, k'al 7ilaj jjeltik li jtak'intikotike, ja7 7o ba kich'tik tal yan mapaetik 7avak'oj ta meltzanel te yo7e mas xa la sak mas xa la lek chtal ti 7avalaje, k'al 7ilaj kich'tik tal li mapae, ja7 7o libattik ta yopisinail 7avyone, ba jlok'es jboletotik, chitalotik 7o ta Tuxtae, k'al laj jlok'es li jboletotike lisutotik tal 7ech' jmantik chib disko jun muk' jun bik'it 7ijman li diskoe, k'al 7ilaj jmantik li diskoe litalotik ta 7otel 7un, te yul ve7ikotik livayotik.

Béno, ta yok'omal 7un libattik ta taksi k'al yaleb 7avyon ta Mejiko 7un.

Va7i 7un, litalotik 7un, liyulotik ta Tuxta 7une, litalotik ta taksi k'al Jobel 7un, k'al liyulotik ta Jobele, libatotikótik ta jnatikótik 7un te 7ilaj 7o yech chak taj 7une, ja7 yech ti li7ayotikótik ta xchibal belta ta nom chak taj 7une.

Sk'an ti kajvaltike lek lisutotikótik tal mu k'usi 7ijpastikótik ch'abal.

K'ajom yech yepal ti k'utik 7ikil chak taj 7une, mu jna7 mi yech mi mu yechuk xa bal xa ti j-p'el cha7-p'ele, laj 7o yech 7un.

⁸The National Museum of Natural History, Smithsonian Institution.

⁹Marshall Hall Amusement Park.

¹⁰The Foucault pendulum in the National Museum of History and Technology, Smithsonian Institution.

¹¹Pennsylvania Avenue around 10th St.

¹²This was, of course, said in jest and accepted as such.

¹³These were signs in Washington's Chinatown. 7Anselmo did not realize that he had entered Chinatown.

¹⁴The National Museum of History and Technology, Smithsonian Institution.

¹⁵The White House.

¹⁶Actually, the flags of every state in the Union.

¹⁷The National Museum of History and Technology, Smithsonian Institution.

¹⁸The Anacostia Neighborhood Museum, Smithsonian Institution.

¹⁹The Chesapeake Bay Bridge Tunnel

²⁰The National Museum of Natural History, Smithsonian Institution.

²¹The National Museum of History and Technology, Smithsonian Institution.

²²George Collier, who had come to help arrange aerial photographs of Chiapas in the proper sequence so that we could use them for map-making.

²³The National Museum of Natural History, Smithsonian Institution.

²⁴The dinosaur *Diplodocus longus*.

²⁵The Department of Entomology of the National Museum of Natural History.

²⁶Unfortunately 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).

²⁷The National Museum of Natural History, Smithsonian Institution.

²⁸This was a harp from Chamula donated to the Smithsonian Institution by the state of Chiapas in 1885.

²⁹The National Museum of History and Technology, Smithsonian Institution.

³⁰Frank Cancian.

³¹A 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?"

³²These 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!

³³Ledlie I. Laughlin, Jr.'s house in Newark.

³⁴Actually we went to New York to see the Hayden Planetarium to identify Zinacantec constellations.

³⁵The Three Marys are \ominus , l, and d, of Orion. The "shoes" are the Hyades and the Pleiades. The rest probably allude to the signs of the zodiac.

³⁶In the Empire State Building.

³⁷Leighton H. Laughlin.

³⁸Ledlie I. and Roberta H. Laughlin.

³⁹St. Paul's Church.

⁴⁰The Princeton University Chapel.

⁴¹Evon Z. Vogt.

⁴²"Shunka's Story" filmed by Stephanie Krebs.

⁴³7Anselmo is confused here because Weston is 19.3 kilometers (12 miles) from Cambridge.

⁴⁴Charles Vogt.

⁴⁵Victoria Reifler Bricker.

⁴⁶Peabody Museum of Archaeology and Ethnology, Harvard University.

⁴⁷John Haviland.

⁴⁸The 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.

⁴⁹The Potomac River.

⁵⁰7Anselmo is mistaken here; the Baltimore-Washington International Airport is outside Baltimore.

PART 2

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, Xunka7? Have you finished watching your sheep or shall I help watch them, too?

GIRL: [No answer.]

BOY: Ah, what is it, Xunka7? 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, Xunka7? But I'm talking to you properly. Why does it seem you won't answer me? But as for me I came to talk to you with all my heart because I can't stand being without you. Because you are the only one I want to marry. So answer me now! Even if you scold 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.

Tzk'opon jun tzeb tojol krem 7i ch'abal yajnil pero chib sk'oplal mi xik' li tzebe 7o mi yech nox chilbajin 7i xkaltik ti xojtkin sbaik li krem xchi7uk li tzebe. Xkaltik ti ta chabi-chijtik ta sk'opone.

Chk'opoj krem: K'u xi, Xunka7, mi laj xa 7achabi lachije 7o mi ta jkolta jba ta xchabiel 7uk.

Mu xtak'av tzeb.

Chk'opoj krem: 7An k'u xi 7un, Xunka7, k'u yu7un ti batz'i kapemote k'u yu7un ti mu xatak'ave mi mu7yuk 7ave j-tz'ujuk 7ómpre?

Chtak'av tzeb: Batan ta myerta mu k'u xtal 7avalbon 7i7onel, mu 7avantzikon xtal 7ak'oponon li7 toe mu k'usi kak'oj avil, lok'an no me ta jun lek ti mi xak'an to xave7 vaje, yan ti mi li7 to xa7i7on tanae ta xkapta jchi7iltak ta xkapta jtot, mu7nuk mu7yuk jchi7iltak li7e 7oy jchi7iltak li7 nopol ch7abteje.

Chk'opoj krem: Bwéno, pero k'u yu7un ti toj kapemot 7une mi7n 7u k'usi chakalbe mas 7un ti naka nox chajk'opon 7une yu7 van chajtzak 7un, ta lekilal k'op chajk'opon 7un.

Mu xtak'av tzeb.

Chk'opoj krem: Bwéno, k'u yu7un ti toj kapemot 7une, Xunka7, pero lek me chajk'opon 7un, k'u yu7un ti mu xatak'bon ya7el 7une, pero li vo7one yu7n me batz'i slok'el ti ko7on tal jk'oponot 7une, yu7n me batz'i mu k'u yech ti ko7on tatojol 7une, yu7n me batz'i vo7ot nox ti chak kik'ot 7une yech'o ti tak'bon lavi 7une, 7ak' 7o mi xavuton, 7ak' 7o mi xamajon te k'alal yu7n batz'i chak jk'upinot, yu7n vo7ot nox snum jch'ulel jbatik, 7ak' 7o mi mu xatak'bon lavie pero mu 7onox xkikta jba ta j-moj 7ak' 7o mi xa7i latote lame7e 7i 7ak' 7o mi xba xchukon ta kivilto, mu 7onox mu 7onox xixi7 7o kómo mu7nuk chajtzak ta stuk'ilal riox chajk'opon, mu xaval mi yech nox chakilbajin, mi yech nox tal jtaot li7 ta xchabiobil 7achije, mo7oj, yu7n me chba jjak'ot 7un, yu7n me chba jk'ubanot ta lekil k'op 7un, ta jsa7 kajjak'oltak chba yich' k'oponel lame7e latote.

Chtak'av tzeb: Batan ta myerta ba sa7o mi 7o buch'u 7achi7il talokoale, 7a ti mi li7 to xa7i7on tanae nutzbil chabat ta bala yu7un jtot.

Chk'opoj krem: Bwéno, te k'alal che7e, pero nopo me 7un mu 7o no me xkikta jba tatojol 7un yu7un 7o no me chakik' ta pwera 7i te chtal jk'oponot noxtok.

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 any place 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?

Xchibal bwelta tzk'opon li tzeb li jun kreme 7i xojtikin sbaik, 7i ja7 nox yech ta chabiob chijtik chba sk'opon noxtok, ja7 li Xunka7 sbi xkaltik 7une.

Chk'opoj krem: Bwéno, k'u xi 7un, Xunka7, mi muk' bu 7anop ti chkaltik 7une, yu7n me lital 7otro jun bwelta noxtok 7un, yu7n me batz'i mu xatuch' ti ta ko7on ta j-meke 7i 7ásta mu x7och jvayel ya7el ta j-mek, vo7ot ti batz'i kakalot ta ko7on ta j-meke 7i 7ásta 7oy xa mu xi7abtej 7o k'alal chajna7e, pero lavi 7une nopbon 7un, chin, porke yu7n vo7ot nox ti batz'i jk'anojote 7i muk' buch'u yan.

Mu xtak'av tzeb.

Chk'opoj krem: Bwéno, k'u yu7un ti batz'i mu xatak'bon 7une, Xunka7, pero k'usi palta ku7un chavil, 7albon ka7tik pero mi batz'i mu xa 7onox x7ayan 7amalal ta j-moj ti bak'in 7une pero k'u yu7un ti mu xatak'bon lavi 7une?

Chtak'av tzeb: Mi tal to 7i7onan 7otro jun bwelta noxtok, pero le7e yu7n chukel mu chata j-set'uk, yu7n muk' bu 7ak'bilot kastiko jutukuk le7e pero xak'el avil muk' bu xabat pero ja7 no me kwenta mi mu xajatav 7une.

Chk'opoj krem: Pero k'u yu7un chijatav ti muk' jmihoje, 7a ti 7oyuk milvanemone chijatav bi 7a, pero lavi naka nox chajk'opon 7une pero k'usi mas chajpasbe komel ya7el 7un, 7ak' 7o mi xavalbe 7atot 7ame7 xu7 xistak ta 7ik'el ta kavilto, 7i ja7 nox yech chkalbe li jmeltzanej-k'op ti muk' bu lajtzake 7i mi ja7uk chajmey ch'abal, pero k'usi mas jmul yech ya7el 7un bi?

Chk'opoj tzeb: 7A, te jk'eltik kik mi mu xaxi7, 7a le7e 7avajval muk' bu chata j-set'uk, kastiko muk' bu chata j-set'uk le7e, mi xak'ane lok'lok'an ta jun lek li7 toe!

Chk'opoj krem: Bwéno, pero k'u yu7un ya7el ti batz'i mu xatak'bon 7une yu7 van yech nox chakilbajin 7un ti yu7n chakik' 7une.

Bwéno, lavi chkikta jba pero ma7uk ti batz'i chkikta jba ta j-moje, 7a ti xkikta jbae mo7oj, chkikta jba ti mi lakik'e ja7 to, "Chikta sba!" mu xachi, 7a li vo7one yu7n mu xkikta jba ta j-moj, te chtal jk'oponot 7otro jun bwelta 7ok'ob cha7ej noxtok pero nopo me 7un yu7un me j-moj chakik' 7i chibat lavie 7une.

Laj xcha7-mojol sk'oponel li tzebe pero mu xikta sba li kreme. Ja7 yoxibal bwelta sk'oponel li tzeb li7e 7i ja7 li Xunka7 sbi xkaltik 7i ja7 nox yech ta chabi-chijtik chba sk'opon noxtok 7un.

Chk'opoj krem: Bwéno, k'u xi 7un, Xunka7, mi

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 then it probably would occur to you, of course! 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 saw it yourself you can say so, but if you were told by somebody else you shouldn't believe everything you're told so we won't get married. It's true I've heard the gossip that that's what people are saying, but as for me, since I've done nothing dirty with other people I have nothing to worry about. And only Our Lord knows. And it's you alone whom I can't forget. So I won't give you up. And it is you I desire.

GIRL: No, I've definitely heard that you spoke to her. And so it's better if you give up. Go marry that one—she misses you. It's no use your getting involved with me. The one you're leaving behind is prettier. Me, I'm no good. I don't know how to work. I can't weave. I can't grind [corn]. I'm lazy. I can't get up early. I can't wake 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

ch'ayem ta j-moj ti jtratetike k'u x7elan mu 7o no me xka7ibe 7albel 7un, yu7n me batz'i j-moj kalojbe ko7on ti chakik'e, yech'o ta xka7i lek ta j-mek lavie mi j-moj 7avalojbe 7avo7on ti batz'i mu xak'an ta j-mek 7une yoxibal me bwelta jk'oponot lavi 7une.

Chk'opoj tzeb: K'u yu7un ti batz'i mu xava7i 7albel ta j-mek 7une mi ja7 7achi7il li tz'i7e, 7a ti mi chak 7ak'opon tzebe ba k'opono 7avantztak mu7nuk mu7yuk 7avantztak, te lamal 7avantztak ka7yoj, 7a li vo7one xavak'uk nox ja7uk yech xu7 xtal 7avilbajinon k'u cha7al yantik 7avantztake, 7a li vo7one ma7uk yech lok'emon ta sa7-vinik k'u cha7al yantik 7o bu xatae pero li vo7one ma7uk yechon 7un, xavak'uk nan j-tosuk li tzebetik k'u cha7al yantik butik 7ataoje.

Chk'opoj krem: Bwéno, jay-vo7 li kantzak 7ava7yoje, butik li 7antzetik jk'oponojane 7i k'usitik sbi, mi 7oy kik' 7oy 7aviloj xa, ja7 xavalbon 7un bi 7a, pero lavi k'al tanae muk' bu xkik' junuk 7antz k'al tana, ja7 xaval yech ti mi 7oy xa 7ep k'oponbilot ta vinik li vo7ote, pero ja7 nan chul tajol 7un bi 7a, pero li vo7one muk' bu jk'opon junuk tzeb k'al tana yech'o ti mu xkikta jba xchi7uk li vo7ote porke yu7n vo7ot chajk'upin, vo7ot jk'upilot.

Chk'opoj tzeb: Ch'abal xachi lavi a7a pero 7ak'oponoj li jun te nakal ta j-jech 7osile, yu7n 7ilbilot 7achi7uk yu7 van yech chajnopbe 7un?

Chk'opoj krem: Bwéno, ti mi 7avil vo7ote xu7 xaval pero ti mi ta yan 7o krixchano cha7albate mu stak' ch'unel, skotol xa cha7albat ti yo7 mu xkik' 7o jbatike, melel yech ka7yoj lo7il ti yech chalik li krixchanoetike pero li vo7on ti mu7yuk kik'ubal ta yan 7o krixchano 7une, mu k'u xal ko7on, 7i sna7 stuk kajvaltik 7i ja7 nox li vo7ot tuch'emot ta ko7one yech'o ti mu xkikta jba xchi7uk vo7ote 7i yu7n vo7ot jk'upinojot.

Chk'opoj tzeb: Mo7oj, yu7n ka7yoj lek ti 7oy chak'oponoe 7i yech'o ti mejor 7ikta aba, ba 7ik'o taje, te me chasna7 taj june, 7altik chatik' aba ta jtojol vo7on a7a, mas leklek sba li te chavikta komele 7a li vo7one chopolon, mu jna7 xi7abtej, mu jna7 xijalav, mu jna7 xijuch'un, ch'ajon, mu jna7 sob xilik, mu jna7 sob xijulav, mu smeltzaj ku7un 7epal vaj xabat ta 7olon, batz'i yiyil 7ikta aba sa7o bu lek li tzebe yu7 van juktuk tzebon lich'i ta balamil 7un ti lamal li tzebetik chkil vo7on 7une, yu7n chapas sonsoal le7e 7oy li tzebetik ta yan 7oe.

Chk'opoj krem: Bwéno, mi ja7 li mu xana7 xajalav

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 'til my father hears, my mother hears, if they give me away, fine! But I'll tell you something else, go ask for me right away, because I've heard that somebody else is going to ask for me, too. If you don't succeed yourself, it certainly won't be my fault. It will be because you've done something stupid!

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. I will 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.

chavale 7i mu xana7 xajuch'un chavale, 7a le7e stak' jtojbetik yajval mu k'u xal 7avo7on skotol mi ja7uk li mu xmeltzaj 7avu7un li 7epal vaj chaval noxtoke stak' jtojbetik yajval noxtok mu k'u xal 7avo7on chajk'uxubin ti mi lakik'e, te xak'el avil!

Chk'opoj tzeb: Pero na7tik mi yech 7aval, 7a ti mi ja7 to lik 7avuton lik 7amajon ta k'un ti mi mu xitun chavile pero ja7 mu jk'an 7un bi, yech'o ti batz'i yil nox yil ta j-moje sa7o jch'a ta yan, 7a li vo7one yu7n jamal xkal ti batz'i mu xitune.

Chk'opoj krem: Pero bwéno, 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'un 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 7ora 7un.

Chk'opoj tzeb: Bwéno, teyuk, stak' te jk'eltik kik mi mu xamajone mi mu xavutone pero ti mi lik 7avuton, 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 noxtoke, 7a ti mi muk' xatojobaj vo7ote, mu xa me jmuluk 7un bi 7a, yu7n xa me vo7ot 7apas 7asonsoal 7un bi 7a!

Chk'opoj krem: Bwéno, teyuk che7e, yalal 7aval 7ak'ope 7ika7i, ta jsa7 jtot 7un ta jsa7 jme7 7un, ta jsa7 kajjak'oltak 7un pero li7 me chtal jk'oponot vo7ot ti k'u 7ora nakal latote xchi7uk lachi7iltak 7une 7i yu7n ja7 xa yech chkalbe li kajjak'oltak 7une, pero mu xa me buch'u xatak'be sk'op ta yan 7un yu7n me j-moj vo7otik chkik' jbatik xa, pero ti mi 7o bu kil 7o buch'u chask'opon yan 7o vinik, 7éso si mu me jna7 k'usi chajnopbe 7un bi 7a, 7a ti mi 7o buch'u kil layik' yan 7o vinike, pasénsia, 7ik'o pero xana7 me 7un, ta me xilo7ilaj ta j-mek, ta xkal ti tol 7ep 7avajmul ti tol 7ep 7avinik 7une, ta me jnop 7amul 7un bi 7a, 7ak' 7o mi mu yechuk, pero yu7n xa lakom 7o ta sovra ta j-moj 7un bi 7a!

Chk'opoj tzeb: Mo7oj, te xak'el avil ja7 nox kwenta mi latojob vo7ote.

Chk'opoj krem: Bwéno, teyuk te jk'opon jbatik 7un, chibat kik 7un.

Ja7 me yech chak taj 7une kumparetik Lol, ti mi snop 7avo7on junuk tzeb 7intyoe.

¹Although we would certainly not consider this scene to be a seduction, any Zinacantec who happened on the boy and

Xunka7 talking in the meadow would be sure to construe it as such.

Fictitious Seduction of Widow by a Married Man

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, I'll give up if you answer my words. As for me giving up for nothing, I won't give up. Even if you tell your mother, even if you tell your father, I'm not scared. Even if they go and report it at the courthouse, it's better if they go and report it at the courthouse. Even if [my wife] jails me I'll give her some money so she'll forget her anger. And, besides, then we'll get married right away at the courthouse, if they go to report it at the courthouse.

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

Chk'opoj jun vinik 7oy yajnil, 7i xojtikin sbaik xchi7uk li 7antze pero ja7 primero to chk'opoj li vinike, primero to bwelta.

Chk'opoj vinik: Bwéno, k'u xi 7avo7on, Maruch, bu k'alal la7ay mi xu7 xba jchi7not porke yu7n batz'i sjunul ko7on ti chak jk'oponote 7i batz'i mu k'u yech 7o ti ko7on k'al mu xkil 7asate porke yu7n sjunul ko7on chak kik'ot 7i 7ásta mu x7och ti jvayel ju-jun ti 7ak'ubale.

Chtak'av tzeb: Batan ta myerta mu k'u xtal 7avalbon mi xavak'uk 7ame7laluk xtal 7ak'opon, 7a li vo7one mu vinikuk ta jsa7 stuk'ilal riox chixanav, mu vo7tikot tal jsa7ot, 7a ti mi chak 7ak'opon 7antze ba k'opono 7ame7lal 7a li vo7one mu 7ame7lalikon jay-vo7 li 7antz chak'ane mi mu 7oyuk xa 7ame7lal, jun li 7antz chtun 7avu7une mu7nuk chatzob 7ep k'u cha7al tot tz'i7.

Chk'opoj vinik: Bwéno, pero k'el avil 7un, chin, 7a li vo7ote yu7n batz'i tuch'em ti ko7on tatojole, melel 7a li kajnil 7ava7uke 7oy xa pero ma7uk jk'upil, mu jna7 k'usi tal ti ta jjol ba kik' le7e pero batz'i mu xtun, mu sna7 x7abtej, mu sna7 xjalav batz'i yech nox ta j-moj, pero li vo7ote yu7n batz'i jk'anojot, 7a ti k'al xayul ta jjol batele 7ásta mu xa xive7 7o, 7i 7ásta mu x7och jvayel ya7el k'alal chajna7e 7i batz'i sonso li jun 7antz kik'oj le7e, mu sna7 sob xlik 7i mu sna7 sob xjulav, mu sna7 smeltzan vaj 7i batz'i yech nox ta j-mek.

Chtak'av 7antz: Batz'i lok'an jk'antik tijetel chak tz'i7 naka me 7avich' ton tana, 7a ti mi mu xava7i 7albel ta j-meke ta xkalbe jtot ta xkalbe jme7 7i te xak'el avil k'u chaxcha7le, mi xak'ane batz'i 7ikta aba ta lekil k'op.

Chk'opoj vinik: Bwéno, ta xkikta jba ti mi 7atak'bon li jk'ope, 7a ti xkikta jba ta yeche mu xkikta jba, 7ak' 7o mi xavalbe 7ame7 7ak' 7o mi xavalbe 7atot mu xixi7 7o, 7ak' 7o mi xba yal ta kivilto, mas to lek ti mi ba yal ta kiviltoe 7ak' 7o mi xixchuk te to xkak'be jayibuk tak'in yo7 xljaj 7o yo7one 7i mas te chinupunotik tal ta kivilto ta 7ora ti mi7n ba yal ta kiviltoe.

Chk'opoj 7antz: Pero k'usi mas chak'an ti lek 7antz 7ataoj chkile k'usi lek chavilbon li vo7on ti mu jna7 xi7abtej 7uke, mu jna7 xjalav 7uke, mas to

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 posol¹ 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.

*"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.

lek li 7antz 7ataoje 7a li vo7one mas to mu xitun mu k'u balon 7o yech nox chive7 ta balamil, 7ava7i yech chak taje te to jk'opon jbatik yu7n chtal krixchano.

Chk'opoj vinik: Bwéno, te jk'opon jbatik 7ok'ob, te chtal jnupot ta be ti mi tal 7apul 7ava7ale.

Li7e ja7 xchibal bwelta ta sk'opon 7antz li vinik 7oy yajnile pero 7ojtikinbil li vinik ti 7oy yajnile.

Chk'opoj vinik: Bwéno, k'u xi 7un, Maruch, mi lasut xa tal ta spulel lava7ale, k'u x7elan 7un mi 7oy 7anop ti k'usi jtratetik 7une porke li vo7one mu me xlaj ti ko7on tatojole yu7n no me j-moj chakik' 7un 7i mu me xtuch' ti ko7on tatojole nopo me 7un, mu me xaval yech chajlo7lo yu7n me j-moj chakik', 7a li jun kajnile ta jch'ak ta j-moj porke yu7n mu xtun, 7a li vo7ote yu7n batz'i jk'upilot.

Chtak'av 7antz: Mo7oj, yu7n mu jk'an, j-moj ti k'u lakalbe ba7yi, "Mu jk'an!" xakute yu7n mu jk'an, mu cha7cha7-p'eluk xik'opoj, j-p'el xava7i 7oy 7achikin.

Chk'opoj vinik: Bwéno, mi ja7 7achi7il li jch'ul-me7tik ti j-p'el ti k'u 7aval 7une, mas li jch'ul-me7tike 7oy syalemal yo7on j-set' pero li vo7ot 7une k'usi toj mas 7arason 7i k'usi toj mas xana7 ti j-p'el k'u 7aval 7une, 7a li vo7one ta stuk'ilal riox chajk'opon mu7nuk chajtzak ta repente yech'o ti ta jk'an ti ta lek chajk'opone pero ti mi batz'i j-moj ti mu xak'an ta j-mek li vinike tek nopo 7ava7i 7un, mu xa xu7 jtik' mas riox tavo7on 7un yalal ti lek chajk'opone, 7i te to ta jk'el k'u slekil chata ti 7amalal bak'ine, 7aver mi mas jk'ulej, mi mas 7ep ska7, mi mas to 7ep stak'in.

7Óra li vo7one mu7nuk chicham ta vi7nal mu7nuk chicham ta taki-ti7il, 7oy kixim, 7oy jchenek7 jna7 xi7abtej ti mi xak'an xameltzan vaj, mi xak'an xameltzan 7uch'imo7e ta jtik' ta vo7-lajuneb ta j-tob li kaj7abtele 7i ta sjanikail ta jtz'un li jchobe 7i k'usi mas chak'an 7un?

Chk'opoj 7antz: Pero bu 7ata ta 7ora lak'ulejale ti ka7yoj ti mu xana7 xachabaj 7i xakojtikin ti naka sa7-7abtel chak'ot ta 7olone, mu7nuk ta jnop yu7n 7ayemot ta kabtel ti k'alal ti kuxul ti 7anima jmalal.

*Ja7 xal ti mi ja7 xchi7il li jch'ul-me7tik li tzebe ti j-p'el ti k'usi xale, porke li jch'ul-me7tike j-p'el xal ti mi chichamotike porke yu7n jch'ul-me7tike pero li krixchanoe mu stak' j-p'el ti k'usi xale porke sna7 xcham, yech'o ti ja7 yech chal li vinik 7une, ti ma7uk xchi7il li jch'ul-me7tik li 7antz 7une, stak' snop 7otro j-koj rason mi sk'an xik' li vinike.

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: Haha, I have to laugh! You came because you missed me. And I would surely be yours 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?² 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.

Chk'opoj vinik: 7A, pero yech aval ti vo7ne a7a, tol to 7ox jsa7 7abtel ta jchi7iltik pero lavie ta jta jutuk 7ixim 7i mu xana7 k'u x7elan li yut jnae porke mu xana7 xak'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 meltzanej-vaj li jme7lale, 7a ti mi kik' jbatik xchi7uk vo7ote ta to xipasotik ta jk'u lej 7i mas to 7ep chichabaj.

Chk'opoj 7antz: Bwéno, te jnoptik ti mi 7ach'ak ba7yuk lavajnile 7a lavie mu xkal jk'op ta 7ora.

Chk'opoj vinik: Bwéno, teyuk che7e yu7n me j-moj chkik' jbatik 7un te chtal jmalao7 li7 toe, 7o mi mo7oje te chba jk'elot ta xchabiobil 7achij ta rominko pero xtal me 7anupon ta nom ti mi 7oy 7achi7il 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 7ojtkinbil li vinik ti 7oy yajnile.

Chk'opoj vinik: Bwéno, 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 lavajnil a7a, 7a ti mi muk' 7ach'ak lavajnile yu7n ma7uk 7avu7unon.

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 jlajpoj yu7 van ko7ol kich'o7tik 7un.

Chk'opoj 7antz: 7An, lek ti mi vinik xak'opoje, te ta jk'el mi yech aval mi mu yechuk xalo7lovan k'u cha7al 7oy spas j-7o7lol viniketike.

Chk'opoj vinik: Bwéno, 7albon ka7tik 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 chka7i ti 7oy yech spasik j-7o7lol 7antzetik chlo7loatik komele 7i yech ch7ilbajinatik 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 xchi7uk 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 meddling 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'opone, 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 yo7onik 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 xa k'u 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 kiximtik jchenek'tik 7i chkol xa 7avokol ta sa7-najel ta sa7-sijel ta sa7-jolob, 7a ti mi chak'an chajalave, jk'u7tik xa nox jpok'tik 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 avale 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 jtratetike.

Chk'opoj 7antz: Vo7one mu k'u xu7 xkak', vo7ot chavak' prental ti mi yech xaval j-moj chavik'one.

Chk'opoj vinik: Bwéno, 7a li vo7one chakak'be j-likuk 7anatz' xchi7uk j-p'ejuk 7axela pero li vo7ot 7une k'usi chavak'bon 7un?

Chk'opoj 7antz: Bwéno, 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: Bwéno, ti mi mu k'u xavak'bone che7e pero xana7 xa 7onox ti j-moj chakik'e, pero lavie chavak'bon preva j-tz'ujuk 7un ta7lo xnop 7o xka7i jbatik.

Chk'opoj 7antz: 7Éso 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 7éso jun xa 7avo7on bi 7a.

Chk'opoj vinik: Bwéno, pero ti mi mu xavak'bone yu7 nox mu sjunuluk 7avo7on ti chikik' jbatik 7un bi 7a, yu7n yech nox chanop k'op vo7ot 7un bi 7a, pero ti yechuke xu7 xa 7onox 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 mi 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.

¹Posol is corn dough mixed with water to provide a refreshing drink.

krixchano muk' xa sk'oplal kómo yu7n xa kajnilot, mu yechuk xlok' jlo7iltaeltik xa, 7i 7ak' 7o xa mi xa7i lame7e latote mu xa k'u xixi7otik 7o, 7a ti mi lasmaj latote lame7e jatavan lok'el ta 7ora 7i te xabat ta jna.

Chk'opoj 7antz: Bwéno, pero ja7 no me kwenta mi mu yechuk nox 7alo7loon 7une, mu me yechuk nox 7avilbajinon 7une, yane te to me chatojbe riox 7un bi 7a, 7i ta me jk'el nox lasat ta nom ti mu vinikikot xak'opoj 7un bi 7a.

Chk'opoj vinik: Pwes, mo7oj 7un, yu7un me j-moj ti k'usi kaltik 7une 7a ti mi 7avak'bon preva 7une jun xa ko7ontik ju-jun tal 7un bi 7a, mu xa nox yechuk yu7n xa ku7unot ta j-moj 7i te chkich' tal lanatz'e xchi7uk laxela ta jun rominkoe.

Pwes, ja7 yech 7ilaj 7o sk'oponel jun 7antz chak taje, 7i ja7 nox ti jayib bwelta sk'an xilbajin 7antz li vinike 7i muk' ta xch'ak li jun yajnil ta snae yech nox ta sk'upin yan 7antz.

²A man with his sash fastened tightly is the image of a capable, responsible man.

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 it's you I want to marry. 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.

Li7e kaltik ti 7oy jun krem chba sk'opon jun tzeb k'al chba spul ya7ale pero li kreme jyakubel, ja7 nox ti x7ojtikinate, pero k'alal yolel tzk'opone ja7 7o tal krixchano, 7i kaltik ti Loxa sbi li tzebe 7i xojtikin sbaik, pero naka tzeb krem to.

Chk'opoj krem: Bwéno, k'u xi 7avo7on 7un, Loxa, bu k'alal la7ay k'u yu7un ti batz'i kapemot ta jtojol chkile?

Bwéno lavie tal jk'oponot, k'u xi 7avo7on 7un mi xak'an xkik' jbatik yu7n batz'i chak kik'ot chkil.

Chk'opoj tzeb: Lok'lok'an me li7e naka me 7u k'u 7ata tana, mu me jk'an buch'u xtal 7i7onuk li7 toe mu me vinikuk tal jsa7.

Chk'opoj krem: Bwéno, yu7 van xkaltik mi vinik chasa7 7un a7a pero 7óra li vo7on li7 lajnup ta be 7une pero mu jna7 k'usi chanopbon 7un yu7n chak kik'ot li vo7ot 7une, yu7n batz'i leklek avunin ba chkil, mas ke skotol li tzebetike yu7n batz'i 7atuk nox batz'i lekot, pero mu jna7 7un k'usi chanopbon lavi 7une yu7n chka7i slekil lavunin 7e 7une, mamasíta, pero batz'i mu k'u yech ti ko7on tatojole, k'alal 7o bu xakil ta nome kiluk ko7on ti xba jk'oponote, kiluk xa ko7on ti xba jmeyot xba jbutz'ot ta 7orae.

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 [to other person]: I don't know. The disgusting man came and blocked my way. I was drawing my water happily. How would I know I would be stopped on the path like this? Then I saw the disgusting drunk come staggering along, ma'am. He was just about to grab me, but I gave him a good beating. And then he ran away.

But the girl had been had, though she wouldn't say so.

OTHER PERSON: It's better, Loxa, if you go tell your father and mother. Have them go and make the horrible drunk be arrested and jailed.

GIRL: Eh, I suppose you're right, ma'am. He'll get in the habit of doing that to me. He'll come some other day and accost me on the path again.

But the girl doesn't say that she had been laid.

OTHER PERSON: Yes, that's better, Loxa. Go report at home what happened to you. Take your water jug and go on, I guess. I'm going, Loxa.

GIRL: Go on, ma'am. [Loxa went home. She was crying when she arrived:] Father, see here, a boy grabbed me on the path. He was going to throw my water jug to the ground, but as for me, I lowered my jug right away. I grabbed him. I gave him a beating. And then he ran away from me. When he was getting a beating from me a lady arrived.

FATHER: Well, who was the boy?

GIRL: It was Old 7Antun's son, but he was terribly drunk. Who knows if he remembers that he spoke to me.

OLD MAN:¹ 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?

Chk'opoj tzeb: Batan ta myerta mu k'u xtal 7avalbon ba butz'o 7apúta 7antz ti mi chak butz'vanane 7a li vo7one mu jk'an buch'u xtal sk'oponon jyakubel.

Chk'opoj krem 7i chmeyvan: Bwéno, pero lavi 7une yu7n chaval 7ak'op ta 7ora 7un, k'usi chanop ka7uktik 7un 7albon ta j-moj lavi 7une. Bwéno, 7a lak'ibe ta jyales, va7lan j-likeluk jk'opon jbatik lek.

7Entónse k'alal yolel smeyoj ja7 7o tal krixchano 7i yolel lek tzk'opon sbaik 7iskolta sbaik ta 7ora. Bwéno, chk'opoj li yan krixchano, chk'oponat li tzebe:

Bwéno, k'usi chayalbe li kreme, Loxa, k'usi 7avutoj le7e?

Chk'opoj tzeb, tztak'be li yan krixchano: Mu jna7 li porkiriya vinik li x7elan tal smakon ta bee, jun ko7on ta jpul ka7al yu7 van ta jna7 mi 7o bu ta jta makel ta be 7un, ja7 to chkil ti li7 xvuk'laj tal li porkiriya jyakubel 7une, me7tik, ta 7ox xistzak ta pwera pero lek 7ikak'be majel ja7 xa 7ijatav 7o ech'el 7un.

Pero 7itae xa 7ox li tzeb 7une yu7n mu xa xal.

Chk'opoj yan krixchano: Mas lek, Loxa, ba 7albo 7atot 7ame7 7ak'o ba stzaket ta chukel ta 7ora li yil jyakubele.

Chk'opoj tzeb: Je, mas nan lek 7ava7uk, me7tik, xkom ta manya, li x7elan chispasbee, yan k'ak'al yech xtal smakon ta be noxtok.

Pero mu xa xal li tzeb ti mi tabil xa ta vinike.

Chk'opoj yan krixchano: Ja7 mas lek, Loxa, ba 7alo ta na ti x7elan lapasbate, tamo ech'el lak'ibe batan kik 7un, chibat 7un, Loxa.

Chtak'av tzeb: Batan, me7tik! 7Ibat ta sna Loxa x7ok' xa k'otel: Tot, k'el avil chistzak ta be jun krem, ta 7ox xisjipbe yalel li jk'ibe, pero li vo7on 7une 7ijyales ta 7ora li jk'ibe, 7ijtzak 7ikak'be majel 7i ja7 7ijatav 7o ech'el ku7un 7un, k'alal yolel chich' majel ku7une ja7 7o k'ot li jun jmeme7tik 7une.

Chk'opoj totil: Bwéno, buch'u li kreme?

Chtak'av tzeb: Ja7 skrem li jtottik mol 7Antune pero batz'i jyakubel ta j-mek jna7tik mi sna7 li lisk'opone.

Chk'opoj mol: Kavron, k'u yu7un x7elan xtal spas jun púta krem, yu7n mu7yuk smantal sme7 stot taje, yu7n ja7 yech xchanubtasoj li spúta ch'amal x7elan tzpase kavron, ti mi tzk'an yajnile mi mu stak' ta lek xtal sjak'ot ti yechuk 7une, mi lasta 7un?

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.²

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 7Antun'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.³

"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 7ixi7 7o li kak'be majele.

Chk'opoj mol: Kavron, xkom ta manya, battik ta kavitlo ta 7ora 7i kak'betik lek tzitzel li púta kreme, 7i kich'tik ech'el junuk limete ka7altik.

Bwéno, k'ot ta kavitlo 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 palta ta be li jtzebe yu7n la ja7 makvan ta be li skrem mol 7Antune 7i ta 7ox sjip ta lum li jtzebe, pero li jtzebe 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 jtzeb 7une kómo nopem xa7i stuk chanav li jtzebe 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 jtak 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 kavitlo 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 jpaso7," xi li kreme 7une.

"7A li vo7one mu jna7, k'opon aba 7achi7uk li jtata7tike yan li vo7one mu jna7," xi li preserente.

7Entónse, tak'av tot tzeb: "Mi xana7 taj k'usi 7apasbe jtzeb naxe, kere, k'u yu7un, mi 7u k'usi yak'oj avil mi7n 7ak'oponox xa 7onox mas vo7ne, jamal xaval ti mi7n 7ak'oponox 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 bee, 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 court-house.

"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!⁴ You'll settle it later," said the magistrate. He told the boy. The boy went to jail.

"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-

"7An ta 7ox xistzak a7a, tottik, pero li vo7one 7ikak'be majel 7i ja7 xa 7ijataw 7o ech'el 7un, xchi7uk k'usuk yu7n ja7 7o xa te 7ital jun jmeme7tik 7i ja7 xa te liskolta 7o komel 7un," xi li tzebe.

"Bwéno, mi 7o lasta 7un, mi 7o lasjip ta lum?" xi li preserentee.

"7An ch'abal a7a, tottik, muk' bu lista ja7 nox ti chisjip 7ox ta lume," xi li tzebe.

7I yu7n mu sk'an xal xa li ta kavilto 7une.

"Bwéno, k'u x7elan, mi7n yalaj 7avo7on chavik' li tzebe, kere, mi yu7n nox 7anopoj ta kuxlejal ti x7elan chapase 7alo ka7tik ta jamal," xi li preserente. 7Iyalbe li krem 7une.

"7Ana kalaj ko7on j-set' ti chak kik' a7a, tottik, jamal xkal, pero muk' bu kalaj ko7on ta jpas yech chak taj k'usi 7ijpas 7une, mu jna7 k'usi 7ital ta jjol, pero ti muk' 7onox bu jk'opon mas vo7ne 7une," xi li krem 7une.

"Bwéno, mu k'usi che7e, kere, ba kuxo ka7tik xameltzan abaik ta tz'akal," xi li preserente. 7Iyalbe li krem 7une, 7ibat ta chukel li krem 7une.

"Bwéno, mu k'usi, tottik, xatalik 7ok'ob xameltzan abaik, teuk to skux junuk 7ak'ubal le7e, 7aver k'usi sjalil kastiko xkak'betik," xi li preserente. 7Iyalbe li tot tzeb 7une 7i te chukul 7ikom li krem 7une.

Bwéno, ta yok'omal 7isakub 7osil, ba smeltzan sbaik li tzeb xchi7uk li krem 7une 7ilok'esat tal ta chukel 7un.

"Bwéno, k'u x7elan, tottik, k'u x7elan chakomik 7o ya7el k'usi chanop?" xi li preserente. 7Iyalbe li tot tzeb k'alal mu to 7ox chlok' tal ta chukel li krem 7une.

"Pwes, li vo7one mu k'usi ta jnop yan, cha7abolaj chavak'bon kastiko chanibuk xemana kuch-ton, xkom ta manya yech spas yan k'ak'al li jkobel kreme, preserente," xi li tot tzeb 7une.

"Pwes, stak'uk," xi li preserente 7une.

Bwéno, k'alal 7ilok' tal ta chukel li krem 7une, lek 7iyich' tzitzel yu7un preserente xchi7uk lek 7iyak' 7utel li tzebe 7i xchi7uk li stote ti mu xa ya7uk spas yan k'ak'al k'u cha7al 7ispase, 7i 7albat noxtok li kreme ti ch7abtej chanib xemanae ti yo7 xich' 7o yo7one.

"Bwéno, stak' xi7abtej pero yu7n ta xkik' li tzebe, mu yechuk xkak' jvokol ta 7abtel, tot preserente," xi li krem 7une.

"Bwéno, va7i la che7e, tottik, k'usi la chanop?" xi li preserente.

"Bwéno, 7a ti xkak' yech li jtzebe, preserente, mu x7 yech, ma7uk to stuk jun púta krem xtal

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.⁵ 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,

said the boy together with his mother and father.

But then the magistrate and all the civil officials helped him talk, too.

"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.

spasulan yech, 7a ti mi tzk'an yajmile, stak' xba sjak' ta na ta lekil k'op, 7a ti mi mu xitak'av vo7one, jmul xa vo7on molon ti mu xkak' li jtzebe, pero yu7n ta lekil k'op, 7a lavi x7elan tzpasulane ma7uk to xkak'be jtzeb li jun púta jaragan krem x7elane kavron," xi li stot li tzeb 7une.

"Bwéno mo7oj, kere, sa7o kik jayibuk limete 7ava7al, k'opono kik mi xljaj yo7on li jtottik mol ti mi yu7n sjunul 7onox 7avo7on chak'an chavik' li tzebe," xi li preserente. 7Iyalbe li krem 7une.

Bwéno, lik sk'oponbe stot li tzeb li krem 7une, 7ikeji li krem xchi7uk li stot 7une ti mi xljaj yo7on ta lekil k'op li mol te ta kavilto no 7ox 7une, 7a li krema 7ikoltaat ta lajesej-k'op xchi7uk li preserente.

Bwéno, k'el avil, jtot,
K'el avil, kajval,
Mi yak' ti sk'ak'al 7avo7one,
Mi yak' ti stzajal 7avo7one?
Pero k'el avil, jtot,
Pero k'el avil, kajval,
Li7 xljaj 7une,
Li7 sikub 7une,
Ti yo lajole,
Ti yo lavo7one,
Jtot,
Kajval,

xiik li krem xchi7uk li sme7 stot 7une.

Pero te xa skolta sba ta k'opojel li preserente 7uk 7une 7i skotol li yajval kaviltoetike.

"Bwéno, te k'alal che7e, preserente, pasénsia ta jch'am ti j-set'e ti jutebe, va7i yu7n sjunul yo7on chik' li jtzebe, pero 7ak'o ba sk'uban ta lekil k'op ta na, 7óra va7i mu sk'an x7abtej ta j-moj taj chanib xemana 7une, pasénsia te k'alal chk'ot ta vo7-lajuneb k'ak'al li kastikoe, xlok' ta yo7on chissa7be jjol x7elan chisk'oponbe ta be li jtzebe," xi li tot tzeb. 7Iyalbe li preserente 7une.

"Bwéno, va7i la che7e, kere, ta la xa7abtej taj vo7-lajuneb k'ak'ale, kómo yalal chasa7be sjol ya7uk li jtata7tike, 7a ti batuk 7ak'uban ta lekil k'op ya7uk stzeb li jtata7tike, lek lak'ot ta lok'el mu k'usi sa7sa7 k'op bi 7a!" xi li preserente. 7Iyalbe li krem 7une.

"Bwéno, 7a li vo7one, tot preserente, 7a ti mi li7abtej vo7-lajuneb k'ak'al 7une, pero mu xa 7onox sjunuluk ko7on yech jmak tzeb 7un bi.

Bwéno, stak' xi7abtej li vo7-lajuneb k'ak'ale pero yu7 nan xu7 xinupun jchi7uk lavi ta 7ora 7un bi 7a, chinupun jchi7uk ta sivil," xi li krem 7une.

"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.

"No, sir, but are you selling a cow, asking him for a thousand? There are always some of our countrymen who steal their wives, but they marry them right off. But they pay three or four hundred. If you let him marry her right away then we'll see how much we'll ask for him, of course!" said the magistrate—he told the girl's father.

"But no, then, son. It would be better if he were engaged six months and make him give me five hundred," said the girl's father. And that's how it was settled at the courthouse, but the boy was made to work three days at the courthouse. And afterwards they went to talk at the house of the girl's father—after they finished settling it at the courthouse. And then they went to drink more cane liquor themselves since the girl's father was appeased.

Well, probably five days after they finished the settlement they went to petition the girl properly. The boy got his ritual tutor. He got his petitioners. The boy got all ready and went to ask for the girl properly.

"Bwéno, va7i la, tottik, mi xu7 la taj k'u cha7al chale, kómo ti x7abtej yech sjalil taj k'u cha7al chavale, yu7n xa 7onox 7akronta abaik xkaltik ya7el 7un bi, yu7n xa 7onox mu xap'is tani7 xkaltik li jchi7iltik li7 7un bi kómo chich' mas jal kastiko ya7el to," xi li preserente 7une.

"Bwéno, te k'alal che7e, preserente, 7ak'o yich' kastiko chak k'u cha7al 7ikale, 7ak'o 7abtejuk xchanibal xemana 7i muk' chkak'be ta j-moj li jtzebe mas lek mu jk'an sa7sa7 k'op mas," xi li stot li tzeb 7une.

"Bwéno mo7oj, tottik, mu xaval yech, 7a li kastiko 7oy li7 to a7a pero k'usi toj jal cha7i taj vo7-lajuneb k'ak'ale.

Bwéno, xu7 xkak'betik kastiko pero mu sta chak taje kómo chba sk'uban chava7i to.

7Óra, lavi chba sk'ubane muk' 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 xljaj 7o ta j-moj li k'ope, yo7 xa 7o no van mu 7iyak'ik li k'ope li lo7ile.

Pwes, nopo ava7i lek tajol 7uk 7un, tottik, k'usi ti lek chava7ie 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'alal, preserente, 7ak'o smakbon junuk jabil 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 chachon ti chak'anbe j-mile, 7oy 7onox xel'an yajnil jchi7iltaktik pero yu7n chik' ta 7ora pero 7oy stojik 7oxib chanib syen, 7a ti mi7n chavak'be ech'el yik' ta 7orae te jk'eltik k'u yepal jk'anbetik 7un bi 7a!" xi li preserente. 7Iyalbe li tot tzeb 7une.

"Pero mo7oj 7un che7e, kere, mas lek 7ak'o smak vakibuk 7u 7i 7ak'o yak'bon vo7obuk syen," xi li tot tzeb 7une. 7I ja7 yech 7imeltzajik 7o komel ta kavitlo 7un pero ch7abtej 7oxib k'ak'al ta pwera ta kavitlo li krem 7une, 7i ta tz'akal ba sk'oponik ta sna li tot tzeb k'alal 7ilaj smeltzan sbaik ta kavitloe 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 sbaike, 7i ja7 7o ba sjak'el ta lekil k'op li tzeb 7une, 7issa7 stot sme7 li kreme, 7issa7 yajjak'oltak, 7ixchap sba 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].⁶ 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.

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.

Bwéno, k'alal 7ilok' vaxakib k'ak'ale ba sk'anik 7ochel ta na pero yich'ojik xa ech'el li vo7ob syene 7i yu7n tzk'anbeik ta 7ora li stzebe.

Bwéno, k'alal k'ot sk'oponel li tot tzebe batz'i kapem ta j-mek ja7 li tzk'anbeik ta 7ora li stzebe, pero li tak'ine lek 7ixch'am a7a kómo ti yu7n jal 7ox chmakbat li stzeb 7une, pero k'alal laj yich' li tak'ine ja7 7o lik 7otro j-koj li sk'opike pero yu7n xa ja7 tzk'anbeik li stzebe 7i ja7 xa 7ikap 7o 7un, pero 7ilaj yo7on yu7unik 7un.

"Bwéno, te nan k'alal che7e 7ak'o yik' sbaik, 7ak'o nupunikuk le7 k'alal vaxakib k'ak'ale," xi li tot tzeb 7une. 7ilaj yo7on 7un, pero ta sivil no 7ox 7inupunik 7i muk' jal smak yajnil li krem 7une, muk' xlok' ti vakib 7u k'u cha7al yaloj li tot tzeb 7une.

7I ja7 yech 7ilaj 7o sk'oplal ti jun tzeb k'oponbil chak taj 7une ti 7oy skastikoal j-set' ti mi chik'e, yan ti mi muk' yaloj yo7on chik' 7une ja7 nan taj chanib xemana 7o mi 7oxib xemana k'u cha7al kuch-ton 7une.

Laj 7o sk'oplal jun tzeb 7un.

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.

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 Zinacantán*. 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 Zinacantán, 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 Zinacantán. Now Romin, days ahead of the event, had bought capsules at the pharmacy to be used "to warm" Matal'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

Bwéno, 7a li vo7one, 7ikol ta 7alajel yajval jna xmal ta savaro vakib xcha7-vinik 7agosto.

Bwéno, li vo7one, li7ay j-chep ta si7 li ta sobe, 7i 7ep 7ijyaes komel k'ob te7etik batz'i yijik xa, pero li k'ob te7etik 7une mu7yuk xla7 jkuchtikótik tal xchi7uk li yajval jna 7une xchi7uk li jk'oxtake, 7ikom to j-7o7lol li si7 sa7bile.

7Óra, li yajval jna 7une, 7ispas cha7-chep, bat slajesbe xkuchel tal li si7 jsa7oj komele xchi7uk li jk'oxtake 7i xchi7uk li jkumale Mal ta xxokon jnae, 7a li vo7on 7une, te likom ta jna, kom 7abtejkon ta sjelubtasel ta kastilya yabtel li yajnil Jorjee yak'ojbon komele.

7Óra, k'alal 7ilok' 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, jtzoyojbeik xa lek sk'ok'ik xk'ot k'atinikuk 7o.

7Óra, lek ta vo7ob 7oratik nan xchi7uk 7o7lol 7un, 7ilik xk'uxul xch'ut. "Chopolon me ya7el 7un," xi. "Batz'i k'ux me ya7el li jch'ute," xi 7un.

"Pero mi ja7 van 7un, mi mu ja7uk nox li 7ik'etik chk'uxub 7o 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 jtote ba yik' tal jcha7-me7, porke li jtote ch'abal 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.

Bwéno, 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 xa7abolaj 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 lik sk'uxul?" xi 7un.

"7An, lek naxnaxtik xa," xkut yo7 xbat 7o ta 7ora 7une.

"7Ana, malaon j-likeluk che7e yu7un batz'i naka to chi7och tal ta sk'elel jchij," xi 7un.

"Yechuk ch'ul-7abolajan jutuk 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.⁴ 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' cha7och tal j-likeluk?" xi 7un.

"Mo7oj nan, me7 Petu7, yu7un mu jna7 mi mas x7ipaj ta 7anil li yajval jnae ja7 li muk' buch'u 7oy ku7une," xkut 7un.

"7A!" xi 7un. "Buy ti p'ise, Lolen?" xut li stzeb 7une.

"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'tikótik ju-p'is 7un, te nox va7alon ta ti7 na 7un, 7a li sovra 7une te 7ixch'ol komel 7un 7ixchap sba 7un libatotikótik 7un pero 7ik' sa 7ox 7un.

Bwéno, lik'ototikótik ta na 7une ja7 7o te jnupojtikótik 7ik'ot ta ti7 be li kúmpa Lol 7une yu7un ja7 7o te k'ot ta vula7al 7un pero 7anil xa li7ochotikótik porke yu7un tol vo7.

Bwéno, li jme7tik Petu7 7une 7ichoti 7un 7isa7bat sve7el 7i live7otikótik xchi7uk li kúmpa Lol noxtoke, pero batz'i tey xa 7ox stz'iko7 sk'uxul xch'ut li yajval jna 7une.

Bwéno, laj ve7otikótik 7un ja7 7o 7itusbat 7itzobbat xch'ut li yajval jna 7une, pero muk' 7onox bu mas 7ichoti te xva7et ta spas ti k'u ta spase, ta ssa7be sve7el yoltak, k'alal chtal sk'uxul batele ja7 7o te xkeji ta xik xila pero muk' 7onox bu mas ja7 7iyil svokol yu7un j-likel 7ik'ixnaj tal spat xxokon ta pastiya 7oy jmanojbe cha7-p'ej 7Ovlea sbi ja7 7isbik' 7un yech'o ti muk' bu jal 7iyil svokole.

Bwéno, ja7 to 7ox ta snet'bat spat yu7un li jtamole pero ch'abal spersa.

7Óra, ja7 7o 7ijnnet'be li spat vo7on 7une 7i j-likel cha7-likel xa 7un ja7 7o xa 7ital li 7unen 7une, 7i j-likel cha7-likel xa 7ikom sme7 li 7unen 7une ja7 7o 7i7ayan noxtok 7un.

Bwéno, li vo7on 7une liyik' li jtamol 7une ti 7ak'o ba jmochbe xmixik' li 7unen 7une ti yo7 mu xjelav 7o svinik ta xch'ut li 7unen la 7une.

Bwéno, 7iyich' tuch'bel smixik' li 7unen 7une, 7ijjtuch'be ta xilete, mas ta j-ch'ix 7ikom smixik' li 7unen 7une, 7i ja7 7o yich' chik'bel li smixik' 7une 7iyich' chik'el, jun k'a7-machita ta k'ok' yo7 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.⁵ When she finished washing it off, finished bathing the baby, she dressed it in its little clothes. She wrapped 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.⁶ 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. But we had already drunk two beers apiece among the three of us because Compadre 7Anselmo was there, too.⁷ 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

7unene ta jun muk'ta jay ta ya7lel tzis 7uch
7iyatintas 7o, lakanbil li tzis 7uche 7ispokbe 7o li
yik'ubal li 7unene, pero k'al yolel chich' pokede ja7
7o 7ikak' 7ox-7ech'el ka7al ta muk'ta p'is, k'alal laj
spok, laj yatintas li 7unen 7une ja7 7o 7islapbe
yunin k'u7 7isvol lek ta chij 7i ja7 7o 7iyich'
7ak'bel 7ox-kot yich stom ti yo7 xich'be 7o
xch'uulele ti yo7 sna7 sman 7o yich ti mi ch'ie,
7iyich' 7ak'bel sluk sbareta, yek'el xxan yo7 xchan
7o jal-xane.

7Óra, k'alal laj yak'be yech 7une ja7 7o 7ispamta
li jtamol 7une, 7isk'opon li jtottik jme7tike ti 7ak'o
stzobbel yunin ch'ulel ta tzoblebale ja7 7ik'opoj 7o
li jtamol 7une, laj k'opojuk 7un ja7 7o 7iyak'be
slutz' li sme7 7une, 7ivay xchi7uk 7un, 7a li sme7
7unen 7une 7isvolbe vayuk ta k'a7-pok' ja7 to ta
sob 7ik'-luman 7iyich' mukel 7un, ta nomnomtik
7iyich' mukel li me7 7unen ti yo7 xnatilaj 7o la li
7unene ti yo7 mu jbik'tal 7utz'uke, 7i mas ta
7ox-ch'ix snatil li ch'en yo7 yich' mukel 7o noxtoke
7i ja7 7ay stik' stuk ta ch'en li jtamole, 7ikak'
j-7ech'el ka7al ta bik'it p'is k'alal yich' mukele,
k'alal laj jmuktikótik 7une ja7 7o 7ibat ta 7uk'um li
jtamol 7une pero 7ikalbe ech'el mi x7abolaj xtal
spux vaj ta smalel k'ak'al 7une, ti ta7lo xu7 7o
skwentail li k'ox 7une.

"7Ana stak' ti k'u xi chava7ie," xi 7un.

7Óra, li vo7on 7une live7otikótik ech'el ja7 7o
libatotikótik ta Jobel xchi7uk li kúmpa Lol 7une
pero laj xa 7ox kuch'tikótik chabchab servesa
ju-jun, ta 7ox-vo7 porke tey xa 7ox li kúmpa
7Anselmo noxtoke, yu7un vakib servesa yich'ojbon
k'otel li kúmpa Lole.

7Óra, k'alal laj kuch'tikotike ja7 7o
7ikak'betikótik jun litro k'ixin trago noxtok ke ti kol
iyal ti chisvula7anotikotike, 7ilaj kuch'tikótik 7un,
laj ve7otikótik 7un, ja7 7o libatotikótik ta Jobel 7un
bat jchap tal ti k'usi chtun ku7un ta jmak'lan 7o li
jtamol 7une, k'alal libatotikótik ta Jobele ja7 7o
7ismil j-kot kaxlan li jcha7-me7 7une skwenta ta
sve7 7o vaj li jtamole pero ma7uk batz'i muk'ta
ve7el skwenta, ja7 nox skwenta puxob vaj skwenta
sobe.

Bwéno, k'alal lik'ot ta Jobele 7ijman chanib kilo
bek'et, chib pexu kamaron skwenta tzve7 7o yot li
yajval jnae xchi7uk jun kilo 7aros, 7oxib litro k'ixin
trago 7ijpas ta chib litro ju-jun litro.

Bwéno, laj jchap jba 7une ja7 7o libat ta Rancho

ranch to ask Old Xun if he wanted to join me when I entertained my midwife.⁸

“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 me 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.⁹ 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.¹⁰

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.¹¹ 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

7un 7ay kalbe li mol Xun mi sk’an jchi7in k’alal ta jmak’lan li kajtamole.

“Bwéno, stak’!” xi 7un. 7Ibat ta jna ta smalel k’ak’al xchi7uk yajnil, xchi7uk skrem 7un, pero li vo7otikótik xchi7uk kúmpa Lole lijelavotikótik ech’el porke ja7 li ta xich’ lakanel li bek’ete.

7Óra, k’alal lik’ottikótik ta nae tey xa 7ox li svix yajval jnae yu7un 7ijtaktikótik ta 7ik’el 7ak’o ba sk’el li smuke te 7ik’otik xchi7uk stzeb jbol Matyo ja7 7islakanik li ve7elile xchi7uk li jcha7-me7e, 7i ta smalel k’ak’al ja7 7o 7ik’ot li jtót 7une, 7iyul tal li ta San-antrex 7une tey xa 7ijchi7in jbatikótik 7un. “Mi7n chamak’lan li jtamole?” xi 7un.

“Ta jmak’lan ta7lo xu7 7o yo7 to li7one,” xkut 7un.

“7Ana stak’ to ta sut lajel tal ti yechuk lavi bu chabate,” xi 7un.

“Pero k’u yu7un ya7el ta jmala to k’u 7ora chisut tale pero buch’u xa ta jmala chtal yak’bon yan jkasto ti yo7 to li7on ya7ele ti vo7on k’u xichie, mi jayuk xa 7onox ti k’al xisut tale, tey smak’lanel jtamol 7i tey chich’ vo7 li k’oxe,” xkut 7un. “7A ti mi liyule che7e yu7un xa chkak’be yich’ vo7,” xkut 7un.

“7An stak’ ti k’usi chava7ie che7e ta7lo xu7 7o,” xi 7un. 7Iyich’ mak’lanel li jtamol 7une.

Bwéno, 7ik’ot li mol Xun profesor xchi7uk yajnil xchi7uk skrem 7une 7i tey xa 7ox li jtamol 7une 7i tey 7ikalbe li kúmpa 7Anselmo noxtok jchi7in 7une 7i tey 7ik’ot skrem jbol Maryan noxtok ja7 tey tzobolotikótik 7un.

Bwéno, 7ita7aj li ve7elil 7une, 7ijchol jbatikótik 7un, 7ijchol jbatikótik ta mexa xchi7uk li jtamole, xchi7uk li jtote, li mol Xun xchi7uk yajnil xchi7uk skreme, xchi7uk li 7Antun skrem jbol Maryane 7i li kúmpa Lole, primero li7atinotikótik 7i ja7 7o jsuk’ ketikótik, laj jsuk’ ketikótik 7un ja7 7o 7i7atin li jchamel 7uk 7une, ja7 7o 7iyak’ik 7atz’am ta mexa 7i ja7 7o 7iyich’ chotanel jun limete trago ta ba mexa noxtok, ja7 7o yich’ cholel ve7elil 7un, 7iyich’ tzakel 7atz’am 7un live7otikótik 7un, pero primero 7ikak’ j-7ech’el ka7al yo7 7ijk’anbe 7o pavor li jtamol ti 7ak’o jtzob jbatikótik ta ve7el 7une pero ta muk’ta p’is.

7Óra, k’alal laj ve7otikótik 7une ja7 7o yich’ p’isel li ya7lel mexa 7une, pero k’alal yolel chive7otikótik 7une ja7 7o yolel chve7 li jchamel 7uk 7une pero li jchamele mu xu7 sti7 yaxal bek’et ja7 li 7oy xch’ich’el li bek’ete ja7 ta ssok 7o xch’ut li jchamele, parte 7iyich’ lakanbel j-kot me7 kaxlan tztí7 stuk porke ja7 k’ixin le7e yan li bek’ete sik la yech’o ti mu stak’ sti7 li jchamele, 7a li bek’et 7ilaj skwenta ve7ele chib kilo 7i jun kilo yak’obil li jtamole 7i jun kilo tztakintas sti7 li jchamele ta sve7

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

7o yot ta k'unk'untik ti mi takije, porke ja7 xa xu7 sti7 ti mi takij li bek'et ba7yuke ja7 nox li ta yox mu xu7 sti7e.

Bwéno, laj ve7otikótik 7un 7ilaj ti ya7lel mexa 7une, li7atinotikótik 7un 7ijsuk' ketikótik.

7Óra, ta tz'akal 7une 7ikak' 7otro j-7ech'el ka7al ta muk'ta p'is noxtok 7un, laj ti p'is-vo7 7une ja7 7o 7ikak' 7otro j-7ech'el noxtok ta muk'ta p'is noxtok 7un, slajeb xa 7un 7i ja7 7o 7ikak'be stojol li jtamol 7une, lajuneb pexu 7ikak'be stojole yu7 nox ja7 yech k'alal krem li 7unene, 7a li tzebe vo7ob pexu.

7Óra, k'alal laj yech 7une, ja7 7o 7ibat li jtamol 7une, 7ibat ta sna 7un pero nax xa 7ox 7ak'ubal 7un, 7ibat kak'tikótik ta sna xchi7uk li kúmpa Lole 7i xchi7uk li kúmpa 7Anselmoe, vo7on 7ijkuch ech'el jun k'ox moch smoton li jtamole, tey 7ibat cha7-vinik vaj xchi7uk jun litro pox 7i xchi7uk jun kilo bek'et 7i jun kwarta trago skwenta be ja7 nox yech tzkotole, 7a li trago ta kwartae 7iyuch' j-tz'uj ta be 7ik'ot to ta sna li sovrae.

7Óra, k'alal 7ik'ot ta snae 7ik'ot stij li skrem vayem xae porke j-p'ej 7o sna li skreme 7i vokol 7ijelav li skrem ta sna sme7e vo7on to lixch'unbe jelavel ta vokol, ba smakita j-set'uk li smoton sme7e.

Bwéno, k'alal 7ik'ot ta sna li jtamol 7une 7ijkejli ta 7ijvuchanbe li jun moch smoton 7une.

K'el avil,
Me7 Petu7,
7Ak'o pertonal j-set',
7Ak'o pertonal juteb,
Kol aval,
Sk'extabot ti rioxe,
7Apas yo lavokol,
7Apas yo lavik'ti7,
7Ak'elbon li jnupe,
Li jchi7ile,
Jme7,
Jkaxayil,
7Ak'o pertonal j-set',
7Ak'o pertonal juteb,

xkut 7un. 7Ixch'am li smoton 7une.

Bwéno, k'alal 7ixch'am li smoton 7une ja7 7o 7isk'opon rioxetik 7isk'opon skotol li totil me7iletik 7une, 7iyich' p'isel li jun litro 7une 7ilaj kuch'tikótik ta komon 7un tey tzobol 7ijlajestikótik 7un porke tey li skreme, pero ja7 nox li trago 7ilaje yan li vaje li bek'ete ja7 to tey tzobol tzlajesik ta tz'akal xchi7uk yoltak li jtamole, 7a li kúmpa 7Amselmo 7une tey xa 7ilom 7un porke yuch'oj xa 7ox j-tz'uj.

7Óra, li vo7otikótik xchi7uk kúmpa Lol 7une

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 Zinacantán Center.

lisutotikótik ech'el 7un, lissutesbe jmoch jlimete
jpok' li jtamol 7une 7i ja7 yech 7ilaj 7o ti k'op
7une.

⁷"Compadre 7Anselmo" is 7Anselmo Peres.

⁸"Old Xun" is Evon Vogt.

⁹The term, "patient," sounds overly clinical, but in Zinacantán 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 handspan 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

Romin
7Antun and his wife

ROMIN: Are you there, ma'am?
7ANTUN'S WIFE: I'm here.
ROMIN: Could Father 7Antun be there?
7ANTUN'S WIFE: He's here. What do you want of him?
ROMIN: I wanted to speak to him.
7ANTUN'S WIFE: Ah!
ROMIN: Are you there, Father 7Antun?
7ANTUN: I'm here.
ROMIN: Are you still at home?
7ANTUN: I'm still at home, for a while, it seems.
ROMIN: Ah, God, I've come now, Father 7Antun. Could I just visit you a little while?
7ANTUN: What do you want?
ROMIN: I'm ju—st visiting you a li—ttle while. I don't want anything of you. I was just going to speak to you for a little while if I could come in.
7ANTUN: Come in! What do you want?
ROMIN: All right, then, sir, ma'am.
7ANTUN: Come here!
ROMIN: Sir!
7ANTUN: Come here!
ROMIN [bowing]: Sir, sir!
7ANTUN: Come here, at ease!
ROMIN [bowing]: Ma'am!

Father of the child
Prospective godparents

Mi li7ote, me7tik?
Li7one.
Mi li7 van jtót 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 xi7och tal.
Ochan tal k'usi chaval?
Yechuk che7e, tottik, me7tik.
La7!
Tottik!
La7!
Tottik, tottik!
La7 chabot!
Me7tik!

7ANTUN'S WIFE: Come here, at ease!

7ANTUN: Sit down. See, there's a chair.

ROMIN: All right, sir. Are you still at home, Father 7Antun?

7ANTUN: I'm still here for a while, it seems.

ROMIN: Ah, you haven't gone yet to the lowlands?

7ANTUN: Not yet, I'm still sitting around here.

ROMIN: Ah, the work is probably over for a while.

7ANTUN: Ah, it's still done for a day or two.

ROMIN: Eh, it's still done, of course.

7ANTUN: Yes.

ROMIN: Go—d, I've come to speak to you now, Father 7Antu—n. Grant a little pardon for my water, since I've just seen that you are sitting around here.¹ [Addressing 7Antun's wife.] Grant a little pardon for my wa—ter. Grant a little pardon, ma'a—m. Won't you all be so ki—nd as to let me borrow your feet and your ha—nds, to sustain for me the soul of God's angel?²

7ANTUN: 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.³

7ANTUN: 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 fa—vor of embracing my child for me?⁴

7ANTUN: 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].

7ANTUN: 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.⁵

7ANTUN: Ah, I really don't know. [Addressing his wife.] Did you hear what he said? Shall we accept it?

7ANTUN'S WIFE: Ah, do you think you'll accept?

7ANTUN: 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 jtottik jme7tik.

Yos, pero 7oy nan ka7uktik a7a, tottik, pero yu7n vo7ot jnopojet tal 7un laj jnoptikótik tal jnop tal talumal 7avach'elal xchi7uk ti jnup jchi7il ya7el 7uke.

7Aa karájo, kere, mu jna7 chka7i mi muk' bu xasa7 ta yan?

Yu7n ch'abal 7un yu7n vo7ot jnopojet 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'eltik ya7el li nopol nox li7 toe nom to ya7el li Jobel noxtoke yu7 mu jna7 mi sta ech'el li yajval jnae ja7 li tijbil 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, yech'o chkak' pwersa ti kaloj chak 7ochuk j-set'uk ti xch'ulele.

7Aa, batz'i mu 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.⁶ 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!⁷

ROMIN: All right, sir. Should I measure it out? Why don't you just pour it off to keep?⁸ 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'oxe.

7Aa, 7ana, stak' nan stak' mu k'u xal 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 xakak'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' tey xibattik 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 jna7tik 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 xal 7avo7on te xba jpettik tal no nan xak'.

Tana nan chkal a7a, ta nan xak' xa ja7 mu xak' lavi jweves byernex a7a, ja7 li batz'i chamem to li kajvaltik ya7ele.

Chamem to a7a, pero xu7 xa 7ox ta rominko a7a, xu7 xa 7ox ta7lo xu7 7o 7ava7uk te xibatotikótik.

Ja7 me chkale che7e ch'ul-7abolajan jutuk!

7An, teyuk, 7an batz'i 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 xibatotikótik, yos, jch'amuntik 7ak'ob che7e, Romin, p'iso j-set'uk.

Yechuk, tottik, mi ta jp'is ya7el 7un k'u mu teuk nox 7ach'ol komele mi7n yepal xa lakich'be tal.

7ANTUN: 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.

7ANTUN: Serve a little!

ROMIN: All right, will you take some, sir?

7ANTUN: All right, I take it first, then, Romin!

ROMIN: Take it sir!

7ANTUN [addressing his wife]: I take it first!

7ANTUN'S WIFE: Take it!

7ANTUN: Here is your shot glass.

ROMIN: Fine, will you take some, ma'am?

7ANTUN'S WIFE: All right, I take it first, then, Romin!

ROMIN: Take it, ma'am!

7ANTUN'S WIFE [addressing 7Antun]: I take it!

7ANTUN: Take it!

7ANTUN'S WIFE: Here is your shot glass.

ROMIN: All right. It's complete, Father 7Antun.

7ANTUN: Take some yourself!

ROMIN: Fine, God, I take it first, then, sir!

7ANTUN: Take it!

ROMIN: I take it first, ma'am!

7ANTUN'S WIFE: Take it!

ROMIN: God, here it is, Father 7Antun. It's complete.

7ANTUN: Ah, let it be for a while.

ROMIN: All right.

7ANTUN: Is your little child a boy or a girl?

ROMIN: Just a little boy.

7ANTUN: Ah, hell, so you are having him baptized!

ROMIN: That's what I had thought.

7ANTUN: When was he born?

ROMIN: It's almost five weeks ago.

7ANTUN: Ah so that's when it was!

ROMIN: That's when it was indeed!

7ANTUN: Ah, hell, serve a little now, Romin!

ROMIN: Really, sir? Why don't you leave it at that?

7ANTUN: Serve a little. We'll drink a tiny bit now.

ROMIN: Do you mean it? Will you take some, then, sir?

7ANTUN: All right. I take it first, then, Romin!

ROMIN: Take it, sir!

7ANTUN: 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.⁹ 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.

7ANTUN: 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'tik
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 karájo 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 karájo, 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.

7ANTUN: I take it first, then, compadre!
 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]: I take it 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: God, here is what's left over, compadre. Here it is.
 7ANTUN: 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.
 7ANTUN: Ah, we can do that. Why not, since we'll be celebrating [the fiesta].
 ROMIN: Yes indeed, compadre.
 7ANTUN: 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?¹⁰
 ROMIN: Ah, I can, it's on the way. I'll pass by to take you.
 7ANTUN: 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.
 7ANTUN: 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.
 7ANTUN: 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?
 7ANTUN: All right, compadre. I take it first, then, compadre!

La7 kich'ban che7e, kumpare!
 7Ich'o, kumpare!
 Kich'ban, la!
 7Ich'o!
 Li7 me lap'is 7une, kumpare.
 Yechuk, kumpare, mi chavich' 7un, kumale?
 Yechuk, kumpare, la7 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!
 7Ich'o, kumpare!
 Kich'ban, kumale!
 7Ich'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 stzakbe li sbie mu jna7tik k'u x7elan, mu jna7, 7an lek battik 7o ta mixa.
 7An, 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?
 7An stak' be 7onox ya7el 7une te ch7ech' kik'ot.
 Ja7 me chkale che7e, kumpa, te 7abolajan x7ech' 7avik'on sob ta rominko ya7el 7une.
 7An 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'olo komel.
 7An 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!¹¹
 ROMIN: All right, compadre. Grant a very little pardon, compadre. Grant pardon, comadre. Do that holy favor on Sunday! I'll pass by to take you then. 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 compadres 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!
 7Ich'o, 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.
 Kol i7albatotik che7e.
 Kol i7albatotik.
 Yos, kumpágre, kol aval che7e, kumpágre, kich' yo j-set' kich' yo juteb, 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 x7ech' 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 jkumparetik xavutbon k'otel.
 Yechuk, kumpare, kol avalbe.
 Chabanuk me jkumale, kumpare!
 Kol avalbe, kumale, kol avalbe. Tey 7abolajanik taje ch'ul-7abolajanik jutuk.
 Teyuk, kumpare, mu k'u xal 7avo7on te chibatotikótik.
 Teyuk che7e, kumpare, yos, naka no me chajvula7an che7e, kumpágre.
 7An naka, kumpágre, kol aval chavula7anotike.

ROMIN: Don't mention it compadre. I just came to pay you a visit. I'm just visiting you all, compadre.

7ANTUN'S WIFE: Thank you, compadre. Thank you for visiting me.

7ANTUN: Ah, have you had the town clerk register his birth, compadre?

ROMIN: It's been done. I went to have it done.

7ANTUN: Ah, but that's fine. Remember to bring it when we go to Mass.¹²

ROMIN: I'll remember it, compadre. God, ah, we'll talk together again on Sunday, then, compadre. We'll probably see each other tomorrow or the next day, too. Won't you go out to divert yourself on Thursday or Friday when Our Holy Father is hung?

7ANTUN: Of course, compadre. I'll probably go out to divert myself for a little while.

ROMIN: Ah, all right, then, compadre. All right. We'll talk together. We'll probably see each other.

7ANTUN: Of course, compadre, probably so. We'll talk together at the fiesta, since we are celebrating now, it seems.

ROMIN: Yes, indeed, compadre! All right then, we'll talk together.

7ANTUN: All right, compadre.

ROMIN: I'm going, then, compadre!

7ANTUN: Go on then, compadre!

ROMIN: I'm going, comadre!

7ANTUN'S WIFE: Go on, compadre!

¹"Water" is cane liquor.

²"God's angel" is the customary way of referring to a child about to be baptized.

³"Your earth, your mud" is a formal expression for "your body," "you."

⁴The role of the priest in baptizing a baby is as important as the role of the godparent in holding or "embracing" the baby during the baptism. The godparents are thought to "embrace" not merely the child's body, but also its soul.

⁵If a baby dies before it has been baptized its body is buried with the head to the east in a special cemetery. Its soul may become a demon, sporting a large sombrero to frighten people at night.

⁶The whole world, as well as Christ, is said to be "dead" on

Mu k'u chal, kumpágre. Naka nox tal jvula7anot naka nox chajvula7anik, kumale.

Kol aval, kumpare, kol aval chavula7anone.

7A mi 7o 7onox lok'em svunal 7avu7un ta sekretarioe, kumpa?

Lok'em, kumpágre, lok'em, 7ayem jlok'es.

7A, pero lek bi 7a, na7bo lok'el k'al xibattik ta mixae!

Te ta jna7, kumpágre, yos, 7an te jk'opon jbatik ta rominko che7e, kumpágre, ta7 no nan xkil jbatik noxtok le7 7ok'ob cha7ej ech'ele, mi mu chlok' 7akux 7avo7on ta jweves byernex k'al chjok'i jch'ul-tottike?

Tana, kumpágre, ta nan xlok' jkux ko7on j-likeluk.

7Ana teyuk che7e, kumpare, teyuk te jk'opon jbatik ta7 nox xkil jbatik nan.

Tana nan a7a, kumpágre, tey jk'opon jbatik ta k'in yu7n xa 7onox k'inotik ya7el li7e.

Yu7un xa a7a, kumpágre, teyuk che7e te jk'opon jbatik 7un.

Teyuk, kumpare.

Chibat che7e, kumpare!

Batan che7e, kumpare!

Chibat, kumale!

Batan, kumpare!

the Saturday following Good Friday.

⁷Antun is asking Romin to serve the cane liquor for him.

⁸Romin is urging 7Antun politely to keep the cane liquor for himself rather than drink it all up.

⁹It is incumbent upon the godfather, after stressing that they are merely following tradition, to formalize their relationship as compadres or ritual kin.

¹⁰The parents of the child to be baptized are expected to pass by their compadres' house (if they live in Zinacantán Center) to take them along to church.

¹¹7Antun returns the empty bottle to Romin.

¹²The birth certificate must be shown to the priest before the baby can be baptized.

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 intoned 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?

ROMIN: I'm here, compadre.

MARYAN: Are you there, Romin?

ROMIN: I'm here, sir.

MARYAN: We've come to visit you all for a little while.

ROMIN: That's fine, sir! Come on in!

MARYAN: Can I visit you?

ROMIN: You can, sir. Come in!

MARYAN: All right, then. [Greeting Romin] Romin!

ROMIN [bowing]: Sir!

MARYAN: I've come to visit you for a while.

ROMIN: Fine, sir! Sit down. There are the chairs.

MARYAN: Okay! Let's get ready, friends. Let's give a little to Romin, then. God, see here, then,

Mi li7ote, kumpare?

Li7one, kumpare.

Mi li7ote, Romin?

Li7one, tottik.

Jvula7antikoxuk j-likeluk.

Lek bi, tottik, 7ochanik tal!

Mi xu7 xajvula7an?

Xu7, tottik, 7ochanik!

Yechuk che7e. Romin!

Tottik!

Jvula7anot j-likeluk.

Lek bi, tottik, chotlanik tey xila.

Yechuk, chapo mabaik 7un, jchi7iltaktik, kak'betik j-set'uk li Romin 7une.

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.¹ You sustained the lowly soul, the lowly spirit of God's humble angel.²

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.³

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.⁴ 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.⁵ Thanks, then, Father Maryan, thanks a little.⁶

MARYAN: This way it has always been from the beginning, from the start, grant a very little pardon. God, comadre, grant the holy pardon, a little, a bit. I have brought, I come holding in my possession, the sunbeams, the reflection of Our Lord.⁷ 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.⁸

Yos, k'el avil che7e,

Romin, li7 chajvula7ane, 7ak'o pertonal j-set'uk, kunin sikil 7a7altikótik, li x7elan 7apas 7avokol 7avik'ti7, 7avikbe yo xch'ulel yo yanima, li yo yaj7anjel rioxe.

Yos, mi 7o to k'u yatel, yo lajolik yo lavo7onik, jtot, kajval, teuk no me ti yechuke, mu me k'u ta jk'an, jtot, mu me k'u ta jk'an, kajval, mu me k'u ta jk'an, jch'ul-chi7il, jch'ul-kumpare, batz'i kol aval, sk'extabot ti riox jutuke, mu7 no me k'u batz'i chkal ya7el, mi 7o no van k'u xkal ta jyakubel, mi 7o van k'u xkal ya7el, mu me k'u xiyak'be, mu me k'u xisk'elanbe, mu xi yo jjol, mu xi yo ko7on, kumpare, k'el avil, tot Maryan, mu me k'u xkal ya7el 7uk 7un, yos kajval, kol aval, chap'isikon ta vinik, chap'isikon ta krixchano, tot Maryan.

Mo7oj a7a, stalel slikel 7onox, ma7uk to ta jtamtik ta jlikestik, likem 7onox ta jtottik ta jme7tik, k'u x7elan ta jk'opon jbatik, yiktaoj skomtzanoj ti ba7i jtottik jme7tike, 7ak'o pertonal, yo j-set' yo juteb.

Yos, kol aval che7e, jtot, kol aval che7e, kajval, chap'isikon ta vinik, chap'isikon ta krixchano, 7o to yo j-set', 7o to yo juteb, chkich' yo lavokolik, chkich' yo lavik'ti7ik, yo lalubelik yo lachamelik, yo lachik'ik yo lava7lelik, kumpare jtot, kumpare kajval, kol aval sk'extabot ti rioxe, kol aval che7e, tot Maryan, kolaval jutuk 7un.

Batz'i stalel slikel 7onox, 7ak'o pertonal j-set' ta j-mek, yos, kumale, 7ak'ik ch'ul-pertonal, yo j-set' yo juteb, 7o kich'oj tal ku7uninoj tal, xxojobal snak'obal ti kajvaltike, kol aval, 7apas yo lavokol yo lavik'ti7ik, 7avikbeik yo xch'ulel yo yanima, ti yo yaj7anjel riox, k'u x7elan chap'iseik, ta yo vinik ta yo krixchano 7uke.

Yos, 7an kol i7albatotik che7e, kol i7albatotik, 7o to la yo j-set' yo juteb.

Bwéno, chotlanik che7e, tot Maryan, chotlanik, kumpare, chotlanik te yo7e te xila.

Yechuk, kol aval chichotiotikótik. yos, k'el avil che7e, kumpare, ak'o pertonal yo j-set'uk 7un, 7o li7 kich'oj tal, yo j-set' yo juteb, k'usi yepal jk'opon 7o jbatik, jti7in 7o jbatik 7une, 7ak'o pertonal yo j-set' yo juteb.

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!⁹

ROMIN: Take it, sir!

MARYAN: I take it first, then, 7Anselmo!

7ANSELMO: Take it, father!

7ANTUN: I take it first, 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: Take it, then, Romin! Take a very little!

ROMIN: Thanks, may God repay you. Thank you compadre. I take it first, compadre!

7ANTUN: Take it, then, compadre!

ROMIN: Ah, thanks, then, compadre. I took a little, I took a bit, you measured me as a man, you measured me as a person, I took a little, I took a bit, of your lordly weariness, your lordly sickness, I took a little, I took a bit, you measure me as a man, you measure me as a person, compadre, My Father, compadre, My Lord, thanks, may God repay you a little. 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, Father Maryan, compadre, there is still a little, there is still a bit. Grant a little pardon.¹⁰

MARYAN: Thanks, then, Romin, thanks. May God repay you. If you have still some of yours, we do not ask for any, we ask no restitution, since I only came to visit your lordly earth, your lordly mud.¹¹

ROMIN: Ah, a little, a bit is a help, for conversing, for conferring, Father Maryan. Just as we are doing now. Thanks then. May God repay you.

MARYAN: I take it first, then, Romin!

ROMIN: Take it, then, sir!

MARYAN: I take it first, then, Compadre 7Antun!

7ANTUN: Take it, then, compadre!

MARYAN: I take it first, then, 7Anselmo!

7ANSELMO: Take it, then, father!

ROMIN: God, I take it first, then, Father Maryan. But would you be offended or provoked, thanks

Yos, 7an kol aval che7e, kumpare, kol aval, chap'isikon ta vinik, chap'isikon ta krixchano, kol aval j-set' yo juteb, chap'isikon ta vinike, kol aval jutuk.

7Ak'o pertonal j-set'uk ta j-mek.

Kol aval jutuk.

7Ak'o pertonal yo j-set' yo juteb.

7Ich'o ba7yuk, tot Maryan, 7ak'bo j-set'uk ba7yuk yu7 nox yech ya7el kol aval tal 7avula7anotike.

Mi vo7on ba7yi 7un, mi muk' chavak'be ba7yuk vo7ote, yechuk un che7e, la7 kich'ban che7e, Romin!

7Ich'o tottik!

Kich'ban che7e, 7 Anselmo!

7Ich'o, tot!

Kich'ban, kumpare!

7Ich'o che7e, kumpare! Yos, la7 kich'ban che7e, tot Maryan, kol aval sk'extabot ti riox, chap'ison ta vinike, kol aval jutuk.

7Ich'o che7e, Romin, 7ich'o j-set' ta j-mek!

Kol aval sk'extabot ti rioxe, kol aval, kumpare, kich'ban, kumpare!

7Ich'o che7e, kumpare!

7An kol aval che7e, kumpare, kich' yo j-set', kich' yo juteb, 7ap'isikon ta vinik, 7ap'isikon ta krixchano, kich' ti yo j-set'e, kich' ti yo jutebe, yo lalubelik yo lachamelik, kich' ti yo j-set'e, kich' ti yo jutebe, chap'isikon ta vinik, chap'isikon ta krixchano, kumpare jtot, kumpare kajval, kol aval, sk'extabot ti riox jutuke. Kol aval che7e, tot Maryan, kol aval, chap'isikon ta vinik jutuke, chkich' ti yo j-set'e, chkich' ti yo juteb 7une. 7Ak'ik pertonal yo j-set', 7ak'ik pertonal yo juteb, 7o to li7 yo j-set'e, 7o to li7 yo juteb 7une, tot Maryan, kumpare, 7o to li7 yo j-set', 7o to li7 yo jutebe, 7ak'ik pertonal yo j-set'uk.

Kol aval che7e, Romin, kol aval, sk'extabot ti riox 7une, mi 7o to k'usi 7oy 7avu7une, mu me k'usi ta jk'antikótik, mu me sk'exoluk ta jk'antikótik, yavil me naka tal jvula7an, yo laluma7al yo lavach'elále.

7An bal ti yo j-set' yo jutebe, ja7 nox ta jk'opon 7o jbatik, ta jti7in 7o jbatik, tot Maryan, ja7 nox yech chak li7 7une. Kol avalbotik che7e sk'extabot ti rioxe.

Kich'ban che7e, Romin!

7Ich'o che7e, tottik!

Kich'ban che7e, kumpare 7Antun!

7Ich'o che7e, kumpare!

Kich'ban che7e, 7Anselmo!

7Ich'o che7e, tot!

Yos, kich'ban che7e, tot Maryan, pero mi 7il mi pletu van xava7i, kol aval tal 7avula7anotike, tot

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, 7Anselmo!

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

Maryan, jtzaktik ch'ul-chi7il, jtzaktik ch'ul-kumpare 7un, yu7 nox stalel slikel ya7el ta jk'opon 7o jbatik, ta jti7in 7o jbatik 7une, tot Maryan.

7An ti k'u xi chava7ie, yan li vo7one, muk' 7onox sk'oplal, yu7 nox ja7 tal jpas 7uk, k'u xi ti yo lajol yo lavo7one, stak' k'u chal!

Yu7 nox stalel slikel ta jch'ul-chi7in, jch'ul-kumparein jbatik ya7el 7une, yu7 nox stalel slikel, x7elan ta jk'opon jbatik ya7el 7uk 7une.

7An stak'uk k'u chal 7un!

La7 kich'ban che7e, kumpare!

7Ich'o che7e, kumpare!

Kich'ban, kumpare!

7Ich'o, kumpare!

7Ak'o xa pertonal che7e, kumpare, 7ak'o xa pertonal, 7o to li7 kich'oj tal, yo j-set' yo jutebe.

Yos, k'u mu teuk noxe, kumpare, k'un chalajes abaik 7une, to no me k'alal ti yechuke, kol aval, mi 7o to yo j-set' yo juteb 7avu7unike, kol aval jutuk.

Stalel slikel 7un, jk'opon 7o jbatik ya7ele, mu xu7 jch'aytik, mu xu7 jtentik.

7An kol aval jutuk 7un, kol aval jutuk, chap'isikon ta vinike. Kich'ban che7e, kumpare!

7Ich'o che7e, kumpare! Kich'ban, kumpare!

7Ich'o, kumpare!

Kich'ban, Anselmo!

7Ich'o, tot!

7An mi chavich' xa j-set'uk, kumpare?

7Ana kol avalbotik, kumpare, mi 7o to yo j-set' yo juteb 7avu7unik jutuke, kol aval, sk'extabot ti riox jutuke.

7Ak'o xa pertonal j-set' ta j-mek, mu k'usi yepal kich'oj tal, yo j-set' yo juteb, yo nichim yo yanal te7.

Kol aval jutuk, kumpare!

Kich'ban che7e, kumpare!

7Ich'o, kumpare!

Kich'ban, 7Anselmo!

7Ich'o, tot!

La7 kich'ban che7e, kumpare!

7Ich'o, kumpare!

Kich'ban, kumpare!

7Ich'o, kumpare!

7Ana 7avak' no me pertonal che7e, kumpare!

Batz'i kol avalbotik che7e, kumpare, kol aval,

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: Ah, did I bring so much? Just a little, just a bit of the sunbeams, the reflection of Our Lord, too.¹⁶

ROMIN: So I say, compadre, line up a little!

MARYAN: Okay, compadre. Thank you! Ah, it's nothing much then, compadre. I am not the only one who is well. I am not the only one who is fine. Grant pardon, a little, too, a bit, too.¹⁷ It seems you are making a great sacrifice so that I, too, can fold over a lordly tortilla.

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.¹⁸

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.¹⁹ Equally we will share a little,

sk'extabot ti riox jutuk, chap'ison ta vinik, chap'ison ta krixchano, 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' nox pertonal jch'ul-chi7iltik jch'ul-kumparetik che7e, kumpare.

7An yak' nos pertonal jkumparetike 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 abaik jutuk, mu xapuxik j-set'uk junuk vaj, kak'tik j-set'uk kunin mexatik.

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 jp'is jbatik ta vinik, ta jp'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, xxojobal snak'obal kajvaltik 7uk 7une.

Ja7 chkale, kumpare, batz'i chol abaik jutuk!

Stak'uk, kumpare, kol aval, 7an mu k'usi che7e, kumpare, mu jtukuk lekon, mu jtukuk 7utzon, ak'o pertonal yo j-set'uk 7uk 7un, yo juteb 7uk 7un, chach'ay 7o yo lavo7onik ya7el, ta jpux 7o junuk yo vaj 7uke.

Mi yech 7un, kumpare, k'u mu teuk nox ya7ele, yos, te no me k'unanik yechuk 7une, yu7un li vo7otikótik 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', xxojobal snak'obal kajvaltik ya7ele, 7ak'o pertonal yo j-set'uk 7uk, stalel slikel 7onox.

Mi yech 7un, kumpare, batz'i kol aval, sk'extabot ti riox, chap'ison ta vinik, chap'ison ta krixchano, kumpare, tek k'unanik 7uk 7un, 7entónse, li7 k'unotikótik 7uk 7une.

7An ja7 yech 7un, kumpare, 7avak' pertonal j-set' ta j-mek 7uk 7un.

Kol aval che7e, kumpágre, pero k'el avil, kumpágre, 7entónse, ta jmala lajlajuk 7apuxik li vaj 7une, komonikótik 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 drinks 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, well²¹

MARYAN: Think it over, think it over if you will move outside since I'm staying inside, I am.²²

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.²³

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.

7un, bwéno, k'u yepal yo j-set' yo juteb ya7el, ta yo ba mexa ya7el, te yo7 7uk 7une, 7entónse, jpak jbatik j-set'uk 7uk 7un.

Ja7 nan lek ya7el ka7uktik 7un, ti k'u xi chava7ie, li vo7one, skotol xu7 li vo7on nan 7a, ma7uk 7onox ti k'u xichie.

Kere, pero yu7 nox yech stalel slikel 7onox, kumpágre, 7a ti jun buch'u lek chuch'e, kere, chopol bi 7a!

7An pero ja7 lek yechuk xana7 7une.

Kere, pero yora 7o no van ti mi yu7n jun buch'u lek chuch'e, kere, pero chopol 7onox 7un.

Pero yiyil 7un yavil ti li7 chkuch' kalto vo7on 7une.

Kere, pero mo7oj, bwéno, 7a ti jtuk xkuch' ya7el li k'u yepal 7avak'bone, kere, pero chik'exav 7uk 7un.

Pero mu xu7 k'u xak'ex 7un, ja7 nox mi ta jkap ti kalto vo7one.

Kere, pero bwéno, ti mi ta jtzak lok'el li k'u yepal 7avak'bone ba jk'ej jba ta pana bi 7a yu7un.

Nop ava7i 7un yu7un, nop ava7iik mi chak'ej abaik lok'el ta pana yavil ti li7 chikom ta yut na vo7on.

Kere, pero yu7un 7ana7oj 7amanya 7atuk bi 7a, kumpa!

7An pero yu7un j-tos 7o chaval chka7i 7une.

Vo7one mu jna7be yech smelol bi 7a!

Yu7un yech'o chanop kik lavi 7une yu7un.

Pero ma7uk 7elek'e.

Ti j7elek'ane chakak'be ta j-moj ti yu7un j7elek'an a7a yu7un, lekil k'op ta jk'opon jbatik chava7i 7une.

Kere, toj mas sa7-lo7il latal che7e, kumpa, ka7uk me lekil vula7al latal.

Yu7 van mu sa7-lo7iluk yu7un ja7 ta jpastik chava7i 7une.

7A yu7 nan te j-set'uk buch'u mu xk'ot ta yo7on a7a!

Pero yora xa 7o no van chk'ot ta ko7ontik yu7un ja7 ta jpastik chava7i 7une, ja7 yolel sk'oponel 7o sba chava7i li k'u ta jpastik 7une.

Jax 7ak'obik che7e, kumpare!

Yechuk, kumpare.

Jax 7ak'obik, puxanik j-set'uk vaj!

Yechuk, kol aval, mi 7o to k'usi 7oy 7avu7une.

Batz'i bal me ti j-xut vaj xal ti kajvaltik 7une.

Yechuk, jjaxban jk'ob che7e, kumpare.

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 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!²⁴

MARYAN: Ah, think it over, then, but you said earlier that we'd simply reciprocate. [That's what] you said.²⁵

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!

Jjax la jk'obtik che7e, kumpare.

Jjax jk'obtik, kumpa!

Jax la jk'obtik, 7Anselmo.

Jjax jk'obtik, tot!

Bwéno, puxanik j-set'uk vaj, kumpágre, batz'i tey k'unanik, yu7un batz'i naka to laj jpuxtikótik vaj vo7otikotike.

Yechuk kol aval, 7an la7 jve7ban vaj che7e, kumpágre!

Ve7an vaj, kumpare!

Jve7tik la vaj che7e, kumpare.

Jve7tik vaj, kumpare!

Jve7tik vaj che7e, 7Anselmo!

Jve7tik vaj, tot!

Tzako tal 7atz'am tee, 7Anselmo, soban me!

Bwéno.

7Ak'beik me 7un!

7Uch'anik me ya7lel, kumpa, x7och xa me j-set'uk sk'ixnal ta j-likel.

Yechuk kol aval, 7ana k'el avil che7e, kumpare, 7o li7 7avak'oj j-set' ya7el 7une, ya7lel yo jmexatikotike, komonikótik yo j-set' yo juteb 7uk 7un, mu jtukuk lekon 7utzon, k'u cha7al 7ikaltik nax 7une.

Mi yech 7un, kumpágre, mi k'al to ta vo7on ya7el 7uk 7un, 7a li li7 7onox 7avak'ojik j-set' 7uke, mu7nuk jtuk chkuch' ya7el li7 7avak'ojbikon j-set' ya7ele.

7An pero ti kaltik xa ya7el ti cha7-vo7 ta jlajestik ya7el 7une.

Kere, pero mo7oj nan 7un, pero bwéno, tek k'el aba 7achi7uk, kumpágre, yu7un xa 7onox 7avu7unik ta komon le7e.

7An pero bwéno, yech'o komonikótik 7un trate ti yech kalbe jbatik nax chava7i 7une.

7A yech to 7ox ti nax a7a pero li vo7one mu xa jk'elan li k'u yepal 7avak'bikon a7a !

7An pero nop ava7i che7e, pero taval naxe solel ta jpak jbatik xachi 7une.

Kere, pero na7tik 7un bi 7a!

7Ak'bo kik le7e, kumpare, laj 7o k'op chak taje.

Bwéno, kol aval ta jmakita ya7lel 7amexaik che7e, kumpa.

Stalel slikel 7onox, kumpare, batz'i 7ak'bo kik j-set'uk.

7An kol aval che7e, kich'ban che7e, kumpare.

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!²⁶

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.²⁷

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!

7ANTUN: Take it, compadre!

MARYAN: I take it first, 7Anselmo!

7ANSELMO: Take it, father!

7Ich'o, kumpare!

Kich'ban, kumpare!

7Ich'o, kumpare!

Kich'ban che7e, kumpare!

7Ich'o, kumpare!

Kich'ban, kumpare!

7Ich'o, kumpare!

Kich'ban, 7Anselmo!

7Ich'o, tot!

Bwéno, k'el avil 7un, kumpágre, 7entónse, lavi ya7el 7avak'bon ti yo j-set' yo juteb ya7el, 7ijmakita ti yo ya7lel 7amexaik 7une, komonikótik yo j-set' yo juteb ya7el, k'u yepal 7avak'bikon 7uk 7un li7e, yu7 van jtuk lekon jtuk 7utzon, mu xk'otuk 7o taj jtuk chba kuch' ta xxokon na a7a.

Nop ava7i 7un mi chalok' xa ech'el lavi laj xa me kuch'tik 7uk 7un.

Kere, mo7oj nan 7un, komonikótik yo j-set', komonikótik yo juteb, mo7oje che7e chalabanon bi 7a yu7 van!

K'un chajlaban ti yu7un sjunul litro chatijanbe chava7i 7une?

K'un sjunul litro yu7 van ja7 jchi7il li T'ot' ta 7Ak'ol Ravol 7une!

7An yu7un xa nan k'un'k'un chak'ataj likel 7un.

Kere, mo7oj nan sil a7a!

7A pwes yu7un nop ava7i ti k'usi chava7ie 7o mi te nox cha7-vo7oxuk chalot abaik xa te yo7e.

7Ox-vo7 nan yu7un, kere, toj mas xavak' che7e, kumpa!

Te nan j-set'uk 7un, ja7 talem jpastik chava7i 7une.

Jkobel, kere, mas chopol 7ajolik che7e!

7An yu7 nan chopol 7un lajebal taj chib litro chava7i to.

7Oxib yu7un, kere, pero yu7 nox ja7 yech ka7uktik 7un, 7a li komon jpak jbatik 7un.

7An tze7ej lo7il chava7i ta jpak jbatik 7une!

7Ay jijolela, 7an te k'alal, kumpágre, kol aval chavula7anotike, ti komonikótik chak li7 7une, kol aval 7avak'bon 7uk 7une.

7An bal ti j-set' 7une.

7Avalo-pate!

Ta valo-pat xa chabat tana mi layakub a7a!

Kobel!

Kich'ban che7e, kumpare!

7Ich'o che7e, kumpare!

Kich'ban, kumpare!

7Ich'o, kumpare!

Kich'ban, 7Anselmo!

7Ich'o, tot!

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].²⁸

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.²⁹

ROMIN: Ah maybe if the tool stands up, of course.³⁰

MARYAN: Lord, the tool!

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.³¹

7An, 7ak'bo me 7un, kumpa, mu me xach'am 7un!
 Kere, mo7oj, kumpágre, 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'eloy che7e,
 kumpágre?

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 lik yabtejebal a7a yu7un.

Yabtejebal, kere!

Te nan j-set'uk 7un.

7An yiyil 7un ja7 lek tze7ej lo7ilotik chkuch'tik yo
 j-set' yo juteb ka7uktik 7une.

Bwéno, pero muk' 7onox buch'u mas ta 7il pletu li7
 to a7a!

Ch'abal ka7uktik a7a!

Ch'abal kol aval chavula7anon li7e, kumpágre,
 batz'i ja7 no me yech tze7ej lo7ilotik 7ech' 7o
 ch'ul-k'ak'al chak taje.

Ja7 yech xljaj 7o j-set' juteb chava7i 7une, batz'i
 j-set' ta j-mek yu7 van 7u k'u yepal kich'oj tal
 7uk 7un.

Yech, kumpágre, 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 jtottik 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 jtot bak'intik to k'al xxokobe jk'anbe
 pavor 7uk mo7oje 7oy 7amigo buch'u jk'anbe
 pavor mu7 nox xko7olaj 7ak' 7o 7onox mi 7oy
 jtottik mu7nuk 7onox batz'i te skotol k'ak'al
 chisk'elotik ta j-mek.

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.³²

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.³³

MARYAN: Of course [he hasn't], then he can serve toasted tortillas.³⁴

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.³⁵

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.³⁶

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.

7A, kere, lek nan smeltzanel a7a pero mu xa xk'elvan ta tz'akal.

Ja7 nox xu7 li spasel 7une.

7Ay karájo, kere, ji7 to, puxanik me vaj che7e, kumpágre, ve7anik me lek!

Kol aval che7e, kumpa.

Mu me xbat tavo7on taj lo7ile, kumpa.

Mo7oj a7a naka jik'avkon 7ava7uk.

Va7i, yu7un ch'abal 7ep yot 7un.

Mo7oj a7a 7ak' 7o k'oxoxuk yu7un.

7A karájo!

7Ana mu k'usi che7e, kumpare, 7o to li7 sovrae jljastik noxtok yu7 van, mu7 7onox xtun ti li7 ta jnak' ya7el vo7one 7o to sovrae.

7An mi mu baluk to xavich' ech'el 7un, kumpa, mi 7o to bu xanup 7amigo ta bee?

Ja7 xa mi ba jchon tanae.

7An bal ti sinkoe yu7 van.

Muk' bu sinko a7a pexu nan stojol yu7 van.

Mu jna7 k'u 7onox cha7al xachon.

Pexu 7onox ta kwarta k'al k'ixin a7a!

7A karájo!

7Ak'bo xa kik sovrae, kumpa, laj 7o k'op chak taje.

Kol aval che7e, kumpa, kol aval sk'extabot ti rioxe.

Batz'i j-set' ta j-mek, yos, kumpare, kumpare, yech no me yepal 7un, laj no me jpuxtikótik yo vaj 7un.

7An yechuk, kumpare, pertonal yo j-set' yo juteb, xxojobal snak'obal ti kajvaltike, kumpare.

7An kol avalbotik 7un, sk'extabot riox, ap'ison ta vinik ta krixchano 7uk 7une, kich' xxojobal snak'obal ti kajvaltik 7uk 7une.

Yos, ja7 no me yech jk'opon 7o jbatik, jti7in 7o jbatik 7uk 7une, kumpare.

7An yech 7un, kol aval 7uk 7un, sk'extabot ti rioxe.

Yos, yo j-set' yo juteb, xxojobal snak'obal ti kajvaltike, kumpare.

Kol aval. Kol i7albatotik che7e, kúmpa 7Antun.

Kol i7albatotik, kumpare.

Kol i7albatotik che7e, 7Anselmo.

Kol i7albatotik, tot.

Mi ja7 nox mu jch'amun 7ak'ob lok'el lapulatuike, kumpa?

Yechuk, kumpágre, chich' tzakel lok'el.

MARYAN: Please, then!

ROMIN: Won't you rinse your hands, compadre?

MAK'AN: 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 pardon!³⁹

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, kumpágre, 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 chasnopbe 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 jijola!

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' ku7unkótik 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.

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.
 ROMIN: Really, compadre?
 MARYAN: Yes, of course! It has always been this way from the start, from the beginning.
 ROMIN: Thank you a little, compadre.
 MARYAN: Grant a very little pardon.
 ROMIN: 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.
 ROMIN: Thank you a little, compadre.
 MARYAN: 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: Take it, compadre!
 ROMIN: I take it first, compadre!
 7ANTUN: Take it, compadre!
 ROMIN: I take it first, then, compadre!
 7ANSELMO: Take it compadre!
 MARYAN: Ah, you granted pardon, then, compadre.
 ROMIN: 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.
 ROMIN: 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.⁴¹
 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'alal 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 jtottik ta jme7tike.
 Kolaval jutuk, kumpare.
 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!
 Kich'ban che7e, kumpare!
 7Ich'o, kumpare!
 7An 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, kumpágre, k'el avil, kumparetak, kol avalik, kich' ti yo j-set', kich' ti yo jutebe, 7ap'isikon ta vinik, 7ap'isikon ta krixchano, tzakbikon yo lamochik yo lavalmulik, kumpare.
 7An yechuk, kumpare, la7 kich' ya7el 7un, yo j-set' yo juteb, lajp'is ta yo vinik, lajp'is ta yo krixchano 7uk 7un, mu k'usi temel, mu k'usi but'ul, kich'ojbot 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 feet, 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.⁴² 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, 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.

Kol aval jutuk, kumpare, kich' ti yo j-set'e, kich' ti yo jutebe, ch'ambikon yo lamochik, ch'ambikon yo lavalmulik jutuk, kumpare, kol avalik jutuk, sk'extabot ti riox jutuke, ap'isikon ta vinik, 7ap'isikon ta krixchanoe, kumpare.

7An, yo j-set' ta j-mek che7e, kumpare, 7avak' nox yo pertonal, xxojobal snak'obal ti kajvaltike, ch'amunat yo lavok yo lak'ob, yu7un ti yaj7anjel rioxe, avak' nox yo pertonal j-set' ta j-mek.

Yos, kajval, mi laj 7o ti yo koke, mi laj 7o ti yo jk'obe, naka no me jpas yo pavor, ta yolon yok ta yolon sk'ob, ti San-torénso Santo Rominkoe, kumpare, kol aval, sk'extabot ti riox, 7ap'isikon ta vinik, 7ap'isikon ta krixchanoe, kumpare.

7An j-set' ta j-mek che7e, kumpare, 7avak' nox ch'ul-pertonal ta j-mek.

Kol aval jutuk.

7Ana k'el avil che7e, kumpare, ikich'tikótik ya7el yo jmochtikotike, ak'o xa pertonal, yo j-set' yo juteb, 7o to k'u kich'ohtikótik tal, yo j-set' yo jutebe, 7o to li7 j-set' yo jutebe, 7ak'o xa pertonal ta j-mek.

7An yechuk, kumpare, kol aval, sk'extabot ti rioxe, te no me k'alal ti yechuke, kumpare jtot, kumpare kajval, kol aval, sk'extabot ti rioxe, mi 7o to yo j-set', mi 7o to yo juteb, chap'ison ta vinik, chap'ison ta krixchanoe, kumpare jtot, kumpare kajval, kol aval jutuk, kumpare.

Kumpare, 7ak'o xa pertonal, yo j-set' yo juteb ta j-mek.

Kol aval jutuk, kumpare.

J-set' ta j-mek. La7 kich'ban che7e, kumpare!

7Ich'o che7e, kumpare!

Kich'ban, kumpare!

7Ich'o, kumpare!

Kich'ban, 7Anselmo!

7Ich'o, tot!

Kich'ban che7e, kumpare!

7Ich'o che7e, kumpare! An yech yepal che7e, kumpare, 7avak' no me ch'ul-pertonal, yo j-set' yo juteb 7un.

Yos, kol aval che7e, kumpare, 7ap'isikon ta vinik, 7ap'isikon ta krixchano, kich' ti yo j-set'e, kich' ti yo juteb 7une, kumpare jtot, kumpare kajval, 7ap'isikon ta vinik, 7ap'isikon ta krixchano, kumpare jtot, kumpare kajval, kol aval jutuk.

7An yech yepal che7e, kumpare, 7avak' nox

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.⁴³

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, 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, 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,

pertonal, yo j-set' yo juteb. 7Ana mu k'usi che7e, kumpare, mu jna7 mi xiyakubotik van, 7o to li7 kich'oj tal, yo j-set' yo jutebe, 7ak'o xa pertonal, 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, xachames abaik ya7el, kich' xa me ti yo j-set'e, 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 pertonal yo j-set' ta j-mek.

7An kol avalbotik, kumpare, kol aval, sk'extabot ti riox jutuke.

Kak'tik j-set'uk che7e, kumpa 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 pertonal 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 pertonal j-set' ta j-mek.

Kol aval jutuk.

Yak' nox pertonal jkumale jkumparetike che7e, kumpare.

Yak' pertonal che7e, kumpare, yak' pertonal jch'ul-chi7il jch'ul-kumparetike.

Yak' pertonal li kumpae che7e, 7Anselmo.

7Ana, yak' pertonal jch'ul-chi7il jch'ul-kumparetike che7e, tot.

Yak' pertonal.

Yak' pertonal.

7Ana, 7ak'o xa pertonal 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.⁴⁴
- 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.⁴⁵
- 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?⁴⁶
- 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!⁴⁷
- 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.⁴⁸
- MARYAN: I've brought this. It's just this big now, of course.⁴⁹
- 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: 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'ank'an sba 7une.
- Kere, sk'ank'an sba pero bwéno 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.
- Bwéno, 7ay xa jk'el yu7n xa laj yu7un li trago noxtok 7une.
- 7O mu yechuk ja7 li 7ak'opon nax 7une, 7ep 7avuch'ik nax 7une, te nan 7ak'un-tz'ep'un li limeton 7atuk 7une, 7o mi ja7 laspetbe 7avuch' k'u van x7elan 7o mi ja7 7apet li jch'ol-vo7e?
- K'u xi ta jk'opon 7ana7oj jkumale 7une.
- 7A pero 7oy 7onox 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 to li7 kich'oj tal ka7uktike!
- 7O te 7avich'oj ka7uktik.
- Li7 kich'oj 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'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, kumpare!
- 7Ich'o, kumpare!
- Kich'ban, kumpare!
- 7Ich'o, kumpare!
- Yos, 7avak' nox 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.⁵⁰ 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.⁵¹
- 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.
- ROMIN: Thank you a little, 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.
- riox, 7ap'isotik ta vinik, 7ap'isotik ta krixchano jutuke, kumpare, kol aval jutuk.
- 7Avak' nox pertonal j-set' ta j-mek che7e, kumpare, yo j-set' yo juteb kich'oj tal, jk'opon 7o 7alumal, jk'opon 7o 7avach'elal 7un, kumpare, 7avak' nox pertonal ta j-mek.
- Kol aval jutuk, kumpare, kol aval, sk'extabot ti riox jutuke.
- 7Avak' nox pertonal. Yak' nox pertonal li jkumparetike che7e, kumpa.
- 7An yak' pertonal jch'ul-chi7il jch'ul-kumparetike che7e, kumpa.
- Yak' nox pertonal li jkumparetike che7e, 7Anselmo.
- Yak' nox pertonal che7e, tot, yak' pertonal, jp'istik ta vinik, jp'istik ta krixchano, jch'ul-chi7il jch'ul-kumparetike.
- Bal ti yo j-set' ta j-meke 7uke.
- Mu k'usi che7e, kumpa, 7o to li7 yo j-set'e, 7o to li7 yo jutebe, k'usi yepal 7un, 7ak'o xa pertonal komel, yo j-set' yo juteb, k'usi yepal chjelav 7o yo jlumal, chjelav 7o yo kach'elal, laj nox jk'opon, yo lalumal yo lavach'elal, mu me 7ilikotik, mu me pletuikotik 7un, kumpare, 7ak'o xa pertonal, yo j-set' yo juteb, 7o to li7 kich'oj, yo j-set' yo jutebe.
- Yos, mi yech 7un, kumpagre, pero te xa no me k'alal ti yechuke, kumpare jtot, kumpare kajval, sk'extabot ti rioxe, chap'ison to ta vinik, chap'ison to ta krixchano, mi 7o to yo j-set', mi 7o to yo juteb, kumpare, te xa no me k'alal ti yechuke, chjelav yo lalumal, chjelav yo lavach'elalik, kumpare, kol aval, sk'extabot ti riox jutuke.
- Mo7oj, kumpare, 7o to li7 yo j-set' yo jutebe, mu xu7 jkuch sutel 7uk 7un, kich'oj tal ku7uninoj tal, li j-set' jutebe, chjelav 7o yo jlumal yo kach'elal, kumpare, 7ak'o pertonal komel, yo j-set' yo juteb 7un.
- Kol aval jutuk, kumpare, kol aval, sk'extabot ti riox jutuke.
- 7Ak'o xa pertonal. Yak' xa pertonal li jkumparetike che7e, kumpa.
- 7Ak'o yak' pertonal j-set'uk, kumpa.
- Yak'uk xa pertonal lakumparee che7e, 7Anselmo, yak'uk xa pertonal komel j-set'uk 7un.
- Yak' pertonal j-set'uk jch'ul-chi7il jch'ul-kumparetike che7e, tot.
- Yak' xa pertonal. 7An la7 kich'ban che7e, kumpa, sovra xa me xkaltik li7e.

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, compadre!

ANTUN: 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!

Kavron, toj mas xalo7ilaj che7e, kumpa.

Bal batz'i jay-p'eluk batz'i mu jtabetik yipal chak k'u cha7al ba7yi moletik a7a!

Mas chanemon xi.

Va7i chanbil chacha7le chaval 7un.

7Ay jijola! Bwéno 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 nan sil a7a!

Mo7oj mu yechuk 7ikalbetik kajvaltik.

Kich'ban che7e, kumpare!

7Ich'o che7e, kumpare!

Kich'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 jti7in jbatik 7un.

Yech, kumpágre, yech te k'alal 7un, laj nox jk'opon jbatik, laj nox jti7in jbatik, kol aval chavula7anotike, kumpare, kol aval, sk'extabot ti riox jutuke.

Batz'i yo j-set' ta j-mek 7un, 7avak' nox pertonal, yavil mu 7iluk mu pletuuk, 7ijk'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, ta lekil k'op, ta lekil ti7, ta jk'opon jbatik, ta lek ta jti7in jbatik, k'usi yepal skoj li yo yalabe, li yo snich'nabe, li yo smoton li yo yaboltayel, li jch'ul-chi7il jch'ul-kumpare 7uk 7une.

Ja7 yech 7un, kumpare, ja7 nox jk'opon, yo lalumal yo lavach'elal 7un, chjelav yo jlumal, yo kach'elal 7un che7e, kumpare.

Yos, jelavuk lalumale lavach'elale, kol aval chak'oponotike, 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'i xasa7son a7a yu7 van.
Stzob sba j7uch'-trago tanae. An te jk'opon jbatik
che7e, kumpa.

7An teyuk che7e, kumpa, mi chabat xa?

7I7i to.

7A karájo, bwéno. 7An yu7n teyuk che7e,
kumpágre, laj nox jk'opon jbatik, laj nox jti7in
jbatik, kol aval chavula7anotike, kumpágre.

Mu k'u chal, kumpare, naka jk'opon yo lalumul yo
lavach'elal, j-p'el cha7-p'el, k'u x7elan yo ke yo
jti7 7uke.

Yech, kumpágre, 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 kaloje.

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!

Va7i, yu7n sbe 7amyerta chaval 7un.

Mo7oj, kumpa, lekil k'op chik'opojotik lavie.

Yu7 me chkal 7une.

Bwéno, li lo7ile tey noxtoke pero parte noxtok.

Te jeljel-tos ech'el k'u x7elan jtzak jbatike.

7Ay j7jola chinga!

7An chibat 7un che7e, kumpare!

Batan che7e, kumpare!

¹“Cold water” is a deprecatory way of referring to cane liquor. By “cold” is meant “weak.” Maryan offers a round of drinks as four quarts of cane liquor are set at Romin’s feet, together with a basket containing one block of brown sugar, four or five pesos’ worth of chocolate, the same amount of bread, sixty tortillas, and two boiled chickens. The “pain and the hardship” refers to Romin’s role as godfather.

²“God’s humble angel” is the baby that was baptized.

³To “measure as a man, measure as a person,” is to show respect by offering a gift.

⁴“There is still a little. There is still a bit,” refers to the respect being shown to the godparents, as demonstrated by the gifts of food and drink.

⁵The liquor being offered was bought with hard-won money.

⁶“Thanks a little” is a deprecatory way of saying “Thanks a lot.”

⁷“The sunbeams, the reflection of Our Lord” are the tortillas in the basket of gifts.

⁸Maryan offers a bottle of cane liquor as they sit down.

⁹Maryan, even though he presented the bottle, as an older man should get the first drink.

¹⁰This and subsequent drinking scenes have been foreshortened as if the whole bottle had been consumed after one round. In fact, had Romin bothered to include the female participants in the affair the bottle would have been finished. At this point Romin offers one of the bottles that has been set at his feet.

¹¹“Your lordly earth, your lordly mud” is formal speech for “you.”

¹²It is only proper that Maryan, as spokesman for Romin’s compadre, 7Anselmo, should also become Romin’s compadre. Every adult present becomes a compadre or comadre of the other participants.

¹³Another bottle is offered by Maryan.

¹⁴“The humble flower, the lowly leaf” is formal speech for cane liquor.

¹⁵Each member of 7Anselmo’s group is reaffirming to the others that his gift has been accepted by Romin.

¹⁶See note 7 above.

¹⁷Maryan offers still another bottle.

¹⁸Romin accepts the bottle, but it is not served until the meal is over.

¹⁹By “folding over the tortillas” is meant the eating of the meal with the aid of tortillas that serve as scoops or spoons. Those in Romin’s group do not eat with their guests.

²⁰Maryan initiates the banter that precedes the meal.

²¹That is, if Romin moved outside to drink it all by himself.

²²Maryan uses the second person plural to intimate that Romin will be slipping outside with his new comadre, while he, himself, will stay inside to look at the other women.

²³Since the liquor is a present and not stolen, Romin argues that he ought to be able to do what he wants with it. He is also intimating that he has been given a new comadre to do with her as he pleases.

²⁴Romin won’t give away either the liquor or his new comadre.

²⁵That is, share wives as well as drinks.

²⁶“Fungus” is the nickname of a local Chamulan renowned for his drunkenness.

²⁷Wives included.

²⁸That is, he hides a little glass inside his tunic for the leftover liquor, which he drinks on the sly.

²⁹To grab one of the women.

³⁰The “tool” is, of course, his penis.

³¹That is, when he begot us.

³²That is, he never cared for us.

³³Romin refers to himself in the third person, knowing that Maryan is implying that his host has few tortillas to offer.

³⁴Toasted tortillas are taken to the lowlands as a substitute for tortillas. Hard and dry, they are never served at a meal such as this.

³⁵This was the standard price.

³⁶See note 7 above.

³⁷The “anything else” could be a woman.

³⁸The “tortilla’s path” is the rectum.

³⁹Maryan offers another bottle.

⁴⁰“There is still a little. There is still a bit” refers to the cane liquor that Maryan continues to offer.

⁴¹This is the basket of food that has been emptied and is being returned.

⁴²See notes 2 and 7. St. Lawrence is the patron saint of Zinacantán, and, though it is not remembered today, St. Dominic was the patron saint until the latter half of the eighteenth century.

⁴³Maryan offers still another bottle, now to signal their impending departure.

⁴⁴Maryan offers a “leftover” bottle.

⁴⁵The “owner” is the tapster, the girl who pours the liquor from the glass jugs into the bottles.

⁴⁶To “talk to” also means to “have an affair with.”

⁴⁷Sexual relations with one’s comadre are considered incestuous.

⁴⁸Romin is referring to cane liquor.

⁴⁹As he says this, Maryan stretches his thumb and forefinger to measure what is understood to be his penis.

⁵⁰See note 11 above.

⁵¹Maryan offers the final bottle signaling their departure.

⁵²A “leftover” is a useless or senile person.

⁵³By exchanging wives.

⁵⁴“The lordly gift, the lordly travail” is the baby.

⁵⁵As Maryan has set in process the whole ritual of departure his answer, “Not yet” is clearly facetious, and would be greeted with guffaws.

⁵⁶This is a reference to the ranch in the valley of Zinacantán Center where a Chamulan woman lived who used to entertain one amorous visitor a day.

⁵⁷That is, there are lots of sexual positions.

Request for a Wife’s Return

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.

Romin	
Mother-in-Law	Romin's mother-in-law
Matal	Romin's wife
Matyo	Romin's older brother-in-law
Petul	Romin's younger brother-in-law
Mal	Petul's wife

ROMIN: Are you there, mother?	Mi li7ote, me7?
MOTHER-IN-LAW: I'm here.	Li7one.
ROMIN: Can I visit you for a little while?	Mi xu7 van xajvula7anik j-likeluk?
MOTHER-IN-LAW: You can't, because we're sick. ¹	Mu xu7 yu7n 7ipotikótik.
ROMIN: So I wonder then, if I can't come in?	Ja7 chkale che7e mi mu xu7 xi7och tal?
MOTHER-IN-LAW: What do you want?	K'usi chaval?
ROMIN: I just want to pay you a visit.	Yech chajvula7anik.
MOTHER-IN-LAW: Ah, you can't yet. You can't come in.	7A, mu to xu7 mu stak' xa7och tal.
ROMIN: Maybe I can, maybe I can come in for a little while.	Xu7 nan xu7 nan xi7och tal j-likeluk.
MOTHER-IN-LAW: Why have you come to visit me? There's no reason for you to come now.	K'usi chtal 7avula7anbon mu k'usi chtal 7asa7 xa.
ROMIN: But why? I'll come in for a little while.	Pero k'u yu7un 7un chi7och tal j-likeluk.
MOTHER-IN-LAW: If you come tomorrow or the next day sometime you can come in. You certainly can't today!	Xatal 7ok'ob cha7ej k'u 7ora xu7 xa7oche mu xu7 lavi a7a!
ROMIN: So I wonder, then, mother, because I was going to come in.	Ja7 me chkale che7e, me7, yu7n chi7och tal 7ox.
MOTHER-IN-LAW: Come in, then, I guess. What do you want?	7Ochan kik tal che7e, k'usi chaval?
ROMIN: I don't want anything. Nothing in particular.	Mu k'usi chkal yech no 7ox.
MOTHER-IN-LAW: Ah, come in!	7A, 7ochan!
ROMIN: All right. [Bowing.] Mother! Mother!	Bwéno. Me7, me7.
MOTHER-IN-LAW: Come here, at ease!	La7 chabot.
ROMIN: God, grant a little pardon, mother. I've brought a tiny bit now.	Yos, 7ak'o pertonal j-set'uk, me7, li7 kich'oj tal 7unin j-tz'uje.
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.	K'usi stu, muk' bu chkuch' pox mu jna7 yuch'el pox ti mi7n ta jk'an poxe xman ku7un 7uk jsa7be to stojol 7uk.
ROMIN: Ah, but how could I think that? It's just a little that I've brought to you now. Drink a little!	7An, pero yu7 van ja7 chkaltik 7un bi 7a, yu7n j-set' nox li7 lakich'be tale 7uch'an j-set'uk!
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!	Mo7oj mu xu7 yuch'el pox 7uch'an mi chavuch'e mi chak'an chavuch' poxe 7uch'an!
ROMIN: No, mother, take this for my sake!	Mo7oj, me7, tzakbon li7e!
MOTHER-IN-LAW: Why, what's it for? You haven't any reason to come talking to me.	K'usi, k'usi skwenta, mu k'u xtal 7ak'oponbon.
ROMIN: I came now, mother because I kept doing wrong yesterday and the day before.	Yu7 me li7 litale, me7, yu7n 7ijsa7ulan jmul volje chabje.
MOTHER-IN-LAW: Ah, keep it up, she's come back	7A 7an, sa7o ta7lo sut 7o tal xve7 to nan ku7un mu

for good, she can probably live off me. She doesn't eat very much at all. I always have corn. I never offered my daughter to you. I never gave you my daughter.

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.² 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 scoldings. 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. She surely isn't returning 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

nan masuk xve7 le7 a7a, 7o 7onox kixim mu7 nox bu lajpak'alinbe jtzeb muk' bu lakak'be jtzeb.

7Ana, ji7 a7a, me7, pero xla7 to nan sikub ti jmule pero 7ikak'be j-moj cha7-moj majel a7a, pero bwéno jna7oj k'u xi lik ti k'op 7une.

7Aa, pero 7ak' 7o mi xana7 mu xa xu7 bi 7a, j-7ech'el xa ti tal 7oe yu7n ti meltzajem xa 7avunalik lok'em 7avunalike mu xa xu7, sa7o yan, 7o nan bu lek 7o nan bu 7utz ti 7antz mu sna7 sa7el smule mu sna7 xtak'ave.

Pero yu7 van ta jsa7be sk'exol yu7 van chichi 7un, me7, yu7n skoj nan pox taj a7a skoj trago taj a7a pero yu7n mu jk'an tak'bel 7une, listak'be j-p'el yu7n ja7 7ikut i jk'oxe yu7 van 7o bu chkut 7ox 7un le7 a7a!

Óra, tal stak'bon 7une kap jjol a7a, kak'be majel kak'be j-moj cha7-moj a7a, pero xla7 ssikub to nan, me7!

Mo7oj, mi tana mi 7ok'ob yu7n xa muk' bu yech taluk 7o a7a taluk 7o ta j-moj mu yechuk xak'ulan svokol ta majel mu yechuk xak'ulan svokol ta 7utel taluk 7o jch'a ta j-moj.

Ja7 me chkale che7e, me7, lajuk j-set'uk 7un yech'otuk' lital jk'oponoxuk 7une. K'u xi ya7el, Matal, mi mu xla7 tavo7on 7une pero mi yu7un skotol k'ak'al chajmaj 7un ja7 nox i j-likel nox 7ijsa7 ti k'op 7une skotoluk k'ak'ale rason 7ava7uk bi 7a.

Mo7oj, mi tana mi 7ok'ob mu xisut mu xibat, sa7o yan bu lek bu 7utz bu sna7 lek x7abteje bu baxbole bu ko7ol 7ajol 7achi7uke, yan 7i vo7one mu xkuch ku7un mu stz'ik ku7un majel!

Ja7 me chkale che7e, xla7 to nan ssikub to nan ti jmule yu7 van chajmaj xa noxtok 7un, ja7 me chkale, me7.

Mo7oj, mi tana mi 7ok'ob yu7n mu xa xbat a7a mu xa ssut a7a ja7uk xa nox 7ak'bo sve7el lach'amale ta jk'an kik ta kavilto ka7tik noxtok.

Pero yu7 van ta kavilto 7a jsa7 k'op 7un, tuk'il k'op lital li7 7une yech'o tal jk'oponot 7une.

Jee, mu jna7tik, xka7itik 7ok'ob cha7ej mi k'u 7ora xnaki latot Maryane yu7n mi stik' to sbae.

father Maryan is at home, if he will still get involved.³

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, xla7 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 xla7 mu ssikub j-7ech'el xa 7onox sk'oplal li 7avik' abaik le7e, yu7n xa trate j-moj lavi 7asa7 7i k'ope yu7n xa taluk 7o a7a, mu nan k'u chask'anbe tal 7ak'o stam tal stzek sk'u7 ja7 nox.

Kere, pero mo7oj nan, me7, li7 to xla7 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-7ech'el ti lok' tal koke mu xa xibat a7a mu xa xisut a7a!

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 xla7 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 xla7 te yo7e ti mi te chasa7ulanik k'op ta j-meke ta xtal a7a sutuk tal tuk' xatakbon tal mu xamajbon mu xavutbon!

Ja7 me chkale che7e mu7nuk chak to jtak tal yu7n ta jtak tal ti mi lichame ti mi lilaje 7éso 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 7ijsutes 7onox vo7ne ti yechuke.

Óra, lavie 7o xa sk'ak'alil 7o xa yorail 7o xa sjabilal ti jnupuneltikotike mu7nuk nax to volje to ti kik' jbatikotike 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!

MATYO: 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 it first, father!

ROMIN: Take it!

Pero yil nan yil, me7, mu skotoluk k'ak'al mu7nuk te xisa7son ta j-mek mu xichoti lek jlok'elon jbatelon 7uk.

7An teuk sutuk jayibuk k'ak'al che7e, 7ik' abaik!

Ja7 me chkale che7e, me7, 7ak'o pertonal j-set'uk.

Ja7 me chkale, Matal, mi chavuch' j-tz'ujuk sutikotik 7un. Ja7 chkale, tot, mi tzsut ya7el?

Mu jna7, k'u xi cha7ie vo7one mu jna7 j-7ech'el ti jmeltzan vo7on a7a mu jkwentauk vo7on a7a.

7A, pero yu7n komon chava7iik 7un komon chanopbekon 7un ti yu7n chkik' sutel 7une.

7Ik' abaik k'u xi cha7ie.

Yu7 nan chisut 7un, tot, yu7 nan chibat 7un, va7i mu xiyikta mu xiskomese yu7 nan chisut to 7un che7e.

Sutan k'u xi chava7ie.

Ja7 chkale che7e, tot, 7ak'ik pertonal j-set'uk xlaj 7o ssikub ti jmul ya7ele.

Yechuk kol aval p'iso che7e!

Mi yech 7un, mi chavich' che7e, tot?

Kol aval kich'ban che7e, Romin!

7Ich'o, tot!

Kich'ban la, me7!

7Ich'o!

Li7 lap'is 7une.

Bwéno. Mi chavich', me7?

Yechuk kich'ban che7e, Romin!

7Ich'o, me7!

Li7 me lap'is 7une.

Bwéno. Mi chavich' j-tz'ujuk?

Mu jk'an, mo7oj, mu nopemikon ta 7uch'-pox mu jna7 yuch'el pox.

7Uch'an j-tz'ujuk, mi7n chacham 7o li j-p'ise?

Yechuk. Kich'ban la, me7. Kich'ban, tot, xava7i to me jk'oplal 7un che7e, me7, tot, mi jta tal jmul noxtoke mi xavotesikon to ya7ele.

Nop 7ava7i mi te nox chlaj 7avo7on mi cha7och tal 7ochan muk' buch'u chayut lok'el.

Ji7 a7a! Kich'ban!

7Ich'o!

Li7 lap'ise.

7Ey. Mi chavich', Petul?

Mi yech 7un?

7Ich'o kik!

Kich'ban che7e, tot!

7Ich'o!

Kich'ban, tot!

7Ich'o!

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.
 MATYO: That's probably what it is, of course. Here is your bottle, Romin.
 ROMIN: All right, then, father. 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:⁵ 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.

7A li7 me lap'is 7une.
 Bwéno. Mi chavich', Mal?
 Yechuk, tot. Kich'ban, me7! Kich'ban, tot!
 Kich'ban, tot!
 7Ich'o!
 Li7 lap'ise.
 Yechuk. Kich'ban che7e, me7!
 7Ich'o!
 Kich'ban, tot!
 7Ich'o!
 Yos, yech yepal che7e, me7. Yech yepal che7e, tot.
 Yech yepal che7e.
 Tek ch'olo komel li7e, me7, mu xlaj chka7i mu jk'an lek xkuch' pox vo7on a7a.
 Yiyil mu jk'an lek 7uk.
 7An, kol aval che7e, Romin.
 Batz'i j-set' ta j-mek che7e, tot, j-set' ta j-mek 7un.
 Teyuk 7ik' abaik ech'el, mu xa me xasa7ik k'op 7ich' abaik ta muk' na7ik j-set'uk kajvaltik k'oponik k'oponik j-set'uk kajvaltik.
 Yechuk, tot, ta jk'opon a7a k'usi pukuj nan tztik' sba bak'intik ta jjoltikótik 7une.
 Ja7 no nan a7a, 7a li7 me lalimete 7une, Romin.
 Yechuk che7e, tot, j-set' ta j-mek che7e, tot.
 Kol avalbotik che7e.
 J-set' ta j-mek, Petul.
 Kol avalbotik, tot.
 J-set' ta j-mek che7e, me7.
 Kol avalbotik che7e.
 Teyuk che7e, me7, tot, te to jk'opon jbatik 7un.
 Teyuk che7e batanik kik.
 7An yu7n chibattikótik kik, jk'opon jbatik 7ok'ob cha7ej k'u 7ora xijoy tale.
 Teyuk.
 Chibat 7un che7e, me7!
 Batan che7e!
 Bat 7un, tot!
 Tan!
 Bat Petul! Bat Mal!
 Batan, tot!
 Batan, tot!
 7An chibat 7un che7e, tot!
 7An batanik kik!
 Chibat 7un che7e, me7, jk'opon jbatik 7ok'ob cha7ej.
 Teyuk.

MATAL: I'm going, then, Petul!
 PETUL: Go on, mother!
 MATAL: I'm going, Mal!
 MAL: Go on, mother!

Chibat che7e, Petul!
 Batan, me7!
 Chibat, Mal!
 Tan, me7!

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.

⁵Response 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 proffered 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 7avinikale?
 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.
 7Ochan 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.¹ 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 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,² 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.³ 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.⁴ 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.⁵ 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.⁶ 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?

7Aa, mu to bu cha7abtej mu to bu batemot?

Ch'abal to ya7el li7on to xitzunet ya7el junuk yo k'ak'ale, 7o 7onox 7abtel a7a, mu joluk bu xibattik, pero lavie li7on toe.

7A, yos, kere, jbankil, kitz'in, li7 tal jk'oponote, kere, li7 tal jk'oponote, kitz'in, 7ak'o pertonal yo j-set', 7ak'o pertonal yo juteb, mi ja7 nox muk' bu p'ejel 7avunin merio jch'amuntik?

7Aa, yos kajval, bu la chakich'be, tottik, muk' bu xakich'be, batz'i mu k'u 7oy ku7un mu k'u jta mu k'usi xp'eji ku7un ta j-mek, batz'i yu7n ch'abal, yiloj ti kajvaltike 7avil ti jpukujile, tottik, batz'i yu7n mu k'u xakak'be mu k'u xkak'be jbatik.

Yos, mu xapas yech, kere, 7abolajan 7ach'a k'elbon kik k'uxubino ti yo jpat yo jxokone, kere, jbankil, kitz'in, yu7n batz'i chtun ku7un yu7n ta xnupun jch'amal lavi ta k'in Sam-poro Martile.

Yos kajval, lek xaval ti yu7nuk 7oyuke, tottik, loj riox mu stak' jalanel ch'ul-skrusil riox ti 7oyuke, 7óra lavi ch'abal 7une, batz'i 7avil ti jpukujil 7une, tottik, mu k'u xakak'betik.

Yos, pero mi yech 7aval 7un, kere, mu xapasbotik yech, 7abolajan mu yepaluk ta jk'an.

Yos, batz'i yu7n mu k'u xajcha7le 7un a7a, tottik, mu k'u xakak'betik yu7n batz'i mu k'u 7oy mu k'u jtaoj ta j-mek yu7n ja7 li ta jmanulan kunin panin 7uke mu7nuk 7o bu chnak' ti ch'ul-tak'ine, tijil chbat ta j-mek k'ajom tzakalon 7o ta jsa7ulan yo 7abtele, mu7nuk 7u k'u jmalaoj ta jchon yu7n ch'abal k'ajom ju-juntik k'ak'al 7abtel bu ta jsa7e, ch'abal jchob mu k'u xakak'be 7un, 7a ti yu7nuk 7ok to k'u stak' chonele, *Malao ta to xba jchon 7a li kixim ta to jchon cha7-p'ejuk jhenek xichi bi 7a*. Pero lavi 7une ch'abal 7un, mu k'u xakak'betik 7un, tottik, batz'i 7ak'on tach'ul-pertonal batz'i tal 7ap'ison nox ta vinike pero yu7n ch'abal 7un mu k'u xakak'betik.

Yos, mu xapas yech, kere, 7abolajan yu7n batz'i chtun ku7un mu stz'aki kunin kastotikótik xchi7uk i jch'amale ja7 li chnupune.

7Aa, mi7n chnupun ta k'in Sam-poro Martil 7un?

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.⁷ 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 xnupun, kere, yu7n me ta xnupun 7un, kere, yu7n me ta x7ech' ta pale 7un.

7Aa, va7i la, mi 7o van bu jtatik taj tak'ine pero bu ta jta 7un? Mu jna7 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 ti 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 chkale, 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'exol ti yechuke, parejo ti me7anal ti yechuk 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 jtatik ya7el, mu7n nox k'u batz'i jtatik 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.⁸ 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-

Yu7un me, tottik, yu7n me ja7 yech 7un, mu k'u xakak'betik ya7el yan ti mi chamala to taj x7elane chakak'be taj yepal a7a, mu7nuk 7u k'u yepal ta j-mek batz'i ja7 bal xava7i ti jayib yo merio 7uke.

Yos, yech 7aval 7ava7uk, kere, yech ka7uktik a7a pero mu k'u toj yepal ya7el xiskoltaotik 7un.

Yu7n yech 7un, tottik, ti mi xu7 chava7ie, yan ti mi mu xu7 7une te k'alal 7un tamo lok'el lava7ale batz'i 7ich'bon sutel jch'a yu7n batz'i yu7n jamal xkal ti yu7n mu7yuk ti jtak'ine, mu7yuk ti jmerioe 7ich'bon sutel lava7ale, tottik, tambon.

Mo7oj, kere, tzakbon li j-set'e li jutebe, kere, nopbon ka7tik, p'isbon ka7tik xchi7uk 7anup xchi7uk 7achi7il, kere, 7abolajanik ka7tik nopbikon ka7tik.

Va7i, la, mi 7o bu ta jtatik taj yepale?

Mu jna7 k'u xi chava7i mi 7o bu xatae?

Yos, mu jna7, tottik, ti mi yu7n bal xava7ie ta jk'el kik mi 7o bu jta syenuke, batz'i ti mi xu7 7une yan ti mu mu xu7 7une te k'alal 7un, 7ich'bon sutel lava7ale tzakbon lava7ale, tottik, batz'i yu7n batz'i mu xlok' chka7i.

Yos, pero mu xapas yech, kere, 7abolajan!

K'ajom taje mi xu7 taj syene 7entónse si ta jnoptik ka7tik 7un bi 7a, mi xu7 mi jta mi mu jta ti mi kal jk'o pe pasénsia mi vo7on xa li7och ta ch'om ta jjtasan k'u x7elan 7une yu7n xa muk' sk'oplal.

Yos, 7ana yu7n te bal ti mi yu7n xa7abolaj taje, kere, tek 7abolajan te xasa7bon, kere, 7ak'opertonal yo j-set' yo juteb, kere, bal xka7i taj x7elan 7une, ti mi7n chak'uxubinon 7une, kere.

7An stak' ti mi xu7 chava7ie, tottik, mu k'u yepal xkak'be jbatik yu7n yiloy ti kajvaltik ch'abale, stak' 7ich'o mu7nuk 7u k'u sjalil ja7 nox kwenta ta lekil k'op ta ssut k'u cha7al lavi ta jk'opon jbatike, ja7 nox yech ta lekil k'op chakak'be 7uk, ta lekil k'op ta ssut 7uk 7un, mu jk'an 7il mu jk'an pletu mu jk'an labal sa7sa7 k'op, 7o xa 7utel xak'ik o xa chich'ik xa ta pletu ta j-mek 7i j-7o7lol jchi7iltaktik 7o yech xkile, yech'o ti batz'i ti mu xa jk'an yech 7uk 7une, 7ok xa nan mi 7o bu jta ta yo 7abtel mi 7o bu jta ti kunin merioe, yip 7o ta jsa7 7o jkronta ta jsa7 7o xa pletu ti k'utik xa x7elan 7utel xa chak'ik mu xa sk'an ssutesik ta lekil k'op, yech'o ti batz'i ti mu xa jk'an yech 7i vo7on 7une.

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 if you would do me the favor of however much, if we borrowed forty or fifty, if you had some stashed away, too. 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, find my humble food 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 xa jtatik 7ava7uk le7 a7a jpasoj preva li k'alal chljaj ti jtak'intike mu k'usi batz'i jtatik 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 sutel li chibuk lavunin 7a7ale che7e, chajtzakbe junuk limete 7ich'o sutel chibuk, yan 7i ti jtzak skotole mu jtzak a7a mu7nuk 7u k'u yepal chakak'be mu7nuk xlok' 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 bu jtabe stojol kunin panin, 7o mi listzak chamel, mi k'usi, sk'an ko7on 7uk 7une, k'usi xtun 7o ku7un 7uk 7une, 7entónse si, chba jk'oponot 7un ja7 nox yech 7un mi xak'uxubinon k'uk yepal mi jch'amuntik to kwarentauk sinkwentauk mi 7u k'u p'ejel 7avu7un 7uke yu7 me ja7 yech ta jk'an talem batel nox 7un, ja7 mu jk'an, ja7 xa lek 7iya7i ti mi yich'ike.

7Óra, chba k'anbe li stuk 7une mu xa xak' 7un mu xa xak' ta ch'amunel 7un ja7 yech mu jk'an i vo7on 7une.

7Óra li vo7one, 7o ma j-tobuk pexu kunin tak'in bi lajuneb chkak'be li jun jchi7ile lajuneb chtun ku7un pero yu7n kó7olkó7ol ti me7anale mi batz'i jta xa ka7i mu ximuyibaj xa lisk'elanbe ti kajvaltike komon povreotik komon me7onotik bal xa7i li jun pobre 7uke 7i bal xka7i 7uk, mu ta jk'an ta jmuk ta lum ti jtak'ine mu ta jk'an ta jnak' 7ep ti jtak'ine, 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, yan ti yu7n 7ep ta jk'an ta jtzob jtak'ine mu xa xu7 bi 7a, mu xa jchanbetik yipal bi 7a, ja7 yech i ko7on i vo7on a7a pero li j-7o7lrole pero mu xa ssutesik 7un, ja7 batz'i mu jk'an vo7on 7une, tottik, yech'o ti mu to jk'an lek xkak' 7une, melel jamal xkal, lek ko7on k'u cha7al buch'u lek yo7on jun jchi7il 7uke, buch'u ma chopol chisk'el bi buch'u ma xkapet nox bi, mu jk'elbe ssat, mu jpasbe pavor, yiyil tek sk'el sba, ja7 mu jk'an 7o li vo7on 7une mu jk'an xkak' yech 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.⁹ May God repay you, then, for measuring me as a man, measuring me as a person, My Father, My Lord. Thank you a little. May God repay you.
- GENTLEMAN: Grant a little pardon, son. 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. 7Ak'o pertonal j-set'uk, yay, 7ak'o pertonal j-set'uk, batz'i ch'ul-7abolajanik tavunin merio 7uke, te xtal yich' 7ich'el le7 taj k'al vaxakib k'ak'al ti mi 7atabikon 7une.
- 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 krixchanoe 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 jtuke, 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, komonikótik yo 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.¹⁰ 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 ech'el j-set'uk, tottik, 7ich'o xa ech'el j-set'uk!
 Mo7oj xa, kere, mo7oj xa tek xa nox ch'olo komel tek nak'o komel, kere, te k'un'k'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 jtuk nox bi 7a, ja7 to ti k'u xi jtot noxtok bi 7a, pero lavi jtuk xa 7onoxe ch'akalon xa 7onox ya7ele, yu7n xa 7onox jtuk xkaltik ja7 ti k'u xichie.
 Yech 7aval 7ava7uk, kere, yech 7aval 7ava7uk, yos, kol aval che7e, kere!
 Komonikótik 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, mi 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 limetetak 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!

Chibat che7e, kere!
 Batan che7e, tottik!
 Bat, yay!
 Batan, tottik!

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-

tant 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.

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 gotten 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

Bwéno, 7a li vo7one chba jk'opon mol Petul 7ok'ob cha7ej 7aver k'u xi, mi tey mi muk' tey, mi 7o staoj ti yile ba kich'be tal, ja7 chk'ot kalbe ta 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 naka nox tal kich' 7un, 7o xa sk'ak'alil mu chabje 7oxjeuk to, vo7ne xa, ta jabil xa batem, yech'ot tal kich' 7une ta xtun ku7un 7uk 7un bal xka7i 7uk mu7nuk jtamojuk 7uk, vokol jtaoj 7uk mu7nuk vo7on 7oy jminax parejootik me7onotik, yech'ot lajk'uxubin jayib k'ak'al 7une bal xava7i 7un chkich' 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.

"Yan ti mi mu7yuke, xach'amunbon 7o mi k'u x7elane mu ta jolinomuk, 7a ti ta jolinomuke ta jna7oj bi 7a, pero yu7n xa kich'ojbe sjol k'uk yepal, pero li7e pavor lakak'be mu7nuk xchi7uk sjol, k'elo kik mi 7o bu xatae pwes yu7n ta xkich' le7 k'al jayib k'ak'ale, 7a ti mas to xbate mu xa xu7 7un bi 7a, yu7n ta xkich' ech'el ti yu7n 7oyuke," ta xkut noxtok 7un bi!

Ja7 yech chkalbe ti mi lik'ot 7une, kere, ti mi7n chak' tragoe, ja7 mu jna7 7un mi mu jch'am ya7el bi 7a, jun xa yo7on bi 7a, chbat to nan ta jabil noxtok, pero mo7oj jayib xa nox k'ak'al.

"7A ti mi yu7n ch'abale ta me xba kal ta kavilto chkalbe j-p'eluk preserente!"

Ja7 yech ta xkalbe 7un ti mi yu7n ch'abal 7une. "Mu me xu7 ti batz'i jal xa 7une, te xak'elbon ti k'u 7ora nox 7une, mu xa xu7 ti mas jal a7a, mi mu7yuk 7une yu7 me jolinom xa noxtok 7un bi 7a, ti mi tz'ep'uj sk'ak'alil ta j-moj, trate ti k'usi k'ak'alile, 7albon k'usi k'ak'alil k'usi 7ora mi savaro mi rominko mi k'usi 7ora chak'ote, 7albon para ke yu7n chajmala j-moj, mu yechuk xalo7loon!"

Ja7 yech ta xkalbe ti mi lik'ot 7une.

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

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.

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.

Mi li7ote, tot Chep?

Li7one.

Mi laj xa?

Sk'an to me 7un.

7Aa yos, teno tave j-set'uk kunin 7a7al, tot Chep, mu k'u xakak'be yu7n li7 chajk'opone yu7n 7o kechel kunin tak'in pero batz'i mu xi7ak'bat ta j-mek mi ja7 nox mu xa7abolaj xatakbon ta 7ik'el?

7Mm je7, pero mu jna7 ch'abal mayoletik junuk chkil.

Ja7 me chkale mi mu to ssutik tal mi 7o bu batem ta mantal k'u x7elan?

Batem to ta mantal yu7n.

7A karájo mu jna7 che7e mi xa7abolaj ya7el ta 7onox ssut tal nan a7a.

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.

Tzsut tal a7a, mi chamala j-likeluk ta xba sk'elel tal.

7Mm, 7abolajan che7e ta jmala j-likeluk teno tave j-set'uk kunin 7a7al, tot Chep, mu k'u xakak'be.

Kere, k'u yu7un mi pwera pox sk'an?

Batz'i j-set' ta j-mek tzakbon j-set' li7 kich'oj tale.

7Mm, teuk che7e, kol aval. 7O la matanal, tottik sintiko.

7An, kol i7albatotik che7e.

Kol aval che7e, Romin.

7Ak'o pertonal j-set'uk tottik, tottik, 7ak'o pertonal j-set'uk. 7Ak'o pertonal j-set'uk, tot sintiko.

Kol avalbotik.

Kere, le7 xa 7onox tal li mayol chkile jmalatik j-likeluk 7ak'o sp'is!

Ji7 a7a!

P'iso, mayol!

Bwéno.

Yu7n la me chabat ta mantal 7un chba vik' tal jtottik mol le7 ta 7olone 7a li yu7n la 7o kechel stak'in 7i Romine.

7Aa, stak' xibat.

Pero mu me xaval 7un. "K'usi chi7albat?" mi xie, "Yu7n mu jna7 k'usi chask'opon preserente naka nox listak tal vo7on a7a mu jna7 k'u chayalbe," 7uto me 7un.

Bwéno, mi chavich' che7e, preserente?

Yechuk kich'ban, tot sintiko!

7Ich'o!

Kich'ban, Romin!

7Ich'o, tottik!

Li7 lap'ise.

Bwéno.

Kich'ban che7e, preserente!

7Ich'o, tot sintiko.

Kich'ban, Romin.

7Ich'o, tottik.

Tek ch'olo komel li sovra li7e!

Ch'ako tal che7e.

Bwéno.

Batz'i kol aval che7e, Romin, tzakbon lavunin limetee 7ich'bon sutel.

Yechuk batz'i j-set' ta j-mek che7e, tottik.

Kol avalbotik che7e.

J-set' ta j-mek, tot sintiko.

Kol avalbotik.

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.⁵

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.⁶

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.⁷

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.⁸ 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

7Abolajanik che7e, tot 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 ka7tik pavor li sekretarioe mi mu x7abolaj 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'alil ti k'u cha7al chak' sfirma 7une, 7entónse, 7abolajanik 7un yu7 me ta pwersa 7un jolinom 7un yu7 me chich' nitbel sjol ti k'u cha7al 7iyich' 7o ti tak'in 7une.

7A, teyuk te jk'eltik kik ja7 nox kwenta chak nopojue li7 nan lavie k'in xa 7onoxe.

Mu jna7 chkale 7abolajan jutuk yu7n batz'i chtun ku7un 7uk mu7nuk 7oy jnak'oj 7ep jtak'in ta xkak' 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 pwes te k'alal mi 7och ta chukele ja7 to jmeltzan jba jchi7uk ti mi litale, 7abolajan xatakbon junuk 7avajmayol ja7 li mu xinaki leke.

Yech ka7uktik a7a mo7oj te chich' k'elel.

7Abolajan che7e!

Ba k'elo kik tal ta 7anil mayol!

Yechuk.

Yu7 me chajk'anbe pavor ta j-mek 7un, tot preserente, yu7n ch'ambon sinkouk stojol 7apresko te xaman 7o junuk kaja 7asik'ol k'usi, ch'ambon junuk sinko li7 kich'oj tale bal to xava7i xaman 7o 7avunin sik'ol yu7n 7abolajan ta pwersa chatzakbon jk'antik yu7n ta pwersa 7ak'o yak'bon 7un yu7n vo7ot chavak'bon pwersa 7un yu7n ta jk'an ti 7ak'o sutesbon 7une.

7Aa, teyuk te jk'eltik pero mu pwersauk mu k'u xal 7avo7on, Romin.

Tzakbon mu k'u yepal yu7n bal ti jun ta preskoe.

7An, yech che7e, kol aval.

J-sil merio, tottik, 7abolajan ta pwersa 7un!

Teyuk.

Ch'abal la me te 7un, tot preserente, ch'abal la tey batem la ta te7tik.

7Aa, kavron, na7tik k'u 7ora xnaki pero ta xa 7onox xnaki lavi k'ine, ta jk'eltik kik ta jtaktik 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.⁹ 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.¹⁰ 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 Zinacantán. 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.

muk' bu xbat taje, 7ak' 7o mi 7o bu xbat ta pwersa tzsut tal mu yut lumuk chbat, ti mi7n tzk'an chjatlave ta pwersa ta jtatik ta tzakel k'u 7ora k'usuk k'ak'alil k'uk 7ora ta pwersa yu7n ta jtzaktik.

7Abolajan che7e, tot preserente, te k'elbon kik k'u 7ora xtal skux yo7one yu7n 7abolajan yu7n 7ak'o xch'amunbon 7ak'o sjeltasanbon ja7 nox yech lekil k'op ssut ti k'u cha7al 7ikak'be 7uke ja7 nox yech yu7 van vokol 7ikak'be ti jtak'ine yu7n k'ajom tijil jk'elobje ssat ti kunin tak'ine pero yu7n 7ak'o ssutesbon 7un.

7Óra, mi mu sk'an xissutesbe 7une, kere, pero mu jna7 7un bi 7a, pasénsia ta me jsa7be sk'oplal ta jbeiltasbe sk'oplal mi 7o j-set'uk yosil mi 7o mi ska7 mi k'usi 7ak'o yak'on ta pertonal 7un bi 7a, te xa me k'alal 7un ta me xikap 7uk 7un bi 7a, te yu7 me 7abolajanik 7un yu7 me tey xak'elbon k'u x7elan xk'ot ta meltzajel 7uk 7un bi, yu7n 7abolajan ta pwersa xak'elbon jutuk 7un ch'ul-7abolajan.

Teyuk tey xka7itik ka7tik mu k'u xal 7avo7on ta 7onox xta ta tzakel k'u 7ora.

Teyuk che7e 7abolajan teyuk che7e, tot preserente, te jk'oapon jbatik 7un.

Teyuk.

Chibat che7e, tottik!

Batan che7e !

Chibat, tot sintiko!

Batan!

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 Zinacantán 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 peperomia.

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 censers 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 concluded 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 censured 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 Teratol 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.

Yos, la7 jnupban kantela che7e,
Tottik.
Ta jk'an ch'ul-pertonal,
Ta jk'an ch'ul-lesensya che7e.
La7 jnupban kantela.

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,

Yos Jesu-kristo,
Kajval,
Ch'ul-toj,
Ch'ul-kantela,
Ch'ul-limuxna,
Ch'ul-7ovligasyon,
Tzauke, jtot,
Tzauke, kajval!
Lachapaj 7un,
Lameltzaj 7un,
Latojob 7un,
Jtot,
Kajval.
K'usi yepal 7iyat i yo7one,
Sk'opojos ti yo7one?
Ti jbankile,
Ti kitz'ine.
Mi xava7an to laba,
Mi xatek'an to labaik,
Ta yo spat 7un,
Ta yo xxokon 7un,
Ti jbankile,
Ti kitz'ine,
Yo lame7on,
Yo lamu7naton,
Yo latan,
Yo lapukuk.
Mi sk'upin to la,
Mi slekin to la,
Lanichim baike,
Lanichim satike?
Mi nat to stek'el,
Mi nat to xxanel,
Lanichimal baike,
Lanichimal satike?
Ja7 me tzk'an 7o ch'ul-pertonal,
Ja7 me tzk'an 7o ch'ul-lesensya,
Ja7 me chba stek' 7o,
Ja7 me chba xan 7o,
Li chanib syalemal 7avokik,
Chanib syalemal 7ak'obik.
Ja7 chba va7lan 7o 7un,
Ja7 chba tek'lan 7o 7un,
Ch'ul-toj,
Ch'ul-kantela.
Ja7 me tzk'an 7o ch'ul-pertonal,
Ja7 me tzk'an 7o ch'ul-lesensya 7un.
Tzk'an 7o yo smul,

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.

Tzk'an 7o yo skolo7,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Jtot,
 Kajval.
 Lachapaj 7un,
 Lameltzaj 7un,
 Ch'ul-toj,
 Ch'ul-kantela,
 Chba va7lan,
 Chba tek'lan,
 Tzyalemal yok,
 Tzyalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Ta j-likel,
 Ta cha7-likel,
 Jtot,
 Kajval.

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 gathered together,
 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.

Yos, k'el avil, jtot,
 K'el avil, kajval,
 Tabaik 7un,
 Tasatik 7un,
 Ta jnup yo jtoj,
 Ta jnup yo jkantela.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile?
 Ja7 me kat 7o jjol,
 Ja7 me kat 7o ko7on,
 Ta jk'an 7o ch'ul-pertonal,
 Ta jk'an 7o ch'ul-lesensya,
 Ta syalemal yok,
 Ta syalemal sk'ob.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile?
 Jtot,
 Kajval.
 Kol aval, jtot,
 Kol aval, kajval,
 Tzobolotik 7un,
 Lotolotik 7un.
 Ta jk'an 7o ch'ul-pertonal,
 Ta jk'an 7o ch'ul-lesensya,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya.
 7Ichapaj 7un,
 Tojob 7un,
 Ti ch'ul-jtunele,
 Ti ch'ul-jbainele,
 Ti ch'ul-toje,
 Ti ch'ul-kantelae.

I meet, first, my lowly torches,¹⁵
 I meet, first, my lowly candles,
 My Father,
 My Lord.

Jnupban yo jtoj,
 Jnupban yo jkantela 7un,
 Jtot,
 Kajval.

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.¹⁶
 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,

7Ana ch'ul-nómpre ch'ul-riox,
 Jesu-kristo kajval.
 Tzauke, ch'ul-toj,
 Tzauke, ch'ul-kantela,
 Tzauke, ch'ul-limuxna,
 Tzauke, jtot,
 Tzauke, kajval!
 Lachapaj 7un,
 Lameltzaj 7un.
 Tzauke, jtot,
 Tzauke, kajval!
 Chba tek'lan 7un,
 Chba va7lan 7un,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi 7o to ch'ul-pertonal,
 Mi 7o to ch'ul-lesensya?
 K'usi ti nobile,
 K'usi ti p'isbile?
 Mi nat to stek'el,
 Mi nat to xanel,
 Lanichimal baike,
 Lanichimal satike?
 Nichimal jtot,
 Nichimal kajval.
 Ja7 me yo ke ech'el,
 Ja7 me yo jti7 ech'el.
 Ja7 me chba jk'an 7o ch'ul-pertonal,
 Ja7 me chba jk'an 7o ch'ul-lesensya,
 Ta syalemal yok 7un,
 Ta syalemal sk'ob 7un,
 Ti ch'ul-totil 7une,
 Ti ch'ul-me7il 7une.
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 Ch'ul-toj,
 Ch'ul-kantela,
 Ch'ul-limuxna,
 Ch'ul-7ovlikasyon.
 Nichimal jtot,
 Nichimal kajval.
 Ja7 ta jk'an 7o ch'ul-pertonal,
 Ja7 ta jk'an 7o ch'ul-lesensya,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Xchi7uk ti cha7-p'ej yo jmotone,
 Xchi7uk ti cha7-pej yo kabolataye.
 Xava7an to aba 7un,
 Xatek'an to aba 7un,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Mi nat to stek'el,
 Mi nat to xanel,
 Lanichimal baike,
 Lanichimal satike?
 Mi 7o to ch'ul-pertonal,
 Mi 7o to ch'ul-lesensya,
 Ta yo jpat 7un,

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 heat them,
 May I still warm them,¹⁸
 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,¹⁹
 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,²⁰
 Holy torches,
 Holy candles,
 Divine duty,
 My beauteous holy Father,
 My beauteous holy Lord.
 Watch over me still,
 Regard me still,

Ta yo jxokon 7un,
 Nichimal jtot,
 Nichimal kajval?
 Ja7 me kat 7o ti jjole,
 Ja7 me kat 7o ti ko7one,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Nichimal jtot,
 Nichimal kajval.
 K'elikon to,
 7Ilikon to,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Nichimal jtot,
 Nichimal kajval.
 Ma7uk to xtoy,
 Ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile.
 Ma7uk to smak 7o jun ye,
 Ma7uk to smak 7o jun sti7,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti cha7-p'ej yo jmotone,
 Ti cha7-p'ej yo kaboltayeale.
 La7uk to jtotin,
 La7uk to jme7in,
 La7uk to jk'ak'an,
 La7uk to jk'ixnan,
 Nichimal jtot,
 Nichimal kajval.
 Mu nakauk 7ayebon ta lajuneb kok,

 Mu nakauk 7ayebon ta lajuneb jk'ob,

 La7uk to jtotin,
 La7uk to jme7in 7un,
 Nichimal jtot,
 Nichimal kajval.
 K'elbekon to,
 7Ilbekon to.
 Natuk to stek'el,
 Natuk to xxanel,
 Lanichimal bae,
 Lanichimal sate.
 Makbiluk jun sba,
 Makbiluk jun ssat,
 Ti jun 7utz 7une,
 Ti jun kolo7 7une.
 Ja7 me yo ketikótik,
 Ja7 me yo jti7tikótik,
 Tanichimal baik,
 Tanichimal satik,
 Ch'ul-toj,
 Ch'ul-kantela,
 Ch'ul-7ovlikasyon,
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 K'elikon to 7un,
 7Ilikon to 7un,

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.²¹
 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,²²
 Whether a handful of Thy sunbeams,
 Or a handful of Thy shade,²³
 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,²⁴
 The hot ones,
 The warm ones,²⁵
 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.²⁶
 Thou it is who standest erect,
 Thou it is who standest firm.

Va7lan to 7un,
 Tek'lan to 7un,
 Xak'elikon,
 Xavilikon,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Bu xixanav,
 Bu xibein,
 Bu xiyal,
 Bu ximuy,
 Ta jun xmal,
 Ta jun sakub.
 Lame7onone,
 Lamu7natone,
 Latanone,
 Lapukukone,
 Nichimal jtot,
 Nichimal kajval.
 Vo7ot xava7an aba 7un,
 Vo7ot xatek'an aba 7un,
 Vo7ot jch'amuntik,
 Vo7ot jmakitik,
 Yo lalekil,
 Yo lavutzil,
 Yo lakrásia,
 Yo labentisyon.
 Talesbon i jch'ulele,
 Talesbon i ko7one,
 Vik'bon i jbae,
 Vik'bon i jsate,
 7Ak'bon i jbee,
 7AK'bon i jxanebe,
 Bu jta ti j-set'e,
 Bu jta ti jutebe,
 Mi j-sil 7akrusil,
 Mi j-sil 7apaxyonal,
 Mi j-jop yo laxojobal,
 Mi j-jop yo lanak'obal,
 K'u xavak'bikon,
 K'u xak'elanbikon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob,
 Nichimal jtot,
 Nichimal kajval.
 K'uxubinbon i jpate,
 K'uxubinbon i jxokone,
 Chak no la ka7i ti j-set'e,
 Chak no la ka7i ti jutebe,
 K'u cha7al j-lom jtot,
 K'u cha7al j-lom jme7,
 Ti k'ok'ike,
 Ti k'ixinike,
 Ti tzobolike,
 Ti lotolike,
 Xchi7uk ti smotonike,
 Xchi7uk ti yaboltayelike.
 Chak no la yechikon 7un, jtot,
 Chak no la yechikon 7un, kajval.
 K'uxubinbon i jpat 7uk 7une,
 K'uxubinbon i jxokon 7uk 7une,
 Nichimal jtot,
 Nichimal kajval.
 Mu to xkak'be ta mas yelav ti jun jtote,
 Mu to xkak'be ta mas yelav ti jun jme7e.
 Vo7ot xava7an aba,
 Vo7ot xatek'an aba.

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,²⁷
 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,²⁸
 At dusk,
 At dawn.
 But take heed, My Father,
 But take heed, My Lord!
 May my heart still rest,
 May my eyes still open,

Vo7ot makbekon jun sba,
 Vo7ot makbekon jun ssat,
 Ti jun 7utz 7une,
 Ti jun kolo7 7une.
 Tzauke, jtot,
 Tzauke, kajval!
 Mi 7o bu ssa7son jun jtot,
 Mi 7o bu ssa7son jun jme7,
 Ta yo jpattikótik,
 Ta yo jxokontikótik.
 Pero tzauke, jtot,
 Pero tzauke, kajval!
 Li7 me li lajuneb kok,
 Li7 me li lajuneb jk'ob,
 Mu me k'u ta jk'anbe jun jtot,
 Mu me k'u ta jk'anbe jun jme7,
 Mu me ta jk'anbe jun yixim,
 Mu me ta jk'anbe jun xchenek',
 Mu me ta jk'anbe jun 7akrusil,
 Mu me ta jk'anbe jun 7apaxyonal,
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 Mu me ta 7elek'uk,
 Mu me ta vok'-nauk,
 Ch7ech' ku7un tanichimal bae,
 Ch7ech' ku7un ti ju-jun lanichimal sate.
 Yavil ta lajuneb kok,
 Yavil ta lajuneb jk'ob,
 K'u xavak'bon,
 K'u xak'elanbon,
 Nichimal jtot,
 Nichimal kajval.
 Ja7 ta jk'el ta nat lanichimal baike,
 Ja7 ta jk'el ta nat lanichimal satike,
 Bu xixanav,
 Bu xibein,
 Bu xiyal,
 Bu ximuy,
 Lame7onikone,
 Lamu7natonikone,
 Latanikone,
 Lapukukikone.
 Tzauke, jtot,
 Tzauke, kajval!
 Mu to me xkak'be ta mas yelav ti jun jtote,
 Mu to me xkak'be ta mas yelav ti jun jme7e,
 Natuk to stek'el,
 Natuk to xxanel,
 Nichimal jtot,
 Nichimal kajval.
 Mu to xavak'on ta jun yech,
 Mu to xavak'on ta jun mu yechuk.
 Tzauke, jtot,
 Tzauke, kajval!
 Mi xkapet jun sjol,
 Mi xkapet jun yo7on,
 Jun jbalamil tot,
 Jun jbalamil me7,
 7Ijta ti skuxobil ko7one,
 7Ijta ti svik'obil jsate,
 Ta jun xmal 7un,
 Ta jun sakub 7un.
 Pero tzauke, jtot,
 Pero tzauke, kajval!
 La7uk to jkux ko7on,
 La7uk to jvik' jsat,

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,²⁹
 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.³⁰

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.³¹

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.³²

Take heed, My Father,
 Take heed, My Lord!

With God,
 The Saviour,
 In the holy heaven's center,
 In the holy glory's center.³³

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 jtote,
 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 xava7an abaik,
 Vo7ot xatek'an abaik 7un,

Ta yo jpat 7un,
 Ta yo jxokon 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 abaik,
 Komon xati7in abaik,

Komon joylanik,
 Komon chijlanik,

Ta yo jpat 7un,
 Ta yo jxokon 7un.

Tzauk 7une, jtot,
 Tzauk 7une, kajval!

Xchi7uk i senyor,
 Santo San-salvarol,

Ta 7o7lol ch'ul-vinajel,
 Ta 7o7lol ch'ul-lória.

Tzauk 7une, jtot,
 Tzauk 7une, kajval!

K'elbekon 7un,
 7Ilbekon 7un,

Yo jpattikótik,
 Yo jxokontikótik.

Ch'ul-va7an aba,
 Ch'ul-tek'an aba,

Ta jpat 7un,
 Ta jxokon 7un,

Ta jun xmal,
 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,

Tzauke, San-torénso,
 Tzauke, Santo Romínko,
 Tzauke, ch'ul-vinajelal 7antz,
 Tzauke, ch'ul-vinajelal senyóra,
 Tzauke, ch'ul-jman-vinajel,
 Tzauke, ch'ul-jman-lória,
 Skotol ch'ul-riox,
 Skotol ch'ul-sánto,
 Joylanik 7un,
 Chijlanik 7un,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Bu xixanav 7un,
 Bu xibein 7un,
 Bu xiyal 7un,
 Bu ximuy 7un,
 Lame7onikone,
 Lamu7natikone,
 Nichimal jtót,
 Nichimal kajval.
 K'elikon ta jun xmal,
 K'elikon ta jun sakub,
 Ma7uk to xtoy,
 Ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e.
 Makbiluk jun sba,
 Makbiluk jun ssat.
 Vo7ot xava7an abaik,
 Vo7ot xatek'an abaik,
 Ta yo jpattikótik,
 Ta yo jxokontikótik,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel,
 Nichimal jtót,
 Nichimal kajval
 Senyor 7Iskipúla,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan.
 Va7an aba 7un,
 Tek'an aba 7un,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Nichimal jtót,
 Nichimal kajval.
 Tzauke, jtót,
 Tzauke kajval!
 Ja7 to ta jta ta tijel li yo lani7ike,
 Li yo lachikinike,
 Ja7 to ta jtek' 7o,
 Ja7 to ta jxan 7o,
 Ti chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totiletike,
 Ti ch'ul-me7iletike.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo jpat 7uk 7un,
 Ta yo jxokon 7uk 7un?
 Komon xak'opon abaik,
 Komon xati7in abaik,
 Ch'ul-nichimal jtót,

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!³⁷
 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.³⁸
 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.
 Va7an 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-mártil,
 Tzauke, ch'ul-piarol!
 Ch'ul-va7lan 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.
 Katarína mártil,
 Katarína piarol,
 Tzauke, jme7,
 Tzauke, jkaxayil!
 Va7an abaik 7un,
 Tek'an abaik 7un.
 Ma7uk to me xtoy,
 Ma7uk to me xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 7Ikbon to,
 Japubon to,
 Ti yo jpat 7une,
 Ti yo jxokon 7une,
 Xchi7uk yo jnup,
 Xchi7uk yo jchi7il,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel,
 Avak'bikon,
 Ak'elanbikon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob.
 Vo7ot xava7an abaik,
 Vo7ot xatek'an abaik.
 Ma7uk to xtoy,
 Ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e.
 Ma7uk to smak 7o ye,
 Ma7uk to smak 7o sti7,
 Jun jk'ak'al-7o7on,
 Jun jtzajal-7o7on,
 Cha7-p'ej yo jmotone,
 Cha7-p'ej yo kaboltaye.
 La7uk to jtotin,
 La7uk to jme7in,
 La7uk to jk'ak'an,
 La7uk to jk'ixnan,
 Nichimal jtot,
 Nichimal kajval.
 Mu nakauk 7avak'bon ta lajuneb kok,

 Mu nakauk 7ayebon ta lajuneb jk'ob,
 Natuk to stek'el,

May Their journey still be long,³⁹
 Thy beauteous faces,
 Thy beauteous eyes,
 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 faces,
 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,⁴⁰
 Whatever the hour,
 Whatever the day,

Natuk to xxanel,
 Lanichimal baike,
 Lanichimal satike,
 Nichimal jtót,
 Nichimal kajval.
 Tzauke, ch'ul-toj,
 Tzauke, ch'ul-kantela!
 Ja7 me chba va7lan 7o,
 Ja7 me chba tek'lan 7o,
 Ta chanib syalemal yok,
 Ta chanib syalemal sk'ob,
 Ti ch'ul-totiletike,
 Ti ch'ul-me7iletike,
 Nichimal jtót,
 Nichimal kajval.
 Ja7 me yo ke,
 Ja7 me yo jti7,
 Tanichimal ba,
 Tanichimal sat,
 Nichimal jtót,
 Nichimal kajval.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya,
 Ja7 me kejelon 7o,
 Ja7 me patalon 7o,
 Ta yo latz'elik,
 Ta yo lavichonik,
 Nichimal jtót,
 Nichimal kajval.
 Jelavkon ta yo laba 7un,
 Ta yo lasat 7un,
 Ch'ul-toj,
 Ch'ul-kantela.
 Li7 ta j-likel,
 Li7 ta cha7-likel,
 Kejelon k'otel,
 Patalon k'otel,
 Tzyalemal yok,
 Tzyalemal sk'ob,
 Ti ch'ul-totiletike,
 Ti ch'ul-me7iletike,
 Nichimal jtót,
 Nichimal kajval.
 Jelavkon ta yo lanichim ba,
 Ta yo lanichim sat 7un,
 Nichimal jtót,
 Nichimal kajval.

Yos, k'el avil, jtót,
 K'el avil, kajval.
 Jelavikon ta yo labaik,
 Jelavikon ta yo lasatik,
 Jtót,
 Kajval.
 Ba jtek'tikótik,
 Ba jxantikótik,
 Syalemal yok,
 Syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Xamala yo jlumaltik,
 Xamala yo kach'elaltik,
 K'usi 7ora,
 K'usi k'ak'al,

We turn back,
We return,
My Father,
My Lord.

Xivalk'ujotikótik tal,
Xisutp'ijotikótik tal,
Jtot,
Kajval.

The man of the house addresses those who remain
in the house, as they depart for the shrines:

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,

Yos,
Kajval,
K'el avil jtot,
K'el avil kajval.
Jelavikon ta yo laba,
Jelavikon ta yo lasat.
Xamala yo jlumal,
Xamala yo kach'elal,
K'usi 7ora,
K'usi k'ak'al,
Xivalk'uj tal,
Xisutp'ij tal.
Chba jtek'be 7o,
Chba jxanbe 7o,
Chanib syalemal yok,
Chanib syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile.
Mi sva7an to sba,
Mi stek'an to sba,
Ta yo jpat 7un,
Ta yo jxokon 7un,
Xchi7uk ti jnupe,
Xchi7uk ti jchi7ile,
Xchi7uk cha7-p'ej yo jmoton,
Xchi7uk cha7-p'ej yo kaboltayel?
Mi xisk'el to,
Mi xiyil to,
Ta jun xmal 7un,
Ta jun sakub 7un?
Mi ma7uk to xtoy,
Mi ma7uk to xjelav,
Ti jun 7utze,
Ti jun kolo7e,
Li7 ta skuxobil ko7on,
Ta svik'obil jsat?
Ja7 me kat 7o ti jjole,
Ja7 me kat 7o ti ko7one,
Xchi7uk ti jnupe,
Xchi7uk ti jchi7ile.
Ja7 me yo ke ech'el,
Ja7 me yo jti7 ech'el.
Ja7 me chba kejlikon 7o,
Ja7 me chba patlikon 7o.
Ja7 me chba 7ok'ikon 7o,
Ja7 me chba 7avanikon 7o,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti ch'ul-totiletike,
Ti ch'ul-me7iletike.
Xamala yo jlumal,
Xamala yo kach'elal,
K'usi 7ora,
K'usi k'ak'al,
Xivalk'uj tal,
Xisutp'ij tal.
Chba jtek' 7un,
Chba jxan 7un,

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.

Syalemal yok,
 Syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ta skuxobil ko7on,
 Ta svik'obil jsat.
 Mi jtek' to,
 Mi jxan to?
 Mi nat to stek'el,
 Mi nat to xxanel,
 Li ssakilal snichimal bae,
 Li ssakilal snichimal sate,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile?
 Ja7 me yo ke ech'el,
 Ja7 me yo jti7 ech'el.
 Ja7 me yo j-p'ej yo jpom,
 Ja7 me yo j-p'ej yo jch'ail,
 Ja7 me yo 7oxib yo jtoj,
 Ja7 me yo 7oxib yo jkantela.
 Chba jk'an 7o ch'ul-pertonal,
 Chba jk'an 7o ch'ul-lesensya,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totiletike,
 Ti ch'ul-me7iletike.
 Ja7 me kat 7o ti jjole,
 Ja7 me kat 7o ti ko7one,
 Yu7un ti jnae,
 Yu7un ti jk'ulebe,
 Yu7un ti skuxobil ko7one,
 Yu7un ti svik'obil jsate.
 Mi sva7an to sba,
 Mi stek'an to sba?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Jun 7utz,
 Jun kolo7,
 Jun jk'ak'al-7o7on,
 Jun jtzajal-7o7on,
 Bu ssa7son ta yo jpat.
 Bu ssa7son ta yo jxokon,
 Jtot,
 Kajval?
 Ja7 me yo ke ech'el,
 Ja7 me yo jti7 ech'el.
 Xamala yo jlumal 7un,
 Xamala yo kach'elal 7un,
 K'usi 7ora 7un,
 K'usi k'ak'al 7un,
 Xivalk'uj tal 7un,
 Xisutp'ij tal 7un.
 Chba jtek' 7un,
 Chba jxan 7un,
 Syalemal yok,
 Syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Jtot,
 Kajval.

May I pass before Thy glorious faces,
 Before Thy glorious eyes,
 My Father,
 My Lord.

Jelavikon ta yo laba,
 Ta yo lasatik,
 Jtot,
 Kajval.

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 lowly mouth departs,
 For this, my humble lips depart,
 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,

Yos,
 Kajval,
 K'el avil, jtot,
 K'el avil, kajval.
 Jelavikon ta yo labaik,
 Jelavikon ta yo lasatik.
 Xamala yo jlumaltik,
 Xamala yo kach'elaltik,
 K'usi 7ora,
 K'usi k'ak'al,
 Xivalk'uj tal,
 Xisutp'ij tal.
 Chba jtek'be 7o,
 Chba jxanbe 7o,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Chba jk'an ch'ul-pertonal,
 Chba jk'an ch'ul-lesensya,
 Yu7un ti jnae,
 Yu7un ti skuxobil ko7one,
 Yu7un ti svik'obil jsate.
 Ja7 me kat 7o ti jjole,
 Ja7 me kat 7o ti ko7one,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile.
 Ja7 chba jk'an 7o ch'ul-pertonal,
 Chba jk'an 7o ch'ul-lesensya,
 Mi nat to stek'el,
 Mi nat to xxanel,
 Li snichim bae,
 Li snichim sate,
 Li ch'ul-totile,
 Li ch'ul-me7ile?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ta yo jpat,
 Ta yo jxokon.
 Mi nat to stek'el,
 Mi nat to xxanel,
 Ti snichimal bae,
 Ti snichimal sate,
 Li ch'ul-totile,
 Li ch'ul-me7ile?
 Ja7 me yo ke ech'el,
 Ja7 me yo jti7 ech'el,
 Ja7 me yo j-set'on 7o ech'el,
 Ja7 me yo jutebon 7o ech'el,
 Ja7 me j-p'ej yo jpom,
 Ja7 me j-p'ej yo jch'ail,
 Ja7 me 7oxib yo jtoj,
 Ja7 me 7oxib yo jkantela.
 Chba jtek'be 7o,
 Chba jxanbe 7o,
 Chanib syalemal yok,

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.

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 jlumaltik,
 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.

Musicians respond to the man of the house as he
 departs for the shrines.

How profuse then,⁴¹
 Elder brother,
 Younger brother?
 Your earth will pass,
 Your mud will pass,
 It will step,
 It will journey,
 To the four thresholds,
 To the four altars,
 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,

7A, k'usi yepal che7e,
 Bankilal,
 7Itz'inal?
 Chjelav 7alumal,
 Chjelav 7avach'elal,
 Chba tek'be,
 Chba xanbe,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Chba k'an pertonal,
 Chba k'an lesensya.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo lapat,
 Ta yo laxokon,
 Xchi7uk 7anup,
 Xchi7uk 7achi7il.
 Mi nat to stek'el,
 Mi nat to xxanel,
 Li snichimal bae,
 Li snichimal sate,
 Li ch'ul-totil,
 Li ch'ul-me7ile?
 Mi sva7an to sba,
 Mi stek' an to sba?
 Ja7 7avat 7o 7avo7on,
 Ja7 7ak'opojes 7o 7avo7on,
 Ja7 chba tek'be 7o,
 Ja7 chba xanbe 7o,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Jmalatik 7alumal,
 Jmalatik 7avach'elal,
 K'usi 7ora,
 K'usi k'ak'al,
 Xavalk'ujik tal,

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,

Xasutp'ijik tal.
 Chba tek'be 7un,
 Chba xanbe 7un,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Ja7 me 7avat 7o 7avo7on,
 Ja7 me 7ak'opojes 7o 7avo7on,
 Mi sva7an to sba,
 Mi stek'an to sba.
 Mi makbil to jun sat ti jun 7utze,
 Ti jun kolo7e?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e,
 Ti jun jk'ak'al-7o7one,
 Ti jun jtzajal-7o7one?
 Chba tek'be 7un,
 Chba xanbe 7un,
 Chanib syalemal yok,
 Chanib syalemal sk'ob.
 Chba 7ok'an 7un,
 Chba 7avanan 7un,
 Chba k'an tamule,
 Chba k'an takolo7e,
 Ta syalemal yok 7un,
 Ta syalemal sk'ob 7un,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Ja7 me 7avat 7o 7avo7on,
 Ja7 me 7ak'opojes 7o 7avo7on,
 Yu7un tanae,
 Yu7un tak'ulebe,
 Yu7un ti skuxobil 7avo7one,
 Yu7un ti svik'obil 7asate,
 Mi mu xavak'be stze7ej,
 Mi mu xavak'be slo7il,
 Jun 7abalamil tot,
 Jun 7abalamil me7.
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Mi makbil to jun sba,
 Mi makbil to jun ssat,
 Ti jun 7utze,
 Ti jun kolo7e.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile?
 Ja7 me chba 7ok'an 7o,
 Ja7 me chba 7avanan 7o,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi 7o ti ch'ul-pertonale,
 Mi 7o ti ch'ul-lesensyae?
 Ja7 7avat 7o 7avo7on,
 Ja7 7ak'opojes 7o 7avo7on,
 Xchi7uk 7anup,
 Xchi7uk 7achi7il.
 Mi nat to stek'el,
 Mi nat to xxanel,
 Li snichimal bae,

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.

Li snichimal sate,
Li ch'ul-totile,
Li ch'ul-me7ile?
Bankilal,
7Itz'inal,
Jmalatik 7alumal,
Jmalatik 7avach'elal,
K'usi 7ora,
K'usi k'ak'al,
Xavalk'ujik tal,
Xasutp'ijik tal,
Bankilal,
7Itz'inal.

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.

Yos, Jesu-kristo,
Kajval,
Skrusil jtot,
Skrusil kajval.
Jelavkon tanichim ba,
Jelavkon tanichim sat.
Xamala jlumal,
Xamala kach'elal,
K'u 7ora xivalk'uj tal,
K'u 7ora xisutp'ij tal.
Chba jtek'tikótik,
Chba jxantikótik,
Syalemal yok,
Syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile,
Jtot,
Kajval.

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.
Wilt 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.

7Ana ch'ul-nómpre yos Jesu-kristo,
Kajval.
Tzauke, jtot,
Tzauke, kajval!
Skuxobil ko7on,
Svik'obil jsat,
Skrusil yo sti7 jna,
Skrusil yo sti7 jk'uleb,
Ch'ul-nichimal jtot,
Ch'ul-nichimal kajval.
Tzauk 7une, jtot,
Tzauk 7une, kajval!
Chba jtek'be 7o,
Chba jxanbe 7o,
Chanib syalemal yok,
Chanib syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile.
Mi xava7an to abaik,
Mi xatek'an to abaik?
Mi ma7uk to xtoy,
Mi ma7uk to xjelav,
Ti jun 7utze,
Ti jun kolo7e,
Skuxobil ko7on,
Svik'obil jsat,
Ta jun xmal,
Ta jun sakub.

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,⁴²
 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,
 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,⁴³
 The brightness of Thy beauteous eyes,

Mi xak'elon to,
 Mi xavilon to,
 Nichimal jtot,
 Nichimal kajval?
 Tzauke, jtot,
 Tzauke, kajval!
 K'elikon 7un,
 7Ilikon 7un,
 Va7lan 7un,
 Tek'lan 7un,
 Ch'ul-nichimal ch'ul-vinik,
 Ch'ul-nichimal ch'ul-jkaxlan.
 Va7an abaik,
 Tek'an abaik.
 Tzauke, jtot,
 Tzauke, kajval!
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya,
 Nichimal jtot,
 Nichimal kajval.
 Tzauke, ch'ul-lum,
 Tzauke, ch'ul-7osil,
 Tzauke, ch'ul-vinajel,
 Tzauke, ch'ul-lória.
 Tzauke, ch'ul-rey,
 Tzauke, ch'ul-7ánjel,
 Tzauke, ch'ul-yajval ch'ul-lum,
 Tzauke, ch'ul-yajval ch'ul-7osil!
 Ta jta ta tijel li yo lani7ike,
 Ta jta ta tijel li yo lachikinike.
 Tzauke, jtot,
 Tzauke, kajval!
 Mu 7ipuk skap,
 Mu 7ipuk x7ilin,
 Ti yo lajolike,
 Ti yo lavo7onike.
 Tzauke, jtot,
 Tzauke, kajval!
 Li7 ta jch'amun,
 Li7 ta jmaki,
 Yo lanichimal baik,
 Yo lanichimal satik,
 Nichimal jtot,
 Nichimal kajval.
 Mu 7ipuk x7ilin,
 Mu 7ipuk xk'ak'ub,
 Ti yo lajole,
 Ti yo lavo7one.
 Li7 chkak' yo jtuil,
 Li7 chkak' yo jxinal,
 Ta yo latz'el,
 Ta yo lavichon,
 Nichimal jtot,
 Nichimal kajval.
 7Ak'ik pertonal yo j-set',
 7Ak'ik pertonal yo juteb,
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 Tzauke, jtot,
 Tzauke, kajval!
 Mu me 7ipuk x7ilin ti yo lajole,
 Mu me 7ipuk x7ilin ti yo lavo7one.
 Li7 ta jk'upin,
 Li7 ta jlekin,
 Ssakilal lanichimal ba,
 Ssakilal lanichimal sat,

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 his face be covered,
 May his eyes be closed,
 Thou it is who standest erect,
 Thou it is 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.
 Still it is Thou who standest erect,
 Still it is Thou who standest firm,
 At our lowly backs,
 At our lowly sides.
 For this, my lowly mouth,
 For this, my humble lips,
 My beauteous Father,
 My beauteous Lord.
 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,

Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel.
 Mu to xavutbon,
 Mu to xamajbon,
 Ti yo jmotone,
 Ti yo kaboltaye,le,
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya,
 Ch'ul-rey,
 Ch'ul-7ánjel,
 Ch'ul-chon,
 Ch'ul-chauk,
 Yajval ch'ul-lum,
 Yajval ch'ul-7osil,
 Ch'ul-vinajel,
 Ch'ul-lória.
 Tzauke, jtot,
 Tzauke, kajval!
 Ja7 me yo ke,
 Ja7 me yo jti7,
 7Ak'o pertonal yo j-set',
 7Ak'o pertonal yo juteb,
 Yo lame7onon,
 Yo lamu7naton.
 Mu k'u xkak'be tanichimal bae,
 Mu k'u xkak'be tanichimal sate,
 7Oxib yo jtoj,
 7Oxib yo jkantela,
 J-p'ej yo jpom,
 J-p'ej yo jch'ail.
 Pertonal yo j-set',
 Pertonal yo juteb,
 Nichimal jtot,
 Nichimal kajval.
 Ja7uk jun 7utz,
 Ja7uk jun kolo7,
 Makbiluk jun sba,
 Makbiluk jun ssat.
 Vo7ot xava7an aba,
 Vo7ot xatek'an aba,
 Ta jpat 7un,
 Ta jxokon 7un,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Xchi7uk cha7-p'ej yo kaboltayel.
 Ja7uk jun 7utz,
 Ja7uk jun kolo7,
 Makbiluk jun sba,
 Makbiluk jun ssat,
 Vo7ot to xava7an aba,
 Vo7ot to xatek'an aba,
 Ta yo jpattikótik,
 Ta yo jxokontikótik,
 Ja7 me yo ke7 7un,
 Ja7 me yo jti7 7un,
 Nichimal jtot,
 Nichimal kajval.
 Komon xak'opon abaik,
 Komon xati7in abaik,
 Xchi7uk i chanib ch'ul-totile,
 Xchi7uk i chanib ch'ul-me7ile,
 Xchi7uk i págre San-torénso,
 Xchi7uk págre Santo Romínko,
 Xchi7uk i vinajelal 7antz,

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,
 My beauteous Father,
 My beauteous Lord.
 Grant a little pardon,
 Grant a bit of pardon,
 Beauteous holy man,
 Beauteous holy Caucasian,
 To my meager self,
 To my paltry self,
 My beauteous Father,
 My beauteous Lord.

Xchi7uk vinajelal sinyóra.
 María Rosário,
 María Xinulan.
 Komon joyoloxuk,
 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 7o7lol ch'ul-vinajel,
 Ta 7o7lol ch'ul-lória.
 Ja7 me yo ke,
 Ja7 me yo jti7,
 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 jti7.
 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-
 kixtoval.

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 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 meager self approaches,
 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.
 Thou it is who standest erect,
 Thou it is who standest firm.
 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,

Ta yo jpat 7un,
 Ta yo jxokon 7un?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utz 7une,
 Ti jun kolo7 7une?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Jun jk'ak'al-7o7on,
 Jun jtzajal-7o7on,
 Ta yo jpat 7un,
 Ta yo jxokon 7un?
 Mi jk'upin to 7un,
 Mi jlekin to 7un,
 Li skuxobil ko7one,
 Li svik'obil jsate,
 Ta jun xmal 7un,
 Ta jun sakub 7un.
 Ja7 me yo ke tal,
 Ja7 me yo jti7 tal,
 Ja7 me yo j-set'on 7o tal,
 Ja7 me yo jutebon 7o tal.
 Pertonal yo j-set',
 Pertonal yo juteb,
 Yo lame7onon,
 Yo lamu7naton,
 Yo latanon,
 Yo lapukukon.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 7Ak'o ch'ul-pertonal yo j-set',
 7Ak'o ch'ul-pertonal yo juteb,
 J-p'ej yo jpom,
 J-p'ej yo jch'ail,
 7Oxib yo jtoj,
 7Oxib yo jkantela,
 Chkak' ta syalemal 7avok,
 Chkak' ta syalemal 7ak'ob.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel.
 Xak'elbekon to 7uk,
 Xavilbekon to 7uk.
 Ma7uk to xtoy,
 Ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Jun jk'ak'al-7o7on,
 Jun jtzajal-7o7on.
 Vo7ot xava7an aba,
 Vo7ot xatek'an aba.
 Tzauke, jtot,
 Tzauke, kajval!
 Komon joylanik,
 Komon chijlanik,
 Komon xak'opon abaik,
 Komon xati7in abaik,
 Chanib ch'ul-totiloxuk,
 Chanib ch'ul-me7iloxuk,
 Xchi7uk i pagre San-torénso,
 Xchi7uk pagre Santo Romínko.
 Li7 ta jch'amun,
 Li7 ta jmaki,

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,

Jayib ch'ul-k'ak'al,
 Jayib ch'ul-7ora,
 K'u sjalil 7avak'ojikon,
 K'u sjalil 7ak'elanojikon,
 Li7 ta yo latz'elike,
 Li7 ta yo lavichonike.
 Tzauke, jtot,
 Tzauke, kajval!
 Tz'ikbiluk to,
 Bik'biluk to,
 K'u yepal yo jmul,
 K'u yepal yo jkolo7,
 K'u yepal yo jtz'i7al,
 K'u yepal yo jchitomal,
 Ta jun xmal 7un,
 Ta jun sakub 7un.
 Ma7uk to xtoy 7un,
 Ma7uk to xjelav 7un,
 Ti jun 7utz 7une,
 Ti jun kolo7 7une.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya.
 Pertonaluk 7un,
 Lesensyauk 7un.
 Ma7uk xach'aybon 7o yo jpat,
 Ma7uk xach'aybon 7o yo jxokon,
 Bu xa k'alal lajna7ik,
 Bu xa k'alal mu lajna7ik.
 Mi ja7 nox kakal ta ke,
 Mi ja7 nox kakal ta jti7,
 Ti yo laxojobale,
 Ti yo lanak'obale.
 Pero tzauke, jtot,
 Pero tzauke, kajval!
 Pertonal xavak'bon yo jpat,
 Pertonal xavak'bon yo jxokon,
 Yo latz'i7on,
 Yo lachitomon,
 Yo labolon,
 Yo lasonsoon,
 Jtot,
 Kajval.
 Ja7 me kejelon 7o tal,
 Ja7 me patalon 7o tal,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik,
 Nichimal jtot,
 Nichimal kajval.
 K'elbekon to,
 7Ilbekon to,
 Yo jnup 7uk 7un,
 Yo jchi7il 7uk 7un,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel.
 Mi nat to stek'el,
 Mi nat to xxanel,
 Lanichimal bae,
 Lanichimal sate?
 La7uk to jtotin,
 La7uk to jme7in,
 La7uk to jk'ak'an,
 La7uk to jk'ixnan,
 Cha7-p'ej yo jmoton,
 Cha7-p'ej yo kaboltayel.
 Ja7 me yo ke tal,
 Ja7 me yo jti7 tal,

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.

Ja7 me yo j-set'on 7o tal,
 Ja7 me yo jutebon 7o tal,
 Tzyalemal 7avokik,
 Tzyalemal 7ak'obik,
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 Tzauke, jtot,
 Tzauke, kajval!
 Ja7uk jun jbalamil tot,
 Ja7uk jun jbalamil me7,
 Ja7uk jun balamil 7utz,
 Ja7uk jun balamil kolo7,
 Makbiluk to jun sba,
 Makbiluk to jun ssat,
 Ma7uk to xtoy,
 Ma7uk to xjelav.
 Tzauke, ch'ul-jtot,
 Tzauke, ch'ul-kajval!
 K'elikon 7un,
 7Ilikon 7un,
 Va7lan 7un,
 Tek'lan 7un,
 Joylan 7un,
 Chijlan 7un,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Bu xixanav,
 Bu xibein,
 Bu xiyal,
 Bu ximuy,
 Bu jta tal ti j-set'e,
 Bu jta tal ti jutebe,
 K'u xavak'bon,
 K'u xak'elanbon,
 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'elanbon.
 Vik'bon i jbae,
 Vik'bon i jsate,
 Talesbon i jch'ulele,
 Talesbon i ko7one,
 Nichimal jtot,
 Nichimal kajval.
 Chak no la ka7i ti j-set'e,
 Chak no la ka7i ti jutebe,
 K'u cha7al j-lom jtot,
 K'u cha7al j-lom jme7,
 Ti k'ok'ike,
 Ti k'ixinike,
 Ti 7oy ti j-set'e,
 Ti 7oy ti jutebe,
 Yu7un ti jtote,
 Yu7un ti jme7e,
 Yu7un ti yan 7avalabe,
 Yu7un ti yan 7anich'nabe,
 Nichimal jtot,
 Nichimal kajval.
 Ja7 me yo ke tal,
 Ja7 me yo jti7 tal,
 Ta yo latz'el 7un,
 Ta yo lavichon 7un,
 Nichimal jtot,
 Nichimal kajval.

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.⁴⁵
 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,
 To my ten feet,
 To my ten hands,
 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 k'elelikon ta jun xmal,
 Mu me te k'elelikon ta jun sakub,
 Ti ta jun sti7 sk'ok'e,
 Ti ta jun sti7 stane,
 Nichimal jtot,
 Nichimal kajval.
 Mu ta jk'anbe jun yixim,
 Mu ta jk'anbe jun xchenek',
 Mu ta jk'anbe jun 7akrusil,
 Mu ta jk'anbe jun 7apaxyonal,
 Nichimal jtot,
 Nichimal kajval.
 Tzauke, jtot,
 Tzauke, kajval!
 Ja7 me ta jk'el ta nat lanichimal bae,
 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 lamu7naton,
 Yo latanon,
 Yo lapukukon?
 Ja7 me yo ke tal,
 Ja7 me yo jti7 tal,
 Ta yo latz'el 7un,
 Ta yo lavichon 7un,
 Nichimal jtot,
 Nichimal kajval.
 Mu to ch'aybiluk,
 Mu to tenbiluk,
 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 tal,
 Ja7 me yo jti7 tal,
 Ta yo latz'el 7un,
 Ta yo lavichon 7un.
 Ja7 me yo j-set'on 7o tal,
 Ja7 me yo jutebon 7o tal,
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 7Ak'ik pertonal yo j-set',
 7Ak'ik pertonal yo juteb,
 Ti yo lame7onone,
 Ti yo lamu7natone,
 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,

Nichimal jtot,
 Nichimal kajval.
 Ch'ul-k'elikon 7un,
 Ch'ul-7ilikon 7un,
 Ch'ul-totiloxuke,
 Ch'ul-me7iloxuke,
 Nichimal jtot,
 Nichimal kajval.
 7Ak'bon ta lajuneb kok,
 7Ak'bon ta lajuneb jk'ob,
 Ti j-set' 7une,
 Ti juteb 7une,
 Lame7onon,
 Lamu7natone,
 Latanone,
 Lapukukone.
 Chak no la ka7i ti j-set'e,
 Chak no la ka7i ti jutebe,
 K'uxubinbon i jpate,
 K'uxubinbon i jxokone,
 7Ak'bon ta lajuneb kok,
 7Ak'bon ta lajuneb jk'ob,
 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'elanbon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob,
 Nichimal jtot,
 Nichimal kajval.
 Tzauke, jtot,
 Tzauke, kajval!
 Ja7uk cha7-p'ej yo jmoton,
 Ja7uk cha7-p'ej yo kaboltoyel.
 Ma7uk to me smak 7o ye,
 Ma7uk to me smak 7o sti7,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e,
 Bu ssa7son ta jpat,
 Bu ssa7son ta jxokon.
 La7uk to me jtotin,
 La7uk to me jme7in,
 La7uk to me jk'ak'an,
 La7uk to me jk'ixnan,
 Nichimal jtot,
 Nichimal kajval.
 Ch'ul-va7an aba,
 Ch'ul-tek'an aba,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan.
 La7uk to me kil ta jba,
 La7uk to me kil ta jsat,
 Li yolon 7avokike,
 Li yolon 7ak'obike,
 Xchi7uk i págre San-torénso,
 Xchi7uk i págre Sánto Romínko.
 Mu me yechuk xkak' ti jun k'ope,
 Mu me yechuk xkak' ti jun lo7ile,
 La7uk to me kil ta jba,
 La7uk to me kil ta jsat,
 La7uk to me jk'upin,
 La7uk to me jlekin,

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,
 To open my eyes,
 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,
 In unison, converse,
 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.

Li yolon 7avokike,
 Li yolon 7ak'obike,
 Xchi7uk i págre San-torénso,
 Xchi7uk i págre Santo Romínko,
 Ta bu k'ak'al,
 Ta bu 7ora.
 Tzauke, jtot,
 Tzauke, kajval!
 7Oyuk yo lavokolik,
 7Oyuk yo lavik'ti7ik,
 Talesbon i jch'ulele,
 Talesbon i ko7one,
 Vik'bon i jbae,
 Vik'bon i jsate,
 Bu jta tal ti j-set'e,
 Bu jta tal ti jutebe.
 7Ak'bon ta lajuneb kok,
 7Ak'bon ta lajuneb jk'ob,
 Nichimal jtot,
 Nichimal kajval.
 Komon xak'opon abaik,
 Komon xati7in abaik,
 Xchi7uk i ch'ul-santo San-salvarol,
 Ta 7o7lol ch'ul-vinajel,
 Ta 7o7lol ch'ul-lória,
 Ja7 me yo ke tal,
 Ja7 me yo jti7 tal,
 Nichimal jtot,
 Nichimal kajval.
 Jelavikon ta yo laba,
 Jelavikon ta yo lasat,
 Nichimal jtot,
 Nichimal kajval.

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.

Yos Jesu-kristo,
 Kajval,
 Skrusil jtot,
 Skrusil kajval.
 Livalk'uj tal,
 Lisutp'ij tal,
 7A jtek'tikótik,
 7A jxantikótik,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Jtot,
 Kajval.
 K'elon to me,
 7llon to me,
 Jch'amuntik me,
 Jmakitik me,
 Yo lalekil,
 Yo lavutzil,
 Yo lakrásia,
 Yo labentisyon 7uk 7un,
 Jtot,
 Kajval.

The man of the house prays at the house cross on
 his return from the shrines.

God, Jesus Christ,
 My Lord,

Yos Jesu-, kristo,
 Kajval,

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 turned back,
 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 well watched over still,
 Am I well regarded still,
 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,
 Thy 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,

Skrusil sti7 jna,
 Skrusil sti7 jk'uleb,
 Skuxobil ko7on,
 Svik'obil jsat,
 Ta jun xmal,
 Ta jun sakub.
 K'usi yepal 7un, jtot,
 K'usi yepal 7un, kajval,
 Livalk'uj tal,
 Lisutp'ij tal.
 7A jtek'be 7o,
 7A jxanbe 7o,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo jpat 7un,
 Ta yo jxokon 7un?
 Mi xak'elikon to,
 Mi xavilikon to,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Ta jun 7anichimal ba,
 Ta jun 7anichimal sat?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e,
 Jun jk'ak'al-7o7on,
 Jun jtzajal-7o7on,
 Ta yo jpat 7un,
 Ta yo jxokon 7un?
 Mi lekil k'elbilon to,
 Mi lekil 7ilbilon to,
 Mi 7oyon to tzba yo lavokik,
 Mi 7oyon to tzba yo lak'obik,
 Nichimal jtot,
 Nichimal kajval?
 Ja7 me kat 7o ko7on,
 Ja7 me jk'opojes 7o ko7on.
 7A jtek' 7o 7un,
 7A jxan 7o 7un,
 Chanib syalemal 7avokik,
 Chanib syalemal 7ak'obik,
 Nichimal jtot,
 Nichimal kajval.
 Tzauke,
 Skrusil sti7 jna,
 Tzauke,
 Skrusil sti7 jk'uleb,
 Skuxobil ko7on,
 Svik'obil jsat,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Nichimal jtot,
 Nichimal kajval.
 Va7ano maba,
 Tek'ano maba,
 Ta yo jpat 7un,
 Ta yo jxokon 7un.
 Ma7uk to me xtoy,
 Ma7uk to me xjelav,

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.

Ti jun 7utze,
 Ti jun kolo7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e.
 Xak'elon 7un,
 Xavilon 7un,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Nichimal jtot,
 Nichimal kajval.
 Ja7 me kat 7o ko7on,
 Ja7 me jk'opojes 7o ko7on,
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya,
 Nichimal jtot,
 Nichimal kajval.
 K'elikon 7un,
 7Ilikon 7un,
 Va7lanik 7un,
 Tek'lanik 7un,
 Joylanik 7un,
 Chijlanik 7un,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel,
 7Avak'bekon,
 7Ak'elanbekon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob.
 Ma7uk to me smak 7o ye jun 7utz,
 Ma7uk to me smak 7o ye jun kolo7,
 Li cha7-p'ej yo jmotone,
 Li cha7-p'ej yo kaboltaye.
 La7uk to me jtotin,
 La7uk to me jme7in,
 La7uk to me jk'ak'an,
 La7uk to me jk'ixnan,
 Cha7-p'ej yo jmoton,
 Cha7-p'ej yo kaboltayel.
 K'elikon to me jchi7uk,
 7Ilikon to me jchi7uk,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Bu xixanav 7un,
 Bu xibein 7un,
 Bu xiyal 7un,
 Bu ximuy 7un,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Bu jta 7un,
 Bu xkich' 7un,
 Ti j-set' 7une,
 Ti juteb 7une,
 Mi j-jop yo laxojobal,
 Mi j-jop yo lanak'obal,
 Mi j-sil yo lakrusil,
 Mi j-sil yo lapaxyonal,
 K'u xavak'bekon,
 K'u xak'elanbekon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob,
 Nichimal jtot,
 Nichimal kajval.

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,
 My heart is anxious,
 My heart is vexed,
 Before Thy beauteous face,
 Before Thy beauteous eyes.
 Grant a little pardon,
 Grant 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,
 7Ilikon 7un,
 Va7lanik 7un,
 Tek'lanik 7un,
 Joylanik 7un,
 Chijlanik 7un.
 Jch'amuntik 7un,
 Jmakitik 7un,
 Yo lalekil 7un,
 Yo lavutzil 7un,
 Yo lakrásia 7un,
 Yo labentisyon 7un,
 Nichimal jtot,
 Nichimal kajval.
 Xak'elon 7un,
 Xavilon 7un,
 Ta jun xmal 7un,
 Ta jun sakub 7un,
 Xkuxobil ko7on,
 Svik'obil jsat,
 Ta jun xmal,
 Ta jun sakub,
 Nichimal jtot,
 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,
 Xkuxobil ko7on,
 Svik'obil jsat,
 Ch'ul-vinajel,
 Ch'ul-lória,
 Ch'ul-lum,
 Ch'ul-7osil.
 Ta jch'amun 7un,
 Ta jmaki 7un,
 Jayib ch'ul-k'ak'al,
 Jayib ch'ul-7ora,
 K'u sjalil 7avak'ojikon,
 K'u sjalil 7ak'elanojikon.
 La7uk to me jk'upin,
 La7uk to me jlekin,
 Lanichimal baïke,
 Lanichimal satike,
 Nichimal jtot,
 Nichimal kajval.
 K'elikon,
 7Ilikon,
 Va7lanik,
 Tek'lanik,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan,
 Ch'ul-vinajel,
 Ch'ul-lória,
 Ch'ul-lum,
 Ch'ul-7osil,
 Ch'ul-rey,
 Ch'ul-7ánjel,
 Ch'ul-chon,
 Ch'ul-chauk,
 Nichimal jtot,
 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 reverend St. Lawrence,
 And reverend 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,
 7Ilikon 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 kabolatayel,
 Nichimal jtot,
 Nichimal kajval,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan.
 Li7 ta xkak' ti jtuile,
 Li7 ta xkak' ti jxinale,
 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 7o7one,
 Nichimal jtot,
 Nichimal kajval.
 7Ak'o pertonal yo j-set',
 7Ak'o pertonal yo juteb,
 K'elikon 7un,
 7Ilikon 7un,
 Va7lanik 7un,
 Tek'lanik 7un,
 Joylanik 7un,
 Chijlanik 7un,
 Xchi7uk i ch'ul-totiletike,
 Xchi7uk i ch'ul-me7iletike,
 Xchi7uk págre San-torénso,
 Xchi7uk págre Santo Romínko,
 Komon k'elikon,
 Komon 7ilikon,
 Komon va7lanik,
 Komon tek'lanik,
 Komon joylanik,
 Komon chijlanik,
 Li ta yo jpat 7une,
 Li ta yo jxokon 7une,
 Xchi7úk yo jnup,
 Xchi7uk yo jchi7il,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kabolatayel,
 7Avak'bekon 7un,
 7Ak'elanbekon 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'iel,
 Natuk to sk'opojel,
 Mu me 7unin jvalk'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,

Mu me nakauk 7ayebon ta lajuneb kok,
 Mu me nakauk 7ayebon ta lajuneb jk'ob.
 K'elikon me jchi7uk,
 7Ilikon me jchi7uk,
 Nichimal jtot,
 Nichimal kajval.
 7Ak'ik pertonal yo j-set' 7un,
 7Ak'ik pertonal yo juteb 7un,
 7Oxib yo jtoj,
 7Oxib yo jkantela,
 J-p'ej yo jpom,
 J-p'ej yo jch'ail,
 Chkak' tanichimal ba,
 Chkak' tanichimal sat,
 7A li yo lame7onone,
 7A li yo lamu7natone,
 7A li yo latanone,
 7A li yo lapukukone,
 Nichimal jtot,
 Nichimal kajval.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya,
 Tanichimal baik,
 Tanichimal satik.
 Mi xak'elikon to,
 Mi xavilikon to,
 Mi jch'amuntik to,
 Mi jmakitik to,
 Yo lalekil,
 Yo lavutzil,
 Yo lakrásia,
 Yo labentisyon,
 Nichimal jtot,
 Nichimal kajval?
 Ja7uk jun 7utz,
 Ja7uk jun kolo7,
 Makbiluk jun sba,
 Makbiluk jun ssat,
 K'ejbiluk to,
 Vetz'biluk to,
 Ma7uk to xtoy tal,
 Ma7uk to xjelav tal,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Ti jun 7utz 7une,
 Ti jun kolo7 7une,
 Jun jk'ak'al-7o7on,
 Jun jtzajal-7o7on,
 Jun jve7el,
 Jun j7uch'-vo7,
 Bu ssa7son ta jpat,
 Bu ssa7son ta jxokon,
 Jun bik'it,
 Jun muk',
 Nichimal jtot,
 Nichimal kajval.
 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.
 Yavil ta lajuneb kok,
 Yavil ta lajuneb jk'ob,

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'elanbikon,
 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'elanbikon,
 Ta lajuneb kok,
 Ta lajuneb jk'ob,
 Ch'ul-nichimal jtot,
 Ch'ul-nichimal kajval.
 Vo7ot 7aviloj,
 Vo7ot 7ak'eloj,
 Ta jun xmal,
 Ta jun sakub,
 Bu xixanav,
 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 lalekil 7un,
 Yo lavutzil 7un,
 Yo lakrása 7un,
 Yo labentisyon 7un,
 7A li ta yo jpate,
 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 aba,
 Vo7ot xatek'an aba.
 K'elikon to me,
 7Ilikon to me,
 Nichimal jtot,
 Nichimal kajval.
 K'uxubinbon i jpate,
 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'elanbon,
 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.

Chak no la ka7i ti j-set'e,
 Chak no la ka7i ti jutebe,
 Nichimal jtot,
 Nichimal kajval.
 Mu to me xkak'be ta mas yelav ti jtote,
 Mu to me xkak'be ta mas yelav ti jme7e,
 Mu to me xkak'be ta mas yelav ti jun bik'ite,
 Mu to me xkak'be ta mas yelav ti jun muk'e,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensya.
 Ja7 me yo ke,
 Ja7 me yo jti7,
 Tanichimal ba,
 Tanichimal sat,
 Nichimal jtot,
 Nichimal kajval.
 K'elikon 7un,
 7Ilikon 7un,
 Va7lanik 7un,
 Tek'lanik 7un,
 Joylanik 7un,
 Chijlanik 7un,
 7A li ta yo jpat 7une,
 7A li ta yo jxokon 7une,
 Skrusil jtot,
 Skrusil kajval,
 Xkuxobil ko7on,
 Svik'obil jsat,
 Ta jun xmal 7un,
 Ta jun sakub 7un.
 Ch'ul-va7an aba 7un,
 Ch'ul-tek'an aba 7un.
 Ch'ul-va7lan 7un,
 Ch'ul-tek'lan 7un,
 Joylan 7un,
 Chijlan 7un,
 Ta yo jpat 7un,
 Ta yo jxokon 7un.
 Ma7uk to xtoy,
 Ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e.
 Makbiluk jun sba,
 Makbiluk jun ssat.
 Vo7ot xava7an aba 7un,
 Vo7ot xatek'an aba 7un,
 7A li ta jpate,
 7A li ta jxokone,
 Nichimal jtot,
 Nichimal kajval.
 Ta lekikon,
 Ta 7utzikon,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan,
 Nichimal jtot,
 Nichimal kajval.
 Mu to xkom ta tek'el,
 Mu to xkom ta xanel,
 Li ssakilal 7anichimal bae,
 Li ssakilal 7anichimal sate.
 Natuk to stek'el,
 Natuk to xxanel,
 Nichimal jtot,
 Nichimal kajval.

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 holy pardon,
 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,
 Va7lanik 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,
 Ja7 me kat 7o ko7on,
 Ja7 me jk'opojes 7o ko7on,
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 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-va7lan 7un,
 Ch'ul-tek'lan 7un,
 Nichimal jtot,
 Nichimal kajval.
 K'elikon,
 7Ilikon,
 Va7lanik,
 Tek'lanik,
 Joylanik,
 Chijlanik,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Xchi7uk yo jnup,
 Xchi7uk yo jchi7il,
 Xchi7uk cha7-p'ej yo jmoton,
 Xchi7uk cha7-p'ej yo kaboltayel,
 Nichimai 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 lowly chunk of incense,
 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.

Ma7uk to me smak 7o ye,
 Ma7uk to me smak 7o sti7,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e,
 Nichimal jtot,
 Nichimal kajval.
 Ch'ul-va7an aba,
 Ch'ul-tek'an aba,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan.
 Ja7 me yo j-set'on,
 Ja7 me yo jutebon 7o,
 Tanichimal ba,
 Tanichimal sat.
 Ja7 me 7oxib yo jtoj,
 Ja7 me 7oxib yo jkantela.
 Ja7 me j-p'ej yo jpom,
 Ja7 me j-p'ej yo jch'ail,
 Tanichimal ba,
 Tanichimal sat,
 Nichimal jtot,
 Nichimal kajval.
 K'elikon 7un,
 7Ilikon 7un,
 Va7lanik 7un,
 Tek'lanik 7un,
 Joylanik 7un,
 Chijlanik 7un,
 7A li ta yo jpate,
 7A li ta yo jxokone,
 Nichimal jtot,
 Nichimal kajval.
 Ja7 me yo ke,
 Ja7 me yo jti7,
 Tanichimal ba,
 Tanichimal sat,
 Nichimal ch'ul-vinik,
 Nichimal ch'ul-jkaxlan.
 Ja7 me yo j-set'on,
 Ja7 me yo jutebon,
 Tanichimal ba,
 Tanichimal sat 7un,
 Nichimal jtot,
 Nichimal kajval.
 7Ak'o pertonal yo j-set' 7un,
 7Ak'o pertonal yo juteb 7un,
 Nichimal jtot,
 Nichimal kajval.

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.

Yos, k'el avil, jtot,
 K'el avil, kajval.
 Livalk'uj tal,
 Lisutp'ij tal,
 7A jtek'tikótik,
 7A jxantikótik,
 Syalemal yok,
 Syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Yech yepal livalk'uj tal,
 Lisutp'ij tal 7un,
 Jtot,
 Kajval.

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,

Yos, k'el avil 7un, jtot,
 K'el avil 7un, kajval.
 K'usi yepal 7un, jtot,
 K'usi yepal 7un, kajval,
 Mi li7 tzoboloxuke,
 Mi li7 lotoloxuke?
 K'usi yepal chamala yo jlumal,
 Chamala yo kach'elal?
 Livalk'uj tal 7un,
 Lisutp'ij tal 7un.
 7A jtek'be 7o,
 7A jxanbe 7o,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 7A kejlikon,
 7A patlikon,
 7A jk'an ti jmule,
 7A jk'an ti jkolo7e,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo jpat 7un,
 Ta yo jxokon 7un?
 Mi nat to stek'el,
 Mi nat to xxanel,
 Snichimal ba,
 Snichimal sat,
 Li ch'ul-totile,
 Li ch'ul-me7ile?
 Tzauk 7une, jtot,
 Tzauk 7une, kajvall!
 Valk'uj tal jlumal,
 Valk'uj tal kach'elal.
 7A jk'an ti ch'ul-pertonale,
 7A jk'an ti ch'ul-lesensyae,
 Ja7 me yo ke k'otel,
 Ja7 me yo jti7 k'otel,
 Ja7 me yo j-set'on ochel,
 Ja7 me yo jutebon ochel,
 Ja7 me yo 7oxib yo jtoj,
 Ja7 me yo 7oxib yo jkantela,
 J-p'ej yo jpom,
 J-p'ej yo jch'ail.
 7A jtek'be 7o,
 7A jxanbe 7o,
 7A kejlikon,
 7A patlikon,
 7A 7ok'ikon,
 7A 7avanikon,
 Ta chanib syalemal yok,
 Ta chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Mi nat to stek'el,
 Mi nat to xxanel,
 Li snichimal ba,
 Li snichimal sat,

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,⁴⁶
 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.

Ti ch'ul-totile,
 Ti ch'ul-me7ile?
 Ja7 me yo ke,
 Ja7 me yo jti7,
 Jtot,
 Kajval.
 Mi li7 tzoboloxuk,
 Mi li7 lotoloxuk,
 Chamala yo jlumal,
 Chamala yo kach'elal?
 K'usi yepal 7un, jtot,
 K'usi yepal 7un, kajval,
 Valk'uj tal jlumal 7un,
 Valk'uj tal kach'elal 7un,
 7Ijk'an 7o ch'ul-pertonal,
 7Ijk'an 7o ch'ul-lesensya,
 Yu7un ti skuxobil ko7on,
 Yu7un ti svik'obil jsat,
 Ta jun xmal 7un,
 Ta jun sakub 7un.
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utz 7une,
 Ti jun kolo7 7unc,
 Jtot,
 Kajval?
 Valk'uj tal jlumal,
 Valk'uj tal kach'elal,
 7A jtek' 7un,
 7A jxan 7un,
 Syalemal yok,
 Syalemal sk'ob,
 Ti ch'ul-totiletike,
 Ti ch'ul-me7iletike,
 Jtot,
 Kajval.
 Valk'uj tal jlumal,
 Valk'uj tal kach'elal 7un,
 Jtot,
 Kajval.

The man of the house invites the shaman to a meal.

God, see here,
 Son,⁴⁷
 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,⁴⁸
 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.

Yos, k'el avi,
 Kere,
 K'el avi, jbankil,
 Kitz'in.
 7Ak'o pertonal yo j-set',
 7Ak'o pertonal yo juteb,
 Xxjobal,
 Snak'obal,
 Ti kajvaltike,
 Xxi7obil,
 Sk'exobil,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Laj 7o ti k'op 7une,
 Laj 7o ti ti7 7une,
 7Ak'o pertonal yo j-set',
 7Ak'o pertonal yo juteb,
 Kere,
 Jbankil,
 Kitz'in.

The man of the house addresses the shaman at the conclusion of the meal.

God, for this much, then,

Yos, yech yepal che7e,

Son,
 You gave a little pardon,⁴⁹
 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 altars,
 Of the Holy Fathers,
 The Holy Mothers.
 Elder brother,
 Younger brother,
 You gave a little pardon,
 A very little indeed.

Kere,
 7Avak' pertonal j-set',
 7Avak' pertonal juteb,
 Laj ti j-set'e,
 Laj ti jutebe,
 Ti xxjobale,
 Ti snak'obale,
 Ti xxi7obile,
 Ti sk'exobile,
 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.

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,

Yos, k'el avi, jtot,
 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-lesensyae,
 Yu7un ti jnae,
 Yu7un ti jk'ulebe,
 Yu7un ti skuxobil ko7one,
 Yu7un ti svik'obil jsate.
 Kol aval tzobolotik,
 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 jp'ev 7o jbatik 7un,
 Jtot,
 Kajval.
 7Ak'o pertonal yo j-set',
 7Ak'o pertonal yo juteb.
 Laj 7o ti tzobolotike,
 Laj 7o ti lotolotike,
 Laj 7o jk'an ti ch'ul-pertonale,
 Laj 7o jk'an ti ch'ul-lesensyae,
 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.

Jtot,
Kajval.

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.⁵⁰
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.

Yos, 7an kol avalbotik che7e, kere,
Kol avalbotik che7e,
Jbankil,
Kitz'in.
Chap'ison ta vinik,
Chap'ison ta krixchano.
K'usi yepal 7un,
Laj ti jtunele,
Laj ti jbainele.
Laj ti tzobolotike,
Laj ti lotolotike,
Laj ti 7ak'an ti ch'ul-pertonale,
Laj ti 7ak'an ti ch'ul-lesensyae,
Kol avalbotik 7un,
Sk'extabot ti riox 7une,
Chap'isotik ta vinik,
Chap'isotik ta krixchano,
Kere,
Jbankil,
Kitz'in.
Laj 7ak'an ti ch'ul-pertonale,
Laj 7ak'an ti ch'ul-lesensyae,
Yu7un ti skuxobil 7avo7one,
Yu7un ti svik'obil 7asate,
Yu7un tanae,
Yu7un tak'ulebe.
7Ak'an ti ch'ul-pertonale,
7Ak'an ti ch'ul-lesensyae,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile.
Mi sva7an to sba,
Mi stek'an to sba,
Ta yo lapatik,
Ta yo laxokonik?
Ja7 7avat 7o 7avo7on,
Ja7 7ak'opojes 7o 7avo7on,
Bankilal,
7Itz'inal.
Kol aval,
Sk'extabot ti rioxe,
Chap'ison ta vinik,
Chap'ison ta krixchano,
Mi 7o to yo j-set',
Mi 7o to yo juteb,
Yo lavokolik,
Yo lavik'ti7ik,
Bankilal,
7Itz'inal,
Kol aval,
Kere,
Jbankil,
Kitz'in,
Kol avalbotik.

The man of the house addresses the shaman as he
departs.

God, see here,
Son,

Yos, k'el avil,
Kere,

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,
 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 rioxe,
 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-me7ile.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo jpattikótik,
 Ta yo jxokontikótik,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile?
 Ja7 me kat 7o ko7on,
 Ja7 me jk'opojes 7o ko7on,
 Ja7 me 7a jktek'tik 7o,
 Ja7 me 7a jxantik 7o,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 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 jpate,
 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-me7ile.
 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,
 May God repay you.
 Grant now a little pardon,
 Grant now a bit of pardon,
 We are breaking up,
 We are splitting up,
 Elder brother,
 Younger brother.
 Thanks to you, son,
 Thanks to you, my younger brother,
 Grant now a little pardon,
 Grant now a bit of pardon, son,
 Elder brother,
 Younger brother.

7Apas ti pavore,
 7Apas ti karirae,
 Ta yo jpat 7un,
 Ta yo jxokon 7un.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Ti ta yo jpate,
 Ti ta yo jxokone?
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e?
 Kol aval 7un, jbankil,
 Kitz'in,
 7Ajok'anon,
 7Atzoyanon,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Ja7 me jk'an 7o ch'ul-pertonal,
 Ja7 me jk'an 7o ch'ul-lesensya,
 Ja7 me kat 7o ko7on,
 Ja7 me jk'opojes 7o ko7on,
 Xchi7uk ti jnupe,
 Xchi7uk ti jchi7ile,
 Yu7un i skuxobil ko7one,
 Yu7un i svik'obil jsate,
 Yu7un i jnae,
 Yu7un i jk'ulebe.
 Bankilal,
 7Itz'iral,
 Kol aval,
 Sk'extabot ti riox 7une.
 7Ak'o xa pertonal yo j-set' 7un,
 7Ak'o xa pertonal yo juteb 7un,
 Ta jch'ak 7o jbatik,
 Ta jp'ev 7o jbatik,
 Bankilal,
 7Itz'inal.
 Kol aval 7un, kere,
 Kol aval 7un, kitz'in,
 7Ak'o xa pertonal yo j-set',
 7Ak'o xa pertonal yo juteb 7un, kere,
 Bankilal,
 7Itz'inal.

Shaman responds to the man of the house as he de-
parts.

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,
 Jtot,
 Kajval.
 Chap'ison ta vinik,
 Chap'ison ta krixchano,
 K'usi yepal 7un,
 Laj ti k'op 7une,
 Laj ti ti7 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.
 You measure me as a man,
 You measure me as a person.
 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.⁵¹
 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.

Ta syalemal sk'ob 7un,
 Ti ch'ul-totil 7une,
 Ti ch'ul-me7il 7une,
 Ti chanib ch'ul-totile,
 Ti chanib ch'ul-me7ile.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo lapatik,
 Ta yo laxokonik?
 Ja7 me jk'antik 7o ch'ul-pertonal,
 Ja7 me jk'antik 7o ch'ul-lesensya.
 Ja7 me lixanavotik 7o,
 Ja7 me libeinotik 7o,
 Ja7 me 7a jtek'tik 7o,
 Ja7 me 7a jxantik 7o,
 Chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi 7o to j-set',
 Mi 7o to juteb,
 Chavak'bon,
 Chak'elanbon,
 Jtot,
 Kajval?
 Kol avalbotik,
 Sk'extabot ti rioxe.
 Chap'ison ta vinik,
 Chap'ison ta krixchano.
 Laj ti k'op 7une,
 Laj ti ti7 7une,
 Laj jk'antik ch'ul-pertonal,
 Laj jk'antik ch'ul-lesensya 7un,
 Jtot,
 Kajval.
 Chjelav jlumal 7un,
 Chjelav kach'elal 7un.
 Laj nox jk'antik ch'ul-pertonal,
 Laj nox jk'antik ch'ul-lesensya,
 Ta syalemal yok,
 Ta syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile.
 Mi ma7uk to xtoy,
 Mi ma7uk to xjelav,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti ta yo lapate,
 Ti ta yo laxokone.
 Kol avalbotik che7e, jtot,
 Kajval,
 Kol avalbotik.

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, craftiness, 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 "Thou" refers to the candles.

⁸ "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.

⁹ "Orphan," "beggar," "ashes," and "dust" all refer to the house owner.

¹⁰ Literally "7anichimal" means "flowery," but its use is re-

stricted 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 7avok, syalemal 7ak'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.

¹⁵ By "meet" is meant "to greet and show respect to" or "to greet and venerate."

¹⁶ "My two gifts," "my two travails" are the house owner's two children.

¹⁷ "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'-vo7*" is literally "drinker of water."

¹⁸ The house owner asks that he may continue to provide parental affection and sustenance to his children.

¹⁹ 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."

²³ "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.

²⁶ The house owner asks that he not provide a witch with cause for laughter.

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.

³⁰ St. Lawrence is the patron saint of Zinacantán, as was St. Dominic until the late eighteenth century.

³¹ "*Jkaxlan*" 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."

³² The house owner is begging that all the saints and all the tutelary gods in unison watch over and protect him and his family.

³³ 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.

³⁴ "Divine heavenly woman, divine heavenly lady" is Our Lady of the Rosary, the principal female saint in Zinacantán.

³⁵ "Holy purchaser of heaven," "holy purchaser of glory" is Christ who paid the ransom for our sins.

³⁶ A chapel in Zinacantán Center is dedicated to Our Lord of Esquipulas. In this chapel the top religious officials are sworn into office.

³⁷ The "holy martyr," the "holy creditor" is St. Sebastian to whose worship a church is dedicated in Zinacantán Center.

³⁸ "He of the fiery heart, he of the crimson heart" is a witch. The term, "*k'ak'al 7o7onil*," means "envy," "resentment," "hatred."

³⁹ "Their" refers to both the children and the tutelary gods.

⁴⁰ "Lowly earth," "lowly mud" are synonyms for our bodies, our persons.

⁴¹ The musicians ask here how long will the supplicant pray, how many words will he offer to the gods.

⁴² "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.

⁴³ "The brightness" refers to the sunlight, the daylight in which living creatures disport, as opposed to the darkness of the underworld.

⁴⁴ More literally "Thy child" (*7avalab*) is "Thy child born of woman," while "Thy offspring" (*7anich'nab*) is "Thy child born of man."

⁴⁵ The house owner protests that he does not sit hungrily, resentfully at the hearths of his neighbors.

⁴⁶ After these many prayers of supplication the house owner has returned.

⁴⁷ The house owner addresses the shaman as "son," since the shaman is younger than he.

⁴⁸ "The source of dread, the source of shame" is the meal which the host fears may not please his guests.

⁴⁹ "Little" is used here in a deprecatory way.

⁵⁰ "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.

⁵¹ "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,

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,³
 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,⁴
 Son, elder brother,
 Younger brother.
 Thanks to you, son.
 Thanks to you, my younger brother,
 You suffered,
 You bore hardship,

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.

Yos, kere,
 Jbankil, kitz'in,
 7Ak'o pertonal j-set',
 7Ak'o pertonal juteb,
 Mi xapasbon yo lavokol,
 Mi xapasbon yo lavik'ti?
 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 x7elan tzpas ti jtottike,
 Ti jme7tike.
 Mu jvoviluk,
 Mu jmajiluk,
 Mu7nuk chakilbajin, jbankil,
 Kitz'in,
 7Aviloj ti x7elan chipasbat to, kere,
 Jbankil, kitz'in.
 7Ak'o pertonal j-set',
 7Ak'o pertonal juteb,
 7Oyuk 7avokol,
 7Oyuk 7avik'ti7.
 Jchi7in jbatik,
 Jlak'in jbatik,
 Xanavkotik,
 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.

Yos, kere,
 Jbankil, kitz'in,
 Xjelav 7alumal,
 Xjelav 7avach'elal 7un,
 Kere, bankilal,
 7Itz'inal.
 Kol aval 7un, kere,
 Kol aval 7un, kitz'in,
 7Apas ti vokole,
 7Apas ti 7ik'ti7e,

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.⁵

7Apas ti ch'ul-pavore,
 7Apas ti ch'ul-karira,
 Ta yo jpat 7un,
 Ta yo jxokon 7un.
 Muk' xak'elbon 7elav ti jpate,
 Ti jxokon 7une,
 Bankilal,
 7Itz'inal.
 Kol aval 7ava7an aba,
 Kol aval 7atek'an aba,
 Mu me ta jvoviluk,
 Mu me ta jmajiluk,
 Mu me ta 7ilbajineluk 7iya7i tapate,
 Taxokone, kere,
 Jbankil,
 Kitz'in.
 Xvalk'uj yo lalumal,
 Xvalk'uj yo lavach'elal,
 Kol aval, kere,
 Kol aval, kitz'in.
 Lixanavotik,
 Libeinotik,
 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.
 Mi sva7an to sba,
 Mi stek'an to sba,
 Ta yo jpat 7un,
 Ta yo jxokon 7un,
 Ta jun xmal 7un,
 Ta jun sakub 7un?
 Ja7 me yo ketik ech'el,
 Ja7 me yo jti7tik ech'el,
 7Ijk'antik 7o ch'ul-pertonal,
 7Ijk'antik 7o ch'ul-lesensya,
 Ta chanib syalemal yok,
 Chanib syalemal sk'ob,
 Ti ch'ul-totile,
 Ti ch'ul-me7ile,
 Jbankil,
 Kitz'in.
 Chjelav yo lalumal,
 Chjelav yo lavach'elal 7un,
 Bankilal,
 7Itz'inal.
 Kol avalbe jpat,
 Kol avalbe jxokon,
 7Ava7an aba,
 7Atek'an aba,
 Ta yo jpat 7un,
 Ta yo jxokon 7un, kere,
 Jbankil,
 Kitz'in.
 Chjelav 7alumal,
 Chjelav 7avach'elal, kere,
 Jelavikon ta 7alumal,
 7Avach'elal che7e.

¹ By "our fathers," "our mothers," the man of the house simply means "other men and women."

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.

³ "The dread," "the shame" refers to the bottle of cane liquor that is being proffered to the shaman as the request is made.

⁴ "Your earth passes by, your mud passes by" means "You are leaving."

⁵ 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.¹
 Not by their hardship,
 Not by their suffering,
 Do I eat,

Dyos Jesu-kristo,
 Kajval,
 San-torénso,
 Santo Romínko.
 Liyul ta yolon 7avok,
 Liyul ta yolon 7ak'ob.
 Tzauke, jtót,
 Tzauke, kajval!
 7Ak'on tapertonal,
 7Ak'on talesensya,
 Bu xa k'alal lajna7,
 Bu xa k'alal mu lajna7,
 Ti ta jun xmale,
 Ti ta jun sakube.
 Tzauk 7une, jtót,
 Tzauk 7une, kajval!
 Pertonal xa xavak'bon li jpate,
 Pertonal xa xavak'bon li jxokone,
 7A li yo latz'i7ikone,
 7A li yo lachitomikone.
 Tzauk 7une, jtót,
 Tzauk 7une, kajval!
 Ma7uk 7ach'aybon 7o li jpate,
 Ma7uk 7ach'aybon 7o li jxokone,
 Va7an abaik 7un,
 Tek'an abaik 7un,
 Li ta yo jpat 7une,
 Li ta yo jxokon 7une.
 Ma7uk to toyuk,
 Ma7uk to jelavuk,
 Ti jun 7utze,
 Ti jun kolo7e,
 Ti ta yo jpate,
 Ti ta yo jxokone.
 Ja7uk jun jtót,
 Ja7uk jun jme7,
 Ja7uk jun 7avalab,
 Ja7uk jun 7anich'nab,
 Ja7uk jun jve7el,
 Ja7uk jun j7uch'-vo7,
 Ja7uk jun jk'ak'al-7o7on,
 Ja7uk jun jtzajal-o7on,
 Ti ta yo jpate,
 Ti ta yo jxokone.
 Tzauk 7une, jtót,
 Tzauk 7une, kajval!
 Mu k'u ta jk'anbe jun 7avalab,
 Mu k'u ta jk'anbe jun 7anich'nab,
 Mu k'u ta jk'anbe jun jtót,
 Mu k'u ta jk'anbe jun jme7.
 Mu me ta svokoluk,
 Mu me ta yik'ti7uk,
 Ti chive7e,

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 jvokol me,
 Yavil ta kik'ti7 me.
 Ja7 me ta jk'el ta nat lanichimal bae,
 Ja7 me ta jk'el ta nat lanichimal sate,
 Vo7ot me xana7,
 Vo7ot me xavil,
 K'u cha7al xive7,
 K'u cha7al xkuch' vo7.
 Vo7ot me 7aviloj,
 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'i7al,
 K'u yepal yo jchitomal,
 Li ta yolon 7avokey,
 Li ta yolon 7ak'obe.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 7Ak'on tach'ul-pertonal,
 7Ak'on tach'ul-lesensya,
 Ch'ul-nichimal vinik,
 Ch'ul-nichimal jkaxlan.
 La7uk to ch'i7ikon,
 La7uk to k'opojkon,
 Lekil jtunelikon,
 Lekil jba7inelikon,
 Li ta yolon 7avokey,
 Li ta yolon 7ak'obe.
 Mu to me xkom stek'el,
 Mu to me xkom xxanel,
 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 kak'be yelav ti jun jtote,
 Mu to me kak'be yelav ti jun jme7e,
 Mu to me tze7inuk ti jun bik'ite,
 Mu to me tze7inuk ti jun muk'e,
 Ta lekikon to,
 Ta 7utzikon to,
 Ta yo lanichimal ba,
 Ta yo lanichimal sat,
 San-torénso,
 Santo Romínko,
 Mariya Rosaryo,
 Mariya Xinulan,
 Ch'ul-vinajelal 7antz,
 Ch'ul-vinajelal senyóra.
 Komon chijil tabaike,
 Komon chijil tasatike,
 Ti bu chixanave,
 Ti bu chibeine,
 Ti bu ta jta ti j-set'e,
 Ti bu ta jta ti jutebe,
 Ti yo lame7onone,
 Ti yo lamu7natone.
 K'elikon me 7un,

Regard me, then,
 Beauteous holy God,
 Holy Spirit,
 My Lord.
 May I pass before Thy glorious face,
 May I pass before Thy lordly eyes!

7Ilikon me 7un,
 Ch'ul-nichimal riox,
 7Espiritu sánto,
 Kajval.
 Jelavikon tanichimal ba,
 Jelavikon tanichimal sat!

¹ "Thy child," "Thy offspring," "my father," "my mother"
 all refer to fellow mortals, not gods.

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,
 Where I climb down,
 Where I climb up,
 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!

Dyos Jesu-kristo,
 Kajval,
 San-torénso,
 Santo Romínko.
 K'elikon to me,
 7Ilikon to me,
 Va7an 7o to mabaik,
 Tek'an 7o to mabaik,
 Ti ta yo jpate,
 Ti ta yo jxokone.
 Mu to me k'u jpas,
 Mu to me k'u jnuptan,
 Ti bu chixanave,
 Ti bu chibeine,
 Ti bu chiyale,
 Ti bu chimuye,
 Ti yo me7onone,
 Ti yo mu7natone.
 Ma7uk to me xtoy,
 Ma7uk to me xjelav,
 Ti jun 7utze,
 Ti jun kolo7e.
 Jch'amuntik to me,
 Jmakitik to me,
 Ti yo lakrasia,
 Ti yo labentisyon,
 Ti ta jpate,
 Ti ta jxokone.
 Vinajelal 7antz,
 Vinajelal senyóra,
 Va7an abaik 7un,
 Tek'an abaik 7un,
 Ti ta jpate,
 Ti ta jxokone,
 Kajval.
 Jelavkon tanichimal ba,
 Jelavkon tanichimal sat,
 Kajval!

Prayer for Forgiveness for Drunkenness

God, Jesus Christ,
 My Lord,
 Holy Father,
 Holy Mother.
 For how long, My Father,

Dyos Jesu-kristo,
 Kajval,
 Ch'ul-totil,
 Ch'ul-me7il.
 K'usi yepal 7un, jtot,

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?¹
 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,²
 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.³
 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,

K'usi yepal 7un, kajval,
 Kejelon yulel,
 Patalon yulel,
 Ta yo latz'elik,
 Ta yo lavichonik.
 Ta jk'an ti ch'ul-pertonale,
 Ta jk'an ti ch'ul-lesensyae,
 Ta yo lanichimal baik,
 Ta yo lanichimal satik.
 K'usi yepal 7un, jtot,
 K'usi yepal 7un, kajval,
 7Ijsa7 ti jmule,
 7Ijsa7 ti jkolo7e,
 Ta stojol ti jtote,
 Ta stojol ti jme7e,
 Ta stojol 7avalabe,
 Ta stojol 7anich'nabe?
 Mi yal ti lajuneb koke,
 Mi yal ti lajuneb jk'obe,
 Mi stzebin ti jun xch'ich'ele,
 Mi stzebin ti jun ssankre?
 Pero tzaak 7une, jtot,
 Pero tzaak 7une, kajval!
 Yu7un ch'ayem ti jjole,
 Yu7un ch'ayem ti ko7one,
 Makem ti jbae,
 Makem ti jsate,
 Batem li sba 7ap'ise,
 Batem li sba 7axalu7e.
 7Ikich',
 7Iku7unin,
 Tatz'ujulale,
 Tanak'obale,
 Ja7 7ijsa7 7o ti jmule,
 Ja7 7ijsa7 7o ti jkolo7e.
 Pero tzaak 7une, jtot,
 Pero tzaak 7une, kajval!
 Li7 xlaje,
 Li7 ssikube,
 Tanichimal baik,
 Tanichimal satik.
 Ma7uk to kak' 7o jba ta lum,
 Ma7uk to kak' 7o jba ta 7ach'el,
 Pertonaluk 7un,
 Lesensyauk 7un,
 Ma7uk to jta 7o ti jun ba vitze,
 Ma7uk to jta 7o ti jun ba tz'elleje,
 Ma7uk to me sk'el 7o 7elav ti jun jtote,
 Ti jun jme7e,
 Ti jun jve7ele,
 Ti jun j7uch'-vo7e,
 Ti jun jk'ak'al-7o7one,
 Ti jun jtzajal-7o7one.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensyae,
 Ta syalemal 7avok,
 Ta syalemal 7ak'ob,
 Ta yo latz'elik,
 Ta yo lavichonik,
 Ch'ul-totil,
 Ch'ul-me7il,
 Ch'ul-kolebal,
 Ch'ul-kuxebal.
 Pertonaluk 7un,
 Lesensyauk 7un.
 K'u yepal ti jmule,

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!

K'u yepal ti jkolo7e,
Nichimal jtot,
Nichimal kajval?
Lekil jch'ielikon,
Lekil jk'opojelikon,
Ch'ul-totil,
Ch'ul-me7il.
Jelavikon tanichimal ba,
Jelavikon tanichimal sat!

¹ That is, "Did I injure anyone with my ten toes and ten fingers?"

² "Thy dew, Thy reflection" is cane liquor.

³ That is, "May my death not be a source of amusement to my enemies."

Thanksgiving Prayer¹

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.²
You measured me as a man,
You measured me as a person,
I received a little,
I received a bit,
My Father,
My Lord.

Kol aval,
Sk'extabot ti rioxe,
7Ikich',
7Iku7unin,
Ti j-set'e,
Ti jutebe,
Ti yo lavokole,
Ti yo lavik'ti7e,
Ti yo j-set'e,
Ti yo jutebe,
Ti yo lachik'e,
Ti yo lava7ele,
Ti yo lalubele,
Ti yo lachamele,
Jtot,
Kajval.
7Ap'ison ta vinik,
7Ap'ison ta krixchano,
7Ikich' ti j-set'e,
7Ikich' ti juteb 7une,
Jtot,
Kajval.

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,

7A 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.²

Ti j-set'e,
Ti jutebe,
Ch'ul-totil.
Ch'ul-me7il.
Chanib ch'ul-yij,
Chanib ch'ul-k'on,
Chanib ch'ul-maretik,
Chanib ch'ul-7ajvetik,
Chanib ch'ul-kolebal,
Chanib ch'ul-kuxebal.

¹These 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.

²The 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?¹
This much it is, My Father,²
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.³
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,

7En 7el nómbre de dyos Jesu-kristo,
Kajval,
K'usi yepal 7un, jtot,
K'usi yepal 7un, kajval,
K'usi yepal 7un, ch'ul-toj,
K'usi yepal 7un, ch'ul-kantela?
Lachapaj 7o,
Lameltzaj 7o,
K'usi yepal 7un,
Ti jun balamil chamele,
Ti jun balamil lajele?
K'usi yepal 7un, jtot,
K'usi yepal 7un, kajval,
Chba va7lan 7o,
Chba tek'lan 7o,
Ta syalemal yok,
Ta syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile,
Ta xchanibal syalemal yok,
Ta xchanibal syalemal sk'ob,
Ti ch'ul-totile,
Ti ch'ul-me7ile,
Yu7un ti jun chamele,
Yu7un ti jun lajele,
Yu7un ti spate,
Yu7un ti xxokone,
Tavalabe,
Tanich'nabe,
Taniche,
Tak'elome.
Ja7 me chba va7lan 7o,
Ja7 me chba tek'lan 7o.
K'usi ti nobile,
K'usi ti p'isbile,
Mi stek' to la,
Mi xxan to la,
Mi slekin to,

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,⁴
 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?⁵
 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.⁶
 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 chba va7lan 7o,
 Ja7 me chba 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-totil,
 San-kristóval ch'ul-me7il,
 K'usi yepal 7un, jtot,
 K'usi yepal 7un, kajval.
 Li7 ta j-like 7une,
 Li7 ta j-t'abel 7une,
 Kejel k'otel,
 Patal k'otel,
 Tzk'an 7o ch'ul-pertonal,
 Tzk'an 7o ch'ul-lesensya,
 Ta syalemal 7avok,
 Ta syalemal 7ak'ob,
 Ti yo lavalabe,
 Ti yo lanich'nabe,
 Ti yo laniche,
 Ti yo lak'elome,
 Tzk'an 7o ch'ul-pertonal,
 Tzk'an 7o ch'ul-lesensya.
 Ti pich'ile,
 Ti lubule,
 Ti spate,
 Ti xxokone,
 Tavalabe,
 Tanich'nabe,
 Taniche,
 Tak'elome.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Mi stek' to la,
 Mi xxan to la,
 Mi slekin to,
 Mi xutzin to,
 Lanichimal bae,
 Lanichimal sate?
 Mi nat to la stek'el,
 Mi nat to la xxanel,
 Lanichimal bae,
 Lanichimal sate?
 Mi mu to la xak' ta 7ok'el,
 Mi mu ta la xak' ta 7avanel,
 Ti jun stote,
 Ti jun sme7e?
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Ja7 me ta jtijtik 7o ti yo lani7ike,
 Ja7 me ta jtijtik 7o ti yo lachikinike,
 Chanib ch'ul-totil,
 Chanib ch'ul-me7il,
 Chijil tabaibe,
 Chijil tasatike,
 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.⁷
 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,⁸
 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,

Komon ti nopbil tana,
 Komon ti p'isbil tana,
 K'usi ti nopbile,
 K'usi ti p'isbile?
 Ti ta kejel k'otel,
 Ti ta patal k'otel,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik.
 Mi lekil ch'ambil to,
 Mi lekil 7ich'bil to,
 Ti j-sil yo stoje,
 Ti j-sil yo skantelae,
 Chba yak' ta syalemal 7avok,
 Chba yak' ta syalemal 7ak'ob?
 Chba kejluk 7o,
 Chba patluk 7o,
 Chba tzk'an 7o ti smule,
 Chba tzk'an 7o ti skolo7e.
 K'u yepal yo stz'i7al,
 K'u yepal yo xchitomal,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik.
 Mi 7o to ti stz'ikele,
 Mi 7o to ti sbik'ele,
 Ti smulike,
 Ti skolo7ike,
 Xchi7uk ti snupe,
 Xchi7uk ti xchi7ile?
 Tzauk une, jme7,
 Tzauk une, jkaxayill!
 Ja7 me yat 7o yo7on,
 Ja7 me sk'opojes yo7on,
 Ja7 me chba kejluk 7o,
 Ja7 me chba patluk 7o,
 Ja7 me ta sk'an 7o ch'ul-pertonal,
 Ja7 me ta sk'an 7o ch'ul-lesensya,
 Ta xchanibal syalemal 7avokik,
 Ta xchanibal syalemal 7ak'obik,
 Ja7uk jun stot,
 Ja7uk jun sme7,
 Bu ssa7son tal,
 Bu xti7ton tal,
 Ta spatik,
 Ta xxokonik.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Mi makbil to jun sba,
 Mi makbil to jun ssat,
 Ti jun balamil 7utze,
 Ti jun balamil kolo7e,
 Ti jun balamil jve7ele,
 Ti jun balamil j7uch'-vo7e,
 Ti ta spate,
 Ti ta xxokone,
 Tavalabe,
 Tanich'nabe?
 Ja7 me tzk'an 7o ch'ul-pertonal,
 Ja7 me tzk'an 7o ch'ul-lesensya,
 Ti ta j-likel,
 Ti ta cha7-likel,
 Ti kejel k'otel,
 Ti patal k'otel,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik.
 Ja7 me tzk'an 7o ch'ul-pertonal,
 Ja7 me tzk'an 7o ch'ul-lesensya,

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.^o
 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 trek still long,
 Is their journey 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 threshold,
 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!

Ja7 me yat 7o yo7on,
 Ja7 me sk'opojes 7o yo7on.
 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 7abaike,
 Komon chijil 7asatike.
 Mi 7oy to li ch'ul-pertonale,
 Mi 7oy to li ch'ul-lesensyae,
 Ti ta spatike,
 Ti ta xxokonike?
 Mi nat to la stek'el,
 Mi nat to la xxanel,
 Lanichimal baike,
 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 jun sbalamil tote,
 Mi mu to la stze7in yu7un ti jun sbalamil me7e?
 Ja7 me tzk'an 7o ch'ul-pertonal,
 Ja7 me tzk'an 7o ch'ul-lesensyae,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik,
 Ta xchanibal syalemal 7avokik,
 Ta xchanibal syalemal 7ak'obik.
 7Iyat 7o yo7on,
 7Isk'opojes 7o yo7on,
 Xchi7uk ti snupe,
 Xchi7uk ti xchi7ile,
 Tavalabe,
 Tanich'nabe,
 Taniche,
 Tak'elome.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Ja7 me te jtij 7o ti yo lani7ike,
 Ja7 me ta jtij 7o ti yo lachikinike.
 K'usi ti nopbil 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'nabe,
 Vinajelal 7antz,
 Vinajelal senyóra?
 Kejel k'otel,
 Patal k'otel,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik,
 Li7 ta j-likel 7un,
 Li7 ta cha7-likel 7un.
 Tzauk 7une, jme7,
 Tzauk 7une, jkaxayil,
 Tzauk 7une, ch'ul-kalvario ch'ul-totil,
 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,

K'usi ti nopbile,
 K'usi ti p'isibile,
 K'usi yepal 7un, jtot,
 K'usi yepal 7un, kajval?
 Ch'ul-tzoblebal,
 Ch'ul-lotlebal,
 Tzoblebal 7avalab,
 Tzoblebal 7anich'nab,
 Tzoblebal ch'ul-totil,
 Tzoblebal ch'ul-me7il.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Ja7 me tzk'an 7o ch'ul-pertonal,
 Ja7 me tzk'an 7o ch'ul-lesensya,
 Ti ta j-likel,
 Ti ta cha7-likel,
 Chba kejluk 7o,
 Chba patluk 7o,
 Ta syalemal 7avokik,
 Ta syalemal 7ak'obik,
 Chba 7ok'uk,
 Chba 7avanuk,
 Xchi7uk ti snupe,
 Xchi7uk ti xchi7ile.
 Ja7 me chba yak' 7o ti j-sil yo stoje,
 Ja7 me chba yak' 7o ti j-sil yo skantelae,
 K'u yepal 7iyat yo7on,
 K'u yepal 7isk'opojes yo7on,
 Xchi7uk ti snupe,
 Xchi7uk ti xchi7ile,
 Ch'ul-totil,
 Ch'ul-me7il,
 Tzoblebal,
 Lotlebal.
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 K'usi ti nopbil tana,
 K'usi ti p'isbil tana?
 Ti ta j-likel,
 Ti ta cha7-likel,
 Ba jtek'tikótik 7o,
 Ba jxantikótik 7o,
 Ta syalemal 7avok,
 Ta syalemal 7ak'obe.
 Chik'opoj 7o,
 Chiti7ij 7o,
 Ti ta yo lanichimal ba,
 Ti ta yo lanichimal sat,
 Ta jpas ti jvokole,
 Ta jpas ti kik'ti7e!
 Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Ch'ambiluk me,
 7Ich'biluk me,
 K'u yepal yo ke,
 K'u yepal yo jti7,
 Kalvario jtot,
 Kalvario kajval.
 Ta me xyal,
 Ta me xmuy,
 Ti j-set'e,
 Ti jutebe,
 Ti k'ope,
 Ti rasone.
 Komon xak'opon abaik,
 Komon xati7in abaik,

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,¹²
 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 balamil chamele,
 Yu7un ti jun balamil lajele,
 Ti jun pich'ile,
 Ti jun lubule,
 Ti ta spate,
 Ti ta xxokone,
 Tavalabe,
 Tanich'nabe.
 Mi nat to la stek'el,
 Mi nat to la xxanel,
 Mi stek' to,
 Mi xxan to?
 Lanichimal ba,
 Lanichimal sat.
 Ti ta valk'ujel,
 Ti ta sutp'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-lesensya,
 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 skolo7ike,
 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 va7luk 7o,
 Chba tek'luk 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-totiletike,
 Ti ch'ul-me7iletike.
 K'usi ti nobile,
 K'usi ti p'isibile,
 Mi xava7an to abaik,
 Mi xatek'an 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.

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 7ijk'opon 7o,
 K'u yepal 7ijti7in 7o,
 Yo lanichimal baik,
 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!
 Bentsiyone, riox totil,
 Riox nich'onil,
 Riox 7espiritu santo,
 Kajval.

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 Calvary, 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 altars,
 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,

7En 7el nómbre dyos Jesu-kristo,
 Kajval,
 K'usi yepal 7un, ch'ul-toj,
 K'usi yepal 7un, ch'ul-kantela,
 Chba va7lan 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 jpate,
 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 speak,
 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!

Ti jun k'uxe,
 Ti ta jun xmale,
 Ti ta jun sakube?
 7A lanichimal baike,
 7A lanichimal satike,
 Ch'ul-toj,
 Ch'ul-kantela,
 Ch'ul-totil,
 Ch'ul-me7il.
 K'usi ti nopbile,
 K'usi ti p'isbile?
 Mi 7o ti ch'ul-pertonale,
 Mi 7o ti ch'ul-lesensyae,
 Ti ta yo jpate,
 Ti ta yo jxokone,
 Yu7un ti jun chamele,
 Yu7un ti jun lajele?
 Ti ta valk'ujelon,
 Ti ta sutp'ijelon,
 Ti ta xmale,
 Ti ta sakube,
 Tanichimal baike,
 Tanichimal satike.
 Ti muk' bu xtal slekil,
 Ti muk' bu xtal yutzil,
 Ti ju-jun lanichimal baike,
 Ti ju-jun lanichimal satike,
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensyae,
 Li7 ta j-likele,
 Li7 ta j-t'abele,
 Kejelon k'otel,
 Patalon k'otel,
 Ti ta syalemal 7avokike,
 Ti ta syalemal 7ak'obike.
 Ja7 me ta jk'an 7o ch'ul-pertonal,
 Ja7 me ta jk'an 7o ch'ul-lesensyae.
 Mi jtek' to,
 Mi jxan to,
 Lanichimal baike,
 Lanichimal satike?
 Lekil jch'ielikon,
 Lekil jk'opojelikon,
 Natuk to stek'el 7un,
 Natuk to xxanel 7un,
 7A lanichimal baike,
 7A lanichimal satike,
 Ja7 me kat 7o ko7on,
 Ja7 me jk'opojes 7o ko7on,
 Ja7 me ta jk'opon 7o,
 Ja7 me ta jti7in 7o.
 Lanichimal baike,
 Lanichimal satike,
 Ch'ul-totil,
 Ch'ul-me7il.
 Li yo lame7onikone,
 Li yo lamu7natikone,
 7Oyuk to li ch'ul-pertonale,
 7Oyuk to li ch'ul-lesensyae,
 Li ta jpat 7une.
 Li ta jxokon 7une,
 Ch'ul-toj,
 Ch'ul-kantela,
 Ch'ul-limoxna,
 Ch'ul-7ovligasyon.
 Jelavikon tanichimal ba,
 Jelavikon tanichimal sat!

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,
 Beneath the hands,
 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.

7A yaya tot,
 7Ajvetik,
 Mi yul tal 7alumul,
 Mi yul tal 7avach'elal,
 Li ta yolon yok,
 Li ta yolon sk'ob,
 Li senyor 7Iskipula?
 Yaya tot,
 7Ajvetik,
 K'u ta xkuttik,
 K'u ta jcha7letik,
 Kajtzaj ti k'ak'ale,
 Kajtzaj ti 7orae,
 Li7 chavich',
 Li7 chavu7unin,
 Ti senyor,
 Santo ch'ul-juramentu,
 Ta yolon yok,
 Ta yolon sk'ob,
 Ti senyor 7Iskipula.
 7A yaya tot,
 7Ajvetik,
 Chavich' 7o yo labi,
 Chavich' 7o yo lavael.
 Ta lajcheb 7u,
 Ta lajcheb k'ak'al.
 Mi xatun 7o,
 Mi xabain 7o,
 Mi xavak' 7o yo lamul,
 Mi xavak' 7o yo lakolo7,
 Ti ta yolon yoke,
 Ti ta yolon sk'obe,
 Li senyor 7Iskipula?
 Yaya tot,
 7Ajvetik,
 Mi lekil jtunelot,
 Mi lekil jba7inelot,
 Mi ja7 yech 7avil,
 Mi ja7 yech 7ak'el,
 K'u cha7al 7ikil,
 K'u cha7al 7ijk'el?
 Mi mu yanuk 7atot,
 Mi mu yanuk 7ame7,
 Xavak'be yikatz,
 Xavak'be skojob.
 Yaya tot,
 7Ajvetik,
 Ja7 me ch7och 7o tavok,
 Ja7 me ch7och 7o tak'ob,
 Ti santo ch'ul-juramentu,
 Ta yolon yok,
 Ta yolon sk'ob,
 Li senyor 7Iskipula,
 Yaya tot,
 7Ajvetik,
 Ja7 me ta jk'opon 7o jbatik,
 Ja7 me ta jti7in 7o jbatik.

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?⁶
 Beloved father,
 Lord,
 With the holy martyr,
 And the holy creditor.⁷
 Beloved father,
 Lord,
 We [speak] one [word],
 We [speak] two [words],
 You are my father,
 You are my mother.⁸

¹The 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."

²"The lord" is the oath.

³The "twelve days" are twelve months.

⁴"Drop your lowly sins," "drop your lowly evil" is to commit no misdeeds when in office.

Mi xana7 7o j-p'ej yo lapom,
 Mi xana7 7o j-p'ej yo lach'ail,
 Ti ta yolon yoke,
 Ti ta yolon sk'obe,
 J-sil yo latoj,
 J-sil yo lakantela,
 Li ta yolon yoke,
 Li ta yolon sk'obe,
 Li senyor 7Iskipula.
 Yaya tot,
 7Ajvetik,
 Xchi7uk li ch'ul-martile,
 Xchi7uk li ch'ul-piarole.
 Yaya tot,
 7Ajvetik,
 Junikotik,
 Chibikotik,
 Jtotot,
 Jme7ot.

⁵The entrant is urged to bear witness in the same way as his predecessor and not to pass on his responsibilities to another.

⁶He is asked if he will remember to offer incense and candles at the altar of Lord Esquipulas.

⁷"The holy martyr," "the holy creditor" is St. Sebastian.

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.

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,

7A yaya tot,
 7Ajvetik,
 Mi li7 chamala yo jlumale,
 Mi li7 chamala yo kach'elale,
 Xchi7uk senyor 7Iskipula?
 Yaya tot,
 7Ajvetik,
 Liyul ta yolon yok,
 Liyul to yolon sk'ob,
 Li senyor 7Iskipula.
 Yaya tot,
 7Ajvetik,
 Tal kich',
 Tal ku7unin,
 Li santo ch'ul-juramentu.
 Yaya tot,
 7Ajvetik,
 Mi lekil jtunelon,
 Mi lekil jbainelon,
 Ti ta lajcheb 7ue,
 Ti ta lajcheb k'ak'ale?
 Mi mu yanuk jtot,
 Mi mu yanuk jme7,
 Xkak'be yo yikatz,
 Xkak'be yo skojob.
 Mi ja7 yech kil 7o,
 Mi ja7 yech jk'el 7o,
 K'u cha7al 7avil,
 K'u cha7al 7ak'el,
 K'u cha7al 7atun,
 K'u cha7al 7abain?
 Yaya tot,
 7Ajvetik,
 Ja7 me ta jk'opon 7o jbatik,

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?¹
 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.

Ja7 me ta jti7in 7o jbatik,
 Mi jna7 7o j-p'ej yo jpom,
 Mi jna7 7o j-p'ej yo jch'ail,
 Ti ta jun xmale,
 Ti ta jun sakube,
 Ti ta jun ssavaro,
 Ti ta jun srominkoe?
 Yaya tot,
 7Ajvetik,
 Ja7 me ch7och 7o ta kok,
 Ja7 me ch7och 7o ta jk'ob,
 Ti sánto ch'ul-juramentue.
 Yaya tot,
 7Ajvetik,
 Junikotik,
 Chibikotik,
 Jtotot,
 Jme7ot.

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.¹
 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.

7A yaya tot,
 7Ajvetik,
 Mi yul tal 7alumal,
 Mi yul tal 7avach'elal,
 Li ta yolon yoke,
 Li ta yolon sk'obe,
 Senyor 7Iskípula?
 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 jtotike,
 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 lavoce,
 Li7 ta x7och ta yo lak'obe.
 Li sánto ch'ul-juramentu.
 Li ta yo lavoce,
 Li ta yo lak'obe,
 Li ta yolon yoke,
 Li ta yolon sk'obe,
 Li senyor 7Iskípula.

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.

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.

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.

7A yaya tot,
 7Ajvetik,
 Chva7i 7alumal,
 Chva7i 7avach'elal,
 Li ta yolon yoke,
 Li ta yolon sk'obe,
 7El senyor 7Iskípula.
 Yaya tot,
 7Ajvetik,
 Mi chapas yo lavokol,
 Mi chapas yo lavik'ti?
 Chatzob,
 Chalot,
 Ti jtottike,
 Ti jme7tike,
 Ti yaj7abtele,
 Ti yajpatane,
 Li San-torensue,
 Li Santo Rominkoe.
 Mi chapas yo lavokol,
 Mi chapas yo lavik'ti7,
 Ta jun ch'ul-k'in,
 Ta jun ch'ul-páskwa?
 Mi lekil jtunelot,
 Mi lekil jbainelot,
 Mi mu xavak' ta k'exlal,
 Mi mu xavak' ta namal,
 Ti yaj7abtele,
 Ti yajpatane,
 Li San-torensue,
 Li Santo Rominkoe?
 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

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,¹
 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 before proceeding to the homes of the outgoing ensign-bearers of St. Sebastian where they will be served corn gruel.

7A yaya tot,
 7Ajvetik,
 Tzoblikotik ech'el,
 Lotlikotik ech'el,
 Ta sme7anal na,
 Ta sme7anal k'uleb,
 Li yaj7abtele,
 Li yajpatane,
 Li ch'ul-martil,
 Li ch'ul-piarole.
 Ba kilbetik sme7anal na,
 Sme7anal k'uleb.
 Slajeb xa me,
 Stzutzeb xa me,
 Li yabtele,
 Li spatane,
 Li smosoe,
 Li skeleme,
 Li ch'ul-martile,
 Li ch'ul-piarole.
 Yaya tot,
 7Ajvetik,
 Junikotik,
 Chibikotik,
 Jtotot,
 Jme7ot.

¹ The word "*kelem*" has often been translated as "rooster," but its original meaning is clearly "boy" in the sense of "ser-

vant." This same word was responsible for the original Spanish name for the Tzotzil people, "*Quelen*."

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

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,

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.

7A yaya tot,
 7Ajvetik,
 Jtamtik 7alumal,
 Jtamtik 7avach'elal,
 Tzoblikotik ech'el,
 Lotlikotik ech'el,
 Ta sme7anal na,
 Ta sme7anal k'uleb,
 Li yaj7abtele,
 Li yajpatane,
 Li San-torensue,
 Li Santo Rominkoe.
 Kajtzaj ti k'ak'ale,
 Kajtzaj ti 7orae.
 Mu yanuk stot,
 Mu yanuk sme7,
 Yak'be yo yikatz,
 Yak'be yo skojob.
 7Iyil ta yo sba,

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.

7Iyil ta yo ssat,
 Ti ta lajcheb 7ue,
 Ti ta lajcheb k'ak'ale.
 Tzoblikotik ech'el,
 Lotlikotik ech'el.
 Yaya tot,
 7Ajvetik,
 Junikotik,
 Chibikotik,
 Yaya tot,
 7Ajvetik,
 Jtotot,
 Jme7ot.

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.

7A yaya tot,
 7Ajvetik,
 Tzoblikotik ech'el,
 Lotlikotik ech'el,
 Ta sme7anal na,
 Ta sme7anal k'u'leb,
 Li yaj7abtele,
 Li yajpatane,
 Li senyor 7Iskipula.
 Yaya tot,
 7Ajvetik,
 K'u ta xkuttik,
 K'u ta jcha7letik,
 Jtabetik li smuk'ta k'ine,
 Jtabetik li smuk'ta paskwae,
 Li ch'ul-martile,
 Li ch'ul-piarole.
 Yaya tot,
 7Ajvetik,
 Junikotik,
 Chibikotik,
 Jtotot,
 Jme7ot.

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

7En 7el nómbre yos Jesu-kristo,
 Kajval,
 San-torénso,
 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,²
 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.

Tzauk 7une, jtot,
 Tzauk 7une, kajval!
 Jch'amuntik tal,
 Jmakitik tal,
 7Oxib 7akrasia,
 7Oxib 7abentisyon,
 Ch'ul-martil,
 Ch'ul-piarol.
 Komon chijil tabaike,
 Komon chijil tasatike,
 Jch'amuntik tal 7un,
 Jmakitik tal '7un,
 Yo lakrasiaik,
 Yo labentisyonik.

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.

Bentisyon,
 Batz'i riox,
 Totil.
 Bentisyon,
 Batz'i riox,
 Nich'onil.
 Bentisyon,
 Batz'i riox,
 7Espíritu santo, kajval.

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.

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:

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?¹
 Beloved father,
 Lord,
 What else should we do,
 What else could we do?

7A yaya tot,
 7Ajvetik,
 Mi chamalabon jlumal,
 Mi chamalabon kach'elal,
 Xchi7uk li ya7lel sbae,
 Xchi7uk li ya7lel ssate,
 Li vinajelal 7antze,
 Li vinajelal senyora?
 Yaya tot,
 7Ajvetik,
 K'u ta xkuttik,
 K'u ta jcha7letik?

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.

Stalel,
 Slikel,
 Jtabetik li ssavaroe,
 Jtabetik li srominkoe,
 Li senyor 7Iskípula.
 Yaya tot,
 7Ajvetik,
 Yul tal yo jlumal,
 Yul tal yo kach'elal.
 Mi ti tzoboloxuke,
 Mi ti lotoloxuke,
 Li ta yolon yoke,
 Li ta yolon sk'obe,
 Li senyor 7Iskípula?
 Yaya tot,
 7Ajvetik,
 Junikotik,
 Chibikotik,
 Jtotot,
 Jme7ot.

¹ "The moisture of the face," "the moisture of the eyes, of the heavenly woman, the heavenly lady" is the salt that is brought from the hamlet of Vo7-bitz. 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

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,

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.

Yos k'el avil, jme7,
 K'el avil, jkaxayil,
 Jelavkon ta yo laba,
 Jelavkon ta yo lasat,
 Xamala jlumaltik,

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.²
 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.³
 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.

Xamala kach'elaltik,
 Li7 ta j-likele,
 Li7 ta cha7-likele,
 Chba jch'aybe li sk'a7epal yoke,
 Chba jch'aybe li sk'a7epal sk'obe,
 7A li sinyor San-torensoe,
 7A li sinyor Sakramentue.
 Jme7,
 Jkaxayil,
 7Ik'exinaj li snichime,
 7Ik'exinaj li syanal te7e,
 Ta smuk'ta k'in,
 Ta smuk'ta páskwa,
 Li sinyor San-torensoe,
 Li sinyor Sakramentue.
 Jme7,
 Jkaxayil,
 Xamala jlumaltik,
 Xamala kach'elaltik,
 Li7 ta j-likele,
 Li7 ta cha7-likele,
 Jme7,
 Jkaxayil.

Jk'opon jbatik ta j-likel, jvabajometik, j-likel to me.

Steward of the Holy Sacrament addresses his in-
 cense 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.

God, my Mother, my sainted Mother, I don't know what it was we found hidden there when we went to discard Our Lord's flowers. Then we saw it sparkling in the flowers.⁴

But, well, we picked it up. "But that's probably a present for us from Our Lord!" we said to each other. We tasted it, but it seemed the same as cane liquor. Taste it, my Mother, my sainted Mother! We probably won't die from it. But if we die, we'll all die together. There won't be anyone left alive. But no, it's probably not poison! It's probably because Our Lord is treating us. But it may be that we'll get some more on the next fiesta, too. Just take a good swig of that! It may be that there's more. I'll go look in a minute when that is finished. Warm yourself well, my Mother, my sainted Mother!

Yos, k'el avil, jme7,
 K'el avil, jkaxayil,
 7Ivalk'uj tal jlumal,
 7Ivalk'uj tal kach'elal,
 7Ay jch'aybe ti sk'a7epal yoke,
 7Ay jch'aybe ti sk'a7epal sk'obe,
 Li sinyor San-torensoe,
 Li sinyor Sakramentue.
 Jme7,
 Jkaxayil,
 7Ik'exinaj li snichime,
 7Ik'exinaj li syanal te7e,
 Ta smuk'ta k'in,
 Ta smuk'ta páskwa,
 Li sinyor San-torensoe,
 Li sinyor Sakramentue.
 Jme7,
 Jkaxayil,
 Ja7 me tzobolotik 7o,
 Ja7 me lotolotik 7o,
 Ta smuk'ta k'in,
 Ta smuk'ta páskwa,
 Yech yepal 7ivalk'uj tal jlumal,
 Yech yepal 7ivalk'uj tal kach'elal.
 Jme7,
 Jkaxayil.

Yos, jme7 jkaxayil, mu jna7 k'usi te mukul 7ijtatikótik yo7 7ay jch'aybetikótik snichimal li kajvaltik, ja7 to chkiltikótik ti te xlap'ap'et ta yut nichim 7une.

Pero bwéno, 7ijtamtikótik 7un. "Pero yu7 nan jmotontik yu77n kajvaltik le7e!" xichiotikótik 7un. 7Ijpastikótik preva 7un pero ko7ol xchi7uk trágo ya7el, pas ava7i preva, jme7 jkaxayil, mu nan xichamotik 7o pero ti mi lichamotike yu7un ko7ol chichamotik mu junuk buch'u kuxul xkom, pero mo7oj nan ma77uk nan beneno yu7 nan chixk'uxubinotik li kajvaltike pero repente ta to jtatikótik ta 7otro jun k'in noxtok ja7 nox 7ak'bo kik lek le7e repente 7o xa tey noxtok taje chba jk'el ta j-likel chak lajuk le7e, k'ixnao lek, jme7 jkaxayil.

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.

Yos, k'el avil, jme7,
 K'el avil, jkaxayil,
 Tzoblikotik 7un,
 Lotlikotik 7un,
 Jk'antik ch'ul-pertonal,
 Jk'antik ch'ul-lesensya,
 Ta snichim ba,
 Ta snichim sat,
 Li sinyor San-torensue,
 Li sinyor Sakramentue.
 Laj nox k'exinajuk li snichime,
 Laj nox k'exinajuk li syanal te7e,
 K'usi yepal li xchotlebe,
 K'usi yepal li svutz'lebe,
 Li snichim bae,
 Li snichim sate,
 Li sinyor San-torensue,
 Li sinyor Sakramentue,
 Ta smuk'ta k'in,
 Ta smuk'ta paskwae.
 Tam aba 7un, jme7,
 Tam aba 7un, jkaxayil,
 Tzoblikotik 7un,
 Lotlikotik 7un,
 Jk'antik ch'ul-pertonal,
 Jk'antik ch'ul-lesensya,
 Ta snichim ba,
 Ta snichim sat.
 Jme7,
 Jkaxayil.

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.

[1] 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

Sakramentu li bankilal,
 Sakramentu li 7itz'inal,
 Sakramentu li smoso bi,
 Sakramentu li skelem bi,
 San-torensue me ch'ul-kajvaltik,
 San-torensue 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.

- [2] St. Dominic, the senior,
St. Dominic, the junior,
St. Dominic, the servant,
St. Dominic, the boy,
Of St. Dominic, Our divine Lord,
St. Dominic, holy beloved Father.
May His servant rejoice indeed,
May His boy rejoice indeed.
- [3] Holy Cross, the senior,
Holy Cross, the junior,
Holy Cross, his servant,
Holy Cross, his boy.
Beauteous now, the buyer,
Beauteous now, the purchaser,¹
Beauteous now, Our Lord,
Beauteous now, beloved Father.
- [4] Just at His celebration,
Just at His glorification,
How profuse on His great fiesta,
How profuse on His grand festival,
Beauteous now, Our Lord,
Beauteous now, beloved Father.²
- [5] Heavenly lady,
Heavenly Caucasian,
Tender now is Mary,
Tender now the Rosary.²
Rejoice, elder sister,
Rejoice, younger sister,³
Rejoice on His great fiesta,
Rejoice on His grand festival!
Beauteous now, Our Lord,
Beauteous now, beloved Father.
- [6] St. Anthony, the senior,
St. Anthony, the junior,
St. Anthony, the servant,
St. Anthony, the boy,
Of St. Anthony, Our divine Lord,
St. Anthony, holy beloved Father.
- [7] St. Sebastian, the senior,
St. Sebastian, the junior,
St. Sebastian, His servant,
St. Sebastian, His boy.
Tender now, the martyr,
Tender now, the creditor.⁴
Martyr now, Our divine Lord,
Martyr now, holy beloved Father.
Rejoice, His servant,
Rejoice, His boy!
Tender now, the martyr,
Tender now, the creditor.

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.

²*Bik’ittik* literally means “little.” Romin gave its Spanish translation as *tierno*, “tender,” “young,” or “youthful,” that is,

Santo Romínko li bankilal,
Santo Romínko li 7itz’inal,
Santo Romínko li smoso bi,
Santo Romínko li skelem bi,
Santo Romínko ch’ul-kajvaltík,
Santo Romínko ch’ul-yaya tot,
Xkux 7o me yo7on i smoso bi,
Xkux 7o me yo7on i skelem bi.
Santa-krus bankilal,
Santa-krus 7itz’inal,
Santa-krus me li smoso bi,
Santa-krus me li skelem bi,
Nichimal xa me ch’ul-jmanvanej,
Nichimal xa me ch’ul-jtojvanej,
Nichimal xa me ch’ul-kajvaltík,
Nichimal xa me ch’ul-yaya tot.
Ja7 no me ta stoyel 7o,
Ja7 no me ta smuk’ultasel,
K’usi nox yepal ta smuk’ta k’in,
K’usi nox yepal ta smuk’ta páskwa,
Nichimal xa me ch’ul-kajvaltík,
Nichimal xa me ch’ul-yaya tot.
Vinajelal li 7antzé 7a,
Vinajelal li xinulan,
Bik’ittik xa Mariya,
Bik’ittik xa Rosario,
Kuxo mavo7on i vixil bi,
Kuxo mavo7on i mukil bi,
Kuxo mavo7on ta smuk’ta k’in,
Kuxo mavo7on ta smuk’ta páskwa,
Nichimal xa me ch’ul-kajvaltík,
Nichimal xa me ch’ul-yaya tot.
San-antónyo li bankilal,
San-antónyo li 7itz’inal,
San-antónyo li smoso bi,
San-antónyo li skelem bi,
San-antónyo ch’ul-kajvaltík,
San-antónyo ch’ul-yaya tot.
Xan-chavaxchan bankilal,
Xan-chavaxchan 7itz’inal,
Xan-chavaxchan me li smoso bi,
Xan-chavaxchan me li skelem bi,
Bik’ittik xa me ch’ul-martil 7o,
Bik’ittik xa me ch’ul-piarol,
Martil xa me ch’ul-kajvaltík,
Martil xa me ch’ul-yaya tot,
Kuxo mavo7on i smoso bi,
Kuxo mavo7on i skelem bi,
Bik’ittik xa martil 7o,
Bik’ittik xa piarol.

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.

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

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,
 [6] Esquipulas, holy beloved Father.
 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.

Martomo rey bankilal,
 Martomo rey 7itz'inal,
 Martomo rey ta yolon yok,
 Martomo rey ta yolon sk'ob,
 7Ískipula ch'ul-kajvaltik,
 7Ískipula ch'ul-yaya tot.
 Lok' 7o me xch'a li snichim ba,
 Lok' 7o me xch'a li snichim sat,
 Jtabetik 7o me li ssavaro,
 Jtabetik 7o me li srominko,
 7Ískipula ch'ul-kajvaltik,
 7Ískipula ch'ul-yaya tot.

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.

Mexonito bankilal,
 Mexonito 7itz'inal,
 Mexonito ta yolon yok,
 Mexonito ta yolon sk'ob,
 7Ískipula ch'ul-kajvaltik,
 7Ískipula ch'ul-yaya tot.

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.

Li7 xa me ta j-likel 7o,
 Li7 xa me ta j-t'abel 7o,
 Jmalabetik 7o slumal 7o,
 Jmalabetik 7o yach'elal 7o,
 Mayoli to bankilal,
 Mayoli to 7itz'inal,
 Mayoli to me li smoso bi,
 Mayoli to me li skelem bi,
 Mariya Mariya Rosario,
 Mariya Mariya xinulan,
 Yulebal 7o slumal bi,
 Yulebal 7o yach'elal bi,
 K'usi nox yepal ta yolon yok,
 K'usi nox yepal ta yolon sk'ob,
 7Ískipula ch'ul-kajvaltik,
 7Ískipula ch'ul-yaya tot.

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.

Tamo maba jtotoxuk,
 Tamo maba jme7oxuk,
 1. mo maba li smoso bi,
 Tamo maba li skelem bi.
 Mariya Mariya Rosario,
 Mariya Mariya xinulan,
 Kuxo mavo7on ta yolon yok,
 Kuxo mavo7on ta yolon sk'ob,
 Vinajelal li 7antze 7a,
 Vinajelal li xinulan,

Of Esquipulas, Our divine Lord,
Esquipulas, holy beloved Father.

7Ískipula ch'ul-kajvaltík,
7Ískipula ch'ul-yaya tot.

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,⁴
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.

Martomo rey bankilal,
Martomo rey 7itz'inal,
Paso mavokolik, bankilal,
Paso mavokolik, 7itz'inal,
K'extabo xch'a li snichim ba,
K'extabo xch'a li syanal te7,
7Ískipula ch'ul-kajvaltík,
7Ískipula ch'ul-yaya tot,
Jtabetik 7o me li ssavaro,
Jtabetik 7o me li srominko,
7Ískipula ch'ul-kajvaltík,
7Ískipula ch'ul-yaya tot.

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 Coffin 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 coffin 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.

Sakraméntu li bankilal,
Sakraméntu li 7itz'inal,
Sakraméntu li smoso bi,
Sakraméntu li skelem bi,
Kuxo mavo7onik, smoso bi,
Kuxo mavo7onik, skelem bi,
San-torénso ch'ul-kajvaltík,
San-torénso ch'ul-yaya tot.
Ja7 no me ta stoyel 7o,
Ja7 no me ta smuk'ultasel,
K'usi nox yepal li snichim ba,
K'usi nox yepal li snichim sat,
Santo Romínko ch'ul-kajvaltík,
Santo Romínko ch'ul-yaya tot.
Ja7 no me ta tzobolotik,
Ja7 no me ta lotolotik,
Jtabetik 7o me li yorail,
Jtabetik 7o me li sk'ak'alil,
K'usi nox yepal li stoyel 7o,
K'usi nox yepal li smuk'ultasel.
Tzunbo me xch'a, smoso bi,
Tzunbo me xch'a, skelem bi,
Jkuxbetik yo7on j-likeluk,
Jkuxbetik yo7on j-t'abeluk.

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,³
 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,⁴
 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,

Santo Romínko li bankilal,
 Santo Romínko li 7itz'inal,
 Santo Romínko li smoso bi,
 Santo Romínko li skelem bi,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko ch'ul-yaya tot.
 Kuxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Jtabetik 7o me li yorail,
 Jtabetik 7o me li sk'ak'alil,
 K'usi nox yepal li stoyel 7o,
 K'usi nox yepal li smuk'ultasel,
 K'usi nox yepal li snichim ba,
 K'usi nox yepal li snichim sat,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko ch'ul-yaya tot.
 Santa-krus bankilal,
 Santa-krus 7itz'inal,
 Santa-krus me li smoso bi,
 Santa-krus me li skelem bi,
 Nichimal xa me ch'ul-jmanvanej,
 Nichimal xa me ch'ul-jtojvanej,
 Nichimal xa me ch'ul-kajvaltík,
 Nichimal xa me ch'ul-yaya tot.
 K'uxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Kuxo mavo7onik ta stoyel 7o,
 Kuxo mavo7onik ta smuk'ultasel,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko ch'ul-yaya tot.
 Vinajelal li 7antze 7a,
 Vinajelal li xinulan,
 Bik'ittik xa Mariya,
 Bik'ittik xa Rosario,
 Mariya xa Rosario,
 Mariya xa xinulan.
 San-antónyo li bankilal,
 San-antónyo li 7itz'inal,
 San-antónyo li smoso bi,
 San-antónyo li skelem bi,
 San-antónyo ch'ul-kajvaltík,
 San-antónyo ch'ul-yaya tot,
 Kuxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Kuxo mavo7onik ta yolon yok,
 Kuxo mavo7onik ta yolon sk'ob.
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko ch'ul-yaya tot,
 Ja7 no me ta stoyel 7o,
 Ja7 no me ta smuk'ultasel,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko ch'ul-yaya tot.
 Xan-chavaxchan bankilal,
 Xan-chavaxchan 7itz'inal,
 Xan-chavaxchan me li smoso bi,
 Xan-chavaxchan me li skelem bi,
 Bik'ittik xa martil 7o,
 Bik'ittik xa piarol,
 Martil xa me ch'ul-kajvaltík,
 Martil xa me ch'ul-yaya tot.
 Kuxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Kuxo mavo7onik ta yolon yok,
 Kuxo mavo7onik ta yolon sk'ob,
 Santo Romínko ch'ul-kajvaltík,

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.

Santo Romínko ch'ul-yaya tot.
 Ja7 nan me tal stoyel 7o,
 Ja7 nan me tal smuk'ultasel,
 K'usi nox yepal li snichim ba,
 K'usi nox yepal li snichim sat,

The song is repeated, but now the junior steward is
 addressed before the senior steward.

Rejoice, my mothers,
 Rejoice, my souls,⁵
 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.

Kuxo mavo7onik, jme7obtak,
 Kuxo mavo7onik, jch'uleltak,
 Tzunbo me xch'a, jme7obtak,
 Tzunbo me xch'a, jch'uleltak,
 Kuxo mavo7onik ta yolon yok,
 Kuxo mavo7onik ta yolon sk'ob,
 Santo Romínko ch'ul-kajvaltik,
 Santo Romínko ch'ul-yaya tot,
 Ja7 no me ta stoyel 7o,
 Ja7 no me ta smuk'ultasel.

¹"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.

²This couplet refers to the expenditures for the celebration.

³"Tender" here means young and fresh, full of promise.

⁴"The martyr," "the creditor" is St. Sebastian.

⁵The "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 as-

sembled 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—

[1] Sacrament, the senior,
 [2] Sacrament, the junior
 [3] Sacrament, His servant,
 [4] Sacrament, His boy.
 [5] St. Lawrence, Our divine Lord,
 [6] 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,

Sakraméntu li bankilal,
 Sakraméntu li 7itz'inal,
 Sakraméntu li smoso bi,
 Sakraméntu li skelem bi,
 San-torénso ch'ul-kajvaltik,
 San-torénso ch'ul-yaya tot.
 Kuxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Bal xa me xch'a j-likeluk,
 Bal xa me xch'a j-t'abeluk,
 Li7 xa me ta j-likel 7o,
 Li7 xa me ta j-t'abel 7o,
 Xlok' xa 7o me ta 7avokik 7o,
 Xlok' xa 7o me ta 7ak'obik 7o,
 K'usi nox yepal li snichim ba,
 K'usi nox yepal li snichim sat,
 San-torénso me ch'ul-kajvaltik,
 San-torénso me ch'ul-yaya tot.
 K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o,
 Kajtzaj nan li k'ak'ale,
 Kajtzaj nan li 7orae,

To exchange the servants,
To exchange the boys,
Of St. Lawrence, Our divine Lord,
St. Lawrence, holy beloved Father.

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.

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.²
They emerge from before His feet,
They emerge from before His hands,
Two of His servants now,
Two of His boys now.

Paso mavokolik, bankilal,
Paso mavokolik, 7itz'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.

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.

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 koptik 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.

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.

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,
[4] Holy Cross, His boy.
[5] Beauteous now, the divine buyer,
[6] Beauteous now, the holy purchaser,
[7] Beauteous now, Our divine Lord,
[8] Beauteous now, beloved holy Father.

Santa-krus bankilal,
Santa-krus 7itz'inal,
Santa-krus me li smoso bi,
Santa-krus me li skelem bi,
Nichimal xa me ch'ul-jmanvanej,
Nichimal xa me ch'ul-jtojvanej,
Nichimal xa me ch'ul-kajvaltik,
Nichimal xa me ch'ul-yaya tot.

[9] Rejoice a minute,
 [10] Rejoice a moment,
 [11] This is His last celebration,
 [12] This, His last glorification.
 [13] How great indeed is His seat,
 [14] How great indeed His kneeling place?
 [15] Beauteous now, the buyer,
 [16] Beauteous now, the purchaser.
 [17] Rejoice, my fathers,
 [18] Rejoice, my mothers!
 [19] Your earth has retired indeed,
 [20] Your mud has retired indeed,
 [21] Tender now, the senior,
 [22] Tender now, the junior,
 [23] For the last time we are gathered,
 [24] For the last time we are joined.

Kuxo mavo7onik j-likeluk,
 Kuxo mavo7onik j-t'abeluk,
 Slajeb xa me li stoyel 7o,
 Slajeb xa me li smuk'ultasel.
 K'usi nox yepal li xchotleb bi,
 K'usi nox yepal li svutz'keb bi,
 Nichimal xa me ch'ul-jmanvanej,
 Nichimal xa me ch'ul-jtojvanej,
 Kuxo mavo7onik, jtotoxuk,
 Kuxo mavo7onik, jme7oxuk,
 Pasaro xa me lalumal bi,
 Pasaro xa me lavach'elal bi,
 Bik'ittik xa bankilal,
 Bik'ittik xa 7itz'inal,
 Slajeb xa me ta tzobolotik,
 Slajeb xa me ta lotolotik.

Lines 13–24 are repeated.

How much before the threshold,
 How much before the altar?

K'usi nox yepal ta yolon yok,
 K'usi nox yepal ta yolon sk'ob.

Lines 5–8 are repeated.

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.

K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o,
 Kajtzaj nan li k'ak'al bi,
 Kajtzaj nan li 7ora bi,
 La7ech' 7o me xch'a ta yolon yok,
 La7ech' 7o me xch'a ta yolon sk'ob,
 Li7 xa me ta j-likel 7o,
 Li7 xa me ta j-t'abel 7o,
 Jtukibetik li xchotleb bi,
 Jtukibetik li svutz'leb bi,
 Nichimal xa me ch'ul-jmanvanej,
 Nichimal xa me ch'ul-jtojvanej,
 Nichimal xa me ch'ul-kajvaltik,
 Nichimal xa me ch'ul-yaya tot.

Altar of St. Anthony

Saint Anthony, the senior,
 Saint Anthony, the junior,
 Saint Anthony, His servant,
 Saint Anthony, His boy,
 Saint Anthony, Our holy Lord,
 Saint Anthony, divine Father.
 May you, the servants, rejoice indeed,
 May you, the boys, rejoice indeed,
 Of St. Anthony, Our divine Lord,
 St. Anthony, holy beloved Father.
 For the last time we are gathered.
 For the last time we are joined,
 This is His last celebration,
 This His last glorification,
 How great indeed is His seat,
 How great indeed is His kneeling place?
 His earth has retired now,
 His mud has retired now,
 Now the servant is tender indeed,
 Now the boy is tender indeed,
 Of St. Anthony, Our holy Lord,
 St. Anthony, divine Father.
 He has passed now beneath the feet,
 He has passed now beneath the hands,
 Of St. Anthony, Our divine Lord,

San-antónyo li bankilal,
 San-antónyo li 7itz'inal,
 San-antónyo li smoso bi,
 San-antónyo li skelem bi,
 San-antónyo ch'ul-kajvaltik,
 San-antónyo ch'ul-yaya tot.
 Kuxo mavo7on i smoso bi,
 Kuxo mavo7on i skelem bi,
 San-antónyo ch'ul-kajvaltik,
 San-antónyo ch'ul-yaya tot.
 Slajeb xa me ta tzobolotik,
 Slajeb xa me ta lotolotik,
 Slajeb xa me li stoyel 7o,
 Slajeb xa me li smuk'ultasel.
 K'usi nox yepal li xchotleb bi,
 K'usi nox yepal li svutz'leb bi,
 Pasaro xa me li slumal 7o,
 Pasaro xa me li yach'elal 7o,
 Bik'ittik xa me li smoso bi,
 Bik'ittik xa me li skelem bi,
 San-antónyo ch'ul-kajvaltik,
 San-antónyo ch'ul-yaya tot.
 7Ech' xa 7o me ta yolon yok,
 7Ech' xa 7o me ta yolon sk'ob,
 San-antónyo ch'ul-kajvaltik,

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, 7itz'inal,
 Paso mavokolik, jtotoxuk,
 Paso mavokolik, jme7oxuk,
 Tukibo xch'a li xchotleb bi,
 Tukibo xch'a li svutz'leb bi,
 K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o,
 Kajtzaj nan li k'ak'al bi,
 Kajtzaj nan li 7ora 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,

Vinajelal li 7antze 7a,
 Vinajelal li xinulan,
 Bik'ittik xa Mariya,
 Bik'ittik xa Rosario,
 Mariya xa Rosario,
 Mariya xa xinulan.
 Kuxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Bal xa me xch'a j-likeluk,
 Bal xa me xch'a j-t'abeluk,
 Li7 xa me ta j-likel 7o,
 Li7 xa me ta j-t'abel 7o,
 Jtukibetik li xchotleb bi,
 Jtukibetik li xvutz'leb bi.
 Vinajelal li 7antze 7a,
 Vinajelal li xinulan,
 Slajeb xa me ta tzobolotik,
 Slajeb xa me ta lotolotik,
 Slajeb xa me ta tze7ejotik,
 Slajeb xa me ta lo7ilotik,
 K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o,
 Vinajelal li 7antze 7a,
 Vinajelal li xinulan,
 Bik'ittik xa Mariya,
 Bik'ittik xa Rosario,
 Paso mavokolik, bankilal. . .

This continues as with the end of the song for the dismantling of the altar of St. Anthony. They then drink and sing—

Tender now, Mary,
 Tender now, Rosary,
 Forgive now a little,
 Forgive now a bit,
 How great is the dread,
 How great the shame?¹
 Heavenly woman,
 Heavenly Caucasian,
 Tender now, Mary,
 Tender now, Rosary.

Bik'ittik xa Mariya,
 Bik'ittik xa Rosario,
 Pertonal xa j-set'uk xch'a,
 Pertonal xa jutebuk xch'a,
 K'usi nox yepal li xxi7obil,
 K'usi nox yepal li sk'exobil,
 Vinajelal li 7antze 7a,
 Vinajelal li xinulan,
 Bik'ittik xa Mariya,
 Bik'ittik xa Rosario.

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.
 Tender now, the martyr,
 Tender now, the creditor,
 Martyr now, Our holy Lord,
 Martyr now, divine Father.
 Now for a minute,
 Now for a moment,
 We pull down His seat indeed,
 We pull down His kneeling place.
 Tender now, the martyr,
 Tender now, the creditor.
 Do the favor, elder brothers.

Xan-chavaxchan bankilal,
 Xan-chavaxchan 7itz'inal,
 Xan-chavaxchan me li smoso bi,
 Xan-chavaxchan me li skelem bi,
 Bik'ittik xa martil 7o,
 Bik'ittik xa piarol,
 Martil xa me ch'ul-kajvaltik,
 Martil xa me ch'ul-yaya tot.
 Kuxo mavo7onik, bankilal,
 Kuxo mavo7onik, 7itz'inal,
 Kuxo mavo7onik, smoso bi,
 Kuxo mavo7onik, skelem bi,
 Bik'ittik xa martil 7o,
 Bik'ittik xa piarol,
 Martil xa me ch'ul-kajvaltik,
 Martil xa me ch'ul-yaya tot.
 Bal xa me xch'a j-likeluk,
 Bal xa me xch'a j-t'abeluk,
 K'usi nox yepal li tzobolotik,
 K'usi nox yepal li lotolotik,
 Pasaro xa me li slumal bi,
 Pasaro xa me li yach'elal bi,
 K'u no nan ta xkuttik 7o,
 K'u nan ta jcha7letik 7o,
 Kajtzaj nan li k'ak'al bi,
 Kajtzaj nan li 7ora bi.
 Bik'ittik xa martil 7o,
 Bik'ittik xa piarol,
 Martil xa me ch'ul-kajvaltik,
 Martil xa me 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,
 Bik'ittik xa martil 7o,
 Bik'ittik xa piarol,
 Paso mavokolik, bankilal,

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,

Santo Romínko li bankilal,
 Santo Romínko li 7itz'inal,
 Santo Romínko li smoso bi,
 Santo Romínko li skelem bi,
 Santo Romínko ch'ul-kajvaltik,
 Santo Romínko ch'ul-yaya tot.
 Kuxo mavo7onik smoso bi,
 Kuxo mavo7onik skelem bi,
 Slajeb xa me li stoyel bi,
 Slajeb xa me li smuk'ultasel,
 Slajeb xa me ta tzobolotik,
 Slajeb xa me ta lotolotik,
 Slajeb xa me ta tze7ejotik,
 Slajeb xa me ta lo7ilotik,
 Pasaro xa slumal bi,
 Pasaro xa yach'elal bi,
 K'usi nox yepal li smoso bi,
 K'usi nox yepal li skelem bi,
 Santo Romínko ch'ul-kajvaltik,

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 Romínko ch'ul-yaya tot?
 7Ech' xa 7o me ta yolon yok,
 7Ech' xa 7o me ta yolon sk'ob,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko 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,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko ch'ul-yaya tot.
 K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o?
 Kajtzaj nan li k'ak'al bi,
 Kajtzaj nan li 7ora bi,
 Santo Romínko ch'ul-kajvaltík,
 Santo Romínko 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

Sakraméntu li bankilal,
 Sakraméntu li 7itz'inal,
 Sakraméntu li smoso bi,
 Sakraméntu li skelem bi,
 San-torénso me ch'ul-kajvaltík,
 San-torénso me ch'ul-yaya tot.
 Kuxo mavo7onik smoso bi,
 Kuxo mavo7onik skelem bi,
 Bal xa me xch'a j-likeluk,
 Bal xa me xch'a j-t'abeluk,
 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-torénso me ch'ul-kajvaltík,
 San-torénso me ch'ul-yaya tot.
 Pasaro xa slumal bi,
 Pasaro xa yach'elal bi,
 K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o?
 Kajtzaj nan li k'ak'al bi,
 Kajtzaj nan li 7ora bi,
 San-torénso me ch'ul-kajvaltík,
 San-torénso me ch'ul-yaya tot.
 Slajeb xa me ta tzobolotik,
 Slajeb xa me ta lotolotik,
 Slajeb xa me ta tze7ejotik,
 Slajeb xa me ta lo7ilotik,
 Paso mavokolik, bankilal. . . .

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.

Be tender now, elder brother,
 Be tender now, younger brother,¹
 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.²
 May you, the embracer, rejoice indeed,
 May you, the bearer, rejoice indeed!³
 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.⁴
 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.⁵

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.

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-torénso me ch'ul-kajvaltik,
 San-torénso 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 jpachol bi,
 7Itz'inal xa me li jpachol bi,
 Kuxo mavo7onik jtotoxuk,
 Kuxo mavo7onik jme7oxuk,
 Kuxo mavo7onik jme7obtak,
 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 jme7obtak,
 Tzunbo me xch'a jch'uleltak,
 Bik'ittik xa me jch'ul-chi7iltik,
 Bik'ittik xa me jch'ul-kumparetik.

⁴ The 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.

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,³
 Now Our holy Lord is flowery,
 Now the beloved Father is flowery,
 Now, with Mary,
 Now, with the Rosary,
 We are laughing like this,

Battik me xch'a, bankilal,
 Battik me xch'a, 7itz'inal,
 Battik me xch'a ta yolon yok,
 Battik me xch'a ta yolon sk'ob,
 San-torénso ch'ul-kajvaltik,
 San-torénso ch'ul-yaya tot,
 Kol no me yal snichim ba,
 Kol no me yal snichim sat,
 Ja7 no la yech ta lekotik,
 Ja7 no la yech ta 7utzotik,
 X7ech' 7o nan xch'a li snichim ba,
 X7ech' 7o nan xch'a li snichim sat,
 Nichimal xa me ch'ul-kajvaltik,
 Nichimal xa me ch'ul-yaya tot,
 Xchi7uk me xch'a Mariya,
 Xchi7uk me xch'a Rosario,
 Ja7 no me yech ta tze7ejotik,

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,⁴
 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.⁵

Ja7 no me yech ta lo7ilotik,
 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'i7otik,
 Yol no nan xch'a 7achitomotik,
 Yol no nan xch'a 7avalabotik,
 Yol no nan xch'a 7anich'nabotik,
 K'u no nan ta xkuttik 7o,
 K'u no nan ta jcha7letik 7o?
 Yech 7o nan xch'a 7avak'otik,
 Yech 7o nan xch'a 7ak'elanotik,
 San-torénso ch'ul-kajvaltik,
 San-torénso ch'ul-yaya tot.

¹"Beauteous face" and "beauteous eyes" refer to St. Lawrence's radiance and to daylight. The drunkard here urges all his fellow men in Zinacantán to join him in celebration.

²That is, only with gratitude for the living radiance of St. Lawrence may we, too, live happily.

³With this drink the day passes.

⁴"Thy flower" and "Thy leaves" refer to the cane liquor.

⁵Perhaps, 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 Zinacantán 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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