

Haviland, John B. "They had a great many photographs." A translation from the Tzotzil diary of a Zinacantec visitor to Harvard University. In Gary Gossen and Victoria Bricker (eds.), *Ethnographic Encounters in Southern Mesoamerica, Essays in Honor of Evon Zartmann Vogt, Jr.*, pp. 33-50. Albany: Institute for Mesoamerican Studies, SUNY Albany (1989)

José Hernández was known at the time as Bik'it Chep--Little José--although now, more than twenty years later, he is normally referred to simply as Chep Apas, after his home hamlet in the municipio of Zinacantán, where he is one of the most important men. His career has had its ups and downs: distinguished early service in the ritual hierarchy, a flirtation with politics, a corn mill, a truck, cattle in a land reform colony, and, of course, several anthropologist *compadres*. He visited the United States on several occasions. In the early spring of 1968 he stayed with the Vogts in Weston, Mass., and made the daily trip to William James Hall, at Harvard, to work with Chiapas project students. He is a handsome man, with an unforgettable voice, that graced the Tzotzil dialogues several generations of fledgling anthropologists used to learn such classic phrases as *ak'o pertonal batz'i jset' tajmek kunen sikil a'al che'e*, 'give pardon for just a bit of my little cold water, then'--an elaborately polite formula for presenting cane liquor as a prelude to a request. When Chep stayed with the Vogts, in February and March of 1968, the Chiapas Project was in full swing, and his was the *batz'i* voice behind the *batz'i* language that several of us tried both to learn, and to teach at the same time. Chep seemed to most of us sophisticated, relaxed, and reasonably at home in Cambridge. He moved easily between groups of undergraduate students, (whose questions he patiently fielded no matter how odd), people he had known in previous years in Chiapas who could speak to him in a smattering of Tzotzil, and groups of *mol profesoretik*--senior professors to whom his hosts introduced him. Yet few, if any, of us, knew what he thought about the strange life of the Project that he observed in his daily routine.

Partly out of a sense of archival responsibility, but mostly to give him something to occupy his time between Tzotzil classes and the sporadic visits of inquisitive undergraduates, we had asked Chep to keep a diary of what he did and saw during his stay. Now, more than twenty years later, I have run across this otherwise forgotten journal, still incomplete as he left it, some sixty odd typewritten pages in a dusty folder in my basement. I present here fragments of Chep Apas's 1968 Cambridge diary as a Zinacantec tribute both to Vogtie and to the Chiapas Project of the time.

In this day and age, when Zinacantecs fertilize their cornfields with petro-chemicals, drive weekly cargo trucks to Mexico City, feud over Mexican party politics, and pick strawberries in Oregon, Chep's naive Zinacantec vision of the United States in 1968 is a reminder of a forgotten age. His words capture both our anthropological practices of the time (reflected in Chep's reports of how he was asked to spend his days), and one Zinacantec's view of our personal customs and habits, homegrown (reflected in his observations out of working hours). There are several notable features in the original Tzotzil text, carefully typed and corrected by hand in the simplified practical orthography we used at the time. Perhaps the most interesting has to do with the voice and perspective Chep adopts. There is a delicate switching between the inclusive and the exclusive, in the first person plural, which clearly shows that Chep's intended audience is a group of his Zinacantec peers: his inclusive 'we' includes the universe of all those who know what a Zinacantec knows. His exclusive 'we' includes only Chep himself and the mob of gringos with whom he hobnobs. In a parallel way, Chep's use of Tzotzil directional expressions (both deictically anchored verbs like *bat* and *tal* 'set out

from here' and 'set out towards here' or *yul* and *k'ot* 'arrive here' and 'arrive there', and in directional clitics following main verbs) shows that, although he was physically present in Cambridge as he wrote, he was conceptually anchored at home in Zinacantán. In this practice he anticipates the usage of present day Zinacantecs who must grapple with the same perspective issues as they write letters or telephone (!) home from afar.

People familiar with the Chiapas Project of the time will recognize most of the protagonists here. The most prominent are Nan and Vogtie themselves: Mother Catherine and Father John, or *Me`tik Katal* and *Totik Xun* as Chep normally calls them. The Tzotzil teachers who worked with Chep are *Victoria* (Bricker) and *Xun Jvabajom*, John "Musician" Haviland. Of the students that Chep refers to, several are likely still to be reading these notes: *Palas* from Italy (Francesco Pellizzi), *Telex* (Rick) and Candy Shweder, *Bik'it Xun* John Miyamoto, and *Markux* Mark Rosenberg. *Doctor Thomas* is Berry Brazelton. All of us, as Chep reminds us--politely stifling a yawn behind his Tzotzil words--had lots and *lots* of photographs, and always served liquor.

This short translation is dedicated to the memory of *Chep Vaskes skrem mol Petul Vaskes*, of Nabenchauk, who died in the United States twenty years and three months after Chep Apas wrote these diary entries about his American visit.

11 February, 1968

This is a text about how I got to Boston. I arrived at nine PM at the airport in Boston. There Father John was waiting for me with John Musician, and his wife, and one of John Musician's friends, and his wife, too. John Musician, being a very good friend of mine, gave me a gift, a scarf, but it was very beautiful, made of wool--a very warm scarf. Well, when we had finished talking with each other, I went with Father John, and we went as far as his house, in Weston. When we got to his house, he gave me a Beer in a can. We drank the beer. Father John also drank it.

Well, after we had finished drinking the Beer, we went to the school of his son--Carlito is his name--because they had gone to ski in some place far from where Father John's house was. But we waited just there at the school where he studied. After we had waited for a little while, he came; he came on an Autobus. When he came, we went back to Father John's house.

Well, when we got there we drank a different kind of liquor, and we conversed. I showed him my new pants, which we had bought in New York. I had bought them with Telex, and his wife Paxku`. But it was Father John who paid for the pants, which were for wearing in the snow, because it was very cold. . .

We went to where a Mexican was going to school. His name was also Carlito, but his father and mother were in Mexico. . . (Later when) he arrived at Father John's house, he went to visit me in the room that Father John gave me. Well, when Carlito got there, he spoke very well; he conversed very well.

"Well, how are you, Chep? Have you come here to the United States?" he asked me.

"Well, I have come, Carlito. How are you? Have you also come here to the United States?" I said to him.

"Well, I have come, because here is where I have come to study," he told me.

"Well, that's fine," I told him.

"Well, it seems fine--the people have such good hearts," said the boy.

"Well, you know how to speak English well," I told the boy.

"Well, now I do know, but when I arrived here at first, I didn't know how to speak English, either," said the boy.

I had a good talk with that Carlito.

. . . Well, when we finished eating, then they played cards--*baraja* it is called in Spanish. But only Mother Catherine played, with the two Carlitos: one American boy and one Mexican, but they both were named Carlito. Well, when they finished playing cards, then we went to watch Television. It's just like a movie: one can see everything that the people do. . . It is very nice to watch. . . Well, when we had satisfied ourselves watching television, I went to my room, because my eyes were tired out from watching television.

*** 12 February, 1968

Well, early on Monday, Father John went to see me in my room.

"Well, how was it, Chep? Did you sleep well? Were you too cold?" he asked me.

"No, Father John, I slept very well, because my bed is very warm," I told him.

"Ah, well, that's good then," said Father John to me.

"That's good," I told him.

But the bed he gave me was very good, indeed: it was electric. It was connected to the electric current.

. . . Well, when we had finished eating, we went to the University where all the students gather. But we went by car. Well, I arrived at the Building. I was shown where I could work every day. That's when I spoke to all the boys and girls, the Students. All the people who wanted to learn Tzotzil were there. . . But they were very happy, indeed, to see that I had arrived at the University where all the boys and girls would learn.

. . . Well, when we had finished eating, we started to work again, and they asked how one should talk in Tzotzil. John Musician was making a primer in Tzotzil, and they wanted to learn to be very good professors of Tzotzil. They knew how to talk a little, but there were still words they didn't understand in Tzotzil; there were some whose meanings in Spanish they didn't know, and that's why they wanted to learn.

. . . Well, when we arrived at a different office, Father John took in some photographs, along with a small Machine. But that little Machine gave a strong light, which was for the photographs, so that we could see well the photographs of all the people that the Students

had met. That small Machine was just like a movie the way it projected the pictures.

But one could really see well what the people were doing. There were some of people curing on the sacred mountains around Zinacantán Center. There were some where people were sick, and the curers were just killing the chickens. And you could see all of San Cristóbal and Teopisca--you could see them perfectly. And you could see Zinacantán, and Nabenchauk, and Apas, and you could see some of Atz'am during the Festival of the Rosary. The Steward Royals were there, with the musicians, with the Elders--the Large Alcalde and the Small Alcalde--and the Regidores with the scribes, and all the Stewards, with their musicians and their sacristans. Everything could be seen on that small movie.

. . . They had a party to celebrate my arrival in the United States. It was a very good party that Father John put on, with all the Students. All the people who had been in Chiapas gathered together: the boys and the girls, together with the new Students--all gathered together. We drank two or three kinds of liquor, for the party. There I talked with all the boys, and with the girls. All of them talked to me. They asked me how long I would be in the United States. "Well, Chep, how are you? Did you arrive well in Cambridge? Did you have no problems on the Airplane?" the boys and girls asked me.

"I arrived well. I had no problems on the Airplane, because I am accustomed to Airplanes. . . But it's only that I was just like some kind of dumb person, because I don't know how to speak English. I couldn't speak and I couldn't understand what people were saying, I was just very stupid," I told the Students.

"Ah, but why, wasn't there anyone who spoke Spanish among the people who came with you on the Airplane?" they asked me.

"No, there was no one who spoke Spanish," I told them.

"Ah, that's bad, then," said the boys and the girls.

"It is somewhat bad. But I did arrive, finally, even dumb," I told them.

"Well, did you pass through New York? How did you like it, good or bad?" they also asked.

"Ah, it was very good, indeed. I saw the big stores. I ascended a Building, supposedly the tallest one of all," I told them.

"Well, weren't you afraid on such a tall Building? Could you see all of New York?" they said.

"I saw a bit, but you couldn't see everything because there was too much smoke--smoke from the Machines, from the factories," I told them.

"Ah, so you didn't see everything then," they said.

"No, but I did see a lot, all the same. It's just that you couldn't see everything. We travelled on a train, and I saw the animals," I told them.

. . . Later we watched television. You can see everything that the

people do. Even if it's far away, you can still see it on television: the way they play on the surface of ice, for the boys and girls have learned all kinds of games. They play with a different kind of ball, but that ball travels very fast, because the ice is extremely slippery. But since they have learned well how to move on the surface of the ice, they like to play. But nonetheless, they still fall down sometimes, because the ice is very slippery.

*** 13 February

Well, when we got to the big Building, there wasn't anyone there yet. We were all alone, because we arrived early. Well, as for me, since I knew already what work I was to do, I began to work. I wrote on a Typewriter; I made a great text, about what I was doing every day. Well, later on, John Musician arrived, with Victoria. They went to ask about still more words, ones they still didn't understand properly. I had a conversation with them.

Well, later on, John Musician took along another Machine, called a Taperecorder, because he had recorded all the music for the cargoholders. The music for the Steward Royal was there, and for the Stewards, and for the Alfereces, and for the Large Alcalde when they decorate their altars. And there also was the music for the entertainers at the festival of Saint Sebastian the Martyr. He had recorded all of the pieces there on the tape. . .

Later, a woman came. Her name was Candy. She came, but she came to teach me their language, called English. She had brought another Taperecorder with her, because she had recorded there on the tape how one speaks in the morning, as when one says "Good morning" in Spanish. And she had recorded how one ought to ask what a boy or a girl's name is, and also how one asks where they come from. She had recorded all of that. Well, on the first day that she taught me, I learned only three or four words.

Later in the day, we went to still another office, which was where the Students learned Tzotzil. They gathered together, and we three taught them: myself, with John Musician and with Victoria. We taught them Tzotzil: how to speak properly in Tzotzil. We recorded the Tzotzil on a taperecorder, so that the boys and girls could hear it. Well, when the boys and girls could pronounce the Tzotzil well, John Musician asked them what it meant in English, because he wanted to see if they knew what it meant in their own language. Of the boys, some knew, some didn't know what it meant in their language.

That is how I spent one day, the thirteenth of February.

*** Fourteenth of February

When we had finished watching Television, I went to my own room, because I wanted to study my English, because I really want to learn how they speak. I studied English for perhaps one hour, but in that one hour that I studied English, I only learned a very little. Well, when I had studied a few words of English, I went to sleep, because it was already late at night.

*** 15 February

Well, when we had finished eating, we went to watch television, because the boys and the girls were playing every night, trying to see who had learned the best how to play on the surface of the ice. They raced, and they danced, and they played with a ball--but it was a different sort of ball, a square piece of rubber, but just thin, not thick. They tried to insert it in a goal. But they didn't put it in with their hands; instead they had specially made sticks they hit it with. Well, whoever put the most into the goal would win. That's what they did every night.

*** 16 February

Well, when I got to my office, Father John said to me: "Well, Chep, you're going to fix these papers; you're going to fasten them together in groups of two sheets," he told me.

"Well, fine, I'll fasten them," I told him. I began to fasten the papers. He gave me a stapler in order to fasten the papers.

Well, when I had finished stapling the papers, I went to my office. When I arrived in my office, just then the person who taught me English arrived. She went to see whether I had learned a bit, because she had put the words on a paper for me.

"Are you here, Chep?" said the woman named Candy.

"I'm here," I told her.

She taught me how to pronounce each letter.

Well, when she had finished teaching me, a Student of Tzotzil arrived. It was a girl, named Rosa. I taught her some Tzotzil. When I had finished teaching the girl, another student, a boy, arrived as well. He was called Francesco, a boy from Italy. I taught him for an hour, too. I finished teaching him. Then another boy arrived, called Paul. I also taught him for an hour, and I finished with him. Well, when I had finished teaching each one separately, then all four of them gathered together, and they asked me if I wanted to write down on paper how they should ask for food in Tzotzil when they finally got to Chiapas.

"Well, okay, why not," I told them. So I wrote down on paper how one should talk in Tzotzil.

Well, when I had finished writing on paper, we began to converse in Tzotzil, because I wanted to see which one knew best how to talk in Tzotzil. There were four of them gathered there in my office, two boys and two girls. Well, the boys--they knew less Tzotzil, but the two girls could speak better. One of the girls was called Rosa, and the other Catherine. The boys were called Francesco and Paul. But they couldn't pronounce Tzotzil. The girls could pronounce it better.

Well, when I had finished talking with them in Tzotzil, they asked what the name in Tzotzil was for head, hair, eyeball, eyebrow, eyelash, nose, mouth, lips, teeth, the whole face, the ears. They asked about everything. When I told them the name for each kind of

thing, they wrote it down on paper. However much I told them, they wrote it all down.

Well, when the time came for me to return to Father John's house, we hadn't finished, but I had to return home. Well, the students wanted to continue learning more, but when the time came, I went home. I left the boys and girls there, because they went on studying the words, and writing them down.

. . . When we were eating, Father John said, "Well, today, Chep, all of my children are together. It's just like a big festival, what we're doing today," said Old John.

"Yes, it's like a big curing ceremony, what we're doing, it seems," I told him.

"That's right," said Father John.

Well, when we had finished eating, they taught me a game with cards, but I really wasn't familiar with the game. Because there is a different kind of money, but it is plastic money. The one who wins is the one who gets the number twenty-one. But if someone gets more than twenty-one, he loses. He has to pay more. But if someone doesn't get as much as twenty, he loses less. That's how we played for a while. Well, later on we went to another room, to watch television. Once we had satisfied ourselves watching television, I went to sleep, because it was already late at night.

*** 17 February

A friend of mine arrived, named Mark. He came to pick me up where I was working, because I was going out sightseeing with him. We got on a train inside the earth. We went across the river, because we were going to look at a large Building in Boston, a very tall building. It has perhaps fifty-two stories, and that's why we went to become acquainted with it, since I hadn't been there on my previous trip to the United States. When we arrived, we went up. When we were on the highest floor, we looked at all the other big Buildings. On the other hand, the little ones couldn't all be seen, because Boston is very big. That's why we didn't see everything.

Well, when we had finished looking, we went to a store where they sell liquor. Markux went in to buy a bottle. He took it with him back to where his room was, but first we passed by where he was studying how to work as a doctor. We looked at all the photographs of the first doctors, because all their photos were there. Well, when we'd finished looking at the photographs, we went to look at the bones: the bones of dead people. But all the bones were there: head bones, face bones, the nose, the bones of the mouth, the bones of the neck, of the shoulder-blades, and the ribs, the teeth bones--all the bones. That's what Mark studied, because he was learning to be a doctor. Well, when we had finished looking, we went to another room. We went to look at pictures of people's blood. But the pictures were very small, too small to see with just the eyes. We can only see them if we look at them with an Apparatus. There

is such an Apparatus, especially made to look at them with. With that one can easily see the blood. It looks very large in the Apparatus, and you can see the blood as little round things, that look something like pills, except that there are also ones that look blue/green. But some are smaller and some are bigger, as well. Well, Mark said that our blood has its little animals, too, but I wasn't able to see the animals that he said were there. Perhaps I am too stupid, and that's why I couldn't see them. Well, when we had finished looking at other people's blood, he asked if he could look at my blood.

"Well, you can," I told him.

"Well, good, then. Let's see how it is, but I'll have to take a bit of your blood out," he said to me.

"Well, that's alright," I told him.

"Well, okay, I'll take it out of your fingertip," he said.

"Well, that's alright," I told him.

He pricked one of my fingers with a needle, and he took out some blood from my fingertip. When he had finished taking it out, he put it on a small piece of glass, but it was a special piece of glass made for that purpose. There were two little pieces of glass, and he smeared both of them with blood. When he had finished smearing them, we looked through the apparatus, and I saw all of how my blood looks.

. .

Then we went to a dining room for all the doctors who are learning how to operate on people. They say that they store dead people there. They say that that is how they learn how to open up people who are especially sick. But we didn't go in to look at the dead people, because I myself didn't want to look; we just looked at their photographs instead.

**** 18 February

We went to watch Television, because it was Sunday. This was the end of the games in France, with the boys and girls playing. They had a very good large festival in France for the end of the games. They were only going to play again in four years, but in a different country, and there would be different boys playing as well. The ones who won were given gifts. The ones who didn't win didn't receive gifts; they just played for free. That's what I saw on the Television. Well, when the festival was over, all the boys and girls sang.

*** 19 February

Well, Mother Catherine and I went to a clinic, because they were going to look at my teeth, since there were hurting quite a bit. That's why I went to have them looked at. Well, when we got there, "Wait a little while because the doctor hasn't come yet," said the women or the girls that worked there at the clinic.

"Okay," Mother Catherine told them.

Well, when the doctor arrived, he looked at the list of the people

who wanted to have their teeth treated. Well, I waited a little while, while he finished looking at the mouths of the other people who had arrived first, when I hadn't yet arrived. Then the doctor called me, since my name was already on the list, since his secretary had written down on paper the names of the people as they arrived. Well, when I was called, I went where the doctor was. He looked at my teeth. Well, before he rinsed my teeth, first he asked me whether I ever went to the dentist when I was in Chiapas.

"Well, how many times a year do you go to the doctor for your teeth?" one nurse asked me, a boy, because he was the only one who knew Spanish, and that's why he asked me if I ever went to the doctor. "Well, as for me, since I am an Indian, I don't go much to the doctor, only if my teeth get sick," I told him.

"Well, when did you first go to the doctor about your teeth?" he asked me.

"I went to the doctor the first time perhaps four or five years ago," I told him.

"Well, when was the last time you went?" he also asked.

"I went to the doctor in September, but he just gave me some medicine to get rid of the pain in my teeth," I told him.

"Well, did it work?" he asked.

"No, it didn't get better, it hurt later on," I told him.

"Well, what do you use to rinse your mouth?" he asked me.

"Well, since I am an Indian, I rinse my mouth just with water," I told him.

"Well, when do you rinse your teeth?" he asked me.

"I rinse them when I finish eating," I told him.

"Alright, how old are you, do you know?" he asked me.

"I know. I am thirty three," I told him.

"Well, what month were you born," he said as well.

"I was born on December 15th," I told him.

"Well, what work are you doing here?" he asked me.

"Well, I have come as an Informant for the Anthropologists, because they want to learn what our customs are like," I told him.

"Well, what is your address and what is your telephone number?" he asked me.

"Ah, I don't know, but the wife of the professor has come, and she knows," I told him.

"Okay," he said to me. He went to ask Mother Catherine, because she had stayed in the other room. When he had finished asking me these things, a doctor looked at my mouth. But he just looked with his eyes. Well, when he had finished looking, then he went to take some pictures of my teeth with X-Rays, because that is the tool for looking at our teeth. Well, when this woman had finished looking at my teeth with X-rays, "You should come at four o'clock," she said.

. . . Well, when the classes were finished, I went another time to the clinic with Mother Catherine. Well, when we got there we waited

a little while for the doctor. Well, when the doctor arrived, he rinsed out my teeth with a machine. He really rinsed them all well, but while he was rinsing them, I really felt a lot of pain, because blood came out of all my teeth. Well, when he had finished rinsing them, I returned home with Mother Catherine. But the doctor told the girl to tell us "You should come another time," she said, or so Mother Catherine told me, because she was the one who was told this, since I don't understand English myself.

*** 20 February

Well, I awoke early on the twentieth of February, and I went to the bathroom and washed. I rinsed my mouth, but my teeth really hurt. Well, Mother Catherine knew that I couldn't eat any meat, so she gave me chicken eggs, since they are softer to eat. Well, when I had finished eating, we went to the Building where we worked every day.

*** 21 February

The woman named Candy arrived, to teach me English. Later, Victoria arrived and I worked with her. She had a text about jokes, and we looked at it to see if the spelling was right or wrong. Well, later John Musician arrived, and I worked with him, too. He had a list of Tzotzil words. Latter, Little John arrived, and I worked with him, too, since he had a text about how the Jaguar-entertainers arrive at the house of old man Xun Chiku` in Elan Vo`, the one who guards the T'ent'en drum which is used for the fiesta of Saint Sebastian. We looked that over to see whether it was properly written. Well, when I finished working with him, a girl arrived, named Pascuala. I also worked with her, since she wanted to learn how to count in Tzotzil.

Well, when I finished working with her, John Musician arrived again, because he took me off to his house, to eat supper with him. Well, when we finished eating, we went out, and we went to a bar where there were musicians, and we went to enjoy ourselves. But it was eight o'clock at night when we arrived at the bar. And there were very many people, so we had to wait for a long time. Well, when we entered, the musicians hadn't arrived yet. After a little while, the musicians arrived and they began to play their instruments, but their tunes were very good indeed. Well, when the first group of musicians had finished playing five songs, they left. Another group of musicians came. There were five men and one girl. Well, the men were the ones who played the music. The girl sang, but she really knew how to sing, that girl. They also played about five sets of songs. Well, when they had finished their five sets, a man came, and he said that all the people who had come in first could go out now, because there were still more people waiting around outside. Well, when he said that everybody should go out, we also left, and all those who were waiting outside went inside. We didn't see what happened after that.

Well, on our way back, John passed by to buy Ice Cream. He and one

of his friends, named David, got together the money between the two of them. Well, when they had bought it, we went to the friend's house, because that's where we were going to eat the Ice Cream. When we had finished the ice cream, we went to Father John's house. John Musician was going to take me there, but it was already 11 o'clock at night when we arrived at the friend's house. Well, when we set out for Father John's house, it must have been almost midnight, and John Musician got lost, since he didn't know the way. Well, when we got to Father John's house, we drank a bit of liquor and we also ate a little. Well, when we had finished drinking and eating some bread, John Musician returned to his house. Well, as for me, I went to sleep.

*** 21 February

Well, when we finished eating, we went to the Building where we work every day. When we arrived, there wasn't a single person there, because at that time there was no work in all the offices, because that was a day on which all the people took a rest. That was the day that George Washington either was born or died. But as for me, I worked, since I'm not an American, and that's why I worked anyway.

*** 22 February

Well, when I had finished eating, Father John said to me that it was the day on which the Machine which was for washing clothes worked. "Well, Chep, you can change your clothes, because it's the day that the machine works; Mother Catherine will wash them for you," said Father John.

"Well, okay," I told him.

... Well, we got to the Office, and we went down below, to a room underneath the ground. We went to watch a film about how the people who live farther North live. They don't see the sun the entire year, because they say that there are four months when they don't see the sun. They don't see it during the shortness of the sun; they only see it during its longer path.

But these people do not have good houses. Their houses are nothing but ice. Their clothes are just animal skins. When they eat, they eat animal flesh, but raw, since they don't have proper fires. They just have tiny fires, just animal oil. But that is only to warm the insides of their houses: they don't use it to cook their food. For there are no forests, just pure ice.

As for the animals, they kill them in the Sea, but they use Arrows to kill them. They have no rifles, no machetes, no knives. The knives they do have are just like axes, but they use them to skin the animals. But the women are the ones who skin the animals, but they are very used to skinning animals, since they can finish skinning one in just a moment. Well, once they have skinned it, they immediately eat the animal raw. But they are really big animals that they kill out on the Ocean, so big that one man can't carry one animal. In order to carry the animals home, they have a kind of canoe, but their canoes

can travel on the surface of the ice. But they just have dogs working for them to drag their canoes along--six dogs that they have tied with a rope. I saw that the canoe moves along because they pull it, but the dogs travel very fast. It's just like a wagon that they use to haul the animals, and the dogs can also carry two or three people. But who knows how it is that they don't die of the cold, because they travel on pure ice.

That is how all the people in the North live.

Well, when they are in their houses, the men and the women, the boys and the girls, work. But they have a different sort of work: they make gods, but they carve them from rock. That's their work after the finish eating. Their gods are very beautiful, but they are pure stone.

Well, there was one man who had a son. The son went to Sea, because he wanted to kill an animal in the Sea. Well, he got one animal, and when he was about to reach his house, his mother and his other relatives came to meet him, because supposedly it was the first time he had killed an animal. Well, when they ate the animal, the boy's father didn't eat it, because they say that's the custom: a man doesn't eat the meat of the first animal his son kills. That's what I saw.

Father John said to me, "Well, Chep, we're going to work a little. We'll put into a book all the photographs for the year 1967," said Father John.

"Well, alright," I told him.

"Well, for all the photographs, you can pick out which ones belong with each other," said Father John.

"Okay," I told him.

I began to select the photographs. There was one of the president, with the alcaldes, with the large Alcalde and the Small Alcalde, with the regidores, and the srcibes. There were photos of all of them. There was a photograph of Domingo de la Torres, and Mariano Anselmo. And there was a picture of Domingo's wife, with his children. There were many photographs. And there were photographs of people from other hamlets as well. There was a photo of old Chep Nuj, with his wife and all his daughters. There were photographs of old Yermo's family. And there was a photograph of old Xun Vaskes from Nabenchauk, with his children. And there were also photographs of people from Apas. There was a photograph of the curers, when the Students were there, when the curers gave candles for the mid-year ceremony. So there were lots of pictures. There were pictures of the musicians, and I selected them first. When I had finished sorting them, I put them in a book. The book was especially made for storing photographs.

*** 24 February

When we got to old John's house, I went to wash, because there was going to be a party at the house of a Student, named Rick, with his

wife Candy. Well, when I finished washing, I went to the dining room, and we ate. When we finished eating, I changed my clothes. Once Father John and Mother Catherine had changed their clothes, we went to the house of the person who was having the party. Well, when we got there, there were already other men and women, boys and girls, there. Lots of people had gathered together at Rick and Candy's house. When we arrived, they offered us liquor. We drank it: Father John and Mother Catherine drank, also John Musician and his wife, and little John, and Victoria and her husband, and Nora and also her husband. And other men and women drank, too, but I didn't know them.

One man arrived who had come from Cuba with his wife, because he had run away from his own country. He said he had run away from a man who didn't know God in Church. The man was an Evangelist, named Fidel Castro. The man who came to the United States was a Catholic, who did know the saints in Church, and he didn't like Fidel Castro's way of thinking. That's why he had come to the United States. That's what he told me when we talked together. But he knew how to speak English very well, since it had been four or five years since he left Cuba, and that's why he had learned English.

But the party that Rick and his wife gave had no musicians. There was just a machine, a taperecorder, that played the music. But it played the music very well. Well, while the tape recorder was playing the music, all the people conversed and drank liquor. Well, when it began to get late, some of the people went home. But Father John and Mother Catherine and I stayed longer, and it was three o'clock in the morning when we left. We went to Father John's house, but we were a bit drunk. When we got home it must have been three A.M. Well, I went to sleep right away, since I was very sleepy, and I had also gotten a bit drunk myself.

*** 25 February

Well, I woke up early on the 25th of February, and I went to the bathroom to wash. But I was very ill with a hangover from the liquor we had drunk at the fiesta. When I woke up on the morning of the 25th, the sun was already high. It was already eight o'clock, because it was near dawn when we went to sleep. Well, when I got up, Father John was already awake, since he must be resistant to sleepiness. . .

We went to try a game, called darts. But that was a game I didn't know. First old John gave numbers, 301 points he wrote on a paper. Well, he handed out three darts each to all four of us. When he had passed them out, we began to play, because the idea was to see who would first get down to zero from the 301 points written on the paper. But the first one to win was Father John's son, Carlito. Well, later the next one to win was Father John. Next I won. Well, the other Carlito, the Mexican, didn't win at all.

. . . Later we went to three different churches, which were near the

Museum. Well, first we went to a Church for catholics, and there I saw Our Holy Father Christ in the Catholic Church. Then we went to a church for Evangelists. It was called a church, but it had no saints: it just had a cross inside the church. Well, later, we went to another church for Judas. But we didn't go in, since someone was learning to play the organ. That's why we didn't go in. But I could see enough to see that there were no saints.

*** 26 February

... Father John arrived, but it was already past six PM. It was already dark.

"Well, Chep, we're going to the house of Doctor Thomas. But first we have to pass by another Building to drink a little liquor," said old John.

"Okay," I told him.

We went to another Building where the old professors can drink liquor. Well, when we had drunk liquor, we went to the house of the man called Doctor Thomas, since we were going to have dinner there. When we arrived, first he gave us liquor. We all drank together, because lots of people had gathered together. There was Father John and his wife. One of his sons was there with his sweetheart. Mark was there. I was there. Rick and his wife were there. Another boy arrived, the nephew of Doctor Thomas's wife. Well, when we had finished drinking liquor, we ate dinner. We ate chicken. Old Doctor Thomas offered us very good food.

When we had finished eating, Doctor Thomas showed a movie. He had a little machine that was for looking at photographs, since he had stored away a great many photographs. There was one of the president in Zinacantán Center. There was a picture of Domingo with his wife. There were pictures of all the students of Anthropology. There was a picture of all of Doctor Thomas's children, and photographs of people from Na Chij. There were pictures of people from Nabenchauk, and from Apas, when Doctor Thomas was examining them. We looked at all the photographs, but Doctor Thomas had a very great many photographs stored away. Well, when we had finished looking at the photorahs, we returned to Father John's house, but it was already late at night when we left. When we got to Father John's house, I went to sleep.

*** 29 February

Well, there was a Professor Gonzalez, and two other friends of his--both younger--had also been invited. Both of them came from Argentina. They talked a great deal, the whole time they were there at his house. They began talking about the troubles in Argentina. They mentioned the war in Viet Nam, and they talked about how the government had changed in Argentina. They had very many things to talk about, but I couldn't understand everything they said, because they didn't talk Spanish the way Mexicans do. They speak differently.

*** 1 March

...Father John arrived.

"Well, Chep, let's go to the hamlet, but who knows if we'll get there, because my car is somewhat ill," said Father John.

"Okay, let's go," I told him.

We went to where he had left his car; we got in, and we set out. But Father John's car broke on the road. When it broke, he stopped it, and got out.

"Well, Chep, wait for me here; I'll go to search for a mechanic to see what's wrong with my car. Let's see if perhaps it can be fixed," said Father John.

"Okay, I'll wait for you here," I told him.

Father John left. I waited there a while. Shortly he arrived with a mechanic, but in the mechanic's car.

"Well, let's go in this man's car, because he's going to take my car to his workshop," said Father John.

"Okay, let's go," t.

I got out of Father John's car, and we got into the mechanic's car. Father John's car was towed away. We got to the workshop, and Father John had a talk with the senior mechanic. He asked him whether they would fix it right away.

"I can't, it's too late. I'll fix it tomorrow," said the Master mechanic.

"Okay," said Father John. His car stayed there.

*** 2 March

Victoria arrived.

"Well, Chep, let's go to the first floor to see a movie," she told me.

"Okay, that's fine, let's go," I told her.

We went down and watched a movie about all the people at the festival of Saint Lawrence. There were pictures of all the Alfereces, the Mayordomos, the Captains. There were pictures from the time they go to greet the visiting saints from Ixtapa and from Salinas. There were pictures of people in cantinas, drinking liquor, and there was a picture of a Mariache in Doña Elisea's house. There were pictures of the horse race, and pictures of the Gringo Studnets who were there watching the Festival. There was a picture of the ritual advisor at Yermo Nuj's house, and of his ritual helpers. . . There were pictures of how they made the gun powder for the cannons for old Chep Nuj. There were pictures of his daughters carrying firewood, and pictures of how they went to the well for water or to wash clothes and blankets. There was everything.

There were pictures of old Chep Nuj with his son-in-law, his daughter's husband. They were playing music in Chep Nuj's house. There was a picture of old Chep Nuj with another son-in-law, while they were eating, with his wife and daughters patting tortillas.

*** 3 March

We got up very early in the morning, because Father John, Mother Catherine, and Carlito were all going to Ski. As for me, I stayed in Father John's house, because he told me that John Musician would come to pick me up, since I was going to accompany him on a visit to the Museum of Science in Boston, near Cambridge.

Father John said to me as he left: "Well, Chep, you can wait for John Musician because he's coming to pick you up," said Father John.

"Well, what time will John Musician come?" I asked Father John.

"He'll come at ten o'clock," said Father John.

"Okay," I told him.

I waited for John Musician, but he arrived at 10:30. When he arrived, "Are you here Chep, do you want to go out for a trip?" he asked me.

"Well, let's go, then," I told him.

"Well, Chep, what do you prefer to see? Do you want to see the museum or would you prefer to go see the Ocean?" John Musician asked me.

"Well, perhaps it would be best if we went to see the museum, because the Ocean is very cold," I told him. Because there was lots of snow at that time. . .

We went to the museum of science. We went to see what they had in that museum. There were all kinds of animals, and there were photographs of the world, the earth, the Oceans, where each Country was--they had everything in that museum. There were pictures of how children are born inside women's bellies. There were pictures of how it looks after one month in its mother's belly, and of when it is two months old, and three months. . . and in its eight month and in its ninth month, up until the time the baby is born. When women have a hard time giving birth, the way the doctors cut the umbilical cord--you could see everything.

You could also see how doctors do operations, when they remove diseases from people who have them in their stomachs. Everything is in that museum.

Well, later on we went to see a man with Electricity. He would get a bit of light out of his hand, and he would give it to other people, but the light was very strong. You could feel it in your bones. I tried it. Well, later we went to see a man with two snakes, one a large female snake, the other a small female snake. They wrapped themselves around his hand, because they were very tame snakes.

Well, when we finished watching all this, we went to see some different birds, because there they had all different kinds of birds.

*** 4 March

Well, at four o'clock in the afternoon, I went to the doctor with Mother Catherine again. They were going to rinse my teeth another time. We got to the Building where the doctor works, and we waited awhile. Well, when the doctor arrived, he looked at my teeth right away. He rinsed them very well, but it took him a long time to do it. Well, once my teeth were clean, Mother Catherine and I returned, but we passed by to pick up Father John in his office, because his

car was still broken.

... When we had finished eating, we looked at papers and books. But a little later, I went to sleep, since my teeth were hurting me a bit.

*** 7 March

Later on, another boy arrived, Mariano, a Student of Tzotzil. I worked with him as well, and he asked me about when a Zinacantec woman married a Chamula, or when a man married a Chamula, did they change their clothes, or if a Chamula or a Zinacantec or someone from another Indian community changed his clothes to ladino clothes, could they change themselves into ladinos. That's what he wanted to find out. He asked how one could recognize a Chamula or a Zinacantec, or some other Indian, if they dressed like a ladino. That's what he wanted to know. Well, I told him that you could recognize them if they didn't have the same sort of face as a real ladino. Well, when I had told him that, he asked whether you could tell a Zinacantec from a Chamula, or someone from another place, if they had nice clothes like a ladino.

"Well, you can recognize them, because the Zinacantecs don't walk around in groups; they prefer to walk one by one, when they dress like ladinos," I told him.

"Well, how about Chamulas, how do you recognize if they're Chamulas or from some other place?" said the person called Mariano.

"Well, you can recognize Chamulas because they only walk around in twos, or sometimes one by one like Zinacantecs," I told Mariano.

"Well, other Indians don't walk around singly, but instead in groups of four or five," I told him.

"Well, so that's how you can tell them apart then," said Mariano. But he had a very hard time understanding the truth about how one can recognize people who have changed their clothing.

*** 8 March

Later on, Mariano came another time. He wanted to ask how Chamulas speak when they meet a Zinacantec on the path. I told him that Chamulas say *ulo`* to Zinacantecs. Well, when he had asked about Chamulas, he asked how Zinacantec talk to people from San Andrés. I told him that they say *amikó*. When he had asked that, he asked about Tenejapa. I told him how the Tenejapans speak with Zinacantecos. "They say *ta*," I told him.

Later he asked about Cancuc. I told him that it was just the same, *ta*.

He asked about Guajiitepec, about Sitalá, about Ocosingo, about Chilón, about Yajalón--about everything. I told him that all the faraway people spoke the same way. They say *tat*. Later, he asked about Huistán, and I told him that they say *tot*. Later he asked about San Felipe, and I told him that they say *to*. Later he asked about Ixtapa, and I told him they also say *amiko*.

*** 9 March

I stayed at John Musician's house, because I had dinner there with John Musician and his wife and another four of his friends: two men and two women who had arrived at John Musician's house. We ate together. Well, when we had finished eating, one of John Musician's friends had us watch photographs, because he had been in Japan, and so they were pictures of Japanese people that he let us look at. There is a machine that makes the pictures appear larger. But John Musician's friend had brought a very great many pictures with him. Well, when we finished looking at all the pictures, it was already late at night. But they kept on talking even after John Musician's friend had finished showing us the pictures. Well, later, John Musician's friends went home. When his friends had gone, we went to the house of another of John Musician's friends, because the Students were having a party which we went to watch. But it was already one o'clock. We stayed there about one hour. Well, later, we went to Father John's house, but it was already 2:20 AM. I went right to sleep because I was feeling very sleepy.

Tzotzil version:

***** Buluchib febrero, 1968

Jun texto ti k'u x'elan ti lik'ot ta *Bostone*. Lik'ot ta baluneb ora ak'ubal te ta yaleb avion ta *Bostone*. Te chismalaik ti jtotik Xune xchu'uk Xun Jvabajom xchu'uk yajnil xchu'uk otro jun yamiko li Xun Jvabajom une xchu'uk yajnil nuxtok un. Ali Xun Jvabajome, komo batz'i lek kamiko tajmek une, liyak'be jun jmoton pok', pero batz'i leklek sba tajmek, yu'un tzotz, batz'i k'ixin tajmek ti pok' une. Bueno, ti k'alal ilaj jk'opon jbatikotik une, ja' o libat jchu'uk ti jtotik Xun une, libatotikotik k'alal sna ta *Wexton* sbi un. Bueno ti k'alal lik'ototikotik ti ta snae, liyak'be jun *Cerveza* ta lata. Ikuch'tikotik ti *Cerveza* une. Iyuch' uk li jtotik Xun une.

Bueno, ti k'alal ilaj kuch'tikotik ti *Cerveza* une, libatotikotik ti yo'o bu chchan vun ti jun skrem, *Carlito* sbi une, yu'un batemik spasik eskiar ta mas to nom ti yo'o bu nakal ti jtotik Xun une. Pero te nox ba jmalatikotik ti yo'o bu ti chchan ti vun une. Bueno te ijmalatikotik jlikel un, ital un, ital ta jun *Aukto Bus* un. Bueno ti k'alal ital une, libatotikotik ta sna ti jtotik Xun une.

Bueno, ti k'alal lik'ototikotik une, ikuch'tikotik jtos o pox un, lilo'ilajotikotik un. Ikak'be yil ti jun jpantalon ijmantikotik ta *Nueva York* une. Yu'un ja' te ijman jchu'uk ti Telexe xchu'uk ti Paxku'e ti yajnil ti Telex une. Pero ti jpantalon une, ja' isman ti jtotik Xun une, yu'un ja' skuenta ti taiv une, yu'un toj mas ti sik une.

. .

Libatotikotik ti yo'o bu chchan vun jun *Mexicano* une, *Carlito* sbi nuxtok un, pero te stot te sme' ti ta *Mexico* une. . . Ti k'alal ik'ot ta

sna ti jtotik Xun une, ibat sk'elon ti yo'o bu ti jun jkuarto liyak'be li jtotik Xun une. Bueno, ti k'alal ik'ot ti Carlito une, batz'i lek xk'opoj tajmek, batz'i lek xlo'ilaj.

"Bueno, k'uxi, Chep, mi latal li' ta *Estados Unidos*," xiyut un.

"Bueno, lital, Carlito, k'uxi li vo'ote, mi li' talemot ta Estados Unidos li vo'ot uke," xkut un.

"Bueno, li' talemone, yu'un li' talem jchan vune," xiyut un.

"Bueno, lek che'e," xkut li vo'on une.

"Pues, lek yilel, toj lek yo'onik li krixchanoetike," xi ti krem une.

"Pero lek xa xana' xak'opoj ta Inklex," xkut ti krem une.

"Bueno, lavie jna' xa pero ti k'alal liyul tal ta primero uke, mu to'ox jna' xik'opoj li ta Inklexe," xi ti krem une.

Te lilo'ilajotikotik jchu'uk ti Carlito une.

. . . Bueno, ti k'alal ilaj ve'otikotik une, ja' o itajinik ta karta skuenta *baraja* sbi ta kastilya une. Pero ja' no'ox itajin ti jme'tik Katal une, xchu'uk ti cha'vo' Carlito sbiik une, jun *Americano* i jun *Mexicano* ti kremotik une, pero naka Carlito sbiik un. Bueno, ti k'alal ilaj tajinikuk ti ta karta une, ja' o ba jk'eltikotik ti *Television* une. Yu'un ko'ol xchu'uk jun pelikula ta Cine, ja' yech lek xkiltik skotol ti k'usitik tzpasik ti krixchanoetik une. . . Yu'un toj lek ta k'eel. . . Bueno, ti k'alal i'ech' ko'ontikotik ta sk'eel ti television une, libat ta jkuarto li vo'on une, yu'un ilub xa'ox ti jsat ta sk'eel li television une.

***** Lajchaeb febrero

Bueno, ta sob ta lunex un, ba sk'elon ti ta jkuarto une.

"Bueno, k'uxi, Chep, mi lek lavay, mi mu'yuk xava'i mas sik?" xiyut un.

"Mu k'uxi, jtotik Xun, batz'i lek livay yu'un batz'i k'ixin li jteme," xkut un.

"A, bueno, lek che'e," xiyut ti jtotik Xun une.

"Lek," xkut un.

Pero yu'un batz'i lek ti jtem liyak'be une, yu'un ta *Electricidad* li tem une. Tzakal ta lus.

. . . Bueno, ti k'alal ilaj ve'otikotik une, ja' o libatotikotik ta Univercidad ti yo'o bu tzobolik skotolik ti estudiante une, pero ta karo libatotikotik un. Bueno, lik'ot ti ta *Edificio* une. Liyak'be entrukal ti bu xu' xi'abtej skotol k'ak'al une. Ja' to ijk'opon skotol ti kremotik une, skotol ti tzebetik une, ti Estudianteetik une. Teyik skotolik ti much'utik tzk'an chchanik ti batz'i k'op une. . . Pero batz'i lek jun yo'onik ta jmek un, yu'un ti iyilik xa ti lik'ot ta Univercidad ti yo'o bu chchanik skotolik to kremotik ti tzebetik une.

. . . Bueno, ti k'alal ilaj ve'otikotik une, ijtambetikotik abtel nuxtok un, isjak'ik k'utik xi stak' xik'opojotik ti ta batz'i k'op une, yu'un smeltzanoj jun avседario ta batz'i k'op ti Xun Jvabajom, yu'un tzk'anik ti lek tajmek chtunik ta profesor skuenta ti batz'i k'op une. Sna'ik xa xk'opojik jset' pero yu'un o to mu xa'iik lek

ti batz'i k'op une, o te mu sna'ik k'uxi xk'ot ti kastilla une, yech'o ti ja' tzk'an chchanik o lek une.

. . .Bueno, ti k'alal lik'ototikotik ti ta jun opisina une, yich'oj och'el lok'oliletik ti jtotik Xun une, xchu'uk jun bik'it Makina. Pero ti bik'it Makinae, chak' lek lus ja' skuenta ti lok'oliletik une, yo'o lek xkiltik o ti krixchanoetik une, ti slok'ol skotol ti much'utik xojtikinik ti Estudianteetike. Ati k'ox Makinae, yu'un ko'ol xchu'uk jun sin, tzlok'es ti lok'oliletik une.

Pero batz'i lek xvinaj ti k'usitik tzpasik ti krixchanoetik une. Oy jlom ch-ilolajik ta vitzetik ta totil me'iletik ta jteklum. I oy jlom ipik ti krixchanoetike, oy yolel tzmilik kaxlan ti j'iloletike. I xvinaj skotol ti Jobele xchu'uk ti *Teopisca*, lek xvinaj un. I lek xvinaj ti Jteklume, i lek xvinaj ti Nabenchauke, i lek xvinaj ti Apaze, i xvinaj jset' ti Atz'ame ti ka'alal ta k'in Rosarioe. Teyik ti Martomoretike, xchu'uk ti jvabajometike, xchu'uk ti moletike, muk'ta Alkalte, Bik'it Alkalte, xchu'uk Rejiroletike xchu'uk ixkirvanoetik xchu'uk skotolik ti Martomoetike, xchu'uk yajvabajomik xchu'uk yajpixkalik. Tey xvinaj skotol ta k'ox sin une.

. . .Ispasik jun k'in skuenta ti lik'ot ti ta Estados Unidos une. Batz'i lek jun k'in ispas ti jtotik Xun une, xchu'uk skotol ti estudianteetike. Istzob sbaik skotolik ti much'utik ayemik xa ta Chiapas une, ti kremotik, ti tzebetik xchu'uk ti ach' Estudianteetike, skotolik istzob sbaik un. Ikuch'tikotik cha'tos oxtos pox un, skuenta ti k'in une. Te lilo'ilajotikotik jchu'uk skotol ti kremotik une, xchu'uk ti tzebetike. Lisk'oponik skotolik un. Lisjak'beik k'u sjalil teyon ta Estados Unidos une.

"Bueno, Chep, k'uxi, mi lek layul tal li' ta Kembriche? Mi mu k'usi apas ti ta Avione?" xiyutik li kremotik une xchu'uk ti tzebetike. "Lek liyul tal, mu k'usi ijpas li ta Avione, komo nopem xa xka'i li Avione. . . pero ja' nox ti ko'olon xchu'uk k'u cha'al jun uma', yu'un ja' li mu jna' xik'opoj ta Inglese, mu xu' xik'opoj i mu xka'i k'usi chalik ti krixchanoetike, batz'i toj sonsoon tajmek," xkutik ti Estudianteetik une.

"A, k'u yu'un, mi mu'yuk much'u sna' xk'opoj ta Español ti krixchanoetik ital ta Avyon xchu'uk li vo'ote," xiyutik un.

"Ch'abal, mi ch'abal much'u sna' ti Español," xkutik un.

"A, ja' chopol un," xiik ti kremotik une, xchu'uk ti tzebetik.

"Ja' chopol jset', pero te liyul tal ta uma'," xkutik un. . .

"Bueno, mi la'ech' ta Nueva York? . . . K'u x'elan avil, mi lek omi chopol?" xiik nuxtok un.

"A batz'i lek tajmek, ikojtinik ti muk'tik tientae. Limuy ta jun Edificio mas toyol ta skotole," xkutik un.

"Bueno, mi mu'yuk xaxi' ta toyol Edificioe, mi avil skotol li Nueva York," xiik un.

"Ikil jutuk, yu'un mu xvinaj skotol yu'un toj tol ch'ail, xch'ailal li Makinaetike, li pabrikaetike," xkutik un.

"A, mu'yuk xavil skotol un che'e," xiik un.

"Mu'yuk, pero ikil onox ep un, ja' nox mu xvinaj skotol tajmeke. Lixanavotikotik ta tren, ijk'eltikotik ti chonetike," xkutik un.

. . . Ijk'eltikotik television nuxtok un, yu'un batz'i lek xkiltik skotol ti k'usitik tzpasik ti krixchanoetik une. Yu'un ak'u mi nom to pero xvinaj skotol ti ta television une, ti k'u x'elan ti chtajinik ta sba ti yelo une, yu'un skotol tajimol chchanik ti kremotik une, xchu'uk ti tzebetike. Chtajinik ta jtos o pelota, pero batz'i anil chanav ti pelota une, yu'un ja' li batz'i ch'ulul tajmek ti yeloe. Pero komo xchanojik lek ti xanbal ta yeloe, lek cha'iik chtajinik o. Pero oy onox xjach'ik un, yu'un ja' batz'i ch'ulul tajmek li yelo une.

***** OxlaJuneb febrero

Bueno, ti k'alal lik'ototikotik ti ta muk'ta Edificio une, mu'yuk to'ox much'u tey un, jtuktikotik, mas sob lik'ototikotik un. Bueno, li vo'one une, komo jna'oj xa ti k'usi abtelal ta jpas une, ijtambe ti abtel une. Litz'ibaj ta Makina un, ijmeltzan jun muk'ta texto un, ja' skuenta ti k'usitik ta jpas jujun k'ak'al une.

Bueno, ta mas tz'akal un, ik'otik ti Xun Jvabajom une, xchu'uk Victoria une. Ba sjak'ik yantik k'opetik nuxtok un, ja' ti k'usitik mu to xa'iik lek une. Lilo'ilajotikotik jchu'uk un.

Bueno, ta mas tz'akal un, iyich' ech'el makina *Gravadora* sbi une, yu'un tey stzakoij skotol ti sonetik skuenta jpas abteletik, tey son Martomorey, i tey son Martomoetik, i tey son Alperezetik, i tey son muk'ta Alkalte k'alal sbal ste'ike, i tey nuxtok sonik ti k'alal tztoyik k'in ta k'in San Sebastian Martir une. Skotol tey stzakoij ti ta sinta une. . .

Ta mas tz'akal un, ital jun antz une, *Cande* sbi un, ital un, pero yu'un tal xchanubtason ti sk'opik une, ti *Inglés* sbie. Yich'oj tal otro jun o *Gravadora* nuxtok un, yu'un tey stzakoij tal ta sinta ti k'uxi xu' xik'opojotik ta sob une, ti skuenta buenos dia ta kastilla une. I te stzakoij tal k'uxi stak' jak'betik k'usi sbi ti jun kreime ti jun tzebe, xchu'uk ti k'uxi xu' jak'betik bu likem tal. Tey stzakoij skotol un. Bueno ti k'alal ta primero k'ak'al lixchanubtase, ijchan oxibuk chanibuk nox palabra un. Ja' yech i'ech' o jun k'ak'al ta oxlaJuneb Febrero une.

Ta mas xmal k'ak'al une, libatotikotik ta otro jun o opisina nuxtok un, ja' ti yo'o bu chchanik batz'i k'op ti Esudianteetik une. Istzob sbaik un, ijchanubtastikotik ta oxvo' jchu'uk ti Xun Jvabajome, xchu'uk ti Victoria, ta oxvo' ijchanubtastikotik ti ta batz'i k'op une, ti k'uxi ti lek xik'opojotik ti ta batz'i k'op une, ijtzaktikotik ta makina gravadora ti batz'i k'opetik une, yo'o ti xa'i o lek skotolik ti kremotike, ti tzebetike. Bueno, ti k'alal xlok' xa yu'unik lek ti batz'i k'op ti kremotike une, ti tzebetike, isjak' ti Xun Jvabajom k'uxi xk'ot ti (ta) Inglés une, yu'un tzk'an cha'i mi sna'ik k'uxi xk'ot ti ta sk'opik une. Ti kremotike, jlom sna'ik, jlom mu sna'ik k'uxi xk'ot ti (tz)k'opik une.

***** Chanlajuneb febrero

Ti k'alal ilaj jk'eltikotik ti Televisione, libat ta jkuarto li vo'one, yu'un ba jchan ti Ingles une, yu'un batz'i ta jk'an ta jchan ti k'u cha'al chk'opojik une. Ijchan nan junuk ora ti Inglesh une, pero ti ta jun ora ijchan ti Ingleshe, batz'i jutuk tajmek ijchan un. Bueno ti k'alal ijchan jay p'el ti Ingleshe, livay un yu'un nax xa ox ak'ubal une.

***** Vo'lajuneb febrero

Bueno, ti k'alal ilaj ve'otikotik une, ba jk'eltikotik television un, yu'un skotol ak'ubal chtajinik ti kremotike, ti tzebetike, yu'un tzk'elik much'u mas xchanoj ti tajimol ta sba ti yelo une.

Ch-anilajik ch-ak'otajik, i chtajinik ta pelota, pero jchop o ti spelotaike, chantzelav uli', pero joy nox mu toj masuk pim, pero yu'un tztik'ik ta portillo un. Pero mu ta sk'obuk tztik'ik, oy yalal pasbil ste'ik tzmajik o. Bueno ti much'u mas ep stik' ti ta portillo une, ja' tzpas kanal un. Ja' yech tzpasik skotol ak'ubal un.

***** Vaklajuneb febrero

Bueno, ti k'alal lik'ot ti ta opisina une, liyalbe li jtetik Xune, "Bueno, Chep, chameltzan li vunetik li'e, chabaj ta cha'cha'lik," xiyut un.

"Bueno, stak' ta jbaj," xkut un. Ijtambe sbajel ti vunetik une. Liyak'be jun grapadora sjuenta sbajobil ti vunetik une.

Bueno, ti k'alal ilaj jbaj ti vunetik une, libat ti ta kopisina une. Ti k'alal lik'ot ti ta kopisina, ja' o ik'ot ti much'u chixchanubtas ti Inglesh une, ba sk'el mi oy xa ijchan jtz'ujuk un, yu'un yak'ojbon ta vun ti k'opetik une,

"Mi li'ote, Chep," xi ti jun antz Candy sbi une.

"Li'one," xkut un.

Lixchanubtas ti k'utik xi ta alel ti jujun ti letra une.

Bueno, ti k'alal ilaj xchanubtason une, ja' o ik'ot jun ti Estudiante skuenta ti batz'i k'op une, ik'ot jun tzeb, Loxa sbi. Ijchanubtas ti ta batz'i k'op une. Ti k'alal ilaj jchanubtas ti tzeb une, ja' o ik'ot otro jun krem nuxtok un, Palas sbi, jun talem ta Italia. Ijchanubtas otro jun ora nuxtok un. Ilaj jchanubtas nuxtok un. Ja' o ik'ot otro jun krem nuxtok un, Pablu sbi nuxtok un. Ijchanubtas otro jun ora nuxtok un. Ilaj jchanubtas nuxtok un. Ja' o ik'ot otro jun tzeb nuxtok un, ijchanubtas otro jun ora nuxtok un. Bueno, ti k'alal ilaj jchanubtasik ti ta jujun tal une, komo te istzob sbaik xchanva'alik une, lisjak'beik mi jk'an jtzakbe ta vun ti k'uxi stak' sk'an sve'elik ta batz'i k'op ti k'alal mi teyik xa ox ti ta Chiapas une.

"Bueno, stak', k'u cha'al mo'oj," xkutik un. Ijtzakbeik ta vun ti k'utik xi stak' xik'opojotik ti ta batz'i k'op une.

Bueno, ti k'alal ilaj jtzakbeik ti ta vun une, ijtambetikotik lo'il ta batz'i k'op un, yu'un ta jk'an ta jk'el much'u junukal ti mas xa lek sna' xk'opoj ti ta batz'i k'op une. Yu'un chan vo' istzob sbaik ta kopisina une, ik'ot cha' vo' krem i cha' vo' tzeb. Bueno, ti

kremotik, ja' mas jutuk sna'ik ti batz'i k'op une, pero ti cha' vo' tzebetike, ja' mas lek xk'opojik ti ta batz'i k'op une. Jun Loxa sbi, i jun Katal sbi ti tzebetik une. Ali kremotike, jun Palas sbi i jun Pablo sbi nuxtok un. Pero ja' mu xlok' yu'unik ti batz'i k'op une. Pero ti tzebetik, ja' mas lek xlok' yu'unik.

Bueno, ti k'alal ilaj lo'ilajkon jchu'uk ti ta batz'i k'op une, isjak'ik k'usi sbi ta batz'i k'op li joltike, li stzatzal joltike, li sbek' jsatike, li jmotzobtike, li chik' jsatike, li jni'tike, li ketike, li spak'al ketike, li stanal ketike, li jsatik ta skotole, li jchikintike. Isjak'ik skotol un. Ti k'alal chkalbeik sbitak jutos une, tztzakik ta vun un. Skotol ti k'u yepal ikalbee, istzakik ta vun skotol un.

Bueno ti k'alal ista ti ora k'usi ora chisutotikotik ti ta sna ti jtotik Xun une, te kechel ikom un, yu'un lisut li vo'one. Bueno, ti Estudianteetike, tzk'an to ox chchanik mas, pero ti k'alal ista ti orae, lisut li vo'one. Te ijkomesik ti kremotik ti tzebetike, yu'un chchanik to ti k'opetik, istzakik ta vun une.

. . .Ti k'alal live'otikotike, iyal ti jtotik Xune, "Bueno, alavie Chep, batz'i tzobol skotol ti jch'amaltake, ko'ol xchu'uk jun muk'ta k'in ta jpastik yilel," xi ti mol Xun une.

"Jiii', ko'ol xchu'uk jun muk'ta ilel ta jpastik yilel," xkut li vo'on une.

"Ja' yech," xi ti jtotik Xun une.

Bueno, ti k'alal ilaj ve'otikotik une, lixchanubtasik jlikel ta jun tajimol ta baraja un, pero batz'i mu xkojtkin ti tajimol une. Yu'un oy jtos tak'in, pero plastiko ti tak'in une. Ati much'u spas kanale, ja' ti much'u xlok' yu'un ti lumero jtob xchu'uk june, 21, ja' tzpas kanal. Pero ti much'u xlok' yu'un mas ti ta jtob xchu'uk jun une, chch'ay un. Ja' tztoj mas un. Pero ti much'u mu sta jtob lumero tzlok'ese, ja' mas jutuk nox chch'ay. Ja' yech litajinotikotik jlikel un. Bueno, ta mas tz'akal un, libatotikotik ta otro jk'ol kuarto un, yu'un ba jk'eltikotik television un. Bueno, ti k'alal i'ech' ko'ontikotik ta sk'eel ti television une, ba vayikon li vo'on une, yu'un nax xa ox ak'ubal un.

***** Vuklajuneb Febrero

Ja' o xa ik'ot ti jun kamiko, Markux sbi une, yu'un ba yik'on tal ti yo'o bu chi'abtej une. Yu'un libatotikotik ta paxyal jchu'uk un. Li'ochotikotik ta tren ta yut balamil un. Libatotikotik ta jech uk'um un, yu'un ba jk'eltikotik jun muk'ta Edificio te ta Boston une, pero yu'un batz'i toyol tajmek. Oy nan 52 piso ti Edificio une, yech'o ti ja' ba kojtkin une, yu'un mu'yuk to ox xi'ay ti k'alal ta primero viaje li'ay ta Estados Unidos une. Ti k'alal lik'ototikotik limuyotikotik un. Ti k'alal teyotikotik ta slajeb pisoe, ijk'eltikotik skotol muk'tik Edificioe. Yan ti bu bik'itik che'e, mu xvinaj yu'un toj muk' li ciudad Boston une. Yech'o ti mu xkiltikotik lek skotol une. Bueno, ti k'alal ilaj jk'eltikotik une, ja' o libatotikotik ta jun tyenta ti yo'o bu xchone ti pox une.

I'ech' sman jun limite ti Markux une.

Iyich' ech'el ti yo'o bu skuarto une, pero ba'yi li'ech'otikotik ti yo'o bu chchan ti k'u x'elan xu' x'abtej ta skuenta loktor une. Ijk'eltikotik skotol slok'oltak ti ba'yi loktoretik une, yu'un tey slok'ol skotol une. Bueno, ti k'alal ilaj jk'eltikotik ti lok'oliletik une, ja' o ba jk'eltikotik baketik un, sbakeltak animaetik une. Pero yu'un tey skotol li sbakel sjole li sbakel sate, li sni'e, li sbakel yee, li sbakel snuk'e, li sbakel xch'elope, li sbakel xch'ix-pate, li sbakeltak yetake, tey skotol tajmek, ja' chchan li Markux une, yu'un tzk'an chchan loktoral li Markuxe. Bueno, ti k'alal ilaj jk'eltikotik une, ja' o libatotikotik ta otro jk'ol kuarto nuxtok un, ba jk'eltikotik slok'oltak ti xch'ich'el ti krixchanoetik une. Pero batz'i bik'itik ti slok'ol une, mu xkiltik ta jsatik nox, ja' to xkiltik timi ijk'eltik ta Aparato une. Yu'un oy Aparato, yalal sk'elobil un. Batz'i lek xkiltik o ti ch'ich'etik une. Batz'i muk'tik xvinaj ti ta Aparato une, yu'un sp'ejekil yilel xvinaj ti ch'ich' une, ko'ol xchu'uk k'u cha'al pastiya yilel, pero oy yoxik yilel nuxtok un. Pero mas bik'itik i mas muk' ep nuxtok un. Bueno, iyal li Markuxe ti oy la xchanul li jch'ich'eltike, pero ja' mu'yuk xkil ti xchanultak chal une, yu'nan ja' li toj sonsoone, yech'o ti mu'yuk xkile. Bueno, ti k'alal ilaj jk'eltikotik ti yan o ch'ich'etike, lisjak'be mi xu' xisk'elbe ti jch'ich'el li vo'on une.

"Bueno, xu'," xkut un.

"Bueno, lek che'e, ta jk'eltik k'u x'elan, pero ta jlok'es jset'uk ti ach'ich'el une," xiyut un.

"Bueno, stak'," xkut un.

"Bueno, stak' che'e, ta jlok'estik ta sni' ak'ob," xi un.

"Bueno, stak'," xkut un.

Isvon ta akuxa jun li sni' jk'ob une. Islok'esbe ti xch'ich'el ti sni' jk'ob une. Bueno, ti k'alal ilaj slok'es une, ja' o iyak' ta jun unen k'ox nen un, pero yu'un yalal ja' stu ti nen une. Chib ti unen k'ox nen une, isbon xchibal ti nen une. Ti k'alal ilaj sbon une, ja' o ijk'eltikotik ti ta aparato une. Ikil skotol ti k'u x'elan ti jch'ich'el une. . .

Ja' o libatotikotik ta jun ve'ebal skuenta skotol ti much'utik te ch-abtej ta xchannel k'u x'elan ta pasel operar ti krixchanoetik une, yu'un la te snak'ojik ti krixchanoetik chamemik xa une. Yu'un la ja' chchanik sjavel ti jchameletik ti much'u batz'i tzotz ipik tajmek une. Pero mu'yuk x'och jk'eltikotik ti animaetike, yu'un mu jk'an jk'el li vo'one, ja' nox ijk'eltikotik ti slok'ole.

***** Vaxaklajuneb febrero

Ba jk'eltikotik Television un, yu'un ja' o jun rominko un. Ja' o slajeb xa itajinik ta Francia ti jtajimoletik kremotik i tzebetik une. Batz'i lek muk'ta k'in ispasik ti ta Francia une, yu'un ja' skuenta ti ilaj o ti tajimol une. Yu'un la ja' to chtajinik k'alal to chanib ja'bil nuxtok un, pero ta jun xa o la pais un, pero yan

xa o la kremotik chba tajinikuk nuxtok une. Ti much'utik ispasik kanal, i'ak'batik smotonik. Ali much'utik mu'yuk spasik kanal une, mu'yuk xich' smotonik un, yech nox itajinik un. Ja' yech ikil ti ta Television une. Bueno, ti k'alal ilaj ti k'in une, ik'evujinik skotolik ti kremotik ti tzebetike.

***** Balunlajuneb febrero

Bueno, li vo'otikotik jchu'uk ti jme'tik Katal une, libatotikotik ta jun klinika un, yu'un ba sk'elel li stanal ke une, yu'un ja' li tol xk'uxub une. Yech'o ti ba kak' ta k'elel une. Bueno, ti k'alal lik'ototikotik e,

"Malao jlikeluk yu'un mu'yuk to talem li loktore," xi (ti) antzetike ti tzebetik te ch-abtejik ti ta klinika une.

"Bueno," xut ti jme'tik Katal une. Bueno, ti k'alal ik'ot ti loktor une, isk'el ti slistail ti much'utik tzk'an chpoxtabatik ti stanal yeike. Bueno, li vo'on une, te ijmla jlikel un, ti k'alal ilaj sk'elbe ye ti yantik krixchanoetik much'u mas ba'yi sk'otel k'alal mu'yuk to ox k'otemon li vo'one. Ja' o liyapta ti loktor une, yu'un tey xa ox ti jbi une, yu'un oy sekretario tztzakbe ta vun sbiik ti much'utik chk'ot une.

Bueno, ti k'alal li'aaptaat li vo'on une, libat ti yo'o bu ti loktor une. Lisk'elbe li stanal ke une. Bueno, ti k'alal mu'yuk to ox suk'ojbon ti stanal kee, ba'yi lisjak'be mi xik'ot ta loktor ti k'alal teyon ta Chiapas une.

"Bueno, jayib buelta chak'ot ta loktor ta ja'bil yu'un li stanal avee," xiyut jun enfermero, krem to un, yu'un ja' stuk sna' xk'opoj ta kastilla, yech'o ti ja' tal sjak'bon mi o xik'ot ta loktor une.

"Bueno, li vo'one, komo indijenaone, muk' bu mas xik'ot ta loktor, ja' to timi i'ipaj li stanal kee," xkut un.

"Bueno, k'usi ora primero la'ay ta loktor yu'un li stanal avee," xiyut un.

"Li'ay ta primeroe, oy xa nan xchanibal svo'obal ja'bil," xkut un.

"Bueno, k'usi ora slajeb la'ay," xi nuxtok un.

"Li'ay ta loktor ta Septiembre, pero ja' nox pox liyak'be skuenta xch'abesobil sk'uxul li stanal kee," xkut un.

"Bueno, mi ikol o un," xi nuxtok un.

"I'i, mu'yuk xkol o, ik'uxub ta mas tz'akal," xkut un.

"Bueno, k'usi chasuk' o lavee," xiyut un.

"Bueno, komo Indijenaon, ta vo' nox ta jsuk'," xkut un.

"Bueno, k'usi ora chasuk' li stanal avee," xiyut un.

"Ta jsuk' k'alal xljaj ve'ikon," xkut un.

"Bueno, jayib aja'bilal, mi xana' to," xiyut un.

"Jna'oj, oy xa treinta y tres," xkut un.

"Bueno, k'usi ta ual la'ayan," xi nuxtok un.

"Li'ayan ta vo'lajuneb Diciembree," xkut un.

"Bueno, k'usi abtelal chapas li' toe," xiyut un.

"Bueno, li vo'one, talem k'u cha'al jun Informante skuenta li Antropologoetike, yu'un ja' tzk'an chchan li k'u cha'al

jkostumbretikotike," xkut un.

"Bueno, k'usi adireccion, k'usi snumeroal atelefono," xiyut un.

"A, mu jna', pero li' talem yajnil li profesore, ja' sna'oj," xkut un.

"Bueno," xiyut un. Ba sjak'beik ti jme'tik Katal une, yu'un tey komem ta jk'ol o kuarto li jme'tik Katal une. Ti k'alal ilaj sjak'bon une, lisk'elbe ke ti jun loktor une. Pero ta sat nox isk'el. Bueno, ti k'alal ilaj sk'elbon une, ja'o ba slok'es jun slok'ol ti stanal ke ta Rayo eckis une, yu'un ja' sk'elobil k'u x'elan ta yut stanal ketik une. Bueno, ti k'alal ilaj sk'elbon (ke)^{1^1^} ti jun antz ta Rayo eckis ti stanal ke une,

"Xatalik ta chanib ora," xi un.

... Bueno, ti k'alal ilaj ti klasee, ja' o libatotikotik otro j'ech'el ti ta klinika jchu'uk ti jme'tik Katal une. Bueno, ti k'alal lik'ototikotike, te ijmalatikotik jlikel ti loktor une. Bueno, ti k'alal ik'ot ti loktor une, lisuk'be ti stanal ke ta aparato une. Lek isuk' skotol un, pero ti k'alal yolel tzuk'e batz'i k'ux tajmek ika'i un, yu'un ilok' xch'ich'el skotol ti stanal kee. Bueno, ti k'alal ilaj suk' une, lisutotikotik jchu'uk ti jme'tik Katal une. Pero a yal ti loktor tzeb une,

"Chatalik otro j'ech'el," xi la xal ti jme'tik Katal une, yu'un ja' i'albat un, yu'un ja' li mu xka'i ti Inglesh li vo'on une.

***** Jtob febrero

Bueno, lijulav ta sob ta jtob Febrero un, libat ta Baños, li'atin un. Isuk' ti ke une, pero batz'i k'ux ti stanal ke une. Bueno, li jme'tik Katal une, sna'oj ti mu stak' jti' bek'et une, liyak'be ton kaxlan un, yu'un ja' mas k'un ta lo'el un. Bueno, ti k'alal ilaj ve'ikone, libatotikotik ta Edificio un ti yo'o bu chi'abtejotikotik skotol k'ak'al une.

***** Jtob xchu'uk jun febrero

Ja' o ik'ot ti jun antz Candy sbi une, yu'un ba xchanubtason ta Inglesh. Bueno, ta mas tz'akal un, ik'ot ti Victoria une, li'abtej jchu'uk un. Yu'un oy jun texto yu'un un, skuenta ti loko lo'iletike, ja' ijk'eltikotik mi lek mi chopol ti letraetik une. Bueno, ta mas tz'akal un, ik'ot ti Xun Jvabajom une. Li'abtej jchu'uk nuxtok un, yu'un ijk'eltikotik jun slitail ti batz'i k'opetik une. Bueno, ta mas tz'akal un, ik'ot ti bik'it Xun une, li'abtej jchu'uk nuxtok un, yu'un oy texto yu'un skuenta ti k'u x'elan chk'otik ti bolometik tzna ti mol Xun Chiku' ta Elanvo', ti much'u snak'oj ti T'ent'en chtun ta k'in xanchavaxchane. Ja' ijk'eltikotik mi lek tz'akal ti letraetike. Bueno, ti k'alal ilaj abtejkon jchu'uk une, ja' o ik'ot jun tzeb, Paxku' sbi. Li'abtej jchu'uk nuxtok un, yu'un tzk'an chchan k'u x'elan ti atolajel ta batz'i k'op une.

Bueno, ti k'alal ilaj abtejkon jchu'uk une, ja'o ik'ot ti Xun Jvabajom

¹ Chep here pencilled in the object *ke*, presumably because his original syntax has the non-standard order: V S (PP) O.

une, yu'un liyik' ech'el ta sna un, yu'un ba ve'ikon jchu'uk skuenta sena un. Bueno, ti k'alal ilaj ve'otikotike, lilok'otikotik un, yu'un libatotikotik ta jun kantina ti yo'o bu oy jvabajometike, yu'un ba jkux ko'ontikotik . Pero ta vaxakib xa ora ak'ubal lik'ototikotik ti yo'o bu ti kantina une. Pero batz'i ep tajmek ti krixchanoetike, jal ta jmalatikotik ora un. Bueno, ti k'alal li'ochotikotik e, sk'an to ox xk'ot ti jvabajometike. Ta jlikel o un, ik'ot ti jvabajometik une, istambeik stijel ti svobik une, pero batz'i lek sonetik istijik un. Bueno, ti k'alal ilaj stijik vo' koj son ti jchop jvabajometike, ilok'ik un. Ital otro jchop ti jvabajometik une. Ital vo' vo' vinik xchu'uk jun tzeb. Bueno, ti viniyetike, ja' tztijik vob. Ali tzebe, ja' chk'evujin, pero batz'i lek sna' xk'evujin ti tzeb une. Istijik nan vo'kojuk son nuxtok un. Bueno, ti k'alal ilaj stijik ti vo'koj son une, ja' to ital jun vinik un, tal yal ti xu' xa xlok' skotol ti much'utik mas ba'yi ik'ot une, yu'un oy to mas ti krixchanoetik te tzmalaik ora ta pana une. Bueno, ti k'alal iyal ti ak'u lok'uk skotol une, lilok'otikotik uk un. Ja' o i'ochik skotol ti much'utik te to ox tzmalaik ora ta pana une. Mu'yuk xkiltikotik k'usi ispasik ta mas tz'akal un.

Bueno, ti k'alal lisutotikotik une, i'ech' sman taiv Elado ti Xun une. Istzobik stojol ta cha' vo' xchu'uk jun yamiko, David sbi. Bueno, ti k'alal ilaj sman une, libatotikotik tzna ti jun yamiko une, yu'un tey ba jlo'tikotik ti taiv une. Bueno, ti k'alal ilaj jlo'tikotik ti taive, ja' o libatotikotik tzna ti jtotik Xun une, ba yak'on ta skaro ti Xun Jvabajome, pero buluchib xa ora ak'ubal ti k'alal lik'ototikotik ti tzna ti yamiko une. Bueno, ti k'alal lik'ototikotik ti tzna ti jtotik Xune, po'ot ox nan ol ak'ubal, yu'un ich'ay yu'un be ti Xun Jvabajome, yu'un mu xojtikin. Bueno, ti k'alal lik'ototikotik tzna ti jtotik Xun une, ikuch'tikotik jset' pox, live'otikotik to jset' nuxtok un. Bueno, ti k'alal ilaj kuch'tikotik ti poxe, ti k'alal ilaj jve'tikotik ti kaxlan vaje, ja'o isut ta sna ti Xun Jvabajome. Bueno, li vo'on une, livay un.

***** Jtob xchu'uk chib febrero

Bueno, ti k'alal ilaj ve'otikotik e, libatotikotik ti ta Edicificio ti yo'o bu chi'abtejotikotik skotol k'ak'al une. ti k'alal lik'ototikotik e, ch'abal junuk ti krixchanoetike, yu'un ja'o mu'yuk abtel skotol ti opisinaetike, yu'un oy jun k'ak'al tzkuxik skotol ti krischanoetik une. Yu'un ja' ti k'u ora i'ayan omi icham ti George Washington une. Pero li vo'one, li'abtej, komo ma'uk Americanoon, yech'o ti li'abtej une.

***** Jtob xchu'uk oxib febrero

Bueno, ti k'alal ilaj ve'ikon une, liyalbe ti jtotik Xun une ti ja' sk'ak'alil ch-abtej ti Makina skuenta xchuk'obil ti k'u'uletik une. "Bueno, Chep, xu' xak'exta lak'u'e, ja' sk'ak'alil ch-abtej li makinae, yu'un chchuk' li jme'tik Katale," xi li jtotik Xun une. "Bueno, stak'," xkut un.

. . . Bueno, lik'ototikotik ti ta Opisina une, libatotikotik ta

mas olon un, ta yut xa balamil ti kuarto une, ba jk'eltikotik jun sin ti k'u x'elan kuxulik ti krixchanoetik ta mas Norte une, ti muk' bu chilik lek ti k'ak'al sjunul ja'bile, yu'un la chanib u mu'yuk chilik ti k'ak'al une, ja' o la mu'yuk chilik k'ak'al ti k'alal tzkomol li k'ak'ale. Ja' no la chilik k'ak'al ti k'alal tznatil li k'ak'ale.

Pero ti krixchanoetike, ch'abal lek snaik. Ali snaike, naka yelo. Ali sk'u'ike, naka snukulal chonetik. Ali chve'ike, ta tze tzti'ik ti chonetike, yu'un ch'abal lek sk'ok'ik, oy jset' ti sk'ok'ike, naka la smantikatil chonetik. Pero ja' nox ti yo'o k'ixin o ti yut snaike, muk' bu chtun yu'unik ti tzta'ajes o sve'elike, yu'un ch'abal te'tik, naka nox yelo oy.

Pero ti chonetike, ta Mar tzmilik, pero ta Flecha tzmilik, ch'abal stuk'ik, ch'abal smachitaik, ch'abal skuchiluik. Ali skuchiluike, ko'ol xchu'uk ek'el, pero ja' chtun yu'unik skuenta chcho'ik o ti chonetike. Pero ja' chcho'ik ti antzетike, pero batz'i nopem xa'iik xcho'el ti chonetike, ta jlikel chlaj xcho'ik ti jkot chon une.

Bueno, timi ilaj xcho'ike, ta ora tzti'ik ta tze ti chonetik une. Pero batz'i muk'ta chon ti tzmilik ta yut Mar une, yu'un mu xlik yu'unik ta jun vinik. Ti tzkuchik o li chonetike, oy jun sjomik, pero ti sjomike, xu' xanav ta sba ti yelo une. Pero naka tz'i'etik ch-abtej yu'unik ta skilel ti jom une, vak-kot tz'i'etik xchukojbeik yak'il un. Ja' skiloj chanav ti jom une, pero anil chanavik ti tz'i'etik une, yu'un ko'ol xchu'uk kareta yilel ti k'alal sba skuch tal ti chonetike, yu'un tzkuch cha'vo' krixchano o oxvo' krixchano tzkuch ti tz'i'etik une. Pero jna'tik k'u cha'al ti mu xcham ta sike, yu'un naka ta sba yelo ti chanavik une.

Ja' yech kuxulik skotol ti krixchanoetik ti ta mas Norte une.

Bueno, ti k'alal teyik ti tznaike, ch-abtejik ti viniketike ti antzетike ti kremotike ti tzebetike, pero jchop o li yabteliike, tzpasik ryoxetik, pero ton chanik un. Ja' yabtelik ti k'alal mi ilaj ve'ikuk une. Pero batz'i leklek sba ti sryoxik une. Pero naka ton un.

Bueno, oy jun vinik oy skrem un, ibat ta Mar un, yu'un ba smil tal chonetik ti ta Mare. Bueno, ista tal jkot ti chon une, ti k'alal nopol xa ox xtal ti yo'o snaik une, talik ti sme'e ti xchi'iltake, tal snupik ta be un, yu'un la ja' to primero ismil ti chon une. Bueno, ti k'alal isti'ik ti chon une, mu'yuk sti' ti stot ti krem une, yu'un la ja' yech stalelik ti mu xu' sti'beik timi ja' to primero ismil chon ti skremik une. Ja' yech ikil un.

Liyalbe li jtotik Xune, "Bueno, Chep, chi'abtejotikotik jset'uk. Ta xkak'tik ta jun libro li lok'oliletik skuenta li ja'bil 1967," xi li jtotik Xun une.

"Bueno, stak'," xkut un.

"Bueno, ali lok'oliletike, xu' xat'uj butik li xchi'il sba li lok'oliletike," xi li jtotik Xun une.

"Bueno," xkut un.

Ijtambe st'ujel ti lok'oliletik une, yu'un tey slok'ol ti preserente une, xchu'uk alkalteetik xchu'uk muk'ta alkalte xchu'uk bik'it alkalte xchu'uk rejiroletik xchu'uk ixkirvanoetik. Tey slok'olik skotolik un. I tey slok'ol ti Romin Teratole, ti Marian Anselmoe. I tey slok'ol yajnil ti Romine, xchu'uk xch'amal. Ep tajmek ti lok'oliletik une. I oy slok'ol yantik o parajel nuxtok un. Tey slok'ol mol Chep Nuj, xchu'uk yajnil xchu'uk stzebetik skotolik. Tey slok'olik xchu'uk slok'ol mol Yermo. I tey slok'ol mol Xun Vaskes ta Nabenchauk, xchu'uk xch'amaltak. I tey slok'ol krichanoetik ta Apaz nuxtok un. Tey slok'ol j'iloletik yu'un ja' o teyik ti Estudianteetik ti k'alal iyak'ik kantela skuenta o'lol ja'bil ti j'iloletik une. Yech'o ti ep ti lok'oliletik une. Tey slok'ol jvabajometik, ja' ijt'uj ba'yi un. Bueno, ti k'alal ilaj jt'uj une, ja' o ikak' ta jun livro un. Ti livroe, yu'un yalal ja' skuenta snak'obil ti lok'oliletik une.

***** Chanib xcha'vinik febrero

Ti k'alal lik'ototikotik ti tzna ti mol Xun une, k'ot atinkon un, yu'un ja' o oy k'in tzna ti jun Estudiante Telex sbi, xchu'uk yajnil Candy sbi un. Bueno, ti k'alal ilaj atinkone, lital ti yo'o bu ve'ebal une, live'otikotik un. Bueno, ti k'alal ilaj ve'otikotik e, ja' o ijk'exta jk'u' li vo'on une. Ti k'alal ilaj sk'exta sk'u' li jtotik Xune, li jme'tik Katale, ja' o libatotikotik ti tznaik ti much'u tzpasik k'in une. Bueno, ti k'alal lik'ototikotik e, tey xa ox yan krixchanoetik, viniketik, antzetik, i kremotik, tzebetik. Ep istzob sba ti krixchano tzna ti Telex une, ti Candy une. Ti k'alal lik'ototikotik liyak'botikotik pox un. Ikuch'tikotik un, iyuch' ti mol Xune ti jme'tik Katale xchu'uk ti Xun Jvabajome xchu'uk yajnil xchu'uk bik'it Xun xchu'uk Victoria xchu'uk smalal, Nora xchu'uk smalal nuxtok un. I xchu'uk yantik o viniketik yantik o antzetik, pero mu xkojtkin.

Ik'ot jun vinik talem ta Cuva xchu'uk yajnil, yu'un la jatavemik tal ti ta slumalike. Yu'un la ja' ijatavik o tal ti oy jun vinik ti mu sna' ryox ta Eklexya une. Yu'un evanjelista ti vinik une, Fidel Castro sbi un. Ali vinik much'u talem li' ta Estados Unidos, yu'un Catolika un, sna' ryox ta Eklexya, yu'un mu sk'an ti k'u cha'al srason ti Fidel Castro une. Yech'o ti italik li' ta Estados Unidos une. Ja' yech liyalbe ti k'alal lilo'ilaj jchu'uk une. Pero lek sna' xk'opojik ti ta Inglesh une, yu'un la oy xchanibal svo'obal ja'bil ti solok'el tal ti (ta) Cuva une, yech'o ti ixchanik ti Inglesh une. Pero ti k'in ispasik xchu'uk yajnil ti Telexe, ch'abal jvabajom, ja' nox makina Grabadora istij sonetik. Pero batz'i lek stij ti sonetike. Bueno, ti k'alal yolel tztij sonetik ti grabadorae, xlo'ilaj skotol krixchanoetike, i chuch'ik pox skotol ti krixchanoetike. Bueno, ta mas xa nax ak'ubal une, isutik jlom ti krixchanoetik une. Pero li vo'otikotik jchu'uk ti jtotik Xune ti jme'tik Katale, mas jal teyotikotik, yu'un ja' to lisutotikotik ta oxib ora ak'ubal. Libatotikotik tzna ti jtotik Xun une, pero

gyakubelotikotik xa jset' un. Ti k'alal lik'ototikotik e, oxib xa ox nan ora ak'ubal. Bueno, li vo'on une, ba vayikon ta ora un, yu'un tol xa ox vayel chka'i i chiyakub xa ox jset' k'usuk un.

***** Vo'ob xcha'vinik febrero

Bueno, lijulav ta sob ta vo'ob xcha'vinik Febrero une, libat ta kuarto skuenta baños un, yu'un ba atinkon. Pero batz'i ipon yu'un xchamelal ti pox ti ikuch'tikotik ti ta k'in une. Ti k'alal lijulav ta sob ta vo'ob xcha'vinik Febreroe, toyol xa k'ak'al, vaxakib xa ox ora, yu'un ja' li batz'i po'ot xa ox sakub livayotikotike. Bueno, ti k'alal lijulav li vo'one, julavem xa ox ti jtotik Xune, yu'un nan toj tzotz ta vayel un. . .

Libatotikotik ta jun tajimol, darts sbi un. Pero ti tajimol une, mu xkojtkin li vo'on une. Yu'un primero iyak' lumeroetik ti mol Xune, oxib syen xchu'uk jun ti lumero istz'iba ta vun une. Bueno, ixch'ak oxib darts ta jchanva'altikotik un. Bueno, k'alal laj xch'ak une, ijtambetikotik tajimol un, yu'un ja' sk'elobil much'u ba'yi xkom yu'un ta sero ti oxib syen xchu'uk jun tz'ibabil ta vun une. Pero ja' mas ba'yi ispas kanal ti skrem ti jtotik Xune, ti Carlito sbie. Bueno, ta mas tz'akal un, ja'o ispas kanal ti jtotik Xun une. Ta mas tz'akal un, ijpas kanal li vo'on une. Bueno, ti jun Carlito Mexicano une, ja' muk' spas kanal un.

. . .Ja' o libatotikotik ti yo'o bu ox p'ej Eklexyaetike, yu'un tey nopoltik ti yo'o bu Museoe. Bueno, primero libatotikotik ta Eklexya skuenta katoliko, tey ikil jun jch'ultotik cristo ti ta Eklexya katoliko. Ti k'alal ilaj jk'eltikotik une, ja' o libatotikotik ta jun Eklexya skuenta Evanjelista. Eklexya sbi pero ch'abal ryox, ja' nox jun crus tey ta yut Eklexya une. Bueno, ta mas tz'akal un, libatotikotik ta jun o Eklexya skuenta Judas. Pero mu'yuk xi'ochotikotik yu'un tey jun vinik chchan stijel Teklador un. Yech'o ti mu'yuk xi'ochotikotik une. Pero ikil jset' ta ti' eklexya ti ch'abal ryox une.

***** Vaxakib xcha'vinik Febrero

. . . Ik'ot ti jtotik Xun une, pero mas xa ox ta vakib ora xmal k'ak'al un. Ik' xa ox osil. "Bueno, Chep, chibatik xa ta sna Doctor Tomas, pero tenemos que pasar primero en un Edificio para tomar un poco de pox," xi ti mol Xun une.

"Bueno," xkut un.

Libatotikotik ta jun Edificio ti yo'o bu stak' xuch'ik pox ti mol profesoretik une. Bueno, ti k'alal ilaj kuch'tikotik ti pox une, ja' o libatotikotik ta sna ti Loktor Tomax sbi une, yu'un tey live'otikotik skuenta sena un. Ti k'alal lik'ototikotik e, ba'yi iyak' pox. Ikuch'tikotik ta komon yu'un ep istzob sba ti krixchanoetike. Ik'ot jtotik Xun xchu'uk yajnil. Ik'ot jun skrem xchu'uk slekom. Ik'ot Markux. Lik'ot li vo'one. Ik'ot Telex xchu'uk yajnil. Ik'ot otro jun krem sovrino li yajnil li mol Loktor Tomax une. Bueno, ti k'alal ilaj kuch'tikotik ti pox une, live'otikotik skuenta sena un. Ijti'tikotik kaxlan. Batz'i lek

ve'elil iyak' ti mol loktor Tomas une. Ti k'alal ilaj ve'otikotik une, ja' o islok'es jun sin ti mol loktor Tomas une. Yu'un oy jun yunen makina skuenta sk'elobil ti lok'oliletik une, yu'un batz'i ep te snak'oj ti lok'oliletik une. Te slok'ol preserente ta jteklum. Te slok'ol Romin xchu'uk yajnil. Te slok'ol skotol ti estudianteetik skuenta Antropolojoetike. Tey slok'olik skotol xchu'uk xch'amaltak ti mol loktor Tomax, i te slok'ol krixchanoetik ta Nachij. Tey slok'ol krixchanoetik ta Nabenchauk. Te slok'ol krixchanoetik ta Apas, ti k'alal te tzk'el k'oxetik ti mol loktor Tomax une. Ijk'eltikotik skotol to lok'oliletik une, pero batz'i ep tajmek li lok'oliletik snak'oj ti loktor Tomas une. Bueno, ti k'alal laj jk'eltikotik ti lok'oliletike, lisutotikotik tzna ti jtotik Xun une, pero nax xa ox ak'ubal ti k'alal lisutotikotike. Ti k'alal lik'ototikotik tzna ti jtotik Xune, livay un.

***** Baluneb xcha'vinik febrero

Bueno, ti profesor Gonzalez une, talem otro cha'vo' yamikotak mas to kremotik, te talemik ta Argentina ti cha'vo' une. Ilo'ilajik tajmek ti k'usi jalil teyotikotik ti tzna une. Lik yalik ti k'usi k'opetik tey ta Argentina una. Iyalik Guerra ta Viat Nam, iyalik k'u x'elan ech'emik jyu'eletik ti ta Argentina une. Ep tajmek ti slo'ilik une, pero mu xka'i lek skotol yu'un mu xko'olaj xchu'uk li kastilla Mexicano ti chk'opojik une. Jchop o xk'opojik un.

***** Primero Marzo

Bueno, ta tz'akal un, ik'ot ti jtotik Xun une.

"Bueno, Chep, chibatik xa ta parajel, yu'un jna'tik mi xik'ototik ta parajel, yu'un ip jset' li karoe," xi ti jtotik Xun une.

"Bueno, batik che'e," xkut un.

Libatotikotik ti yo'o bu skomesoj ti skaro une, li'ochotikotik un, libatotikotik un. Pero isok ta be ti skaro ti jtotik Xun une.

Bueno, ti k'alal isok une, ispajes ti skaro une. Ilok' ti jtotik Xun une.

"Bueno, Chep, malaon li' toe, chba jsa' tal junuk mekaniko sk'el li jkaro k'usi spasoje. Jk'eltik kik mi xu' smeltzan," xi ti jtotik Xun une.

"Bueno, li' chajmalae che'e," xkut un.

Ibat ti jtotik Xun une. Tey ijmalajlikel un. Ta jlikel o un ik'ot xchu'uk ti mekaniko une, pero xchu'uk skaro ti mekanikoe.

"Bueno, chibat ta skaro li jun vinike, yu'un chik' ech'el ta taller li jkaroe," xi ti jtotik Xun une.

"Bueno, batik che'e," xkut un.

Lilok' ti ta skaro ti jtotik Xun une, li'ochotikotik ta skaro ti mekaniko ine. Initbat ech'el ti skaro une. Lik'ototikotik ti ta taller une, isk'opon sba xchu'uk maixtro mekaniko ti jtotik Xun une. Isjak'be mi xu' smeltzanik ta ora.

"Mu xu' yu'un xmal xa tajmek. Ja' to ta jmeltzan ok'ob," xi ti maixtro mekaniko une.

"Bueno," xut ti jtotik Xun une. Te ikom ti skaro une.

***** Chib marzo

Ik'ot ti Victoria une.

"Bueno, Chep, chibatik ta primero piso yu'un chba jk'eltik li sine," xiyut un.

"Bueno, stak', batik," xkut un.

Libatotikotik un, ba jk'eltikotik slok'ol skotol ti krixchanoetik ta k'in Santorenzo une. Tey slok'ol skotol ti Alperezetike, ti martomoetike, ti kapitanetike, yu'un ja' o ba snupik tal jch'ulme'tik ta Nibak xchu'uk jch'ulme'tik ta vobitz. Tey slok'ol krixchanoetik ta kantina, chuch'ik pox, i tey slok'ol Mariache ta sna me'el Elisea. I tey slok'ol anil ka'etike, tey slok'ol ti Estudianteetik Grinkoetike, yu'un te tzk'elik k'in santorenso uk. Tey slok'ol totil me'il ta sna mol yermo nuj. tey slok'ol skotol yajch'omtak. . . Tey slok'ol ti k'u x'elan tzmeltzan sibakil kamaro ti mol Chep Nuj une. Tey slok'ol stzebetik k'alal ba skuchik tal si'e, i tey slok'ol ti k'alal ibatik ta vo'e k'alal ba xchuk stzekik sk'u' xchu'uk xchijik. Tey skotol un.

Tey slok'ol ti mol Chep Nuj xchu'uk sni' ti smalal stzebe, yolel tztijik vob ta sna ti mol Chep Nuj une. Tey ilok' slok'ol ti mol Chep Nuj xchu'uk otro jun o sni'e, yolel chve' xchu'uk ta sna ti mol Chep Nuje, ti yajnile ti stzebetike, yolel tzipak'anik vaj.

***** Oxib marzo

Batz'i sob tajmek lijulavotikotik un, yu'un ibatik spasik Eskiar ti jtotik Xune, ti jme'tik Katale, ti Carlitoe, ibatik skotolik un. Bueno, li vo'on une, te likom ta sna ti jtotik Xun une, yu'un liyalbe ti chtal yik'on ti Xun Jvabajome, yu'un ja' ba jchi'in ta paxyal ta museo Ciencia sbi un. Pero tey nopol ta Boston i nopol ta kembrich nuxtok un.

Liyalbe komel ti jtotik Xune, "Bueno, Chep, puedes esperar el Xun Jvabajom porque el te viene a traerte," xi ti jtotik Xun une.

"Bueno, k'usi ora chtal li Xun Jvabajome," xkut ti jtotik Xun une.

"Chtal ta lajuneb ora," xi ti jtotik Xun une.

"Bueno," xkut.

Te ij mala ti Xun Jvabajome, pero ja' to ik'ot ta lajuneb ora xchu'uk o'lol. Bueno, ti k'alal ik'ot une,

"Mi li'ote Chep, mi chibatik ta paxyal xchu'uk li vo'one," xiyut un.

"Bueno, batik che'e," xkut un.

"Bueno, Chep, k'usi mas chak'an chak'el, mi chak'an chak'el li museo omi chba jk'eltik li Mare," xiyut ti Xun Jvabajom une.

"Bueno, ja' nan mas lek ba jk'eltik li museoe, yu'un tol sik li ta Mare," xkut un. Yu'un ja'o tol taiv un.

. . . Libatotikotik ta museo siensia un. Yu'un ba jk'eltikotik ti k'usik tey ti ta museo une. Yu'un tey skotol ti chonetike, tey slok'ol ti muntoe, ti balamile, ti Mare, ti butik jujun ti Paise, skotol k'usik oy ti ta museoe. Tey slok'ol ti k'u x'elan ch-ayan ti unetik ta xch'ut ti antzetike. Tey slok'ol ti k'alal jun to ox u ta xch'ut ti antzetike, ti k'alal chib xa ox ue, ti k'alal oxib

xa ox ue . . . ti k'alal vaxakib xa ox yuale, ti k'alal baluneb xa ox yuale, asta ti k'u x'elan ti x'ayan ti unene. Ti vokol x'ayan yolik ti antzетки, ti k'u x'elan tztuch'be smixik' unetik ti loktore, tey xvinaj skotol un.

I tey xvinaj ti k'u x'elan tzipasik operacion ti loktoretike ti k'alal tzlok'esbe xchamel ti jun krixchano much'utik oy xchamelik ta xch'ute. Tey skotol ti ta museo une. Bueno, ta mas tz'akal un, ba jk'eltikotik jun vinik te xchu'uk Eletrecidad, tzlok'es tal jset' luz ta sk'ob, chak'be ti yantik krixchanoetike, pero tzotz sperza chtal ti luz une, xka'itik ta jbakeltik, yu'un ijpas proval li vo'one. Bueno, ta mas tz'akal un, ba jk'eltikotik jun vinik xchu'uk cha'kot kiletel chon, jkot muk'ta me'el chon, jkot bik'it me'el chon. Sk'amoj tzk'ob un, yu'un lek manxu ti chonetike. Bueno, ti k'alal ilaj jk'eltikotik une, ja' o ba jk'eltikotik yantik mutetik, yu'un tey skotol jay tos oy ti mutetike.

***** Chanib marzo

Bueno, ta chanib ora xmal k'ak'al un, libatotikotik ta loktor jchu'uk ti jme'tik Katal une. Yu'un ba suk'el otro j'ech'el li stanal ketake. Lik'ototikotik ti ta Edificio ti yo'o bu ch-abtejik ti loktoretik une, tey ijmalatikotik jlikel un. Bueno, ti k'alal ik'ot ti loktor une, lisk'elbe ta ora ti stanal ke une. Isuk' lek un, pero jal tajmek isuk' ti stanal ke une. Bueno, ti k'alal ilaj suk'bon ti stanal ke une, lisutotikotik jchu'uk ti jme'tik Katal une, pero ech' kik'tikotik ti jtotik Xun ta yopisina une, yu'un ja' o sokem to ox jkot ti skaro une. . . ti k'alal ilaj ve'otikotik e, ijk'eltikotik vunetik livroetik. Bueno, ta mas tz'akal un, ba vayikon li vo'on une, yu'un k'ux jset' li stanal kee.

***** Vukub marzo

Ta mas tz'akal un, ik'ot otro jun krem, Marian sbi, Estudiante skuenta ti batz'i k'ope. Li'abtej jchu'uk nuxtok un, yu'un tzjak' mi jun antz Zinacanteca, smalalinoj Ulo' omi oy jun vinik yajnilinoj ulo', tzjak' k'u x'elan mi o sk'exta sk'u'ik tzipas sbaik ta jkaxlan ti ulo'e Zinakantekoe, ti yantik o intyo lume, xu' spas sbaik ta jkaxlan un, ja' tzk'an cha'i un. Tzjak' k'u cha'al stak' ojtikinel ulo' mi Zinacanteco, mi yan o intyo lum ti k'alal jkaxlan xa yilel ti sk'u'take. Ja' tzk'an cha'i un. Bueno, ikalbe ti stak' ojtikinel ti mu xko'olaj sat xchu'uk ti batz'i jkaxlanetike, ti mu xko'olaj xk'opoj xchu'uk ti batz'i jkaxlanetik une. Bueno, k'alal ilaj kalbe yech une, isjak' mi stak' ojtikinel mi Zinacanteco, mi ulo' mi yantik o intyo lum, ti k'alal lek xa sk'u' chak k'u cha'al jkaxlanetike. "Bueno, stak' ojtikinel, yu'un mu sna' ta tzobol xanavik ti Zinacantecoe, ta jujun tal sna' xanavik, ti k'alal jkaxlan xa yilele," xkut un.

"Bueno, ali ulo'e, k'u cha'al xavojtikin mi ulo' mi yantik o intyo lum," xi ti Marian sbi une.

"Bueno, ali ulo'e stak' ojtikinel yu'un ja' nox ta cha'vo' sna' xanavik, omi ta jun nox, chak k'u cha'al Zinacantecoe," xut ti Marian

une. "Bueno, li yantik o intyo lumetik che'e, mu sna' xanav ta jujuntal, naka ta chan vo' ta vak vo' ta vaxak vo' ta lajun vo' sna' xanavik," xkut un.

"Bueno, ja' stak' o ojtikinel un che'e," xi ti Marian une. Pero batz'i vokol iya'ibe smelol, k'u x'elan stak' ojtikinel ti krixchanoetik much'utik sk'extaoj xa sk'u'ik une.

***** Vaxakib marzo

Ta mas tz'akal un, ik'ot otro j'ech'el ti Marian une. Yu'un ba sjak' k'uxi chk'opoj ti ulo'etik k'alal snup sba ta be xchu'uk Zinacanteco une. Ikalbe ti ulo' xi tzk'opon sba xchu'uk Zinacanteco ti ulo'etik une. Bueno, ti k'alal laj sjak' ti skuenta ulo'e, isjak' k'uxi tzk'opon sba xchu'uk Zinacanteco ti jsanantrexetike. Ikalbe ti amiko xi k'opojik ti jsanantrexetike. Ilaj sjak'bon un, isjak' skuenta Tenejapa. Ikalbe ti k'uxi tzk'opon sba xchu'uk ti Zinacanteco ti jtenejapae,

"Ta xi k'opoj," xkut un.

Ta mas tz'akal un, isjak' skuenta k'ankuk. Ikalbe ti ja' nox yech, Ta xi k'opoj une.

Isjak' skuenta Guaquitepek, skuenta Sitala, skuenta Ocosingo, skuenta Chilon, skuenta Yajalon, skotol isjak' un. Ikalbe ti parejo xa xk'opojik ti krixchanoetik ta mas xa nom une, Tat xi k'opoj skotol une. Bueno, ta mas tz'akal un, isjak' skuenta Huistan, ikalbe ti Tote' xi k'opojik une. Ta mas tz'akal un, isjak' skuenta San Felipe, ikalbe ti To xi k'opojike. Ta mas tz'akal un, isjak' skuenta Nibak, Ixtapa, ikalbe ti (Amiko) xi chk'opojik nuxtok un.

***** Baluneb marzo

Tey likom ta sna ti Xun Jvabajome, yu'un te live' skuenta sena jchu'uk ti Xun Jvabajome xchu'uk yajnil xchu'uk otro chan vo' yamikotak, chavo' viniketik, cha'vo' antzetik ik'ot ti tzna Xun Jvabajom une. Tey tzobol live'otikotik ta komon un. Bueno, ti k'alal ilaj ve'otikotik e, iyak' jk'eltikotik lok'oliletik ti jun yamiko ti Xun Jvabajom, yu'un la ayem ta Japon, ja' slok'ol ti krixchanoetik ta Japon ti iyak' jk'eltikotik une. Yu'un oy jun aparato yu'un skuenta yo'o mas muk'tik xvinaj o ti lok'oliletike. Pero batz'i ep tajmek ti lok'oliletik yich'oj tal ti jun yamiko ti Xun Jvabajom une. Bueno, ti k'alal ilaj jk'eltikotik ti lok'oliletike, batz'i nax xa ox ak'ubal. Pero ilo'ilajik to ti k'alal laj yak' kiltikotik lok'oliletik ti jun yamiko ti Xun Jvabajom une. Bueno, ta mas tz'akal un, isutik ti yamikotak ti Xun Jvabajom une. TGti k'alal isutik ti yamiko ti Xun Jvabajome, libatotikotik ta sna otro jun o yamiko ti Xun Jvabajom une, yu'un oy tzpasik jun k'in skuenta Estudianteetik ba jk'eltikotik un. Pero jun xa ox ora ak'ubal. teyotikotik jun ora un. Bueno, ta mas tz'akal un, libaotikotik ta sna ti jtetik Xun une, pero chib xa ox ora ak'ubal un. Ti k'alal lik'ototikotik ti tzna jtetik Xune, chib xa ox ora ak'ubal xchu'uk jtob minutos. Livay ta ora li vo'on une, yu'un tol xa ox vayel chka'i.

