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Time, History and Ritual in a K'iche' Community: Contemporary Maya Calendar Knowledge and Practices in the Highlands of Guatemala

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Appendix A. Transcription of a Ceremonial Discourse

This ceremony was performed by don Rigoberto, Chuchqajaw from Momostenango, at Rax Amolo for the participants of the Flower House (a center for spiritual education of Europeans and North-Americans) on February 28th, 2014, Day 9 Ix, Year 2 Kej. The altar of Rax Amolo is located on the road that leads from the Panamerican Highway to Santa Clara la Laguna, in the department of Sololá, a couple of kilometers before entering the town. The ritual was a thanking- and closing-ceremony in which the divine beings were thanked for their guidance in the lives of the participants and with which the participants would bring their visit to Guatemala to a close. Although the participants were clearly not K'iche', the ceremonial discourse and the course of the ritual was similar to the ones that don Rigoberto performs in Momostenango.

Don Rigoberto combines, at some points during the ritual, two different discourses: one is directed at the divine beings and the other one addresses the participants. In the cases where the two discourses appear I have written, for matters of convenience, the discourse that is directed at the participants in italics. For the orthography of the transcription I am using the spelling proposed by the Academia de las lenguas Mayas de Guatemala. The main dictionary used for the translation of the ritual discourse is the vocabulary of Allen Christenson, available on famsi.com, because the dictionary is composed around Momostenango and the translation of words will therefore stay close to their intentional meaning. Don Rigoberto has incorporated sections of the Popol Vuh in his ceremonial discourses. In the translation of the ritual discourse, however, I have chosen not to translate the names of the divine beings that are also mentioned in the Popol Vuh, as the available translations do not necessarily resemble don Rigoberto's perception. The translation of this

ceremonial discourse was done with the help of Gregorio Itzep and Dr. Frauke Sachse.

The opening and closing discourse is widely used in the Highlands of Guatemala. It is often called the *oración del amanecer* ("the prayer of the dawn") and is based on a quote from the Popol Vuh. This particular section of the Popol Vuh is expressed by the ancestors of the K'iche' people while they are waiting for the first sunrise (Folio 35 Recto lines 15-30 in K'iche or 61-74 in the Spanish translation of Ximénez).

Opening Prayer:

¡Oh! tú Tz'aqol, B'itol¹³¹,
 ¡míranos!, ¡escúchanos!,
 no nos dejes, no nos desampares.
 ¡Oh! Ajaw, que estás en el cielo,
 danos nuestra descendencia,
 nuestra sucesión,
 mientras camine el sol.
 [Que] haya claridad,
 que amanezca,
 que llegue la aurora.
 Da[nos] el buen camino.
 Que los pueblos tengan paz,
 y mucha paz.
 [Que] sean felices.
 Da vida.
 ¡Oh! tú Jun Raqán,
 Ch'i'p Kaqulja',
 Rax Kaqulja',
 Nanawoq,
 Junajpu,
 Abuela de la luz,
 Abuela de la claridad,
 que amanezca en la aurora.

Oh you Tz'aqol, B'itol,
 look at us, hear us,
 do not leave us, do not forsake us.
 Oh Lord, you who is in the heaven,
 give us our offspring,
 our succession,
 while the sun walks,
 May there may be brightness,
 may it dawn
 may the aurora arrive.
 Give [us] the right way.
 May the Peoples be in peace,
 and a lot of peace.
 May they be happy.
 Give life.
 Oh you Jun Raqán,
 Ch'i'p Kaqulja',
 Rax Kaqulja',
 Nanawoq,
 Junajpu,
 Grandmother of the Light,
 Grandmother of the Brightness,
 who rises at dawn.

131 When don Rigoberto speaks in Spanish, he addresses the divine beings both in the formal and the informal form. I have chosen to keep this unchanged in the transcription of the ceremonial discourse. In K'iche' he addresses them always in the formal manner.

Transcription:

1.	Ajaw saqarik,	Good morning Lord,
2.	Uk'u'x ri cho',	Heart of the Lake,
3.	Uk'u'x ri palow.	Heart of the Sea.
4.	Ajaw,	Lord,
5.	Tew Kaqiq',	Cold Storm,
6.	B'elejeb' ix,	9 ix,
7.	Maltyox.	Thank you.
8.	Oj k'o chiwach anim ¹³² ,	We are here now,
9.	kaqasaj,	we put it down,
10.	kaqajach jin ¹³³ multa,	we deliver one fine,
	jin tojonik,	one payment,
	jin kotz'ij,	one flower ¹³⁴ ,
	jin xukulem,	one penitence,
11.	maltyoxinik.	we thank.
12.	Kech'aw qajil at kepe Estados Unidos,	They speak to you [about] a price,
13.	kin maltyoxij,	they come from the United States,
14.	kinkikotik.	I thank,
		I am happy.
15.	E k'o chi pa ri tinimit,	They are here in the village,
16.	chi pua ¹³⁵ ,	this place,
17.	chiwach cho'.	in front of the lake.
18.	E k'o chi,	They are here,
19.	chi q'ij,	this day,
20.	chi saq.	this light ¹³⁶ .
21.	Are wa' pa ri tinimit San Pablo,	This is in the town of San Pablo,
22.	e k'o chi pa Santa Clara,	they are here in Santa Clara,
23.	pa wa' Rax Amolo ¹³⁷ .	this place Rax Amolo,
24.	loq'alaj juyub',	Sacred Mountain,
25.	loq'alaj tanab'al.	Sacred Altar.
26.	Kech qatit-qamam ¹³⁸ kiyon kanoq,	Our ancestors left it behind to remain,
27.	maltyox.	thank you.
28.	Kinkoj ri ch'ab'al pa kaxlan tzij,	I use the language of the Spanish word,
29.	ri' kita ut[z],	[so that] they understand it well,
30.	ri' kaqab'ij, Ajaw,	[what] we say, Lord,
31.	Uk'u'x Kaj,	Heart of the Sky,
32.	Uk'u'x Ulew.	Heart of the Earth.
33.	¡Oh! tú Tz'aqol, B'itol, ¹³⁹	Oh you Tz'aqol, B'itol,
34.	¡míranos! ¡escúchanos!	look at us, hear us,
35.	No nos dejes, no nos desampares.	Do not leave us, do not forsake us,
36.	¡Oh! Ajaw que estás en el cielo,	Oh Lord, you who is in heaven,
37.	danos nuestra descendencia	give us our offspring.

132 *Anim* means literally "quick".133 He uses *jin* instead of *jun* ("one").

134 "Flower" is a metaphor for "offering".

135 *Pa* is expressed as *pua*.136 *Q'ij-Saq* is a diaphrastic cause that is also used in the *Popol Vuh*.

137 Rax Amolob ("the green fly"): the sacred altar place in between Santa Clara La Laguna and Solalá where the ceremony took place.

138 The usual expression is *qamam-qatit*, but don Rigoberto changes the word order here.139 The prayer of the first dawn, inspired on the quote from the *Popol Vuh*.

38.	nuestra sucesión,	our succession,
39.	mientras camine el sol.	while the sun walks.
40.	[Que] haya claridad,	May there be brightness,
41.	que amanezca,	may it dawn,
42.	que llegue la aurora.	May the aurora arrive.
43.	Da el buen camino.	Give the right way.
44.	Que los pueblos tengan paz,	May the Peoples be in peace,
45.	y mucha paz.	and a lot of peace,
46.	[Que] sean felices.	May they be happy.
47.	Da vida.	Give life.
48.	¡Oh! tú Jun Raqán,	Oh you, Jun Raqán,
49.	Ch'i'p Kaqulja',	Ch'i'p Kaqulja',
50.	Rax Kaqulja',	Rax Kaqulja',
51.	Nanawoq,	Nanawoq,
52.	Junajpu,	Junajpu,
53.	Abuela de la luz,	Grandmother of the Light,
54.	Abuela de la claridad,	Grandmother of the Brightness,
55.	que amanezca en la aurora.	who rises at dawn.
56.	Maltyox, qamaltyoxij,	Thank you, we thank,
57.	che ri elb'al q'ij,	to the place where the sun comes out,
58.	salida del sol, el Oriente.	place of sunrise, the east.
59.	Gracias abuelo,	Thank you grandfather,
60.	nawal del Oriente,	<i>nawal</i> of the east,
61.	B'alam Aq'ab' ¹⁴⁰ ,	Jaguar Aq'ab',
62.	Abuela Chomija,	grandmother Chomija ¹⁴¹ ,
63.	gracias.	thank you.
64.	Nawal de la mazorca roja,	<i>Nawal</i> of the red mazorca,
65.	salida del sol,	place of sunrise,
66.	gracias,	thank you,
67.	te miramos,	we look at you ¹⁴² ,
68.	gracias.	thank you.
69.	Pueden ver en el Occidente también, ayúdenme.	You can look at the west as well, assist me.
70.	Gracias, al Occidente.	Thank you, the west.
71.	Gracias Corazón del Cielo,	Thank you Heart of the Sky,
72.	miramos al Occidente,	we watch to the west,
73.	saludos desde los cuatro puntos cardinales.	greetings from the four cardinal points.
74.	Hemos hecho sonar el caracol,	We have blown the shell,
75.	invitando a la naturaleza, los animales,	inviting the nature, the animals,
76.	el espíritu del Aire, del Fuego, del Agua y de la Tierra.	the spirit of the Air, of the Fire, of the Water and of the Earth ¹⁴³ .
77.	Dales este regalo,	Give them this gift,
78.	esta expresión,	this expression,
79.	a los hermanos que vienen de Estados Unidos.	from the brothers that have come from the United States.
80.	Deles bendición,	Give them blessing,
81.	deles sus deseos,	give them their wishes,
82.	Ajaw,	Lord,
83.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
84.	Madre Tierra, sagrado encanto,	Mother Earth, Sacred Charm,
85.	Rax amolob,	Rax Amolob,
86.	de nuestros abuelos que dejaron este sagrado recuerdo,	from the ancestors that have left this sacred [place of] memory,
87.	gracias Ajaw.	thank you Lord.

140 The K'iche' lords in the beginning of the Popol Vuh are B'alam Aq'ab, B'K'iche'alam Ikim, B'alam Kitze, and B'alam Majakutaj. They and their wives are related to specific cardinal directions.

141 The four K'iche' lords are accompanied by their wives: Chomija, Kaja Paluna, Qakixaja, Tzununja. They are the primordial ancestors of the current K'iche' people and they are often referred to as *abuelo* or *abuela*.

142 At this moment don Rigoberto raises his hand to the sky and then brings it to his mouth to kiss it.

143 Reference to the four directions of the world. The air or wind is connected to the North; The fire is connected to the East; The water is connected to the South; The earth is connected to the West.

88.	Abuelo B'alam Kitze,	Grandfather Jaguar Kitze,
89.	Kaja Paluna,	Kaja Paluna,
90.	segundo abuelo,	second grandfather,
91.	segunda abuela, gracias,	second grandmother, thank you,
92.	te saludamos.	we greet you.
93.	Invocamos los veinte días,	We invoke the twenty days,
94.	también los nawales.	also the <i>nawales</i>
95.	Saludamos el Norte,	We greet the north
96.	nawal del Aire,	<i>nawal</i> of the air,
97.	de donde viene el aliento.	from where the breath comes.
98.	B'alam Ikim,	Jaguar Ikim,
99.	Kan Kixaja,	Kan Kixaja,
100.	el tercer abuelo,	the third grandfather,
101.	la tercera abuela,	the third grandmother,
102.	de maíz azul,	of blue corn,
103.	de maíz blanco,	of white corn,
104.	de maíz rojo,	of red corn,
105.	de maíz amarillo,	of yellow corn,
106.	de maíz blanco ¹⁴⁴ .	of white corn.
107.	Gracias Ajaw,	Thank you Lord,
108.	te saludamos,	we greet you ¹⁴⁵ ,
109.	los cuatro puntos.	the four points.
110.	Saludamos también el cuarto abuelo,	We also greet the fourth grandfather,
111.	nawal del Agua,	<i>nawal</i> of the Water,
112.	mazorca amarilla,	yellow mazorca,
113.	el sur, abuelo Majakutaj,	the south, grandfather Majakutaj,
114.	Abuela Tzununja,	grandmother Tzununja,
115.	del gorrión, gracias.	of the sparrow, thank you.
116.	Hemos venido a saludar,	We have come here to greet,
117.	esta ofrenda, las flores, el aroma,	this offering, the flowers, the aroma,
118.	el aroma del <i>pom</i> ,	the aroma of <i>pom</i> ¹⁴⁶ ,
119.	que se eleva al Ajaw.	that is being taken up to the Lord.
120.	El aroma de las flores,	The aroma of the flowers,
121.	que se eleva al Aire.	which is being taken up to the Wind.
122.	Gracias, estamos presentes acá,	Thank you, we are present here,
123.	descendiente del sagrado Fuego.	descendant of the Sacred Fire.
124.	Uk'ux Kaj, Uk'ux Ulew,	Heart of the Sky, Heart of the Earth,
125.	...	(whispering too low to understand)
126.	...	(whispering too low to understand)
127.	...	(whispering too low to understand)
128.	...	(whispering too low to understand)
129.	...	(whispering too low to understand)
130.	Chuwachla,	In front of you,
131.	...	(whispering too low to understand)
132.	Qajach,	We deliver you,
133.	kinkich'aw,	they speak to me,
134.	kinkib'a.	they do to me.
135.	Kech'awik,	They speak,
136.	ketzijonik,	they talk,

144 The four colours of maize are related to the four directions of the world. Red is related to the East; Black, or in this case blue, is related to the West; White is related to the North; Yellow is related to the South.

145 Don Rigoberto kisses again his hand.

146 *Pom* is incense.

137.	chuxe raqan Ajaw,	under the foot of the Lord,
138.	Uwach Ulew,	the Face of the Earth,
139.	che wa' jun q'ij.	on this one day.
140.	E k'o cho Guatemala,	They are in Guatemala,
141.	chanim wa' tinamit.	right now [in] this town.
142.	K'o kan wa' jun nutzij,	There is to remain this one [my] word,
143.	k'o kan wa' jun ofrenda,	there is to remain this one offering,
144.	k'o kan wa' jun regalo,	there is to remain this one gift,
145.	gracias Ajaw,	thank you Lord,
146.	Corazón del Cielo,	Heart of the Sky,
147.	las energías de los veinte días.	the energies of the Twenty Days.
148.	Vamos a ofrecer a los nawales,	We are going to offer to the <i>nawales</i> ,
149.	los veinte días,	the Twenty Days,
150.	este sagrado <i>pom</i> ,	this sacred <i>pom</i> ,
151.	sagrada ofrenda,	sacred offering,
152.	gracias Ajaw,	thank you Lord,
153.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth
154.	Creador y formador.	Creator and Former.
155.	Jun Wuqub' Ajpu, Ixb'alamq'ij,	Jun Wuqub' Ajpu, Ixb'alamq'ij,
156.	Jun Junajpu, Tojil,	Jun Junajpu, Tojil,
157.	Ab'ilix, Jakawitz,	Ab'ilix, Jakawitz,
158.	Ixmukane, Ixxik',	Ixmukane, Ixxik',
159.	nawal del Aire,	<i>nawal</i> of the Air,
160.	nawal del Agua,	<i>nawal</i> of the Water,
161.	nawal del Fuego,	<i>nawal</i> of the Fire,
162.	nawal del Aire,	<i>nawal</i> of the Air,
163.	nawal de la Tierra.	<i>nawal</i> of the Earth.
164.	Cada uno tendrá sus nawales,	Each one will have his <i>nawales</i> ,
165.	voy a invocar los veinte días,	I am going to invoke the Twenty Days,
166.	el nawal B'elejeb' Ix ¹⁴⁷ .	the <i>nawal</i> 9 Ix.
167.	Hoy es el nawal del encanto,	Today is the <i>nawal</i> of the enchantment,
168.	el nawal de la sangre,	the <i>nawal</i> of the blood,
169.	el nawal del espíritu,	the <i>nawal</i> of the spirit,
170.	el nawal del corazón.	the <i>nawal</i> of the heart.
171.	Vamos a invitar a estas energías,	We are going to invite these energies,
172.	estas fuerzas que nos rodean,	These powers that surround us,
	que nos acompañan,	that accompany us,
	que no vemos,	that we don't see,
	[que] no tocamos,	[that] we don't touch,
	qero que están acompañándonos.	but they are accompanying us.
173.	Han venido con nosotros,	They have come to us,
174.	nos han llamado acá.	they have called us here.
175.	Gracias a cada uno de los hermanos de Estados Unidos,	Thanks to each of the brothers from the United States,
176.	de diferente ciudades,	from different cities,
177.	bendígalos Ajaw,	bless them Lord,
178.	deles sus inquietudes,	give them their concerns,
179.	deles fuerza,	give them strength,
180.	deles armonía,	give them harmony,
181.	deles equilibrio,	give them equilibrium,
182.	deles paz,	give them peace,
183.	asegura su trabajo,	secure their job,
184.	y su familia,	and their family,
185.	y con todo lo que les rodea,	and with everything that surrounds them,
186.	gracias Ajaw,	thank you Lord,

147 The day of the ceremony is the day that should be invoked first during a ritual. After that day is invoked the other nineteen days will also be called.

187.	B'elejeb' ix,		9 Ix,	
188.	te invocamos esta mañana.		we invoke you this morning.	
189.	<i>Voy a invocar a Ajaw Ix,</i>		<i>I am going to invoke the Lord Ix,</i>	
190.	<i>para que después cada uno de ellos,</i>		<i>so that after that each one of them,</i>	
191.	<i>va a invocar los veinte días.</i>		<i>will invoke the twenty days.</i>	
192.	<i>Ellos van a pasar la sahumación,</i>		<i>They are going to the incense smoke,</i>	
193.	<i>van a pasar sus ofrendas.</i>		<i>they are going to pass their offerings.</i>	
194.	<i>Expresen lo que sienten</i>	<i>a la flor;</i>	<i>May they express what they feel</i>	<i>to the flower;</i>
		<i>al romero,</i>		<i>to the rosemary,</i>
		<i>al azúcar,</i>		<i>to the sugar,</i>
		<i>al incienso,</i>		<i>to the incense,</i>
		<i>a las candelas,</i>		<i>to the candles,</i>
		<i>al ocote,</i>		<i>to the ocote¹⁴⁸,</i>
195.	<i>gracias Ajaw,</i>		<i>thanks to the Lord,</i>	
196.	<i>Corazón del Cielo, Corazón de la Tierra,</i>		<i>Heart of the Sky, Heart of the Earth,</i>	
197.	<i>Creador y formador.</i>		<i>Creator and former.</i>	
198.	B'itol, Tz'aqol ¹⁴⁹ ,		B'itol, Tz'aqol,	
199.	Tepew, Alom,		Tepew, Alom,	
200.	Ixpiyakok, Ixmukane,		Ixpiyakok, Ixmukane,	
201.	O Tojil, Ab'ilix, Jakawitz,		Oh Tojil, Ab'ilix, Jakawitz,	
202.	Corazón del Cielo, Corazón de la Tierra,		Heart of the Sky, Heart of the Earth,	
203.	Nim kaqul ja',		Grand Thunder,	
204.	Rax kaqul ja',		Green/First Thunder,	
205.	Ch'i'p kaqul ja',		Small Thunder,	
206.	Tepew, Qukumatx,		Tepew, Qukumatx,	
207.	gracias Ajaw.		thank you Lord.	
208.	Are wa' cho ri nim q'ij,		This is in front of this large/abundant day,	
209.	are wa' cho ri alaj q'ij,		this is in front of this small day	
210.	are wa' presente cho wa'	nim q'ij,	this is present, in front of this	big/important day,
		nik'aj q'ij,		mid day,
		utzalaj q'ij,		very good day,
		raxlaj q'ij,		green day (metaphor for "fresh day day"),
		kowilaj q'ij,		powerful day,
211.	B'elejeb' Ix,		9 Ix,	
212.	chom Q'ij,		Fat day ¹⁵⁰ ,	
213.	B'elejeb' Ix,		9 Ix ¹⁵¹ ,	
214.	B'elejeb' Tijax,		9 Tijax,	
215.	B'elejeb' Iq',		9 Iq',	
216.	B'elejeb' Kame,		9 Kame,	
217.	B'elejeb' Tz'i',		9 Tz'i',	
218.	Q'ij Hora.		Day Hour ¹⁵² .	
219.	Chok'ow la, Corazón del Cielo, Corazón de la Tierra,		Pass to the front You, Heart of the Sky, Heart of the Earth,	
220.	Creador y Formador,		Creator and Former,	
221.	maltyox.		thank you.	
222.	Ajaw Jun Ix,		Lord 1 Ix,	
223.	Ajaw Kyeb' Ix,		Lord 2 Ix,	
224.	Ajaw Oxib' Ix,		Lord 3 Ix,	

148 Ocote is the burning wood.

149 In the *Popol Vuh*, where this title is taken from, these words are turned around in position: Tz'aqol, B'itol.

150 Fat day, or leading day.

151 According to Gregorio Itzep, the son of don Rigoberto Itzep, this sequence of five days is known as the *cinco principales*. Later in the ceremonial discourse this sequence is also mentioned as Ajaw Job'.

152 Probably diaphrastic kenning for "Time".

225.	Ajaw Kajib' Ix ,	Lord 4 Ix,
226.	Ajaw Job' Ix,	Lord 5 Ix,
227.	Ajaw Waqib' Ix,	Lord 6 Ix,
228.	Ajaw Wuqub' Ix,	Lord 7 Ix,
229.	Ajaw Wajxaqib' Ix,	Lord 8 Ix,
230.	Ajaw B'elejeb' Ix,	Lord 9 Ix,
231.	Ajaw Lajuj Ix,	Lord 10 Ix,
232.	Ajaw Julajuj Ix,	Lord 11 Ix,
233.	Ajaw Kab'lajuj Ix,	Lord 12 Ix,
234.	Ajaw Oxlajuj Ix.	Lord 13 Ix.
235.	Q'ana q'ij,	Yellow day,
236.	oxq'ij	third day (Tuesday ¹⁵³),
237.	Ix.	Ix.
238.	El nawal Ix,	The <i>nawal</i> Ix,
239.	cada uno de ellos tiene su energía.	each of them has his/her energy.
240.	Día Ix, algunos de ellos tiene su energía.	Day Ix, some of them has its energy.
241.	Gracias, Ajaw Ix,	Thank you, Lord Ix,
242.	dele iluminación a cada uno,	give enlightenment to each one of them,
243.	los aquí participantes,	the participants here,
244.	Ajaw Ix.	Lord Ix.
245.	El nawal Tz'ikin,	The <i>nawal</i> Tz'ikin,
246.	es el nawal de la moneda,	is the <i>nawal</i> of the money,
247.	nawal del dólar,	<i>nawal</i> of the dollar,
248.	nawal del euro,	<i>nawal</i> of the euro,
249.	nawal del quetzal,	<i>nawal</i> of the quetzal,
250.	nawal del peso.	<i>nawal</i> of the peso.
251.	Es nawal de todos los dineros sobre la superficie de la tierra,	It is the <i>nawal</i> of all the money on the surface of the earth
252.	sin el dinero no podemos hacer nada en la vida,	without money we cannot do anything in life,
253.	no podemos vivir sin el sagrado dinero.	we cannot live without the sacred money.
254.	Por eso daremos al sagrado dinero una moneda,	Because of that we give to the sacred money a coin,
	un billete,	a bill,
	un cheque,	a cheque,
	una tarjeta,	a card ¹⁵⁴ ,
255.	gracias Ajaw,	thank you Lord,
256.	que has bendecido a estos hermanos,	you who has blessed these brothers,
257.	recibí la bendición de sus centavos, de sus ahorros.	I have received the blessing of their cents, of their savings.
258.	Han venido aquí a la Madre Tierra,	They have came here to the Mother Earth,
259.	Ajaw, piden una penitencia, una devoción,	Lord, they ask for a penitence, a devotion,
260.	lo están haciendo ahorita,	they are doing it now,
261.	están concentrados,	they are concentrated,
262.	están meditando,	they are meditating,
263.	pues están presentando sus ofrendas, sus expresiones.	so they are presenting their offerings, their expressions.
264.	Se inspiran con voluntad,	They get inspired with volition,
	con amor,	with love,
	con fe,	with faith,
	y con respeto.	and with respect.
265.	Recíbelo, bendígalo,	Receive it, bless them,
266.	que se multipliquen sus ofrendas.	may their gifts multiply.
267.	Ajaw Jun Tz'ikin,	Lord 1 Tz'ikin,
268.	Ajaw Kyeb' Tz'ikin,	Lord 2 Tz'ikin,
269.	Ajaw Oxib' Tz'ikin,	Lord 3 Tz'ikin,
270.	Ajaw Kajib' Tz'ikin,	Lord 4 Tz'ikin,

153 The day of the ceremony was a Friday, so "third day" might refer to something else.

154 The copal (incense) offerings represent coins and are payments to the Day Lords.

271.	Ajaw Job' Tz'ikin,	Lord 5 Tz'ikin,
272.	Ajaw Waqib' Tz'ikin,	Lord 6 Tz'ikin,
273.	Ajaw Wuqub' Tz'ikin,	Lord 7 Tz'ikin,
274.	Ajaw Wajxaqib' Tz'ikin,	Lord 8 Tz'ikin,
275.	Ajaw B'elejeb' Tz'ikin,	Lord 9 Tz'ikin,
276.	Ajaw Lajuj Tz'ikin,	Lord 10 Tz'ikin,
277.	Ajaw Julajuj Tz'ikin,	Lord 11 Tz'ikin,
278.	Ajaw Kab'lajuj Tz'ikin,	Lord 12 Tz'ikin,
279.	Ajaw Oxlajuj Tz'ikin,	Lord 13 Tz'ikin,
280.	Nawal Tz'ikin.	<i>Nawal</i> Tz'ikin.
281.	El nawal Ajmak, Jun Ajmak,	The <i>nawal</i> Ajmak, 1 Ajmak,
282.	nawal de la reconciliación.	<i>nawal</i> of reconcilliation.
283.	Corazón del Cielo, coraz...	Heart of the Sky, Heart...
284.	Que no haya debilidad para...	That there may not be weakness for...
285.	Ajaw Ajmak.	Lord Ajmak.
286.	Ajaw Jun Ajmak,	Lord 1 Ajmak,
287.	Ajaw Kyeb' Ajmak,	Lord 2 Ajmak,
288.	Ajaw Oxib' Ajmak,	Lord 3 Ajmak,
289.	Ajaw Kajib' Ajmak,	Lord 4 Ajmak,
290.	Ajaw Job' Ajmak,	Lord 5 Ajmak,
291.	Ajaw Waqib' Ajmak,	Lord 6 Ajmak,
292.	Ajaw Wuqub' Ajmak,	Lord 7 Ajmak,
293.	Ajaw Wajxaqib' Ajmak,	Lord 8 Ajmak,
294.	Ajaw B'elejeb' Ajmak,	Lord 9 Ajmak,
295.	Ajaw Lajuj Ajmak,	Lord 10 Ajmak,
296.	Ajaw Julajuj Ajmak,	Lord 11 Ajmak,
297.	Ajaw Kab'lajuj Ajmak,	Lord 12 Ajmak,
298.	Ajaw Oxlajuj Ajmak,	Lord 13 Ajmak,
299.	Nawal Ajmak,	<i>Nawal</i> Ajmak.
300.	Fuego Sagrado,	Sacred Fire,
301.	disuelve lo negativo que hay dentro de las energías,	dissolve the negativity inside the energies,
302.	externamente, internamente,	externally, internally,
303.	Ajaw Tijax ¹⁵⁵ .	Lord Tijax.
304.	Ajaw Jun Ajmak ¹⁵⁶ ,	Lord 1 Ajmak,
305.	Ajaw Kyeb' Ajmak,	Lord 2 Ajmak,
306.	Ajaw Oxib' Ajmak,	Lord 3 Ajmak,
307.	Ajaw Kajib' Ajmak,	Lord 4 Ajmak,
308.	Ajaw Job' Ajmak,	Lord 5 Ajmak,
309.	Ajaw Waqib' Ajmak,	Lord 6 Ajmak,
310.	Ajaw Wuqub' Ajmak,	Lord 7 Ajmak,
311.	Ajaw Wajxaqib' Ajmak,	Lord 8 Ajmak,
312.	Ajaw B'elejeb' Ajmak,	Lord 9 Ajmak,
313.	Ajaw Lajuj Ajmak,	Lord 10 Ajmak,
314.	Ajaw Julajuj Ajmak,	Lord 11 Ajmak,
315.	Ajaw Kab'lajuj Ajmak,	Lord 12 Ajmak,
316.	Ajaw Oxlajuj Ajmak.	Lord 13 Ajmak.
317.	El nawal No'j,	The <i>nawal</i> No'j,
318.	la sabiduría,	the wisdom,
319.	el nawal del conocimiento,	the <i>nawal</i> of knowledge,
320.	nawal de la memoria,	the <i>nawal</i> of memory,
321.	nawal del talento.	the <i>nawal</i> of talent.

155 Mistake: he should actually invoke the day No'j at this moment.

156 Don Rigoberto Itzep repeats the Ajmak sequence. Probably he was confused for a second, as after Ajmak he invoke Tijax, while actually No'j should be invoked.

322.	Ajaw Jun Ajm... No'j!	Lord 1 Ajm... No'j!
323.	Ajaw Kyeb' No'j,	Lord 2 No'j,
324.	Ajaw Oxib' No'j,	Lord 3 No'j,
325.	Ajaw Kajib' No'j,	Lord 4 No'j,
326.	Ajaw Job' No'j,	Lord 5 No'j,
327.	Ajaw Waqib' No'j,	Lord 6 No'j,
328.	Ajaw Wuqub' No'j,	Lord 7 No'j,
329.	Ajaw Wajxaqib' No'j,	Lord 8 No'j,
330.	Ajaw B'elejeb' No'j,	Lord 9 No'j,
331.	Ajaw Lajuj No'j,	Lord 10 No'j,
332.	Ajaw Julajuj No'j,	Lord 11 No'j,
333.	Ajaw Kab'lajuj No'j,	Lord 12 No'j,
334.	Ajaw Oxlajuj No'j.	Lord 13 No'j.
335.	El aroma del Fuego, el aroma del humo,	The aroma of the fire, the aroma of the smoke,
336.	alimenta las nubes,	feeds the clouds,
337.	alimenta nuestra atmósfera,	feeds our atmosphere,
338.	alimenta la riqueza.	feeds the richness.
339.	Perfuma nuestra...	Perfume our...
340.	El aroma de <i>pom</i> alienta el espíritu del Agua, del Fuego, del Aire, y nuestra Tierra, y nuestros abuelos, y nuestros antepasados, que están alrededor de nosotros, nuestra energía, los veinte días.	The aroma of the <i>pom</i> gives strength to the spirit of the Water, of the Fire, of the Wind, and our Earth, and our grandparents, and our ancestors, who are around us, our energy, the Twenty Days.
341.	Ajaw Jun No'j,	Lord 1 No'j,
342.	Kyeb' No'j,	2 No'j,
343.	Oxib' No'j,	3 No'j,
344.	Kajib' No'j,	4 No'j,
345.	Job' No'j,	5 No'j,
346.	Waqib' No'j,	6 No'j,
347.	Wuqub' No'j,	7 No'j,
348.	Wajxaqib' No'j,	8 No'j,
349.	B'elejeb' No'j,	9 No'j,
350.	Lajuj No'j,	10 No'j,
351.	Julajuj No'j,	11 No'j,
352.	Kab'lajuj No'j,	12 No'j,
353.	Oxlajuj No'j.	13 No'j.
354.	El nawal Tijax:	The <i>nawal</i> Tijax:
355.	Jun Tijax,	1 Tijax,
356.	Kyeb' Tijax,	2 Tijax,
357.	Oxib' Tijax,	3 Tijax,
358.	Kajib' Tijax,	4 Tijax,
359.	Job' Tijax,	5 Tijax,
360.	Waqib' Tijax,	6 Tijax,
361.	Wuqub' Tijax,	7 Tijax,
362.	Wajxaqib' Tijax,	8 Tijax,
363.	B'elejeb' Tijax,	9 Tijax,
364.	Lajuj Tijax,	10 Tijax,
365.	Julajuj Tijax,	11 Tijax,
366.	Kab'lajuj Tijax,	12 Tijax,
367.	Oxlajuj Tijax.	13 Tijax.

368.	Nawal del	<i>chay</i> ¹⁵⁷ , piedra, cuarzo, pedernal, del cuarzo.	<i>Nawal</i> of glass	sherds, stone, quartz, flint, of the quartz.
369.	Nawal de los chaves, de la obsidiana,		<i>Nawal</i> of the sherds, of the obsidian,	
370.	nawal de la medicina,		<i>nawal</i> of the medicine,	
371.	nawal de la comunicación,		<i>nawal</i> of the communication,	
372.	nawal de todas las ciencias de la comunicación.		<i>nawal</i> of all the sciences of communication.	
373.	Ajaw Tijax,		Lord Tijax,	
374.	Jun Tijax,		1 Tijax,	
375.	Kyeb' Tijax,		2 Tijax,	
376.	Oxib' Tijax,		3 Tijax,	
377.	Kajib' Tijax,		4 Tijax,	
378.	Job' Tijax,		5 Tijax,	
379.	Waqib' Tijax,		6 Tijax,	
380.	Wuqub' Tijax,		7 Tijax,	
381.	Wajxaqib' Tijax,		8 Tijax,	
382.	B'elejeb' Tijax,		9 Tijax,	
383.	Lajuj Tijax,		10 Tijax,	
384.	Julajuj Tijax,		11 Tijax,	
385.	Kab'lajuj Tijax,		12 Tijax,	
386.	Oxlajuj Tijax.		13 Tijax.	
387.	¡Despierta virtud!		Wake up virtue!	
388.	¡Desarrolla virtud! para cada uno de los hermanos brothers present.		Develop virtue for each of them here, the aquí presentes.	
389.	Aquí tiene cada uno	su don, su facultad, su virtud,	Each of them here has	his/her gift, his/her capacity, his/her virtue,
390.	de la medicina,		of medicine,	
391.	de todas las artes,		of all the arts,	
392.	de todas las vocaciones,		of all vocations,	
393.	de todos los oficios.		of all offices.	
394.	Ajaw Jun... Tijax... Imox.... ¹⁵⁸		Lord 1... Tijax... Imox....	
395.	Ajaw Kawoq,		Lord Kawoq,	
396.	nawal de la maternidad,		<i>nawal</i> of maternity,	
397.	nawal de las comadronas,		<i>nawal</i> of the midwives,	
398.	nawal de los hospitals,		<i>nawal</i> of the hospitals,	
399.	de los hermanos hospitalizados que no tienen quien los visite,		of the hospitalized brothers, who do not have anyone who visits them,	
400.	los hermanos encarcelados, deles un aliento,		the jailed brothers, give them breath,	
401.	los hermanos que están en la calle, deles una bendición,		the brothers who are in the street, give them a blessing,	
402.	todos nuestros hermanos que están en la calle,		all our brothers who are in the street,	
403.	los niños que padecen hambre,		the children that are fatigued by hunger,	
404.	no reciben ni un vaso de agua,		they do not receive not a glass of water,	
405.	ni un vaso de pan:		not a glass of bread:	
406.	bendígalos Ajaw.		bless them Lord.	
407.	Corazón del Cielo, corazón de...		Heart of the Sky, Heart of the...	
408.	Ajaw Jun Kawoq,		Lord 1 Kawoq,	
409.	Kyeb' Kawoq,		2 Kawoq,	
410.	Oxib' Kawoq,		3 Kawoq,	
411.	Kajib' Kawoq,		4 Kawoq,	

157 Sherds of glass.

158 Don Rigoberto confuses the days here.

412.	Job' Kawoq,	5 Kawoq,
413.	Waqib' Kawoq,	6 Kawoq,
414.	Wuqub' Kawoq,	7 Kawoq,
415.	Wajxaqib' Kawoq,	8 Kawoq,
416.	B'elejeb' Kawoq,	9 Kawoq,
417.	Lajuj Kawoq,	10 Kawoq,
418.	Julajuj Kawoq,	11 Kawoq,
419.	Kab'lajuj Kawoq,	12 Kawoq,
420.	Oxlajuj Kawoq.	13 Kawoq.
421.	Jun Wuqub Ajpu, Ixb'alamq'ij,	Jun Wuqub' Ajpu, Ixb'alamq'ij,
422.	que te convertiste en sol,	That you converted into the Sun,
423.	[es lo] que dice nuestro libro sagrado.	[that is] what our sacred book speaks about.
424.	Jun Junajpu, Ixb'alamq'ij,	Jun Junajpu, Ixb'alamq'ij,
425.	que te convertiste en maíz,	that you converted into corn,
426.	[es lo] que dice nuestro libro sagrado.	[that is] what our sacred book speaks about.
427.	Corazón del Cielo, Ajaw.	Heart of the Sky, Lord.
428.	Todos los difuntos abuelos,	All the deceased grandparents,
429.	que no hay quien les invoca,	[for whom] there is nobody who invokes them,
430.	que no hay quien les llama.	[for whom] there is nobody who calls them.
431.	Ajaw Jun Ajpu,	Lord 1 Ajpu,
432.	Ajaw Kyeb' Ajpu,	Lord 2 Ajpu,
433.	Ajaw Oxib' Ajpu,	Lord 3 Ajpu,
434.	Ajaw Kajib' Ajpu,	Lord 4 Ajpu,
435.	Ajaw Job' Ajpu,	Lord 5 Ajpu,
436.	Ajaw Waqib' Ajpu,	Lord 6 Ajpu,
437.	Ajaw Wuqub' Ajpu,	Lord 7 Ajpu,
438.	Ajaw Wajxaqib' Ajpu,	Lord 8 Ajpu,
439.	Ajaw B'elejeb' Ajpu,	Lord 9 Ajpu,
440.	Ajaw Lajuj Ajpu,	Lord 10 Ajpu,
441.	Ajaw Julajuj Ajpu,	Lord 11 Ajpu,
442.	Ajaw Kab'lajuj Ajpu,	Lord 12 Ajpu,
443.	Ajaw Oxlajuj Ajpu.	Lord 13 Ajpu.
444.	El nawal Imox,	The <i>nawal</i> Imox,
445.	el nawal de la humedad,	The <i>nawal</i> of humidity,
446.	nawal de los océanos,	<i>nawal</i> of the oceans,
447.	nawal del mar.	<i>nawal</i> of the sea.
448.	<i>Algunos de ellos tienen nawal Imox?</i> ¹⁵⁹	<i>Any of them have the nawal Imox?</i>
449.	Que ama la naturaleza,	Who loves the nature,
	los animales,	the animals,
	la creatividad.	the creativity.
450.	Propia de la medicina, de la telepatía.	Part of the medicine, of telepathy.
451.	Ayúdales, algunos [tienen] instintos,	Help them, some [have] instincts,
	algunos tienen cuarzo,	some have their quartz,
	algunos tienen visión,	some have their <i>visión</i> ,
452.	ayúdales, por favor.	help them, please.
453.	Ajaw, te ruego, te suplico bondadosamente,	Lord, I beg you, I request you kindly,
454.	a eso vienen,	this [is what] they come for,
455.	es la razón de la ceremonia, es la intención,	it is the reason of the ceremony, it is the intention,
456.	pedir virtud,	to ask for virtue,
457.	pedir don,	to ask for a gift,
458.	pedir energía,	to ask for energy,
459.	pedir contacto.	to ask for contact.

159 Text in italics because the dialogue is here directed to the participants and not the the Divine Beings.

460.	Ajaw jun Imox,	Lord 1 Imox,
461.	Kyeb' Imox,	2 Imox,
462.	Oxib' Imox,	3 Imox,
463.	Kajib' Imox,	4 Imox,
464.	Job' Imox,	5 Imox,
465.	Waqib' Imox,	6 Imox,
466.	Wuqub' Imox,	7 Imox,
467.	Wajxaqib' Imox,	8 Imox,
468.	B'elejeb' Imox,	9 Imox,
469.	Lajuj Imox,	10 Imox,
470.	Julajuj Imox,	11 Imox,
471.	Kab'lajuj Imox,	12 Imox,
472.	Oxlajuj Imox.	13 Imox.
473.	El nawal Iq',	The <i>nawal</i> Iq',
474.	es el nawal del Aire.	it is the <i>nawal</i> of the air.
475.	Pedimos al nawal Iq' que no haya ahogamiento,	We ask the <i>nawal</i> Iq' that their may not be drowning,
476.	en cada uno de ellos.	in each one of them.
477.	Nawal Jun Iq',	<i>Nawal</i> 1 Iq',
478.	Kyeb' Iq',	2 Iq',
479.	Oxib' Iq',	3 Iq',
480.	Kajib' Iq',	4 Iq',
481.	Job' Iq',	5 Iq',
482.	Waqib' Iq',	6 Iq',
483.	Wuqub' Iq',	7 Iq',
484.	Wajxaqib' Iq',	8 Iq',
485.	B'elejeb' Iq',	9 Iq',
486.	Lajuj Iq',	10 Iq',
487.	Julajuj Iq',	11 Iq',
488.	Kab'lajuj Iq',	12 Iq',
489.	Oxlajuj Iq'.	13 Iq'.
490.	El aroma del azúcar,	The aroma of the sugar,
491.	que aromatice nuestros abuelos, nuestra genealogía.	which aromatizes our grandparents, our genealogy.
492.	Ajaw Iq', el nawal Iq',	Lord Iq', the <i>nawal</i> Iq',
493.	es el nawal del Aire,	it is the <i>nawal</i> of the Air,
494.	pedimos al nawal Iq',	we ask to the <i>nawal</i> Iq',
495.	que nos dé vida,	that he gives us life,
496.	que nos dé...	that he gives us...
497.	El nawal Aq'ab'al es la armonía y el equilibrio.	The <i>nawal</i> Aq'ab'al is the harmony and the equilibrium.
498.	El amanecer, la aurora:	The dawn, the aurora:
499.	para cada uno de ellos [pido] que amanezca, que aclare	for each of them [I ask] that that it dawns and that it clears,
500.	psicológicamente, físicamente.	psychologically, physically.
501.	Algunos tienen problemas de trauma,	Some have problems of trauma,
502.	otros tienen problemas, enfermedad moral.	others have problems, moral sickness.
503.	[Esta] es una [cosa] física,	It is a physic [thing],
504.	ayúdalos Ajaw Aq'ab'al,	help them Lord Aq'ab'al,
505.	deles la medicina.	give them the medicine.
506.	Ajaw Jun Aq'ab'al,	Lord 1 Aq'ab'al,
507.	Kyeb' Aq'ab'al,	2 Aq'ab'al,
508.	Oxib' Aq'ab'al,	3 Aq'ab'al,
509.	Kajib' Aq'ab'al,	4 Aq'ab'al,
510.	Job' Aq'ab'al,	5 Aq'ab'al,
511.	Waqib' Aq'ab'al,	6 Aq'ab'al,
512.	Wuqub' Aq'ab'al,	7 Aq'ab'al,
513.	Wajxaqib' Aq'ab'al,	8 Aq'ab'al,
514.	B'elejeb' Aq'ab'al,	9 Aq'ab'al,

515.	Lajuj Aq'ab'al,		10 Aq'ab'al,
516.	Julajuj Aq'ab'al,		11 Aq'ab'al,
517.	Kab'lajuj Aq'ab'al,		12 Aq'ab'al,
518.	Oxlajuj Aq'ab'al.		13 Aq'ab'al.
519.	Nawal K'at:		<i>Nawal</i> K'at:
520.	que no se compliquen	algunos problemas,	That there is no complication of certain problems,
		algunos compromisos,	certain commitments,
		o situaciones,	or situations,
		estudios,	studies,
		problemas económicos.	economic problems.
521.	Que no haya complicaciones en ninguno de ellos.		That none of them may have complications.
522.	Ajaw Jun K'at,		Lord 1 K'at,
523.	Ajaw Kyeb' K'at,		Lord 2 K'at,
524.	Ajaw Oxib' K'at,		Lord 3 K'at,
525.	Ajaw Kajib' K'at,		Lord 4 K'at,
526.	Ajaw Job' K'at,		Lord 5 K'at,
527.	Ajaw Waqib' K'at,		Lord 6 K'at,
528.	Ajaw Wuqub' K'at,		Lord 7 K'at,
529.	Ajaw Wajxaqib' K'at,		Lord 8 K'at,
530.	Ajaw B'elejeb' K'at,		Lord 9 K'at,
531.	Ajaw Lajuj K'at,		Lord 10 K'at,
532.	Ajaw Julajuj K'at,		Lord 11 K'at,
533.	Ajaw Kab'lajuj K'at,		Lord 12 K'at,
534.	Ajaw Oxlajuj K'at.		Lord 13 K'at.
535.	El nawal Kan,		The <i>nawal</i> Kan,
536.	justicia sagrada,		sacred justice,
537.	la justicia cósmica,		the cosmic justice,
538.	justicia esotérica,		esoteric justice,
539.	justicia astral,		ancestral justice,
540.	justicia física,		physical justice,
541.	justicia biológica,		biological justice,
542.	justicia social,		social justice,
543.	justicia genética en la vida de cada uno,		genetic justice in the life of each one,
544.	problemas de salud.		health problems.
545.	El nawal Kan,		The <i>nawal</i> Kan,
546.	la Serpiente Emplumada.		the Feathered Serpent.
547.	Ajaw Jun Kan,		Lord 1 Kan,
548.	Ajaw Kyeb' Kan,		Lord 2 Kan,
549.	Ajaw Oxib' Kan,		Lord 3 Kan,
550.	Ajaw Kajib' Kan,		Lord 4 Kan,
551.	Ajaw Job' Kan,		Lord 5 Kan,
552.	Ajaw Waqib' Kan,		Lord 6 Kan,
553.	Ajaw Wuqub' Kan,		Lord 7 Kan,
554.	Ajaw Wajxaqib' Kan,		Lord 8 Kan,
555.	Ajaw B'elejeb' Kan,		Lord 9 Kan,
556.	Ajaw Lajuj Kan,		Lord 10 Kan,
557.	Ajaw Julajuj Kan,		Lord 11 Kan,
558.	Ajaw Kab'lajuj Kan,		Lord 12 Kan,
559.	Ajaw Oxlajuj Kan.		Lord 13 Kan.
560.	Esta ceremonia que se lleva en su corazón es		This ceremony that brings in its heart
	un gran recuerdo,		a great remembrance,
	un gran mensaje,		a great message,
	un gran aliento.		a great breath.
561.	Que no sea en vano,		May it not be in vain,
562.	su tiempo, su sacrificio de venir aquí a Guatemala.		their time, their sacrifice to come here in Guatemala.

563.	Lleva la esencia, lleva la sustancia de la cultura Maya,	Bring the essence, bring the substance of the Maya culture,
564.	del valor, de su viaje, de la penitencia.	of the value, of their travel, of the penitence.
565.	Ajaw Jun Kame,	Lord 1 Kame,
566.	nawal de la muerte,	<i>nawal</i> of death,
567.	nawal de los cementerios,	<i>nawal</i> of the cemeteries,
568.	nawal de nuestros abuelos,	<i>nawal</i> of our grandfathers,
569.	nawal de la humildad, la sencillez,	<i>nawal</i> of humbleness, the simplicity,
570.	nawal del respeto.	<i>nawal</i> of respect.
571.	Ajaw Jun Kame,	Lord 1 Kame,
572.	deles respeto en el corazón de ellos,	give them respect in their heart,
573.	que sean respetados en todo su alrededor:	may they be respected in their whole surroundings:
574.	el principio es el respeto hacia ellos.	the beginning is respect for them.
575.	Ajaw Jun Kame,	Lord 1 Kame,
576.	Ajaw Kyeb' Kame,	Lord 2 Kame,
577.	Ajaw Oxib' Kame,	Lord 3 Kame,
578.	Ajaw Kajib' Kame,	Lord 4 Kame,
579.	Ajaw Job' Kame,	Lord 5 Kame,
580.	Ajaw Waqib' Kame,	Lord 6 Kame,
581.	Ajaw Wuqub' Kame,	Lord 7 Kame,
582.	Ajaw Wajxaqib' Kame,	Lord 8 Kame,
583.	Ajaw B'elejeb' Kame,	Lord 9 Kame,
584.	Ajaw Lajuj Kame,	Lord 10 Kame,
585.	Ajaw Julajuj Kame,	Lord 11 Kame,
586.	Ajaw Kab'lajuj Kame,	Lord 12 Kame,
587.	Ajaw Oxlajuj Kame.	Lord 13 Kame.
588.	El nawal Kej,	The <i>nawal</i> Kej,
589.	es el nawal de la aurora, del amanecer,	he is the <i>nawal</i> of the aurora, of dawn,
590.	el nawal de Kej.	the <i>nawal</i> Kej.
591.	Traemos esta ofrenda,	We bring this offering,
592.	Ajaw nawal Kej.	Lord <i>nawal</i> Kej.
593.	Es el poder del año, cargador de nuestro año,	He is the power of the year, carrier of our year,
594.	calendario Maya.	Maya calendar.
595.	El nawal Kyeb' Kej,	The <i>nawal</i> 2 Kej,
596.	el nawal B'elejeb' Kej,	the <i>nawal</i> 9 Kej,
597.	el nawal Job' Tz'i',	the <i>nawal</i> 5 Tz'i' ¹⁶⁰ ,
598.	el nawal Kab'lajuj Tz'i',	the <i>nawal</i> 12 Tz'i',
599.	su ajtz'ib'.	his secretary.
600.	Ajaw Jun Kej,	Lord 1 Kej,
601.	Ajaw Kyeb' Kej,	Lord 2 Kej,
602.	Ajaw Oxib' Kej,	Lord 3 Kej,
603.	Ajaw Kajib' Kej,	Lord 4 Kej,
604.	Ajaw Job' Kej,	Lord 5 Kej,
605.	Ajaw Waqib' Kej,	Lord 6 Kej,
606.	Ajaw Wuqub' Kej,	Lord 7 Kej,
607.	Ajaw Wajxaqib' Kej,	Lord 8 Kej,
608.	Ajaw B'elejeb' Kej,	Lord 9 Kej,
609.	Ajaw Lajuj Kej,	Lord 10 Kej,
610.	Ajaw Julajuj Kej,	Lord 11 Kej,
611.	Ajaw Kab'lajuj Kej,	Lord 12 Kej,
612.	Ajaw Oxlajuj Kej.	Lord 13 Kej.
613.	Y nuestros gobernantes,	And our governors,
614.	que actúen conforme a la ley, positivamente,	who act conform the law, positively,

¹⁶⁰ 5 Tz'i' is the secretary of the year 2 Kej. The year E' has Tz'ikin as secretary, the year No'j has Kawoq as secretary and the year Iq' has K'at as secretary.

615.	que protejan nuestra	Naturaleza, nuestra Agua, nuestro Fuego, nuestro Aire, nuestra Madre Tierra, la Naturaleza.	who protect	our Nature, our Water, our Fire, our Air, our Mother Earth, the Nature.
616.	Ya no más maltrato a la Tierra,		No more mistreatment of the Earth,	
617.	ya no más maltrato a los Animales.		no more mistreatment of the Animals.	
618.	Ajaw Kej,		Lord Kej,	
619.	hoy dominan los gobernantes del Mundo,		today dominate the governors of the World,	
620.	que entiendan,		who understand,	
621.	que respeten la naturaleza.		who respect the nature.	
622.	Ajaw Kej, ke ta rem,		Lord Kej, ke ta rem ¹⁶¹ .	
623.	Oxlajuj Kej.		13 Kej.	
624.	El nawal Q'anil,		The <i>nawal</i> Q'anil,	
625.	nawal de la mazorca,		<i>nawal</i> of the mazorca,	
626.	nawal del semen,		<i>nawal</i> of the semen,	
627.	nawal de la vida,		<i>nawal</i> of life,	
628.	nawal Q'anil,		<i>nawal</i> Q'anil,	
629.	nawal de la creación del hombre,		<i>nawal</i> of the creation of man,	
630.	el nawal Q'anil,		the <i>nawal</i> Q'anil,	
631.	Corazón del Cielo, Corazón de la Tierra,		Heart of the Sky, Heart of the Earth,	
632.	Creador, Ajaw Q'anil:		Creator, Lord Q'anil:	
633.	la mazorca, el alimento sagrado de la sustancia.		the mazorca, the sacred alimentation of sustenance.	
634.	Sin el pan,		Without bread,	
635.	sin la hierba,		without herbs,	
636.	sin el azúcar,		without sugar,	
637.	sin un vaso de agua,		without a glass of water,	
638.	no sobreviviríamos.		we would not survive.	
639.	Ajaw Jun Q'anil,		Lord 1 Q'anil,	
640.	Kyeb' Q'anil,		2 Q'anil,	
641.	Oxib' Q'anil,		3 Q'anil,	
642.	Kajib' Q'anil,		4 Q'anil,	
643.	Job' Q'anil,		5 Q'anil,	
644.	Waqib' Q'anil,		6 Q'anil,	
645.	Wuqub' Q'anil,		7 Q'anil,	
646.	Wajxaqib' Q'anil,		8 Q'anil,	
647.	B'elejeb' Q'anil,		9 Q'anil,	
648.	Lajuj Q'anil,		10 Q'anil,	
649.	Julajuj Q'anil,		11 Q'anil,	
650.	Kab'lajuj Q'anil,		12 Q'anil,	
651.	Oxlajuj Q'anil.		13 Q'anil.	
652.	Ajaw Q'anil,		Lord Q'anil,	
653.	no te vemos,		we do not see you,	
654.	no te tocamos,		we do not touch you,	
655.	pero estás aquí.		but you are here.	
656.	El nawal Toj,		The <i>nawal</i> Toj,	
657.	Tojil, Ab'ilix, Jakawitz, Ixmukane, Ixkik',		Tojil, Ab'ilix, Jakawitz, Ixmukane, Ixkik',	
658.	Corazón del Cielo, Tojil,		Heart of the Sky, Tojil,	
659.	me[j] tojojik pu q'ab' choj:		May angry dispute water down in the palm of their hands:	
660.	eyawal, kaqiq', accidente, eyawal, yab'il.		annoyance, storm, accident, annoyance, sickness.	
661.	Cómo salieron de sus casas, así han de regresar a sus casas,		Like they left their houses, like this they will return to their houses	

161 I have not been able to establish a correct English translation of *ke ta rem*.

662.	acompañales energía Toj.	accompany them energy Toj.	
663.	Aquí traen esta ofrenda, este regalo, esta reliquia,	Here they bring you this offering, this gift, this relic,	
664.	con todo respeto, con todo corazón.	with all respect, with all heart.	
665.	Han venido a ofrendar a la Naturaleza, este regalo,	They have come to offer to the Nature, this gift,	
666.	hacia la Naturaleza,	towards the Nature,	
667.	para la vida de ellos mismos.	for the life of themselves.	
668.	Ajaw Jun Toj,	Lord 1 Toj,	
669.	Ajaw Kyeb' Toj,	Lord 2 Toj,	
670.	Ajaw Oxib' Toj,	Lord 3 Toj,	
671.	Ajaw Kajib' Toj,	Lord 4 Toj,	
672.	Ajaw Job' Toj,	Lord 5 Toj,	
673.	Ajaw Waqib' Toj,	Lord 6 Toj,	
674.	Ajaw Wuqub' Toj,	Lord 7 Toj,	
675.	Ajaw Wajxaqib' Toj,	Lord 8 Toj,	
676.	Ajaw B'elejeb' Toj,	Lord 9 Toj,	
677.	Ajaw Lajuj Toj,	Lord 10 Toj,	
678.	Ajaw Julajuj Toj,	Lord 11 Toj,	
679.	Ajaw Kab'lajuj Toj,	Lord 12 Toj,	
680.	Ajaw Oxlajuj Toj.	Lord 13 Toj.	
681.	Esta sagrada ceremonia,	This sacred ceremony,	
682.	que hemos ofrecido en este momento al Ajaw, a la Naturaleza, a la Madre Tierra, a los Abuelos, al Calendario.	that we have offered this moment to the Lord, to the Nature, to the Mother Earth, to the Grandparents, to the Calendar.	
683.	Estamos invitando el Tz'i',	We are inviting Tz'i',	
684.	nawal del sexo,	<i>nawal</i> of sex,	
685.	nawal del archive,	<i>nawal</i> of the archive,	
686.	nawal de la escritura,	<i>nawal</i> of writing,	
687.	nawal de la ciencia.	<i>nawal</i> of science.	
688.	Ajaw Jun Tz'i',	Lord 1 Tz'i',	
689.	Ajaw Kyeb' Tz'i',	Lord 2 Tz'i',	
690.	Ajaw Oxib' Tz'i',	Lord 3 Tz'i',	
691.	Ajaw Kajib' Tz'i',	Lord 4 Tz'i',	
692.	Ajaw Job' Tz'i',	Lord 5 Tz'i',	
693.	Ajaw Waqib' Tz'i',	Lord 6 Tz'i',	
694.	Ajaw Wuqub' Tz'i',	Lord 7 Tz'i',	
695.	Ajaw Wajxaqib' Tz'i',	Lord 8 Tz'i',	
696.	Ajaw B'elejeb' Tz'i',	Lord 9 Tz'i',	
697.	Ajaw Lajuj Tz'i',	Lord 10 Tz'i',	
698.	Ajaw Julajuj Tz'i',	Lord 11 Tz'i',	
699.	Ajaw Kab'lajuj Tz'i',	Lord 12 Tz'i',	
700.	Ajaw Oxlajuj Tz'i'.	Lord 13 Tz'i'.	
701.	Corazón del Cielo,	Heart of the Sky,	
702.	el nawal B'atz',	the <i>nawal</i> B'atz',	
703.	nawal del cordón umbilical,	<i>nawal</i> of the umbilical chord,	
704.	nawal del desarrollo.	<i>nawal</i> of development.	
705.	El arte, cada uno de ellos son artistas, son músicos, son cantantes, son danzantes, pintores, escultores,	The art, all of them are artists, are musicians, are singers, are dancers, painters, sculptors,	
706.	cada uno.	each one.	

707.	Deles más virtud a cada uno de ellos,	Give more virtue to each one of them,
708.	y la medicina,	and the medicine,
709.	cada uno,	each one,
710.	en su arte, en la invocación del nawal B'atz'.	in their art, in the invocation of the <i>nawal</i> B'atz'.
711.	Ajaw Jun B'atz',	Lord 1 B'atz',
712.	Ajaw Kyeb' B'atz',	Lord 2 B'atz',
713.	Ajaw Oxib' B'atz',	Lord 3 B'atz',
714.	Ajaw Kajib' B'atz',	Lord 4 B'atz',
715.	Ajaw Job' B'atz',	Lord 5 B'atz',
716.	Ajaw Waqib' B'atz',	Lord 6 B'atz',
717.	Ajaw Wuqub' B'atz',	Lord 7 B'atz',
718.	Ajaw Wajxaqib' B'atz',	Lord 8 B'atz',
719.	Ajaw B'elejeb' B'atz',	Lord 9 B'atz',
720.	Ajaw Lajuj B'atz',	Lord 10 B'atz',
721.	Ajaw Julajuj B'atz',	Lord 11 B'atz',
722.	Ajaw Kab'lajuj B'atz',	Lord 12 B'atz',
723.	Ajaw Oxlajuj B'atz'.	Lord 13 B'atz'.
724.	El nawal B'atz'.	The <i>nawal</i> B'atz'.
725.	El nawal E',	The <i>nawal</i> E',
726.	es el nawal del destino, de la dentadura, de los huesos, de la fortaleza.	He is the <i>nawal</i> of destiny, of the denture, of the bones, of the strength.
727.	Si hay alguien que tiene alguna enfermedad, los huesos,	If there is anyone who has sickness, the bones,
728.	la sahumación los va a curar.	the bath of incense smoke will cure them.
729.	Gracias Ajaw,	Thank you Lord,
730.	el nawal E'.	the <i>nawal</i> E'.
731.	Ajaw jun E',	Lord 1 E',
732.	Ajaw Kyeb' E',	Lord 2 E',
733.	Ajaw Oxib' E',	Lord 3 E',
734.	Ajaw Kajib' E' ,	Lord 4 E',
735.	Ajaw Job' E',	Lord 5 E',
736.	Ajaw Waqib' E',	Lord 6 E',
737.	Ajaw Wuqub' E',	Lord 7 E',
738.	Ajaw Wajxaqib' E',	Lord 8 E',
739.	Ajaw B'elejeb' E',	Lord 9 E',
740.	Ajaw Lajuj E',	Lord 10 E',
741.	Ajaw Julajuj E',	Lord 11 E',
742.	Ajaw Kab'lajuj E',	Lord 12 E',
743.	Ajaw Oxlajuj E'.	Lord 13 E'.
744.	El nawal Aj,	The <i>nawal</i> Aj,
745.	el nawal de la columna vertebral,	the <i>nawal</i> of the spine,
746.	nawal de la familia,	<i>nawal</i> of the family,
747.	nawal del hogar,	<i>nawal</i> of the house,
748.	nawal de todos sus trabajos,	<i>nawal</i> of all their jobs,
749.	el nawal Aj, gracias.	the <i>nawal</i> Aj, thank you.
750.	Que reproduzcan sus retoños,	May they reproduce their offspring,
751.	que haya retoños para cada uno de ellos,	may there be offspring for each of them,
752.	Ajaw Jun Aj.	Lord 1 Aj.
753.	Jun Aj,	1 Aj,
754.	Kyeb' Aj,	2 Aj,
755.	Oxib' Aj,	3 Aj,
756.	Kajib' Aj,	4 Aj,
757.	Job' Aj,	5 Aj,

758.	Waqib' Aj,	6 Aj,
759.	Wuqub' Aj,	7 Aj,
760.	Wajxaqib' Aj,	8 Aj,
761.	B'elejeb' Aj,	9 Aj,
762.	Lajuj Aj,	10 Aj,
763.	Julajuj Aj,	11 Aj,
764.	Kab'lajuj Aj,	12 Aj,
765.	Oxlajuj Aj.	13 Aj.
766.	Gracias Ajaw Aj,	Thank you Lord Aj,
767.	cada uno pasará a dejar sus ofrendas.	Each one will pass to leave his/her offerings.
768.	Ajaw Aj,	Lord Aj,
769.	Corazón del Cielo, Corazón de la Tierra.	Heart of the Sky, Heart of the Earth.
770.	Gracias Ajaw,	Thank you Lord,
771.	Corazón del Cielo, Corazón de la Tierra.	Heart of the Sky, Heart of the Earth.
772.	Gracias, U'ku'x kaj U'ku'x ulew.	Thank you Heart of the Sky, Heart of the Earth.
773.	Vamos a pedir.	We are going to ask.
774.	<i>Quién es, vamos a ver, hay alguno que tiene signo Ix?</i>	<i>Who is, lets see, is there someone who has the sign Ix? ¹⁶²</i>
775.	<i>No hay ningún Ix. Ah bueno, usted es Ix, no?</i>	<i>There is no Ix? Ah ok, you are Ix, no?</i>
776.	<i>Pase de una vez, pase... Otro Ix?</i>	<i>You may pass once, please pass... Any other Ix?</i>
777.	Uk'u'x Kaj,	Heart of the Sky,
778.	wa' presente,	this gift,
779.	wa' multa,	this fine,
780.	kinya' kan che ri Ajaw,	I leave it [as inheritance] to the Lord,
781.	loq'laj Corazón del Cielo, loq'laj Corazón de la Tierra,	Sacred Heart of the Sky, Sacred Heart of the Earth,
782.	Tojil, Jakawitz,	Tojil, Jakab'itz,
783.	Ixmukane, Ixkik'.	Ixmukane, Ixkik'.
784.	Cho nimalaj q'ij,	In front of the great day ¹⁶³ ,
785.	[una] ofrenda,	[an] offering,
786.	Ajaw Corazón del Cielo, Corazón de la Tierra,	Lord Heart of the Sky, Heart of the Earth,
787.	chuwach alaj q'ij,	facing the small day,
788.	chuwach nik'aj q'ij.	facing the mid-day.
789.	<i>Otro, nawal Tz'ikin?</i>	<i>Another nawal, Tz'ikin?</i>
790.	<i>Nawal Ajmak?</i>	<i>The nawal Ajmak?</i>
791.	<i>Nawal No'j?</i>	<i>The nawal No'j</i>
792.	Chom q'ij,	Fat day,
793.	Ajaw Job',	Lord Five ¹⁶⁴ ,
794.	Ajaw B'elejeb' Ix, B'elejeb' Tijax, B'elejeb' Iq', B'elejeb' Kame, B'elejeb' Tz'i',	Lord 9 Ix, 9 Tijax, 9 Iq', 9 Kame, 9 Tz'i',
795.	Ajaw Kej.	Lord Kej ¹⁶⁵ .
796.	<i>No'j?</i>	<i>No'j?</i>

162 Don Rigoberto is talking two discourses at the same time. On the one hand he is asking the participants for their day of birth, on the other hand he is expressing a ritual discourse without losing track of what he is saying. I put the discourse that he directs to the participants in the ceremony in *italics*.

163 Reference to numbers: big days are those with high numbers (9-13); small days are those with low number (1-5); medium days are those with the numbers in between the big and small days (6-8).

164 This is the name for the five principales: Ajaw Job' (Lord Five) also known in Spanish as *los cinco principales* ("the five principales"). This sequence starts with the day of today, in this case Belejeb Ix, and continues to call the following days that are four positions further.

165 The Alcalde, or Mayor, is the year bearer, in this case Lord (2) Kej.

797.	Ajaw q'ij,	Lord day,
798.	Ajaw hora,	Lord hour,
799.	maltyoxinik.	[we] thank.
800.	Ajaw Kej,	Lord Kej ¹⁶⁶ ,
801.	Ajaw E',	Lord E',
802.	Ajaw No'j,	Lord No'j,
803.	Ajaw Iq',	Lord Iq',
804.	<i>Ajtz'ib' Tz'ikin,</i>	Secretary Tz'ikin,
805.	<i>Ajtz'ib' Kawoq,</i>	Secretary Kawoq,
806.	<i>Ajtz'ib' K'at,</i>	Secretary K'at,
807.	<i>Ajtz'ib' Tz'i'.</i>	Secretary Tz'i'.
808.	Ajaw <i>Ajtz'ib' Tz'i'</i> ,	Lord Secretary Tz'i',
809.	maltyox.	thank you.
810.	Ajaw Kyeb' Kej,	Lord 2 Kej,
811.	B'elejeb' Kej,	9 Kej,
812.	Job' Tz'i',	5 Tz'i',
813.	Kab'lajuj Tz'i',	12 Tz'i',
814.	Winaq k'o junib'al.	20 is the place of number one ¹⁶⁷ .
815.	<i>Ajaw, algo Tijax? Tijax?</i>	<i>Lord, something Tijax? Tijax?</i>
816.	<i>Kawoq?</i>	<i>Kawoq?</i>
817.	Cho wa' Ajaw Q'ij,	In front this Lord Day,
818.	Junib'al,	place of number 1 (Pa ja'),
819.	Wakib'al,	place of number 6 (Paklom),
820.	Wajxakib'al,	place of number 8 (Alajsab'al),
821.	B'elejeb'al.	place of number 9 (Nimasab'al).
822.	<i>Oxlajuj E'?</i>	<i>13 E'?</i> ¹⁶⁸
823.	Chuwach la nan,	Facing You [grand]mother,
824.	B'alam Aq'ab',	Jaguar Aq'ab',
825.	B'alam Kitze,	Jaguar Kitze,
826.	B'alam Ikim,	Jaguar Ikim,
827.	B'alam Majakutaj.	Jaguar Majakutaj.
828.	<i>Ajpu?</i>	<i>Ajpu?</i>
829.	<i>Imox?</i>	<i>Imox?</i>
830.	<i>Iq'?</i>	<i>Iq'?</i>
831.	<i>Aq'ab'al?</i>	<i>Aq'ab'al?</i>
832.	<i>K'at?</i>	<i>K'at?</i>
833.	<i>Kan? Kan? ¡Kan! ¡Pase! Puede pasar allí.</i>	<i>Kan? Kan? Kan! Pass, you may pass here!</i>
834.	Kamik q'ij,	Now the day,
835.	kamik hora,	now the hour,
836.	cho ok'ow la,	pass to the front,
837.	Jun Wuqub' Ajpu, Ixb'alam q'ij,	Jun Wuqub' Ajpu, Ixb'alam q'ij,
838.	Jun Junajpu,	Jun Junajpu,
839.	rutzil uwuch we wa' cho,	a blessing to the face of (a greeting to) this lake,
840.	Rax Amolob' divino,	divine Rax Amolo,

166 The four year bearers.

167 "20 is the place of number 1" might refer to the 20 times repetition of visiting the altar of number one, Pa Ja'. The number 1 marks the beginning of a *trecena*. When 20 *trecenas* are completed, 260 days have passed.

168 I do not know why the day 13 E' is mentioned here.

841.	jin awas,	one hearth of a ritual shrine,
842.	jin eqomal,	one burden,
843.	jun <i>meb' il</i> ,	one house hold shrine/ patrilineage shrine,
844.	jin warab'al ja,	one patrilineage shrine,
845.	jun winel.	one patrilineage shrine dedicated to agricultural success.
846.	Wa' chi,	This here,
847.	kiwachaq'ij,	in front of our fate,
848.	nupatan,	my service,
849.	maltyox.	thank you.
850.	Bien,	O.K.,
851.	chu nanaxel ik'aaj chi,	from the mother <i>ik'aaj chi</i> ¹⁶⁹ ,
852.	chu nanaxel q'an xetob[an]ik.	from the mother Yellow who has helped.
853.	Are wa' Tojil,	This is Tojil,
854.	are wa' Ab'ilix,	this is Ab'ilix,
855.	are wa' Jakawitz,	this is Jakawitz,
856.	are wa' Ixmukane,	this is Ixmukane,
857.	are' Ixkik'.	she is Ixkik'.
858.	<i>Es Imox, ¿Imox?</i>	<i>Is it Imox, Imox?</i>
859.	<i>¿Kame? ¿Quién es Kame?</i>	<i>Kame? Who is Kame?</i>
860.	Kame, nimaq taq juyub',	Kame, big mountains,
861.	nimaq taq'aj, Kame.	big valley, Kame.
862.	<i>¿Kej? ¿No sabe su día?</i>	<i>Kej? She does not know her day?</i>
863.	<i>¡Ah! puede pasar, puede, no hay problema.</i>	<i>Ah she may pass, she can, there is no problem</i>
864.	<i>Q'anil, ¿alguien? ¿Q'anil? ¿Q'anil?</i>	<i>Q'anil, someone? Q'anil? Q'anil?</i>
865.	Chu Uk'u'x Kaj, chu Uk'u'x,	To the Heart of the Sky, to the Heart,
866.	aquí presente chu Ajaw,	here present to the Ajaw,
867.	chu uwach ulew,	to face of the earth,
868.	are wa' kikoj ¹⁷⁰ jin multa,	this is one fine that they place,
869.	cho ri tew kaqiq',	in front of the cold storm,
870.	altares, los encantos,	the altars, the enchantments,
871.	warab'al ja,	patrilineage shrine,
872.	<i>meb' il</i> ,	house hold shrine/ patrilineage shrine,
873.	winel,	patrilineage shrine dedicated to agricultural success,
874.	awas, ch'ab'ej taj.	hearth of a ritual shrine, which are not called upon.
875.	Chok'ow la mundo,	You pass to the front, Earth,
876.	chok'ow la sutz,	you pass to the front, Cloud,
877.	chok'ow la mayul,	you pass to the front, Mist,
878.	wa' loq'laj q'aq',	this sacred Fire,
879.	wa' loq'laj kaqiq',	this sacred Storm,
880.	sachib',	[that] are made invisible,
881.	chu la mundo,	to You World,
882.	chu la tew.	to You Cold[ness].
883.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
884.	Creador y Formador,	Creator and Former,
885.	Jun Wuqub' Ajpu, Ixb'alamq'ij,	Jun Wuqub' Ajpu, Ixb'alamq'ij,
886.	Jun Tojil, Jakawitz,	One Tojil, Jakawitz,
887.	Ixmukane, Ixkik'.	Ixmukane, Ixkik'.

169 I have not been able to establish a correct English translation of *ik'aaj chi*.

170 Would actually have to be *K(a)kikoj*. Or possibly the "n" is swallowed and he actually says *Kinkoj*, meaning "I place". However, it seems that *kikoj* is a Momostecan variant of "They place" (*kakikoj*). Several times in the ceremonial discourse the *aspect marker* is dropped. This becomes most evident when don Rigoberto at the end says "*kisipaj jin nu-almuerzo*", meaning "They give one mine lunch", referring to the lunch that the persons that were just mentioned in that section would pay for him on that day.

888.	Esta ceremonia, Corazón del Cielo, Tojil,	This ceremony, Heart of the Sky, Tojil,
889.	[Singing:] Corazón del Cielo, Corazón de la Tierra,	[Singing:] Heart of the Sky, Heart of the Earth,
890.	Creador y Formador,	Creator and Former,
891.	Uk'u'x Kaj, Uk'u'x Ulew,	Heart of the Sky, Heart of the Earth,
892.	B'itol, Tz'aqol,	B'itol, Tz'aqol,
893.	Tepew, Qukumatz,	Tepew, Qukumatz,
894.	Alom, K'ajolom, Ixpiyakok,	Alom, K'ajolom, Ixpiyakok,
895.	Ixmukane, Rati't q'ij, Rati't saq.	Ixmukane, Grandmother Day, Grandmother White.
896.	<i>¡Pueden echar estos pastelitos!</i> <i>¡pueden echarlos ya! uno por uno.</i>	<i>You can pour these little cakes, you can pour it already,</i> <i>one by one</i>
897.	[Singing:] Corazón del Cielo, Corazón de la Tierra,	[Singing:] Heart of the Sky, Heart of the Earth,
898.	Creador y Formador,	Creator and Former,
899.	Uk'u'x Kaj, Uk'u'x Ulew,	Heart of the Sky, Heart of the Earth,
900.	B'itol, Tz'aqol,	B'itol, Tz'aqol,
901.	Tepew, Qukumatz,	Tepew, Qukumatz,
902.	Alom, K'ajolom, Ixpiyakok,	Alom, K'ajolom, Ixpiyakok,
903.	B'alam Aq'ab', B'alam Kitze, B'alam Ikim,	Jaguar Aq'ab', Jaguar Kitze, Jaguar Ikim,
	B'alam Majakutaj,	Jaguar Majakutaj,
904.	Chomija, Kaja Paluna, Q'ankixaja, Tzununja,	Chomija, Kaja Paluna, Q'ankixaja, Tzununja,
905.	Corazón del Cielo, Corazón de la Tierra.	Heart of the Sky, Heart of the Earth.
906.	<i>Pon lo ya, el azúcar.</i>	<i>Now place it, the sugar.</i>
907.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
908.	Creador y Formador,	Creator and Former,
909.	Uk'u'x Kaj, Uk'u'x Ulew,	Heart of the Sky, Heart of the Earth,
910.	Tz'aqol, B'itol,	Tz'aqol, B'itol ¹⁷¹ ,
911.	Corazón del Cielo, Corazón de la Tierra.	Heart of the Sky, Heart of the Earth.
912.	¡Oh! Tojil,	Oh Tojil,
913.	fuego sagrado,	sacred fire,
914.	fuego predicador,	preacher fire,
915.	tú que agarras excelencia.	you who grabs excellence.
916.	El sur que se llama Kaja Paluna,	The south which is called Kaja Paluna,
917.	tú eres el corazón del sacrificio,	you are the heart of sacrifice,
918.	...	(whispering too low to understand)
919.	Siempre escondido en todas las cosas del alma,	Hidden in all the things of the soul,
920.	nuestro Sol.	our Sun.
921.	¡Oh! nim qatati chi kaj,	Oh! Our Great Father who is in the sky,
922.	cho ulew, koj kan kanoq,	in front of the Earth, which has been left for us,
923.	qamam taq ojer,	our ancient ancestors,
924.	Uk'u'x, ¡Oh! Dios Toj,	Heart, oh God Toj!
925.	e remelik.	they are present.
926.	Oración a la Virgen Ixkik',	Prayer to the virgin Ixkik',
927.	¡Oh! Virgen,	oh virgin,
928.	puede maltratar,	it/he/she/You can mistreat,
929.	deles bendición, deles energía.	give them blessing, give them energy.
930.	El control y el valor que llevas dentro,	The control, the value, that you carry inside,
931.	...	(whispering too low to understand)
932.	Que todo desaparezca.	May everything disappear.
933.	Esta es su ofrenda,	This is Your offering,
934.	espíritu del cielo que está en la cima más alta,	spirit of the sky, who is in the highest Summit,
935.	Corazón del Cielo, Corazón de esta Sagrada...	Heart of the Sky, Heart of this Sacred...
936.	A todos los encantos...	To all the enchantments...
937.	Que tengan mun...	May they have ...
938.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,

171 Here he uses the form of *Tz'aqol*, *B'itol* as it is mentioned in the *Popol Vuh*. Many times he turns *Tz'aqol*, *B'itol* around.

939.	Creador y Formador.	Creator and Former.
940.	Jun Wuqub' Ajpu, Ixb'alamq'ij.	Jun Wuqub' Ajpu, Ixb'alamq'ij.
941.	[Singing:] Corazón del Cielo, Corazón de la Tierra,	[Singing:] Heart of the Sky, Heart of the Earth,
942.	Creador y Formador,	Creator and Former,
943.	B'itol, Tz'aqol,	B'itol, Tz'aqol,
944.	Tepew Qukumatz,	Tepew, Qukumatz,
945.	Alom, K'ajolom, Ixpiyakok.	Alom, K'ajolom, Ixpiyakok.
946.	<i>El azúcar es para pedir armonía con sus familiares,</i>	<i>The sugar is to ask for harmony with your relatives,</i>
947.	<i>y con sus compañeros de trabajo,</i>	<i>and with your colleagues from work,</i>
948.	<i>y con los que ustedes se rodean, las amistades.</i>	<i>and with what surrounds you, the friendships.</i>
949.	<i>Hacer armonía.</i>	<i>Make harmony.</i>
950.	<i>Hechen cada uno, como hicieron en los...</i>	<i>Pour each one, like you did in the ...</i>
951.	Are wa' ri Ajaw ri Kaj,	This is the Lord of the Sky,
952.	are wa' ri Ajaw ri Uwach Ulew,	this is the Lord of the Face of the Earth,
953.	Q'ana Q'ij, Q'ana Hora,	yellow day, yellow hour,
954.	Q'ana Saq, Q'ana...	yellow clarity, yellow ...
955.	...	(whispering too low to understand)
956.	...	(whispering too low to understand)
957.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
958.	Creador y Formador,	Creator and Former,
959.	Uk'u'x Kaj, Uk'u'x Ulew,	Heart of the Sky, Heart of the Earth,
960.	Tz'aqol, B'itol,	Tz'aqol, B'itol,
961.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
962.	Creador y Formador.	Creator and Former.
963.	Uk'u'x Kaj, Uk'u'x Ulew.	Heart of the Sky, Heart of the Earth.
964.	Paklom,	Paklom,
965.	Nimasab'al,	Nimasab'al,
966.	Alajsab'al,	Alajsab'al,
967.	Pa Ja',	Pa Ja',
968.	Kab' Uja'il ¹⁷² ,	the second place of washings,
969.	Nab'e Uja'il,	the first place of washings,
970.	Kokoch ¹⁷³ ,	Kokoch,
971.	Pukb'al ¹⁷⁴ ,	Pukb'al,
972.	Kalwar ¹⁷⁵ ,	Kalwar,
973.	Saqarib'al ¹⁷⁶ ,	Saqarib'al,
974.	Sajkab'aja ¹⁷⁷ ,	Sajkab'aja,
975.	Nim Jay ¹⁷⁸ ,	Nim Jay,
976.	Cerro de Oro ¹⁷⁹ ,	Cerro de Oro,
977.	Campana Ab'aj ¹⁸⁰ ,	Campana Ab'aj,
978.	Pul Ch'ich ¹⁸¹ ,	Pul Ch'ich,

172 *Pu kab' ja'il* and *nab'e uja'il* are located in Momostenango underneath the hill of Paklom. *Ja'il* is "place of water". *Nab'e uja'il* means "the first place of water", *pu kab' ja'il* means "the second place of water". There are water sources here and the river passes by.

173 In the main plaza in front of the church of Momostenango.

174 In front of the church is the *plazuela*, here was the original cemetery of the town. When the *plazuela* was constructed they excavated all the bones and put them in a huge grave which place they called Pukb'al afterwards. Here is an altar.

175 The calvario.

176 "Place of the sunrise", a sacred altar at Santa Cruz de K'iche'.

177 A sacred altar in Santa Cruz del Quiché.

178 A sacred altar at St. Jorge, Panajachel. *Nima jai* means "gran casa".

179 A sacred altar at Santiago La Laguna.

180 A sacred altar at Totonicapán.

181 A sacred altar at Las Trampas.

979.	Rax Amolob' Mundo ¹⁸² .	Rax Amolob' Mundo.
980.	Nan tew kaq'iq',	Grandmother of the Cold Storm,
981.	kanum la,	you are hungry,
982.	kachaqi'j chi' la,	you are thirsty,
983.	k'o cho ri jab',	who is in front of the rain,
984.	k'o cho ri tew,	who is in front of the cold,
985.	k'o cho ri kaq'iq',	who is in front of the storm,
986.	k'o taj chi kach'ab'en la:	there is nobody who mentions You:
987.	utzil le wuch ¹⁸³ la,	a greeting to You,
988.	kecha' wach la,	they say to Your face,
989.	utzil le wuch la, kecha'.	a greeting to You, they say.
990.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
991.	Creador y Formador,	Creator and Former,
992.	Tepew, Qukumatz,	Tepew, Qukumatz,
993.	Alom, K'ajolom, Ixpiyakok,	Alom, K'ajolom, Ixpiyakok,
994.	Abuela luz,	Grandmother Light,
995.	Abuela claridad,	Grandmother Brightness,
996.	que amanezca la aurora,	that the aurora may dawn,
997.	dé armonía a los hermanos de Estados Unidos,	give harmony to the brothers from the United States,
	el hermano de Inglaterra,	the brother from England,
	y el hermano de Holanda.	the brother from the Netherlands.
998.	Marcos y Paul, todos los hermanos aquí presentes,	Marcos and Paul, all the brothers present here,
999.	con sus nombres cada uno,	each with their own name,
1000.	Ajaw, Corazón del Cielo, Corazón de la Tierra,	Lord Heart of the Sky, Heart of the Earth,
1001.	Creador y Formador,	Creator and Former,
1002.	B'itol, Tepew, Alom, Qalojom,	B'itol, Tepew, Alom, Qalojom,
1003.	Creador Tojil,	Creator Tojil,
1004.	Creador Ab'ilix,	Creator Ab'ilix,
1005.	Jakawitz,	Jakawitz,
1006.	que sientan armonía con esta sagrada luz, este fuego,	who feel harmony with this sacred light, this fire,
1007.	Corazón del Cielo, Creador...	Heart of the Sky, Creator...
1008.	Corazón del Cielo,	Heart of the Sky,
1009.	B'elejeb' IX,	9 IX,
1010.	nawal del arte.	<i>nawal</i> of the art.
1011.	Corazón del Cielo, Corazón de la Tierra.	Heart of the Sky, Heart of the Earth.
1012.	Ajaw nab'e permiso incienso,	Lord, first permission for the/with the incense,
1013.	kikoj ¹⁸⁴ kipresente.	they give (/use) their gift.
1014.	Uk'u'x Kaj, Uk'u'x Ulew,	Heart of the Sky, Heart of the Earth,
1015.	maltyoxinik,	[we are] thanking,
1016.	wa' jun q'ij Wajxakib' B'atz'oj,	this one day 8 B'atz',
	Wuqub' Kame,	7 Kame,
	Wajxakib' Kej ¹⁸⁵ .	8 Kej.
1017.	Wa' patan, wa' wachaq'ij,	This service/burden, my fate,
1018.	are wa' kek'am,	this is what they bring,
1019.	jun rutzil uwach,	one blessing to your face,
1020.	kek'am uluq,	they bring here,
1021.	maltyoxinik.	[we are] thanking.

182 A sacred altar between Solalá and Santa Clara, where the ceremony took place.

183 He uses *wuch* in stead of *wach*

184 Momostecan variant. Usually it would be *K(a)kikoj*. An alternative reading would be *kinkoj*, "I give (their gift)".

185 The day 8 Kej is the day on which the Chuchqajawib receive their second barro sagrado. Therefore they mention both 8 B'atz', the day that they got initiated as Aj q'ij and 8 Kej, the day they were initiated as chuchqajaw. Why 7 kame is mentioned here is not entirely clear to me.

1022.	Wa' Juyub' Taq'aj,	This Mountain-Valley ¹⁸⁶ ,
1023.	Rax Amolob',	Rax Amolob',
1024.	kuyu qamak.	forgive our error/sin.
1025.	Ma nim taj, nipa kinpetik kinkam ri nuchaj,	It is not big, next time that I come I bring my ocote ¹⁸⁷ ,
1026.	nuq'aq' in,	it is my fire,
1027.	k'o jun [ch]ela,	there is one whisper,
1028.	Ajaw, malyoxib'al,	Lord, as a means of saying thank you,
1029.	rutzil uwuch la Ajaw.	we greet You Lord.
1030.	Rax Amolob', Juyub' Taq'aj,	Rax Amolob', Mountain-Valley ("World"),
1031.	jin utz, jin presente,	one good [thing], one gift,
1032.	kinjach chi,	I deliver to,
1033.	kinqasaj chi Ajaw.	I lower to the Lord.
1034.	Rax amolob',	Rax Amolob',
1035.	Juyub' Taq'aj,	Mountain-Valley ("World"),
1036.	oxlajuj nuchaj, oxlajuj q'aq' chuwi-la,	13 are my offering[s] ¹⁸⁸ , 13 fires for You,
1037.	keqajik oxlajuj che', nan-tat. ("ancestors").	we descend 13 pieces of wood, Grandmother-Grandfather
1038.	Komon Itzeb'ab' ¹⁸⁹ , komon Chanchavaqib',	The community of Itzep (lineage), the community of Chanchavac (lineage),
1039.	komon Hernández, komon Ajanelab',	the community of Hernandez (lineage), the community of Ajanel (lineage),
1040.	komon chuchqajawa'ib',	the community of chuchqajawa'ib',
1041.	komon aj Santa Clara La Laguna,	the community of people from Santa Clara la Laguna,
1042.	komon aj Panajachel,	the community of people from Panajachel,
1043.	komon aj Santiago Atitlán,	the community of people from Santiago Atitlan,
1044.	komon aj San Pablo,	the community of people from San Pablo,
1045.	komon aj San Pedro,	the community of people from San Pedro,
1046.	komon aj San Juan,	the community of people from San Juan,
1047.	komon aj Santa Lucía.	the community of people from Santa Lucía.
1048.	K'o jun presente, ánima,	There is one gift, spirit,
1049.	malyox Ajaw.	thank you Lord.
1050.	Cada uno kiko ¹⁹⁰ jun u-sahumación cho ri Ajaw,	Each one puts down his/her one incense smoke before the Lord,
1051.	q'ana ¹⁹¹ q'ij, q'ana hora,	yellow day, yellow hour,
1052.	Uk'u'x Kaj.	Heart of the Sky.
1053.	Uk'u'x Kaj, Uk'u'x Ulew ,	Heart of the Sky, Heart of the Earth,
1054.	B'itol, Tepew, Alom, K'ajolom,	B'itol, Tepew, Alom, K'ajolom,
1055.	Ixpiyakok, Ixmukane,	Ixpiyakok, Ixmukane,
1056.	rati't q'ij, rati't saqilal,	his/ her Grandmother Day, his/her Grandmother Light,
1057.	wakaj,	wakaj ¹⁹² ,
1058.	Tz'aqol, B'itol, Tepew.	Tz'aqol, B'itol, Tepew.
1059.	Jun Ajpu,	1 Ajpu ¹⁹³ ,
1060.	Kyeb' Ajpu,	2 Ajpu,
1061.	Oxib' Ajpu,	3 Ajpu,
1062.	Kajib' Ajpu,	4 Ajpu,

186 Wa' juyub' taq'aj ("this mountain-valley") is a diafrastic kenning for "World"

187 Ocote is here used as a metaphor for "offering".

188 Chaj is literally "Ocote" or "burning wood".

189 This part refers to the family lineages. First, don Rigoberto mentions his own family lineages, Itzep and Chanchavac. Because these names are K'iche' the suffix -ab' follows, which relates to komon ("family"). Then the family lineages of doña María, the wife of don Rigoberto are mentioned. As the name Hernández is Spanish, it does not receive this suffix.

190 Aspect marker is dropped.

191 Means something like sacred day, or beautiful day. Q'an Q'ij could also mean yellow sun.

192 I could not establish a correct English translation of the word *wakaj*. Possibly the word is related to the verb *wakakik* ("to get up slowly").

193 After invoking the lineages of the ancestors, don Rigoberto invokes the Day-Lord of the ancestors, Ajpu.

1063.	Job' Ajpu,	5 Ajpu,
1064.	Wakib' Ajpu,	6 Ajpu,
1065.	Wuqub' Ajpu,	7 Ajpu,
1066.	Wajxakib' Ajpu,	8 Ajpu,
1067.	B'elejeb' Ajpu,	9 Ajpu,
1068.	Lajuj Ajpu,	10 Ajpu,
1069.	Julajuj Ajpu,	11 Ajpu,
1070.	Kab'alajuj Ajpu,	12 Ajpu,
1071.	Oxlajuj Ajpu ¹⁹⁴ .	13 Ajpu.
1072.	Ajaw Jun Wuqub' Ajpu, Jun Junajpu,	Lord Jun Wuqub' Ajpu, Jun Junajpu,
1073.	Tojil, Ab'ilix, Jakab'ix, Ixmukane,	Tojil, Ab'ilix, Jakab'ix, Ixmukane,
1074.	Q'ana ofrenda, saqa ofrenda,	yellow offering, white offering.
1075.	Ajaw Jun Wuqub' Ajpu, Jun Junajpu,	Lord Jun Wuqub' Ajpu, Jun Junajpu,
1076.	Tojil, Ab'ilix, Jakab'ix, Ixmukane,	Tojil, Ab'ilix, Jakab'ix, Ixmukane,
1077.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
1078.	Tojil, Jakawitz, Alom, K'ajolom.	Tojil, Jakawitz, Alom, K'ajolom,
1079.	Are wa' wa' ofrenda,	this is this offering,
1080.	wa' presente xalinik,	this gift was born,
1081.	xtux pa ri kanima'.	it sprouted in their heart.
1082.	Xkib'ij che ri a Marcos,	They said to Marcos,
1083.	kaqaya' jun ofrenda al Ajaw,	we give one offering to the Lord,
1084.	a la Madre Tierra,	to the Mother Earth,
1085.	cho ri wach tew kaqiq',	in front of the face of the Cold Storm,
1086.	kaqamaltioxij.	we thank you.
1087.	Oj k'o chi,	We are here,
1088.	chela sutz mayul,	for you Cloud-Mist,
1089.	tewal kaqiq'al.	Coldness-Windiness.
1090.	Gracias Corazón del Cielo, Corazón de la Tierra,	Thank you Heart of the Sky, Heart of the Earth,
1091.	recibe este humo, el aroma del humo,	receive this smoke, the aroma of the smoke,
1092.	el aroma del fuego, el aroma del copal,	the aroma of the fire, the aroma of the copal,
1093.	que les llegue en su corazón,	may they receive it in their heart,
1094.	a los hermanos presentes.	to the brothers present.
1095.	En la vida deles salud, deles bendición,	In life, give them health, give them blessing,
1096.	deles protección a cada uno de ellos.	give protection to each one of them.
1097.	B'itol, Tepew,	B'itol, Tepew,
1098.	Alom, K'ajolom, Ixpiyakok, Ixmukane,	Alom, K'ajolom, Ixpiyakok, Ixmukane,
1099.	abuela de la luz, de la claridad,	Grandmother of the Light, of the Brightness,
1100.	que amanezca, que llegue la aurora,	May it dawn, may the aurora arrive,
1101.	Jun Wuqub' Ajpu, Ixb'alamq'ij,	Jun Wuqub' Ajpu, Ixb'alamq'ij,
1102.	Jun Junajpu, Tojil, Jakawitz,	Jun Jun Ajpu, Tojil, Jakawitz,
1103.	gracias a esta sagrada ofrenda,	thanks to this sacred offering,
1104.	que hemos traído el día de hoy,	which we have brought the day of today,
1105.	agradecerte Madre Tierra.	thanking you Mother Earth.
1106.	El significado del licor,	The meaning of liquor,
1107.	vamos a mencionar al Ajaw.	we are going to mention to the Lord.
1108.	Jun Wuqub' Ajpu,	One Wuqub' Ajpu,
1109.	Jun Tojil,	One Tojil,
1110.	Jun Jakawitz,	One Jakawitz,
1111.	Jun Ixmukane.	One Ixmukane.
1112.	Nupatan, nuwachaq'ij,	My service, my fate,
1113.	we ne k'o jalum,	if there is falsehood,
1114.	k'o k'ason,	there is debt,

194 Ajpu is the spirit or *nawal* of all the deceased people. This day is mentioned again in accompany of the thirteen numbers. Because some people forget to mention the ancestors, they are now mentioned in this ceremony by invoking the day Ajpu from number 1 to 13.

1115.	k'o chuwuch k'ax.	there is facing of pain.
1116.	Nuya' toj, nuya' pena, tew kaqiq',	My giving of sorrow, my giving of trouble, Cold Storm,
1117.	xb'e chok'ow la, xb'e' k'ama la pe le b'e,	you went to pass to the front, you went guide the road ¹⁹⁵ ,
1118.	xb'e chok'ow la tew, [mal]tiox.	you went to pass to the front Cold[ness], thank you.
1119.	Rax Alomob', Juyub' Taq'aj.	Rax Amolob', Mountain-Valley ("World").
1120.	Uk'u'x Kaj, Ajaw Uk'u'x Kaj,	Heart of the Sky, Heart of the Earth,
1121.	Ajaw Tz'aqol, Ajaw Tepew,	Lord Tz'aqol, Lord Tepew,
1122.	Ajaw Alom, Ajaw Kajolom,	Lord Bearer, Lord Kajolom,
1123.	Ajaw Ixpiyakok, Ajaw Ixmukane,	Lord Ixpiyakok, Lord Ixmukane,
1124.	maltyox Ajaw, wa' presente, wa' multa,	thank you Lord, this gift, this fine,
1125.	kajacho, kaqajach chuwach la,	You distribute him, we distribute him to You,
1126.	chuwuch la tew kaqiq'.	facing You, Cold Storm,
1127.	Kecha' wa' rajil qatz'aqat,	They say this prize, our companions,
1128.	ixoqib', achiab',	women, men,
1129.	e k'o chi,	they are here,
1130.	e remelik,	they are present,
1131.	e takalik,	they are standing straight,
1132.	cho ri Ajaw,	before the Lord,
1133.	cho ri Uwach Ulew.	before the Face of the Earth.
1134.	Keya' jun regalo,	They place one gift,
1135.	jun reliquia,	one relic,
1136.	keb'an cantar,	they do sing,
1137.	ketzijon k'ut, kexojow k'ut,	they talk and they dance and,
1138.	kechaw k'ut che ri Ajaw.	they speak and to the Lord.
1139.	Maltyox, Tz'aqol, B'itol,	Thank you Tz'aqol, B'itol,
1140.	maltyiox Tepew,	thank you Tepew,
1141.	maltyox Kajolom,	thank you Kajolom,
1142.	maltyox Uk'u'x ri plo, Uk'u'x ri kaj, Uk'u'x ri q'ij, Uk'u'x ri kaqiq',	thank you Heart of the Lake, Heart of the Sky, Heart of the Day/Sun, Heart of the Storm,
1143.	Jun Wuqub' Ajpu, Ixb'alamq'ij, Jun Junajpu,	Jun Wuqub' Ajpu, Ixb'alamq'ij, Jun Junajpu,
1144.	chu wach la tat.	facing You, Father,
1145.	Maltyox tew, maltyox kaqiq',	Thank you Cold[ness], Thank you Storm,
1146.	maltyox sutz, maltyox mayul,	thank you Cloud, Thank you Mist,
1147.	Corazón del Cielo, Corazón de la Tierra,	Heart of the Sky, Heart of the Earth,
1148.	Creador y Formador,	Creator and Former,
1149.	Jun Wuqub' Ajpu, Jun Tojil, Jun Ab'ilix, Jun Jakawitz.	1 Wuqub' Ajpu, 1 Tojil, 1 Ab'ilix, 1 Jakawitz.
1150.	Are wa' Ajaw, Q'an Ajaw,	This is Ajaw, Yellow Lord,
1151.	Creador y Formador,	Creator and Former,
1152.	Tepew, Qukumatz, Alom, Kajolom,	Tepew, Qukumatz, Bearer, Kajolom,
1153.	Ixpiyakok, Ixmukane, Uk'u'x Kaj,	Ixpiyakok, Ixmukane, Heart of the Sky.
1154.	Maltyox Ajaw, Tz'aqol, B'itol,	Thank you Ajaw, Tz'aqol, B'itol,
1155.	wa' xukulem,	this act of worship,
1156.	wa' mejelem,	this kneeling,
1157.	wa' ofrenda,	this offering,
1158.	wa' kotzi'j,	this flower,
1159.	wa' maltyoxinik.	this thanking.
1160.	Kecha' wa' qajil qatz'aqat,	Our companions say this our price,
1161.	kepe pa ri Estados Unidos.	who come from the United States.
1162.	Kita' 196 vida, kita' suerte,	They ask life, they ask luck,
1163.	kita' toq'ob', kita' mayij, toq'ob' chi wachla Ajaw.	they ask favor, they ask to be admired, they deserve pity of You Lord.

195 Literally: "You went to receive the road". Receiving the road, however, is a metaphor of guiding. Such as what the Kamalb'e do, the spiritual guides in the K'iche' communities.

196 Aspect marker is dropped.

1164.	Chok'ow la pa tew kaq'iq',	Pass to the front You, cold Storm,
1165.	kepe pa diferentes ciudades de Estados Unidos.	they come from different cities in the United States.
1166.	Je wa' a Paul are' kaki'kotik ranima,	Like him Pablo, [that] he [may] feels happy in his heart,
1167.	jun nim ki'kotemal,	one big happiness,
1168.	jun nim kab' pa ri ranima,	one great sweetness in his heart,
1169.	pa ri urab'ixel ¹⁹⁷ .	in his roots.
1170.	Xril ri tinamit Guatemala,	He saw the people (town) of Guatemala,
1171.	xril wa' cultura Maya,	he saw this Maya culture,
1172.	xril wa' jun tanab'al loq'laj rax amolob'.	he saw this one sacred altar Rax Amolo.
1173.	Che ri q'ijol la,	On this time ¹⁹⁸ , You, You little Aj ¹⁹⁹ ,
	lal la'j Aj,	You little Ix,
	lal la'j Ix,	little Kej,
	la'j Kej,	little Toj,
	la'j Toj,	little Tz'i',
	la'j Tz'i'	
1174.	b'ij la,	You say,
1175.	k'o taj kinchi'j chela,	there is nothing that I have for You,
1176.	jun pa chik ne kink'am chi rajil qatzaq'at,	next time here maybe I bring a price (offering) of our
	companions,	
1177.	pero qasipaj jin k'ok,	but we give one aroma (offering),
1178.	jin kotzi'j pa ri qamaltiyoxinik.	one flower for our thanking.
1179.	Toq'ob' kaqata' che la Ajaw,	Mercy, we ask You Lord,
1180.	Oxlajuj q'ij, B'elejeb' Ix.	13 Days, 9 Ix.
1181.	Maltyox,	Thank you,
1182.	k'o taj xojkilo,	there was no seeing of us,
1183.	k'o ojer koj'b'al,	there is old use (tradition),
1184.	kojkax, k'u, pe' ri cho', kamik,	we place down, then, at this lake, today,
1185.	maltyox.	thank you.
1186.	Kisipaj ²⁰⁰ jin nulimosna,	They give one mine charity,
1187.	kisipaj ²⁰¹ jin nu-almuerzo,	they give one mine lunch,
1188.	pa wa'il posada,	to eat at the posada,
1189.	maltyox tat,	thank you father,
1190.	che ri	to this Marcos,
	wa' Marcos,	this Nadia,
	wa' Nadia,	this Sherry,
	wa' Sherry.	
1191.	K'o kan pa ri San Pablo.	They are left behind in San Pablo,
1192.	Maltyox keki'kotik e k'o chi, maltyox,	Thank you, they are happy that they are here, thank you,
1193.	pa wa' jun ceremonia, wa jun chuq'ab', valor.	at this one ceremony, this one strength, value.
1194.	Gracias Corazón del Cielo, gracias Corazón de la Tierra,	Thank you Lord of the Sky, Lord of the Earth,
1195.	Has recibido esta sagrada ofrenda en este momento,	you have received this sacred offering at this moment,
1196.	de Marcos, de todos los hermanos que estaban aquí	from Marcos, from all the brothers who were with us here,
	con nosotros,	
1197.	gracias Ajaw.	thank you Lord.

197 Desde el Corazón / desde la raíz. Urab = raíz.

198 The -ol ending is an abstractive marker, referring to "time" rather than to "day" or "sun".

199 A series of important days are invoked in this section. Aj is the day before the ceremony, day of the family, Ix is the day of the ceremony. It is normal to thank the day of yesterday, today, and tomorrow. Which should be Aj, Ix, and Tz'ikin; but Tz'ikin likely forgotten here. Kej is the Cargador del Año. Wakib Toj and Wukub Tz'i are the two days before Wajxakib B'atz'; very important days. Toj is the day of the debts: on this day the missed days are paid for by the Aj Q'ij. The Aj Q'ij should remember exactly on what days he didn't show up. Wukub Tz'i is an important day because on this day there are no debts anymore, and the year can be closed without problem. For the ones who haven't received their *vara sagrada* this is an important day on which the preparation of the receivment of the *vara sagrada* in their house (private). The day after on Wajxakib B'atz' they will perform the ceremonies at the five altars (public).

200 Aspect marker is dropped

201 Aspect marker is dropped

1198.	El caracol ya ha sonado,	The sound of the shell has sound,
1199.	van a traer tambores,	they are going to bring drums,
1200.	para hacer oír a la Madre Tierra.	to let the Mother Earth hear.
1201.	La fuerza, la lucha que hace cada uno por su proyección,	The strength, the struggle, that each of them has for his or her projections,
1202.	bríndeles,	provide them,
1203.	desarrolla su proyección,	develop their projection,
1204.	cada uno tiene proyectos,	each one has projects,
	tiene inquietud[es],	has unrest[s],
	tiene deseo[s],	has wish[es],
1205.	concédales,	grant them,
1206.	Sagrado Altar, Sagrada Penitencia.	Sacred Altar, Sacred Penitence.
1207.	Los hermanos vienen aquí a Guatemala,	The brothers come here to Guatemala,
1208.	los hermanos vienen a la ceremonia,	the brothers come to the ceremony,
1209.	con todo respeto, con toda fe han venido,	with all respect, with all faith, they have come,
1210.	gracias Ajaw,	thank you Lord,
1211.	Uk'u'x Kaj, Uk'u'x Ulew.	Heart of the Sky, Heart of the Earth.
1212.	Are wa' jun tzij,	This is one word,
1213.	kin maltyoxij.	I thank.
1214.	¡Oh! tú Tz'aqol, B'itol, ²⁰²	Oh you Maker, Modeler,
1215.	¡míranos! ¡escúchanos!	look at us, hear us,
1216.	no nos dejes,	do not leave us,
1217.	no nos desampares.	do not forsake us.
1218.	¡Oh! Ajaw que estás en el cielo,	Oh Lord, you who is in the heaven,
1219.	danos nuestra descendencia,	give us our offspring,
1220.	nuestra sucesión,	our succession,
1221.	mientras camine el sol.	while the sun walks.
1222.	Que haya claridad,	May there be brightness,
1223.	que amanezca la aurora.	may the aurora dawn.
1224.	Da buen camino.	Give the right road.
1225.	Que los pueblos tengan paz,	May the peoples be in peace,
1226.	y mucha paz,	and a lot of peace,
1227.	que sean felices.	may they be happy.
1228.	Da vida.	Give life.
1229.	¡Oh! tú Jun Raqán,	Oh you Jun Raqán!
1230.	Ch'i'p Kaqulja',	Ch'i'p Kaqulja',
1231.	Rax Kaqulja',	Rax Kaqulja',
1232.	abuela de la luz,	Grandmother of the Light,
1233.	abuela de la claridad,	Grandmother of the Brightness,
1234.	que amanezca,	may it dawn,
1235.	que llegue la aurora,	may the aurora arrive,
1236.	maltyox Ajaw.	thank you Lord.
1237.	Xojil taj watech,	We have not seen you,
1238.	xqaremow, xqatiko,	we have watered, we have planted,
1239.	xqaqasaj jin maltyoxinik,	we have placed down one thanking,
1240.	chuwach la,	in front of You,
1241.	Ajaw, gracias.	Ajaw thank you.
1242.	Bendiga a los hermanos que vienen del Estados Unidos,	Bless them, the brothers that have come from the United States,
1243.	hemos concluido la ceremonia,	we have concluded the ceremony,
1244.	gracias a los cuatro puntos cardinales.	thanks to the four cardinal points.
1245.	Gracias Ajaw,	Thank you Lord,
1246.	B'alam Aq'ab',	Jaguar Aq'ab',
1247.	elb'al q'ij, maltyox.	place of sunrise, thank you.
1248.	Gracias Oriente,	Thank you east ²⁰³ ,
1249.	gracias Corazón del Cielo.	thank you Heart of the Sky.

202 The prayer of the first dawn from the *Popol Vuh*

203 Don Rigoberto kisses his hands after thanking each direction.

1250.	B'alam Kitze,	Jaguar Kitze,
1251.	Kaja Paluna,	Kaja Paluna,
1252.	Nawal del Occidente,	<i>nawal</i> of the west,
1253.	caída del Sol,	the setting of the Sun,
1254.	gracias Ajaw,	thank you Lord,
1255.	nos despedimos.	we say goodbye.
1256.	B'alam Ikim,	Jaguar Ikim,
1257.	Qakixaja,	Qakixaja,
1258.	nawal del Norte,	<i>nawal</i> of the north,
1259.	del Agua,	of the Water,
1260.	de donde viene el Agua,	from where the water comes,
1261.	gracias,	thank you,
1262.	nos despedimos,	we say goodbye,
1263.	tercer abuelo y abuela.	third grandfather and grandmother.
1264.	B'alam Majakutaj,	Jaguar Majakutaj,
1265.	Chomija,	Chomija,
1266.	cuarto abuelo, cuarta abuela,	fourth grandfather, fourth grandmother,
1267.	nawal del maíz amarillo, mazorca amarilla,	<i>nawal</i> of the yellow corn, the yellow cob,
1268.	nawal del Agua, del Aire, gracias.	<i>nawal</i> of the water, of the wind, thank you.
1269.	Gorrión ²⁰⁴ , gracias,	Sparrow, thank you,
1270.	Corazón del Cielo.	Heart of the Sky.

204 Sparrow bird.

Appendix B. The Faces of the Days

This appendix contains an overview of the characteristics of the Day Lords. The characteristics discussed here are a summary of the interviews concerning the Day Lords with four Aj Q'ijab' from three different Highland Guatemalan K'iche' communities: don José Angel Xeløj (Momostenango), don Rigoberto Itzep (Momostenango), don Miguel Chan (Chichicastenango) and don Roberto Poz Pérez (Zunil). This overview is a general synthesis of the main characteristics of the days. However, the actual knowledge regarding the characteristic of the days, kept by the Aj Q'ijab', is much more extensive than this short overview.

B'atz'

B'atz' connotes the concepts thread, beginning and end, weaving, the feeling of unity between people and family, the veins and arteries of the human body, time (in general), development and movement. B'atz' is the *nawal* of all the arts, of the weavers and the artists. On this day a person may ask the Day-Lord to provide guidance in the creation of art. On this day beautiful works of art may be produced. It is also a suitable day to ask for a husband or wife and to resolve any problem.

A person born on the day B'atz' is very artistic. He or she has endless capacities in arts: dancing, music, poetry, painting, sculpture etc. Persons born on B'atz' are usually known for their extraordinary talent for weaving. Also in the economic sense these persons are very creative: they are very good with investing money. They are good in trading but also have a strong sense of rights. Usually persons born on B'atz' are intelligent people. Their health is problematic and they tend to doubt a lot about their decisions. When B'atz' people don't take care of themselves for a moment they get sick easily. They should try to keep their lifestyle balanced and

complete in a physical, mental and spiritual sense, with emphasis on their nutrition and their actions. It is difficult for these persons to resolve their own problems and they suffer a lot from sentimental problems.

E'

E' connotes the concepts road, destiny, tooth, authority, nourishment, journeys, and projections (for the future). E' is the *nawal* of all the roads and the leaders. It is the designated day to start any kind of journey (spiritual, intellectual, but also physical). This is also the designated moment to start whatever kind of successful project or activity. In divination ceremonies, the day E' indicates a good destiny. E' is also the *nawal* of the nervous system and the cardiovascular system of the human body.

A person born on the day E' is intelligent and generous. He or she is an organizer, a hard working person, and somebody who leads a people or community to its destiny. This person is very kind, and enjoys sharing their experience with others. Persons born on this day have the gift to become Aj Q'ijab' or *comadronas*. On the other hand, the person born on E' may provoke many problems. He or she is always on the road and not often home. This person is very insecure about him or herself and cannot make quick decisions. He or she has an excellent health and will probably have a long life, even though this person is attracted to danger and accidents.

Aj

Aj connotes the concepts family, society, planning, maize, planting, domestic animals, children, home, abundance, reed, and triumph. Aj symbolizes the place of reeds that is left behind by Junajpu and Wuqub' Ajpu. This day is the *nawal* of the human

spine and also the *nawal* of the home, the family, and the children. It is therefore the right day to ask for guidance about the home and guidance about the children of the house. Aj is also the indicated day for family meetings. Sometimes brothers and sisters live close to each other but respect each other's personal life and do not show up every day: the day Aj would be a suitable day to meet. The day carries a strong family hierarchy: father, children, and grandchildren.

A person born on the day Aj would be a good veterinarian: he or she loves nature, plants and animals. It is usually a very kind, attentive, and thankful person who helps whenever possible. The family is especially important for this person: he or she has a strong bond with their parents, he or she is fortunate and loved on the family level, and he or she maintains the links with the family's past. This person, however, does not like to do favors for others. He or she needs much understanding and often has matrimonial problems. In general, this person has a good health. He or she sometimes has the tendency to suffer or to become ill, especially a form of fragile bones. As a child this person falls ill very often.

Ix

The day Ix connotes the concepts spirituality, theology, art, mountains, plains, jaguar (strength and force), vitality, resistance, spirit, and the (female) energy. It is the *nawal* of nature. The day Ix represents the Maya altar and is symbol for the creative forces of the universe. It is the designated day to ask for physical and mental strength. This is also the indicated day to commemorate the earth.

A person born on the day Ix will be very good in trading, negotiations and music. They are an intelligent, generous, and patient person who usually makes right decisions. He or she is also a strong and practical person. However, the person is easily scared. He or she tends to get easily angry, to behave in an arrogant manner, and to constantly seek problems. His or her health is determined by his or her relation to the earth, to his or her material life, and by his or her strong, angry and irritable character.

Tz'ikin

The day Tz'ikin connotes the concepts of creativity, economy, money, wealth, good things, fortune, production, the wind or air, freedom, messenger, bird,

business, fear, strength, and human fertility. Tz'ikin is the *nawal* of economic wellbeing and the *nawal* of the communication with *Uk'u'x Kaj*, *Uk'u'x Ulew* (the heart of the sky, heart of the earth). It is the right day to thank and ask for financial wellbeing. Tz'ikin, the bird, is related to the sacred bird *Q'uq'umatz* (Quetzalkoatl).

A person born on the day Tz'ikin is fortunate with money. He or she is a kind, analytic, intelligent person with talent for commerce. On both spiritual and material grounds this person will have a good life. He or she has the gift to sense events that will happen in the future and is in charge of his or her own future. On the other hand, however, a person born on Tz'ikin is also a very superstitious person. He or she can easily change to an envious and tricking or cheating personality. The person born on Tz'ikin will only become sick if he or she does not understand their role in life: the sickness will be born from frustration and anger.

Ajmak

The day Ajmak connotes the concepts of reconciliation, mediation, fault, pardon, sin, atheism, and gift. The day Ajmak is also the day of the grandparents, the day of the deceased. This is a good day for communication with the ancestors, to tell their history, or to explain the origin of the peoples. Ajmak is the *nawal* of all the faults; on this day a person asks forgiveness for all the errors that he or she has made. Therefore, the day Ajmak is also the indicated day to resolve any problems that you have.

The person born on the day Ajmak is a good mediator and is very good in projecting plans for the future. This person studies a lot, is intelligent, has a good memory and treats others respectfully. He/she is very analytical, has patience, and is tenacious. This prudent person is a visionary. He or she is also shy and easily commits errors. Vanity is a problem for him or her. He or she is vicious, unfaithful, and angry, and tends to lie easily. They might have problems in the house. His or her health is determined by self-destructive processes, by his or her irresponsibility, and their irate and confronting character.

No'j

The day No'j connotes the concepts of wisdom, ideas, memory, patience, spirituality, intelligence,

arts, abilities, reason and logic, positive thought, and the brain. No'j is a gift from god to mankind; it is the *nawal* of intelligence. It is the right day to ask for wisdom, talent and good ways of thinking. No'j is also the *nawal* of earthquakes and thunder. This day is a perfect day to go studying, to go to a library, or to start an investigation.

A person born on the day No'j is a wise and patient person. He or she keeps track of resources, whether they are their own or those of others. He or she is a scientist, a counselor and an ideologist who is sure of him or herself and serves the community. He or she cares about the elders and the children in the community. A person born on the day No'j tends to lose many of their possessions. He or she is curious, self-sufficient, delicate, and might be arrogant. His or her emotions are filled with sadness and fear. This person tends to get sick when his thoughts and consciousness leave their predetermined road. When his or her worries become too strong, they might develop a chronic illness.

Tijax

The day Tijax connotes the concepts of suffering, pain, sorrow, communication, medicine, flint, obsidian knife, double edged knife, the power of the thunder and the power of the lightning. This is not a favorable day for planting crops. Tijax is the *nawal* of sudden death and suffering. It is the indicated day for *curanderos* (healers) to cut away sickness and bad feelings from their patients (*tij* = to cut out / to take out). It is also the right day to study stones and rocks. The day is highly related to the use of cutting tools and tillage.

A person born on the day Tijax is a good communicator: it is easy for him or her to talk in public. He or she would be a good doctor. This person has the capacities to cultivate medicine and help in the curing of people and animals. He or she is a collaborator, a practitioner of human love, and takes other's problems as if it were their own. He or she, however, contradicts him or herself often and insults, is gossipy and tends to provoke other people. Someone born on Tijax tends to be violent, vengeful, resentful and angry. Of all beings, this person suffers most from their health. Because of his or her angry, irritable and resentful nature this person is filled with remorse and selfishness. This person is very likely

to have accidents, diseases and will suffer a sudden death. However, knowing this day, the person may be able to remove negative energies by consulting specialists.

Kawoq

Kawoq is a complex day of many meanings. The day Kawoq connotes the concepts of movement, unity, integrity, guardian, lightning, and the sacred fire. This day is related to the thunder and lightning, and is the *nawal* of the rain. Kawoq is an important day for women, for curing, for judges, and lawyers. Kawoq is the day of the staff of authority. It is also a special day related to the family. The day symbolizes difficulty, sacrifice and curses. Kawoq is the *nawal* of all sorts of fights and conflicts but is also a suitable day to cure sickness. Kawoq is also the *nawal* of the quartz stones and the *tz'ite* seeds that are used for divination. Kawoq is a very dangerous day which is easily brought out of balance: if a person is not careful on a Kawoq day, he or she might trigger suffering and other problems. Good things may also happen on this day, however. It is a day on which no fixed things can be expected.

A person born on the day Kawoq would be a good *comadrona*; this person will know a lot about medicinal herbs and plants. In general, this person is calm, equilibrated, tender and sweet. He/she has the capacities to become a spiritual guide or *comadrona*. This person will be a responsible father or mother with the vocation to cure sicknesses, especially sicknesses in women. The person born on Kawoq is, however, suspicious and does not believe people quickly. He or she suffers from alcoholism, fights and anger. People blame him or her for a loss or any kind of bad thing that may occur. The health of this person is strong and he or she does not get sick easily. When sick, he or she will heal quickly. His or her alimentation has a big impact on their character as it can turn the person violent and scared.

Ajpu

The day Ajpu connotes the concepts of hunter, lord, struggle, the sun, the house, unity, production, spirituality, vision, light, heroism, blowgunner, the energy of the sun. The day symbolizes the triumph of Junajpu over Xibalba: the triumph of good over bad. This day is related to any kind of struggle. Ajpu

is the *nawal* of the sun. It is the right day to ask for wisdom, talent and physical strength. It is the day dedicated to the deceased ancestors and the right day to seek solutions for any problem.

A person born on the day Ajpu is a hero figure; he or she is a born leader. This person is someone who struggles for a cause. He or she has the qualities of a leader: kind, wise, brave, and victorious. It is someone who walks a lot (in the metaphorical and physical sense) and will gain wisdom from that. This person is also very successful in agriculture. He or she, however, holds a grudge and tends to carry hate. He or she can be angry, revengeful, and aggressive. His or her health is fine; this person does not get sick easily.

Imox

The day Imox connotes the concepts of the ocean, nature, water, fishes, sea, madness, unrest, conflict, disorder, envy, cooperation, doubt, production and the brain. Imox is the *nawal* of the sea, the rivers, and the lakes but also the *nawal* of the rain. It is the indicated day to heal the mind and to thank and ask for rain. This day is strongly connected to the water.

A person born on the day Imox loves everything that has to do with water such as, for example, the ocean, swimming and the rain. He or she has a talent for working with flowers and may cultivate any type of flower. In general, it is a very cooperative person. A person born on Imox will be creative and artistic with the capacity to work with his hands. They will be a hard working person, who will think a lot about things. This person, however, tends to have a lot of negative qualities. He or she tends to be insecure, violent, messy, suspicious, annoying, and slow. This person gets ill constantly. The health of this person is regulated by his or her changes in temperament. He or she might go crazy after some time and lose all reason.

Iq'

The day Iq' connotes the concepts of the wind, air, energy, moon, prison, crisis, sickness, *mundo* (the world), nature, altars, and the breath of life. Iq' is the wind that brings life; it forms all the living beings. Iq' is the wind that cleans all houses and all bodies. Iq' is the *nawal* of the air, the moon, and the spirit of the human being. It is the indicated day to ward off

all bad energies and sicknesses. On this day a person petitions that stress and negative powers are taken away from the environment and the surroundings.

A person born on the day Iq' will be a strong authority: a person who is very strict with laws and rules. He or she is full of life and imagination and has physical strength. Persons born on the day Iq' are often dreamers and have the ability to become merchants. This person, however, suffers from persecution and often carries a bad temper. He or she might be violent, dishonest, and negligent. When this person becomes ill, he or she could turn into an unpassionate person who, because of the dramatic emotional change, increases the illness through his or her anger. This may lead to chronic illness.

Aq'ab'al

The day Aq'ab'al connotes the concepts of balance, equity, harmony, dawn, aurora, marriage, light and charm, new day, and the renovation of the stages of life. Aq'ab'al symbolizes the dawn, formed by the first beams of the sun that overcome darkness and obscurity. It is the *nawal* of clarity: it is the indicated day to ask the light to rise up in all sorts of things. Aq'ab'al is a very good day to resolve problems, especially family fights. This is also a special day for the healers of broken bones and for the *curanderos* who use natural plants.

A person born on this day is fortunate in love. They will also be a person with political power. He or she is a person that rises early in the morning and is a skilled traveler. Their personality is serene, strong, and kind, and this person is a good counselor. This person, however, does not believe anyone or anything. He or she is very stubborn and suspicious. In his or her life this person will be often persecuted and they are easily seduced to commit robbery and theft. This person might have an angry character and has the tendency to lie and slander. He or her health is affected by the energies of the people that surround them. His or her sicknesses are temporary and mostly consist of pain and sudden fever.

K'at

The day K'at connotes the concepts of liberty, complications, the net, network, oppression, center of existence, continuity in life, captivity, punishment, fire, disciple, and absence. K'at

symbolizes the strength and the will of the first parents to form a beautiful world. K'at is the *nawal* of the visible and invisible prisons. This is the day to petition things for the ones that are in prison and the day to tangle and untangle things. K'at is the day on which your problems may become more complex and therefore it is the right day to ask to prevent this from happening.

A person born on the day K'at likes accountancy and economics. He or she is a very good listener and a wise person. This person can become an artist, merchant, or spiritual guide. The person, however, is miserable in his or her existence. He or she does not borrow or give things to other people. In general, this person has the tendency to be angry, careless and might suffer from negative energies. It is a very unstable person who does not know what they want. These emotional changes might bring the person many illnesses. The lack of liberty together with his or her closed state brings sadness and anxiety.

Kan

The day Kan connotes the concepts of justice, astronomy, rules and laws, the feathered serpent, power and authority, balance, de color yellow of the horizon, respect, wisdom, the cycle of time, formation, work, strength, authority, and truth. Kan is the owner of all material things. It is the *nawal* of the creation of man and woman. Kan is the right day to ask solutions for any kind of problems or necessities. This day carries the energy of any kind of justice. On a day Kan a person may ask to do justice for unfair treatment by the forces that surround the human being or for when one is punished with sickness for no particular reason.

A person born on the day Kan will have a strong intuition for justice. He or she will be a great teacher or judge: a study in laws would benefit the person greatly. This person is a leader and a wise person. He or she is sincere and intelligent. On the other hand, this person can be very lazy. His character can be angry and resentful and he or she tends to be an opportunist or a cheater. His or her health is strong; this person does not get sick easily. Only strong emotions might trigger some form of suffering.

Kame

The day Kame connotes the concepts of time, the ancestors, death, the owner of darkness, happiness, serenity, rebirth, good behavior, good attitudes, contempt, fortitude, humility and obedience. This day symbolizes sudden death, patience, and rest after hard work. It is the day of the deceased. On this day it is asked to keep death away, and rest and peace is petitioned for those who are dying. Death is not seen as something bad, it is complementary to life: it is the time to rest. Kame is a good day to take away any negativity that is carried by someone. Kame is also a good day to ask something or do something for your ancestors.

A person born on the day Kame is very humble, friendly and respectful. He or she is strong, fortunate, and tenacious. This person has good capacities for work and art, and foresees good and bad events. This person has the tendency to become violent, revengeful, and angry. He or she tends to lie and cheat in their marriage. The health of this person is not very well; they can become seriously ill. The illness will escalate quickly and may lead to sudden death. He or she needs to be careful to avoid accidents. In order to deal with his or her grief, this person needs to change his or her life and become an important, kind and diligent person.

Kej

The day Kej connotes the concepts of political power, authority, governor, deer, strength, the four cardinal points, and hierarchy. This day is one of the year bearers. The day Kej is the *nawal* of all the quadruped animals, the *nawal* of religion and power, the *nawal* of the four corners of the world, the *nawal* of men, the *nawal* of the family and the *nawal* of the sacred staff of authority. The deer (Kej) is a symbol of authority and it is therefore related to the spiritual guides or *Aj Q'ij'ab'*. This is the day to ask for strength to carry our worries and pain. It is also the day to select and prepare leaders, to accept responsibilities and tell about the four directions of the world. It is a special day to have contact with nature. Kej is also related to the laws of gravity. This was the day on which the world was created.

A person born on the day Kej is a person of authority. He or she is a strong person in the physical and spiritual sense of the word. This person is a

great traveler and constructor. This confident, agile person has the ability to convince people and takes often the role of counselor or advisor. He or she is responsible, intelligent, and solidary. This person, however, can also have a very angry, annoying, and demanding character. He or she might be arrogant and vicious. A person born on the day Kej is likely to be exploited and to be caught by others. However, their health is very good. It is a strong person who does not give up easily. If this person abuses his or her power, they will become very weak and sick.

Q'anil

The day Q'anil connotes the concepts of agriculture, sowing, harvest, seeds, maize, proudness, food, rabbits, germination, life, love, and creation. Q'anil is the *nawal* of all sorts of seeds, animals, and vegetation. It is the day of fertility and harvest; if a person wants to harvest or sow his/her *milpa*, then this would be a good day to perform a ceremony. Q'anil is the indicated day to start to grow any seed or start any business. This day represents the four color of maize: red, black, white, and yellow.

A person that is born on the day Q'anil will be successful in agriculture. He or she dedicates his life to agriculture and produces all kinds of things from the ground. This person is harmonious, fortunate, responsible and hard working. He or she is patient and follows their intuition. They are an emotional person. Due to these characteristics, this person would be a very good counselor or administrator. The person born on Q'anil, however, also envies a lot and is difficult to communicate with. He or she is also often ill. This is caused by recurring malnutrition.

Toj

The day Toj connotes the concepts of mathematics, accountancy, liberties, offerings, debts, payments, rain, illness, pain, fine, light, and balance. The day Toj is the day of the sacred fire. This day symbolizes the debts that humans have to the world and it would be a good day to offer to the world, to pay the debts, and to level justice. It is also the right day to pay any kind of debts in the community or in the family. On this day a person should be thankful for his or her possessions. Toj is a good day to give a present to someone. On any other day than Toj,

the gift will not be looked after and it will soon get lost or deteriorate. Finally, Toj is also the day of psychological or moral liberties.

A person born on the day Toj will be a strong, creative and intelligent person. He or she will do everything the way it should be done according to the rules. They are a solidary, honest and dynamic person who has no problem with paying and giving. His or her character is analytic, balanced, and imaginative. People born on the day Toj are in general sincere persons. This person, however, tends to be vicious, angry and aggressive. He or she is mentally unstable. Also, his or her health is not so good; this person's life is marked by illness. Negative energies that enter the body can have bad effects on the person and it is likely that he or she ends up with a chronic and degenerative illness. In order to live in good health, they will need to offer to the *Creador y Formador* every twenty days.

Tz'i'

The day Tz'i' connotes the concepts dogs, game, friendship, authority, loyalty, guard, sexual intercourse, revenge, judge, advice, and smell. This day symbolizes equilibrium. It is the right day to resolve any problem in a tribunal. It is also the day to ask to keep viciousness away. Tz'i' is also the day of temptations and a person can ask on this day to prevent tragedies or disgraces from happening.

A person born on the day Tz'i' is a friendly, respected and balanced person. He or she knows what is correct and would therefore be a good judge or lawyer. This person is an investigator and he or she works very delicately. They are brave and fair. On the other hand, this person can be very vicious and jealous. He or she is likely to make enemies. The person born the day Tz'i' is mentally not stable and addictions are problems that can take him or her down. He or she is confused and insecure. The illnesses of this person are triggered by his or her insecurity and the sexual distress. In order to be cured and to break out of the vicious cycles, this person needs to find out their role in life. For this he or she needs help of an Aj Q'ij.

Appendix C. Mnemonics for Ritual Discourses

This appendix discusses the mnemonic expressions that are used in ceremonial discourses. In the table below I will give a direct translation of the mnemonic expressions. These expressions are, however, often metaphors and the meaning of the expression might not be directly clear. Therefore, for the cases that I was able to document it, I placed the meaning of the metaphor in parentheses behind the translation. When the expressions are clear by themselves I do not add any additional explanation.

Day-Lord	Mnemonic expression	Translation	By whom
B'atz	Kinb'otz'oj	I roll up	Tedlock
	Tz'onoj	Asking	Tedlock
	B'otz'onik	To wind up, to do a petition	Tedlock
	Kab'ätz'inik	To spin (the entire rope needs to be rolled up and stored)	Tedlock
E'	Ri b'e'	The road	Tedlock
	Ri utzilaj b'e, ri kalominaj b'e, ri nimalaj b'e	The good road, the straight road, the long road	Tedlock
	K'ama la kab'e	That we be guided on our road	Tedlock
	Xasachom ub'e	He has not lost his road	Tedlock
	Ma xasi taj nub'e	That I will not lose my road	v.d. Akker
	B'inib'al	The way of walking (to ask protection during any activity in life)	v.d. Akker
Aj	B'araj	Mixing (used in divination)	Tedlock
	Pa ri ja, pa ri k'olib'al	In the house, in the place	Tedlock
	Pa ri alaxik	In the patrilineage	Tedlock
	Aj	Reed	v.d. Akker
Ix	Jix	To withdraw, to remove, to be free	Tedlock
	Chu wa Mundo	In front of this world	Tedlock
	Ix, chat k'ix, xek'oli'k k'ix, kaki'xb'al	Ix, have shame, they were ashamed, embarrassment	v.d. Akker
	K'ol'ik k'ix, chatk'ixok	Have shame, shame you!	v.d. Akker
Tz'ikin	El pwaq	The money	Tedlock
	Oq'etalik siqu'italik	To cry / To ask for	Tedlock
	Oq'em tzikim chi kax chuwich	To ask for Tz'ikin, that pain will happen. (someone has asked to give you pain, or you petition to be relieved from the pain that is brought to you)	v.d. Akker
	Tz'ib'unik	A (written) law	v.d. Akker
Ajmak	Sachb'al ajmak, chila' chi kaj, chuwäch ri Tiox, chuwäch ri Mundo, chiquiwach ri Nantat	Pardoning our sins there before the sky, before God, before the Earth, before the ancestors	Tedlock
	Aj mak	Sinner	v.d. Akker
	Chuwach ulew	In front of the earth	v.d. Akker
	Xanumak	Only my sin	v.d. Akker
	Inajmak, inaji	I am a sinner, I am a counter	v.d. Akker
	Taj mak	No sins	v.d. Akker
Noj	Utzilaj no'j xuchomaj, itzel no'j xuchomaj	He was thinking good thought, he was thinking bad thoughts	Tedlock
	No'jimik chomanik	To think/ meditate/ argue/ resolve/ conclude/ worry	Tedlock
Tijax	Xak'ab'al chi'aj	Telling lies/slander	Tedlock
	K'ab'anik	To conceal from one's family	Tedlock
	Ch'o'j	Frightening	Tedlock
	Tz'i'alaj tzij.	Jealous words between spouses	v.d. Akker
	Katz'ilonik	You become dirty	v.d. Akker
Kawoq	Remelik tikilik	To hold water, to plant, to set out	Tedlock
	Molom kuchum	To gather together gossip/trouble/harassment	Tedlock
	Kawoq uwuchi	In front of Kawoq	v.d. Akker
	Xuremó xutik'o	He watered, He planted (similar to the name of paklom) (meaning: the act has already been done)	v.d. Akker
	Molom taj tz'ij	Joined words that do not make sense (/do not meet)	v.d. Akker
Ajpu'	Keq'ij ri Nantat	The day of the ancestors	Tedlock
	Chiquiwach ri Nantat	Before the ancestors	Tedlock
	Ketaman ri Nantat	The ancestors already know	Tedlock

Imox	Kamöxirik	One becomes possessed or crazy	Tedlock
	Nimalaj k'ulel	A big enemy	Tedlock
	Kumatz rib'chiquiwach mam	Humble oneself before the mam	Tedlock
	Kumatz achik	A humble man	v.d. Akker
	Rumal umoxil	He rubs his ignorance (to be innocent)	v.d. Akker
	Ya' möxiririk	To go crazy	v.d. Akker
Iq'	Eywarinak	One became annoyed	Tedlock
	Contra K'ulel	An enemy is against one	Tedlock
	Lawalo	Strong/wild/violent	Tedlock
	Ch'u'j	Frenzy/ fury/ madness	Tedlock
	Kaqiq'	Storm	v.d. Akker
	Chu k'u' pa tew pa kaqiq', wa' kax wa' nurikom	Under the cover from the cold, from the storm, this pain, this my illness	v.d. Akker
	Chu ku'wi pa kaqiq' k'o je chela wajil nutzaq'at	Under the cover from the storm, I have my price for you, my friend	v.d. Akker
Aq'ab'al	Ak'ab'il	To dawn	Tedlock
K'at	K'atik	To burn	Tedlock
	Pa chim pa k'at	In nets, in heaps ("I bring a small offering, I do not bring offerings in heaps or nets")	Tedlock
	K'asaj k'olik	To be in debt	Tedlock
	K'at uchi, k'at uwech	To burn that, to burn mine (May all bad things that someone wishes for me be burned)	v.d. Akker
Kan	Kab'an ri mesa	He is sweeping	Tedlock
	Jun ri k'ulel	One enemy	Tedlock
	K'olik k'ulel	There is an enemy (The day Kan is asked to do something against an enemy)	v.d. Akker
	Aj mesa, aj silla	Calendar priest for the Mesa y Sillas altars	v.d. Akker
	Kanoq	To remain behind (that it may come quickly)	v.d. Akker
Kame	Kamej lal rutz'il	Asking for good	Tedlock
	Kamikal	The deceased	Tedlock
	K'ulanem	Marriage	Tedlock
	Kamej	Obedience, humbleness, respectfulness	v.d. Akker
Kiej	Quejaj	Mounting	Tedlock
	Chuchqajaw	Chuchqajaw	Tedlock
	Ch'awanel	Talker (= chuchqajaw)	Tedlock
	Kamal b'e	Wise person, community leader	v.d. Akker
	Nimalaj q'ij, nimalaj ek'omal	Big day, big responsibility	v.d. Akker
Q'anil	Q'anal	It ripens / yellowness	Tedlock
	Kaq'anarik uwäch ulew	The face of the earth it becomes yellow / harvest	Tedlock
	Awexib'al tikb'al	Sowing and planting	Tedlock
	Tzukunel	Feeder	Tedlock
	Ixq'anil	Sunset, aging	Tedlock
	Yaxq'anarik	It is already mature/ripe	v.d. Akker
	Xq'anar wach	The face has become yellow (now we have food to eat)	v.d. Akker
Toj	K'asaj k'olik	To be in debt	Tedlock
	Tojonik	To pay	Tedlock
	K'äx	Illness / pain	Tedlock
Tz'i	Tz'ilonik	To be dirty/impure	Tedlock
	Tz'i'alaj tzij	Jealous words between spouses	Tedlock
	Katz'iyarik	It isn't certain	Tedlock
	Tz'i'a ruwach, tz'i'a ri iq'	Bad things in his face, (that) bad things (are taken by) the wind	v.d. Akker

Table 14. Overview of mnemonic expressions related to ritual discourses.

Appendix D. The Movement of Blood

The movement of blood in specific parts of the body gives a prognostication about a future event. In general, movements on the left side of the body are of a more negative character and movements on the right side are of a more positive character, but there is no sharp distinction between good and bad. Thus, good signs may also occur on the left side of the body. Many of the interpretations of the movement of blood depend on the person to whom it occurs. With, for example, the movement of the upper or lower mouth it depends on the person if this sign should be seen as positive or negative. The same thing holds for the movements around the eye: signs above or underneath the eye can, depending on the person, mean that sickness or death will come or that a family member or friend he or she has not seen for a long time will come to visit. A person should therefore learn to understand what the messages are that the blood is conveying to him or her. There are three forms in which the blood speaks to a person: pulling, pushing, and tapping (running from one side to the other). It again depends on the person whether these signs are positive, negative, or in between. Here a short general overview of some of the signs:

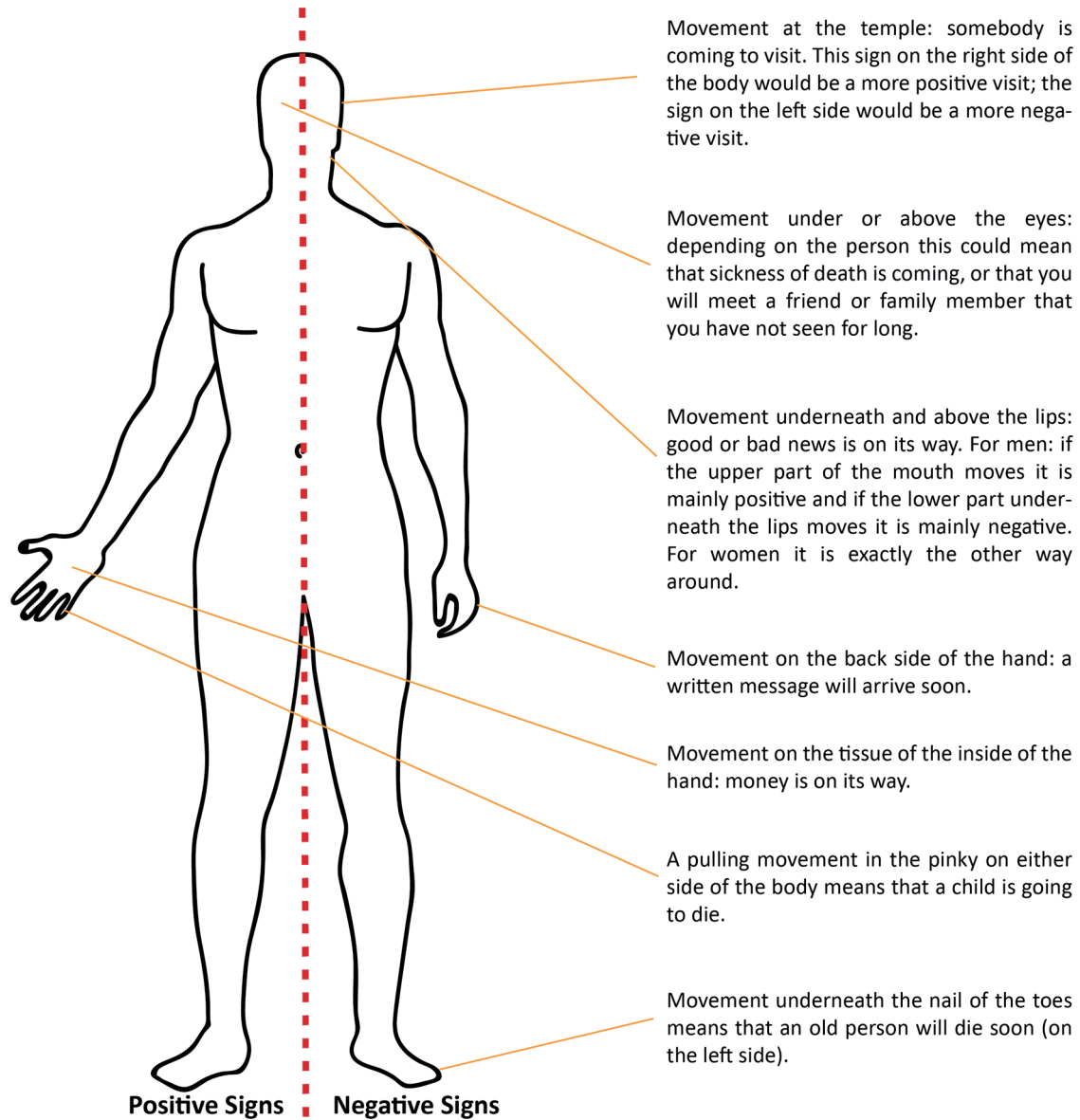


Figure 133. Movement of blood as seen from the front.

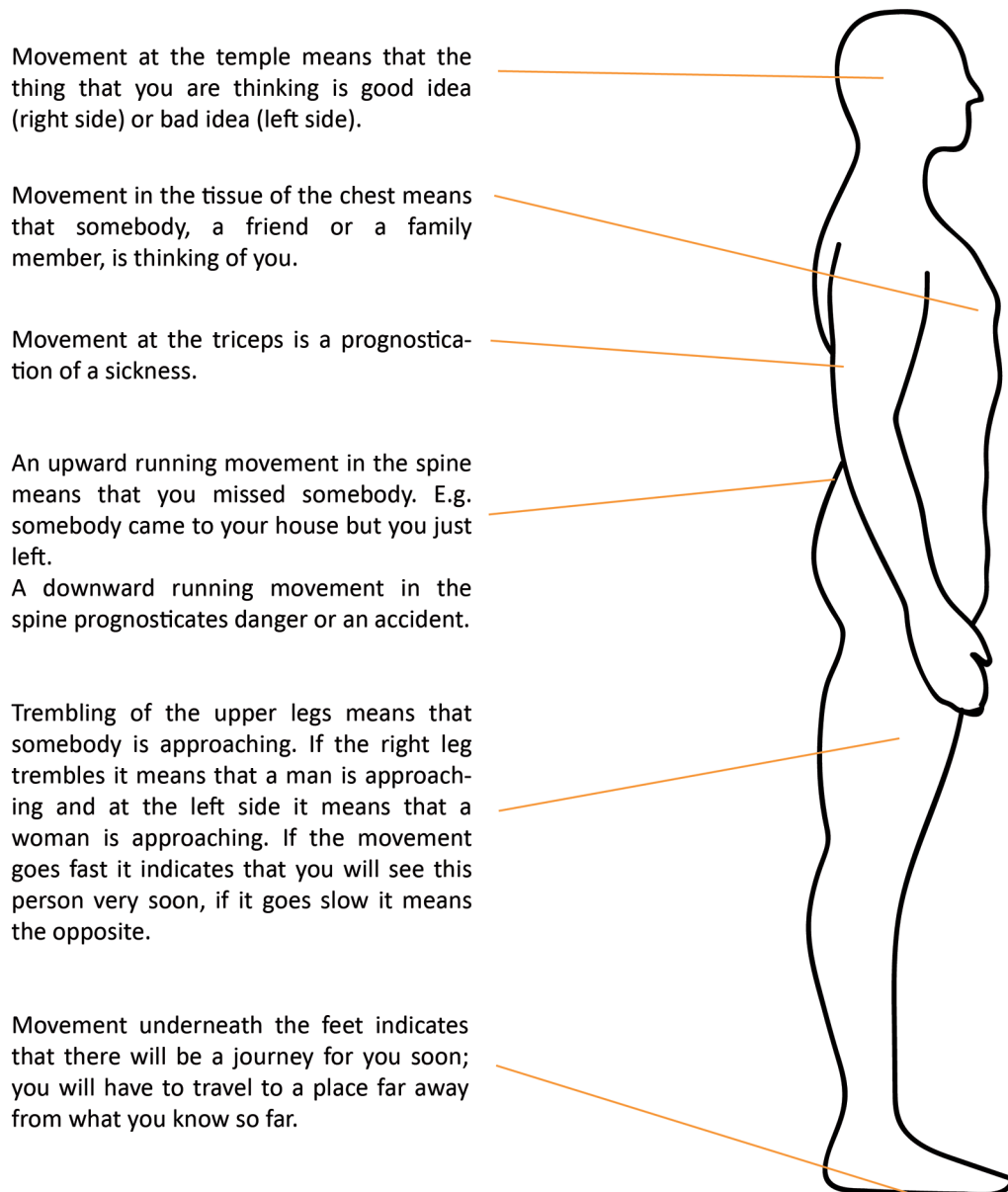


Figure 134. Movement of blood as seen from the side.

Appendix E. Tzijolaj

This oral narrative about the origin of the Tzijolaj in Chichicasteñango was told to me by don Luis Ricardo Ignacio Vincente, local historian and owner of the Morería Museum in Chichicasteñango, on December 22nd, 2014.

“On top of the Tzijolaj horse sits a Spanish person who came to protect the Maya people. He came to protect them. If people were sick, he would come and cured them with plants, if people were sad, he would come and bring them amusement. In case you saw the fireworks: he was the first Spaniard that brought firework here in America. Because he was the one who said: “let there be a celebration!” The strange thing is that the Spaniard always appeared to the local people in the night and never during the day. This was because the other Spaniards did not agree on him being on the side of the Maya people. But one day he disappeared, and there were no more celebrations for the Maya people. There was no more medicine, there was nothing, there was no protection. The Maya passed their time remembering him and they made a small statue of him. Here in the museum I have the statue that was made 200 years ago, the statue that represents this person. I have the piece that was used 200 years ago. The memory of this person was made here. So they made the little horse to commemorate that important Spanish man. It is not a Saint, it was a Spaniard that came to protect. That is why Chichicasteñango is the only place where the Tzijolaj exists. To commemorate him, the *cofradía* that dances with the Tzijolaj has a ball of firework attached to it. To remember that he was an important man. But they never got to know his name! His name is not Tzijolaj! Tzijolaj is Maya! *Tzij* means “to light”, *Aj* means “firework”. The people continued thinking for many years: “What is his name?” We did not know. “He who lit the firework”. In Maya, Tzijolaj means “the one who lights the firework”,

because they never knew his name and because he was the one who started the firework. That is why there was this rope hanging from the church to the ground. Because the people believe that he is a man of wisdom we give him prayers to take to the Supreme Being. Yesterday when they were pulling him up, he was taking the messages with him. It is believed that he goes up the rope because the people are praying. So this personage, the Spanish lord, brings these messages to God. This is why they bring him up and lower him while the people are praying below him. And after this fire work is lit!

They also bring him along when there is a celebration in May, when the people are beginning their celebrations: from January, February, and May they begin to sow. But in January there is a celebration for the seeds, so the Tzijolaj has to be brought there because his spirit will strengthen and help the people and the seeds. There they dance with him and they burn this [fireworks] in the *aldeas* of Chichicasteñango. There is another *aldea*, very far away from here, and they ask the authorities and the Tzijolaj is also brought there! He will go to many places. This is because they know that from all the Spaniards, he was the only man that supported the Maya people. He did not like punishment, he did not like torture, he did not like anything of this. He came to help, but he did this in secret. He went out at night with his horse to support the people, and the people stimulated him. But he disappeared! I imagine that the other villages killed him... To commemorate him, after many years that the important man disappeared, they made a small horse and they danced with it. The gentleman represents the Spaniard that came to support the Maya people”.