CAKCHIQUEL BASIC COURSE

Volume I

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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This course is designed with one primary goal in view: to encourage and lead the learner to communicate in Cakchiquel in and out of class. Each of the 12 units has a "preparation stage" which consists of a self-instructional program together with other activities for the student preparatory to meeting with the instructor or coming to class. Much of this preparatory material is on tape, and it consists of phonology drills (earlier units) and grammar drills and explanations. Following the preparation stage is the "core stage" in which material is presented by the instructor in short question-answer exchanges called micro-wave cycles (Stevick, ED 012 897). This stage provides for supervised application and active use of the material introduced in the preparation stage. By means of the exercises and activities found in the core stage it is hoped that the student can attain a state of overlearning, which he will then maintain by the continued review and use of the material. It is expected that the student knows Spanish since that is the language in which glosses are given in the core stage. Appended are a Cakchiquel chrestomathy, useful sentences and dialog, games and contests, questions and problems for discussion, verb conjugations, and vocabulary lists. For information on obtaining tapes, write to Peace Corps, Washington, D.C. 20525. (DD)
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INTRODUCTION

The Cakchiquel Language

Peace Corps Contribution

Among the notable accomplishments of the Peace Corps must be included the shattering of certain myths about languages. It took the Peace Corps to discover, at least for the American government, that Spanish and Portuguese are not the only important languages of Latin America; that indeed, in many large and heavily populated areas from Mexico down through the Andes and as far south as Paraguay and Chile, aboriginal languages greatly predominate over the language imposed by the Europeans. It took the Peace Corps, with volunteers working at the grassroots level, to find out that, even in many areas said to be practically bilingual, such as Highland Guatemala, in fact Spanish is rarely spoken, and then only by a small minority, and then often haltingly and with embarrassment. In many such areas the indigenous tongue, not remotely related to Spanish or any other European language, is the mother tongue of the people, the language of hearth and home, the language of thoughts and dreams, of love and prayer, of conversation, work, and play. It is a precious held heritage through which their individual personalities and group unity are expressed. Spanish in these supposedly bilingual areas is the language used by a small minority for meeting the outside world. Spanish is the language of the schools, the government, and the military establishment, connotations of which do not particularly enhance its popularity.

It took the Peace Corps to show also that these highly complex languages, whose structures and idioms differed most radically from that of the European languages, could indeed be learned—and indeed must be by one desiring to establish rapport and communicate effectively with the people in these areas. Today PCV's in Latin America are learning several indigenous tongues whose strange sounding names are little known in the United States: Guarani, Aymara, Quechua, Cuna, Cakchiquel, Mam, Quiché. In the future, no doubt, as Volunteers push into untouched areas, other tongues will be added to the list.

The Historical Setting

During the so-called dark ages, when the once great ancestral civilizations of Western Europe were withering in a desert of authoritarian dogma, there were in the western hemisphere several civilizations flourishing like lush oases in a parched world. Undiscovered until the sixteenth century, these mighty civilizations, the Aztec, the Incan, and the Mayan, managed to achieve by the tenth century some of the fundamental accomplishments that mark great civilizations in social organization, jurisprudence, science and mathematics, engineering, communications, art and architecture, and even medicine. Although they had not developed gun powder, high quality steel, nor even harnessed the wheel, they had built great cities and transportation systems and made almost incredible discoveries in mathematics, astronomy, and other fields of science.
Already declining before the Conquest, all three of these great civilizations became victims in the 16th Century of the superior military technology and strategy of the Spanish invaders. The exploits and daring of the conquerors are, of course, legend today, because from the conquest stems part of our own history. But to Cortez, who vanquished the Aztecs and the Mayas in bloody conflict, and to Pizarro, who conquered the entire Incan nation by an incredibly daring ruse and virtually without a battle, are due the rape and virtual destruction of the spirit that moved these Indian nations to achieve civilization.

As we know, the leaders of these nations were put to death, but the populations remained as subjects of the new rulers. Thus the once mighty stream of their history cut off, and the people now ruled by despotic tyrants of a foreign race, the Indians turned inward. The people survived, but their civilizations did not. This was an unhealthy survival; life remained but the spirit that gave life was gone.

Today, scarcely 400 years after the conquest, the direct descendants of these not very ancient civilizations, the descendants who still identify themselves as Aztec, Mayan, or Incan Indians, number some eight to ten million — only a fraction of their population before the conquest. Their heritage from the past? Little more than their sense of identity, manifest mainly by their Indian language, which, incidentally, has changed little in the last 400 years. They no longer look back nostalgically to the good old days before the conquest, for their sense of history has been broken. They no longer have a history nor seek a destiny. They are rooted only to the present. But the scars of their unsuccessful confrontation with Western civilization, the hurt, the feelings of inferiority remain and are manifest in a suspicion of the non-Indian and a resistance to non-Indian institutions, including the Spanish language.

The Situation of Mayan Languages Today

The great Mayan civilization which once ruled most of the territory of Southern Mexico, all of Guatemala, part of Honduras, and the entire Yucatan Peninsula survives today in the very same area. Except for the Lacandon group which fled deep into the rain forest of Guatemala and thus have escaped until now the conquering armies, the Mayan people today are governed under the respective governments of the areas where they live. Many of them have no concept of nation; their identification is with their kinfolk and other townspeople where they live. This provincial identification is manifest in their dress and in their speech. Each Indian town has its own peculiar dress and almost every town has developed certain (minor) dialect peculiarities.

But with all the minor diversity of dialects, it is still possible to recognize the ancestral grouping of dialects, or rather languages, within the Mayan language family. There are half a dozen groups in the Mayan family. One of these groups, and the one we are most concerned with, is the largest of the six groups and includes Cakchiquel, Quiché, and Tzutujil. These three languages are so closely similar as to be to a considerable degree mutually intelligible. That is, they could probably be considered dialects of one language.

Cakchiquel, though having less speakers than Quiché, has assumed a position of prominence which may be due to the fact that it is spoken in the area
of both the ancient capital city (now called Antigua) and the modern capital (Armita or Guatemala City). It is spoken in an area of roughly 1,600 square miles extending from just west of Guatemala City up into the highlands as far as Sololá, located in the picturesque setting of Lake Atitlán with its nearby volcanoes.

Although it is difficult to estimate the number of speakers of Cakchiquel, there are probably well over 300,000, certainly a large majority of the people within the area. Some of these have some knowledge of Spanish, but their Spanish should not be overestimated. Though many of the men demonstrate apparent fluency in Spanish, their fluency is often deceptive. Spanish is used only to the extent that it may be needed to meet the outside world. And an Indian can barter eggs and sell blankets with a very limited amount of Spanish. Their mother tongue is Cakchiquel, and only in Cakchiquel would most of the apparent 'bilinguals' be competent to consider, say, a new idea, or carry on a meaningful conversation on any but the most common subjects. And as for the women and children, their knowledge of Spanish is generally zero. Again, the language of the home is Cakchiquel.

Outsiders, hearing a certain amount of Spanish spoken in the area, have seldom appreciated how drastically limited the Spanish language is. A Catholic missionary wrote about his experience in the area:

"I can well remember having spent six months laboring over Spanish, getting ready to go to Santiago Atitlán. Well, much to my surprise when I arrive there, my Spanish availed me almost nothing. Just freely calculating, I would say that less than 3% of the people could say anything to me in Spanish. Their language was the Maya Indian tongue called Tzutujil. I decided that if I was to make any headway with them, I would have to learn their language. Once I began to talk it with the people, I experienced a real change in them in my regard. They really began to open up to me and I finally began to know something about them."

Distinctive Traits of Cakchiquel

Structural Characteristics

1. Verbs. At once the most noticeably foreign feature of Cakchiquel relative to Spanish or English is the verb system. While it may at first appear to be a chaotic monstrosity and to throw a formidable if not insurmountable obstacle in the path of the learner, the Cakchiquel verb system, it turns out, is reducible to a set of rules with almost no irregularities; hence the prospect of mastering the system is not really so forbidding as it might seem. The appearance of difficulty is caused by the following:
As opposed to English and Spanish which arrange several verbal elements in a phrase (using auxiliary verbs or modals like will, may, have, be, do together with a main verb), Cakchiquel has all the elements of a verb arranged within the confines of a single word. No auxiliary verb is used.

Whereas in English, verbs have a maximum of five distinct forms (go, goes, went, gone, going), in Cakchiquel every transitive verb has more than 3,000 different forms, each one semantically distinct from all others.

Whereas in Spanish the subject pronoun marker is incorporated as an inflectional suffix within the verb, in Cakchiquel both the subject person and the object person markers are incorporated (as inflectional prefixes) within the verb.

Cakchiquel transitive verbs are inflected for two voices, active and passive; and for two focuses, subject and object. The difference between subject focus and object focus in Cakchiquel is suggested by the difference in meaning between the English sentences I'm the one who ate bread and It was bread that I ate.

Other inflectional elements of Cakchiquel verbs include prefixes which mark tense (past, non-past, and future) and mode (indicative and subjunctive/imperative); also suffixes which mark aspect (perfective and non-perfective).

Besides the inflectional elements of the verb, certain other (derivational) elements also occur. These include prefixes which indicate a given direction of motion associated with the verb action. Also suffixes which indicate such aspects of the action as suddenness or quickness, repetitiveness, etc. And still other suffixes which derive verbs from other form classes (nouns, adjectives, etc.).

2. Nouns and Noun Phrases. Names for persons, places and things in Cakchiquel and the syntactic function of these in sentences pose relatively little problem for the learner. Some characteristics of nouns and noun phrases, however, are noteworthy.

Cakchiquel nouns do not inflect for gender: there is no opposition of masculine form to feminine form.

Only a few nouns inflect for plural. Those that do are restricted to certain person nouns such as teacher, student, doctor, boy, girl, etc.

Derivation of nouns from verbs, adjectives, and other nouns is no more complex in Cakchiquel than in Spanish or English. Typically such derivational elements are suffixes.

Possession is handled very logically. The equivalent of 'The boy's sister' would be 'His sister the boy'. (r ana ri ala?)
Many adjectives have a suffixed or 'long' form when they occur in the attributive position (as in the new house), and a shorter form (minus the suffix) in predicative position (as in the house is new).

3. Pronouns. Cakchiquel has six 'autonomous' pronouns, one for first, second, and third person singular and plural. There is no second person distinction similar to tu vs. usted in Spanish. Nor is there any distinction of gender: the third person pronoun means either he or she. However, difficulties in the pronominal system do make life tough for the beginner. Pronominal person and number are marked in verbs by means of prefixes, the form of which varies depending on several phonetic and grammatical factors. In fact it is this multiplicity of forms for the pronoun markers that contributes very much to the difficulty of Cakchiquel verbs. It should be observed, however, that these forms are entirely governed by definable rules. The task of the learner, then, is to master the rules that define the system.

Socio-linguistic Characteristics

1. Vocabulary. Cakchiquel is in no way related to or derived from Spanish. However, communities where any degree of bilingualism persists over a period of time can be expected to have borrowed words from one language into the other. This is the case in Guatemala where Spanish loan words are not infrequently used in the speech of bilingual Indians and picked up by the monolingual Cakchiquel speakers. Depending on probably a number of factors (which have not been investigated) a random selection of Indian language utterances will contain from a very low to a very high number of Spanish loan words. These may be nouns, verbs, adjectives, conjunctions, or of any other form class.

Verbs are borrowed only in their infinitive form. Spanish verb inflection is not used in Cakchiquel speech; rather the borrowed infinitive is placed in a Cakchiquel grammatical setting which indicates the verbal categories of tense, person, number, status, etc. in the native way. Hence a Spanish speaker, although he might pick out Spanish verbs in a given stretch of Cakchiquel discourse, will likely not understand how the familiar verb is being used.

Nouns are borrowed without cognizance of their gender distinctions. Adjectives likewise are used with no attention to the principle of gender agreement so important in Spanish. (In fact when speaking Spanish most of the Indians completely ignore gender in nouns and agreement of gender in adjectives!)

2. Non-casual language. Although Mayan once had a hieroglyphic writing system and undoubtedly produced a written literature, the native tradition of writing literature was lost, probably three or four centuries ago. The Spanish priests, however, developed a writing system for Cakchiquel using the Roman alphabet plus a few made-up symbols to represent the exotic sounds. In
this alphabet a considerable amount of Cakchiquel literature has been recorded since the 16th century; however, only a very small part of it is truly native literature. Mostly the written Cakchiquel has been catechisms, sermons, missionary grammars, and the like. The New Testament was translated by Protestant missionaries only in the past quarter century. Little is known of the existence of an oral literature tradition among the Cakchiquels today, other than the chants and other verbal practices of the native shamans.

3. Native attitudes about language. To the native Cakchiquel speakers, of course, their language is the natural, normal speech of man. It is the only vehicle through which they are free to express their thoughts natively, and to be sure it has been shaped and molded precisely in order to serve that function. No other language can serve nearly so well for them. They resist Spanish, not only because of their inherited suspicion of the foreign intruder, but because they find that it is not capable of serving their native needs. It is simply not their language. Partly because of this resistance to Spanish the Cakchiquels have also resisted western ideas when these have been brought forth by foreigners and in a foreign language. Missionaries and Peace Corps Volunteers who have managed to learn the Indian tongue, however, have reported a marked diminution in this natural resistance to new ideas. When one has experienced the warmth of the reception afforded to the gringo who comes to them speaking their own language, he knows that the extreme price paid to acquire the language has been worth it.

4. The Future of Cakchiquel. It does not appear likely that Cakchiquel will die out in the near future. The language is thriving beautifully. But it will probably be recognized that Spanish provides certain advantages not offered by Cakchiquel alone. The schools will continue to stress the need for Spanish, but a strategy seems in the offing. A Catholic missionary writes in 1969:

The national education system has now begun to talk of the necessity of their teachers' being conversant with the language of the people if they are going to be able to effectively teach the kiddies to speak Spanish in their schools. This just might even encourage many people to put their children in the school for the first time, which so very few do presently.

And from the same letter comes an indication that the political power of the Indian is becoming more evident, so that these large numbers of people must be reached more effectively.

It appears that the Spanish speaking cultural group ruling this country is showing more and more signs of admitting the presence of the 54% of Guatemala's population. The political party which is in power presently by free election has begun to give courses to its 'promoters' in Quiche. I would certainly come nearer voting for a candidate who could speak to me in my language, wouldn't you? This could mean that eventually these 'forgotten' people would begin to see themselves as real members of the country.
Many of us, in the course of our education, have picked up a host of myths and confusions about language which can severely hamper our efforts to learn a foreign language, particularly one as foreign as Cakchiquel. Contrast some of these popular myths with the facts of the matter.

**MYTH**

1. There exists an American Indian language still spoken in corrupt dialects by a few scattered Indian tribes.

2. Cakchiquel is a primitive and degenerate language, incapable of expressing any but the meanest of ideas.

3. Like other primitive languages, Cakchiquel has only a handful (200-300) of words. Communication is necessarily supplemented with sign language; communication in the dark is very highly restricted.

**FACT**

1. Literally hundreds of aboriginal languages are spoken today in North and South America. Cakchiquel is only one of them.

2. The terms "primitive" and "degenerate" in reference to any form of human speech are not serviceable. Linguistic science has discovered that all languages in the world, those spoken by Australian aborigines, African bushmen, or American Indians, as well as those spoken by highly civilized nations, seem to be equally capable of dealing with the human experience as perceived through the native culture. There is no reason why Cakchiquel, had it been the language of the Anglo-Saxons who took over the British Isles centuries after Christ, could not have served as well as English as the language of our society.

3. The notion that Cakchiquel or any language has a closed and limited vocabulary is nonsense. All languages use finite means to express infinite ranges of thought. The finite means consist of the words or semantic elements together with the grammatical relationships these elements can assume. Cakchiquel speakers sense no more limitation in the means at their disposal than we do in the means at our disposal. The vocabulary of the average Cakchiquel is probably as large as that of the average speaker of any language. Gestures (not 'sign language') are an optional concomitant of Cakchiquel speech just as they are of English. Cakchiquels talk in the dark or over the telephone as freely as we do. You will hear in Cakchiquel some of the most beautiful and eloquent speech you can imagine.
4. Cakchiquel has no grammar.

4. It is not clear what people mean when they say that such and such a language has no grammar. If they mean that grammar is not taught out of books in school, then it is true that many languages do not enjoy that blessing! However, if they think that any language is used without a system (that is, without rules of grammar) for forming sentences, then they are clearly mistaken. Communication through language is possible only because language is a system of rules for relating elements. The system, that is, the grammar, is learned by the child long before he is of school age. It is learned, of course, without any formal instruction. And although a speaker is not conscious of the rules that govern his speech behavior, nor of having ever learned any rules, in fact he cannot speak a single sentence without applying grammar rules.

5. Cakchiquel is not a phonetic language.

5. A confused notion exists about "phonetic" vs. "non-phonetic" languages. It is thought that some languages cannot be written because their sounds are not phonetic. Supposedly, since the letters of the alphabet are assumed to have inherent values (those of English) and since many languages have un-English-like sounds, foreign to the known values of our letters, these languages must be "unphonetic". This confused thinking probably results from a basic misunderstanding of the nature of language, namely the false idea that writing is language, and that the letters of the Roman alphabet have constant values, determined by some primeval revelation. In fact, language is essentially and primarily the use of speech sounds to convey meaning. Writing is a representation, a transcription of speech. Speech is basic, the primary form of communication. Writing is derived, a secondary form of communication.

6. The strange and unphonetic sounds of Cakchiquel are so infinitely varied and so peculiar that they cannot be learned by non-Cakchiquels. One has to be 'born into Cakchiquel'.
7. Being unphonetic, Cakchiquel is not a written language.

Although every language has its own unique sound system, it does not follow that every language must have its own unique alphabet. Any phonetic alphabet such as the Roman, used in most of the Western-European languages, or the Cyrillic, used in Russian and many other languages, can be used to represent the minimal sound units of any language, with a little give and take, to be sure. English could just as well be written in Cyrillic or Arabic or Hindustani letters, just as Russian, Arabic, or Hindustani could be written just as well in Roman letters. The principle of alphabet adaptation is this: when letter symbols are pressed into service to represent the minimal sound units of a given language they must each be assigned 'values' or READ-BACK RULES. Conversely, the minimal sound units of a given language, when these are to be represented by letter symbols, must be given unchanging transcription or SPELLING RULES. The result: ONE SOUND - ONE SYMBOL; ONE SYMBOL - ONE SOUND. Each phoneme (minimal sound unit) is represented always and only by the same symbol, and each symbol represents one and only one phoneme. This is known as the PHONEMIC PRINCIPLE of SPELLING.

8. As everyone knows, English is not written consistently according to the phonemic principle. With 45 phonemes in English and only 26 letters in the alphabet, we must admit that our own language has a very poor alphabet adaptation, a poor 'fit'. Cakchiquel, on the other hand, which has been written for only half a century, and in which only a small amount of writing has been published, has been fitted almost perfectly to a phonemic representation: there are 28 symbols for 28 phonemes. Only one compromise has been made: contrary to the strictest conventions of the Phonemic Principle,
some of the phonemes are represented by double letter symbols, for example, ch and ts.

As to the desirability of having a standard, uniform pronunciation of every word in every language, this is fine, but fails to take into account the kind of variation characteristic of human behavior that produces and fosters dialect differences. English speakers understand one another in spite of rather wide differences in pronunciation across time and space. Cakchiquels, in spite of some minor differences in speech in different parts of their area do equally well in communicating with each other.

Let's make some important generalizations from what we have said. It should now be clear that

1. LETTERS DON'T HAVE OR MAKE SOUNDS.

2. LETTERS ONLY REPRESENT SOUNDS.

3. LETTER VALUES MUST BE DEFINED FOR EACH LANGUAGE.

4. SINCE THE ASSIGNMENT OF LETTER VALUES IS ARBITRARY, ALTERNATIVE WAYS OF REPRESENTING THE PHONEMES OF A LANGUAGE COULD BE EQUALLY VALID.
Cakchiquel Can Be Learned

Adults do not learn languages in the same way children do, but a highly motivated adult who wants to achieve automatic control over the essentials of a foreign language in a short period of time can, under ideal conditions, approach that goal within a period of 300-400 hours of high intensity language training, if the training program fulfills certain conditions:

(a) Provides well-planned materials with useful content which meets the anticipated needs of the learner.

(b) Requires that the material be used for communication beyond the point where it is superficially learned.

(c) Provides for sufficient review, checking of individual progress, and diagnosing of individual problems, followed by individualized corrective "therapy".

The Principal Key of Language Learning

The requirement that the language be used for communication is of prime importance. This means that as words and patterns are presented they must be put to use at once and kept in use in real communication.

It is often necessary to practice the patterns and words briefly through what we call manipulation drills: repetition, substitution, patterned response and other drills. But no matter how adept one may become at manipulating patterns in the prescribed ways, what really counts is using the language not just for practice but for real communication. Pattern manipulation alone, no matter how well programmed or how prolonged, does not lead to success in language learning. It does not simulate real communication. It may become so dull and unrewarding that even highly motivated learners become frustrated and bored.

This, then, is the principal key in intensive language training: in class and out of class maximum use is to be made of the language for communication—even if that communication is at first linguistically imperfect and impoverished.

Three Auxiliary Principles of Intensive Language Learning

Three other principles of learning are held to be of major importance in intensive language training programs:
(1) The Overview Principle
(2) The Overload Principle
(3) The Overlearn Principle

The Overview Principle suggests that one learns language more efficiently not by mastering each point of grammar or usage as it comes, but by viewing ahead, first getting only a nodding, passive acquaintance or understanding of a considerable area, that is, looking ahead to what one has to learn, then coming back to drill and use the patterns, gradually bringing more and more area under active control. It is held that passive acquaintance is turned more efficiently into 'active control' than non-acquaintance is. And with less frustration and anxiety.

The Overload Principle suggests that if one is frequently challenged to and beyond the limit of his powers, he will advance at the fastest rate. In general, overchallenge, wisely moderated, brings one's learning along much faster than underchallenge.

The Overlearn Principle suggests that efficient retention of material depends in part on using patterns intensively and with sufficient frequency that they become automatic. It is well known that learned response will fade and be extinguished in time unless it is reinforced and strengthened through reuse. The Overlearn Principle suggests that a high response strength of language patterns be established through intensive manipulation and use. However, it is recognized that no matter how high the response strength may be at one time, unless it is reinforced through periodic use, it will be weakened or lost.

The Course Design

This course is designed with one primary goal in view: to encourage and lead the learner to communicate in Cakchiquel in class and out of class.

The course is organized so as to make use of the learning principles outlined above. Each unit has a PREPARATION STAGE which consists of a self-instructional program together with other activities for the student preparatory to meeting with the instructor or coming to class. Different sections are printed on different colored paper for the convenience of the student and the instructor.

Following the PREPARATION STAGE is the Core Stage or ETAPA PRINCIPAL in which material is presented by the instructor in short question-answer exchanges called micro-wave cycles*. This stage provides for supervised application and active use of the material introduced in the preparation stage.

*A term suggested by Dr. Earl Stevick of Foreign Service Institute to designate a mode of language study characterized by short exchanges which can be put to use immediately without long memorization or manipulation drills.
By means of the exercises and activities found in the core stage it is hoped that the student can attain a state of overlearning, which he will then maintain by the continued review and use of the material.

What is Expected of the Student

A. The student will be expected to work through the PREPARATION STAGE on his own time, before the unit is taken up in class. The student should also read through the core material before coming to class, paying particular attention to the notes to the student.

B. The student will be expected to participate in the CORE STAGE in the following ways:
   1. Avoid the use of English.
   2. Avoid wasting time in class; keep up to tempo.
   3. Avoid questions in class unless they are brief and can be asked in Cakchiquel. (Time will be allowed out of class for asking private questions in English.)
   4. Take advantage of every opportunity to use Cakchiquel. Drop your inhibitions and self-consciousness. Throw yourself into the activities.

C. A certain amount of 'cold' memorization is strongly recommended as a means of developing fluency. The student will be expected to give high quality performances of some of the micro-wave dialogs and other short pieces.

One Last Word

Your success in learning Cakchiquel will not depend on the quality of training program. It will depend on you, on your attitude, your motivation and your application. Maximum success will be achieved by one who sets his goals high and who is willing to apply himself to attain them. Attitude counts more than aptitude.

The price of fluent Cakchiquel is high, but if you desire to communicate heart to heart with the Cakchiquel speakers, the rewards of being able to do so make the price cheap.

Get yourself set for a long, hard run, one which will only be begun in the formal training period, one which will take months of labor after you reach Guatemala. Remember, what you learn to use will depend on you.

GOOD LUCK!
GENERAL INTRODUCTION TO THE WRITING SYSTEM

Cakchiquel has been written in the Latin alphabet for 400 years, and in that time many different systems have been devised for representing the sounds. The writing system used in these lessons is a modified version of one used in Guatemala for some of the Mayan languages. The system used in these lessons does not make so many concessions to the Spanish writing system, in the writing of native Cakchiquel words; but has been devised with the American learner in mind. Spanish loan words are spelled according to Spanish orthography, e.g. 'pizarrón, lápiz, que, qui, etc.', though pronunciation of many such words is frequently 'distorted' from the standard Spanish pronunciation.

The changes we make are:

<table>
<thead>
<tr>
<th>Modified</th>
<th>Hispanic</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>c/qu</td>
</tr>
<tr>
<td>k'</td>
<td>c'/qu'</td>
</tr>
<tr>
<td>q</td>
<td>k</td>
</tr>
<tr>
<td>q'</td>
<td>k'</td>
</tr>
<tr>
<td>s</td>
<td>s/c/z</td>
</tr>
<tr>
<td>b' (later: b)</td>
<td>b</td>
</tr>
<tr>
<td>ts</td>
<td>tz</td>
</tr>
<tr>
<td>ts'</td>
<td>tz'</td>
</tr>
<tr>
<td>ʔ (glottal stop)</td>
<td>'</td>
</tr>
<tr>
<td>y</td>
<td>(doesn't recognize this, writes it with a or e)</td>
</tr>
<tr>
<td>w</td>
<td>v</td>
</tr>
</tbody>
</table>

SYLLABLE STRUCTURE

Cakchiquel has mostly monosyllabic roots of the form

Vowel - Consonant (VC) ok enter
Consonant - Vowel (CV) pe. come
Consonant - Vowel - Consonant (CVC) syq white

Roots of two syllables are not uncommon.

(VCV) oqa arrive (here)
(VCVC) apon arrive (there)
(CVCVC) winyq person
Roots of more than two syllables are rare, and are probably borrowed from Spanish.

It should be noted that the following polygraphs (which require multiple hits of the typewriter) represent single consonants, not sequences of consonants.

<table>
<thead>
<tr>
<th>Glottalized Stops</th>
<th>Plain and glottalized affricates</th>
</tr>
</thead>
<tbody>
<tr>
<td>b'</td>
<td>ts</td>
</tr>
<tr>
<td>t'</td>
<td>ts'</td>
</tr>
<tr>
<td>k'</td>
<td>ch</td>
</tr>
<tr>
<td>q'</td>
<td>ch'</td>
</tr>
</tbody>
</table>

It should also be noted that the letter x is used to represent the sh sound heard initially in sure, medially in machine, finally in cash.

A small number of monosyllabic roots contain a consonant cluster sequence; glottal stop plus a consonant--always at the end of the root.

ku7x                          heart, center
su7ts'                        cloud
kots'i7j                      flower
tsa7n                         nose
su7t                          napkin, kerchief

**VOWELS**

a, e, i, o, u, y

**Phonetic Vowel Chart**

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>y</td>
</tr>
<tr>
<td>Med.</td>
<td>e</td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
is pronounced as a in Spanish 'papa'. Tata7, 'father'; ala7, 'boy'.

is pronounced as in Spanish 'ten'. Pe, 'come'; el, 'he left'; elennyq, 'left'.

represents the vowel of Spanish 'si': si7, 'firewood'. In some words there is free variation between a high, tense and a high lax i, e.g. tinamit may be pronounced to sound something like teen-a-mee or tin-a-mitt.

is pronounced like o in Spanish 'otro'. Jo7, 'let's go'; roj, 'we'; 7om, 'spider'.

in a vowel position represents a vowel sound, very nearly the sound we produce in foot or butch, sometimes closer to the sound in but. (This vowel will never occur finally in words and only rarely initially. Yk', 'chicken'; y1, 'corn on the cob; elote'.

wykh (contrast with Butch)
syq (contrast with suck)

7 in a consonant position (word-initially or finally) is a semi-vowel. See below.

WORD STRESS

Except for a very few words, mostly Spanish borrowings, stress occurs on the final syllable of a word.

REDUCED VOWELS

In some areas where Cakchiquel is spoken the vowels i and u become reduced when they occur between consonants in the next to last syllable.

Reduced simply means that the vowels are glossed over rapidly to the point that sometimes they are lost. You will notice this most markedly in the Tecpan dialect, least in the Comalapa dialect. E.g. chikop / chkop /, juba7 / jba7 /.
A VOWEL ALTERNATION

You will notice that \( y \) alternates with \( a \) in certain circumstances. Any time \( y \) is not in the final syllable, it changes to \( a \). E.g. xtyn, 'girl'; xtni7, 'girls'.

**Phonetic Consonant Chart**

<table>
<thead>
<tr>
<th>Stops</th>
<th>Plain</th>
<th>Glottalized</th>
</tr>
</thead>
<tbody>
<tr>
<td>labial</td>
<td>p</td>
<td>( *b' )</td>
</tr>
<tr>
<td>dental</td>
<td>t</td>
<td>t'</td>
</tr>
<tr>
<td>alveolar</td>
<td>ts</td>
<td>ts'</td>
</tr>
<tr>
<td>palatal</td>
<td>ch</td>
<td>ch'</td>
</tr>
<tr>
<td>velar</td>
<td>k</td>
<td>k'</td>
</tr>
<tr>
<td>post-velar</td>
<td>q</td>
<td>q'</td>
</tr>
<tr>
<td>glottal</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

- **Fricatives**
  - s
  - x
  - j

- **Nasals**
  - m
  - n

- **Liquids**
  - r
  - l

- **Semi-vowels**
  - w
  - y

- **Implosives**

/ /p/ is pronounced as \( p \) in Spanish 'papa'. Pan, 'stomach'; nu pan, 'my stomach'; nin-chyp, 'I begin'.

/ /t/ is pronounced as in Spanish. Tinamit, 'town'; a te7, 'your mother'.

/ /k/ is pronounced as the corresponding phoneme in Spanish. K onojel, 'they all'; chik, 'other'.

/ /q/ is a k-like stop, but the tongue strikes farther back. Q onojel, 'we all'.
is a single consonant pronounced like the sequence of
\textit{ts} in English. \textit{tsij}, 'word'; \textit{itsel}, 'bad'; \textit{uts}, 'good'.

is a single consonant pronounced like \textit{ch} in English.
\textit{chu}, 'at'; \textit{wichin}, 'of me'; \textit{wich}, 'face'.

is the glottalized counterpart of /p/. It is im-
ploded rather than exploded. It is voiced except
before a pause. \textit{b'e}, 'go'; \textit{ab'yl}, 'stone'; \textit{job},
'rain'; \textit{xajab}, 'shoes'.

is the glottalized counterpart of /t/. Glottalization
means that the consonant is pronounced with the breath
held. \textit{T'ot}, 'an animal'.

is the glottalized counterpart of /k/. \textit{K'iy}, 'much,
many'; \textit{rik'in}, 'with him'; \textit{xik}, 'wing'.

is the glottalized counterpart of /q/. \textit{Q'iJ}, 'day';
\textit{a q'a7}, 'your hand'.

is the glottalized counterpart of /ts/. \textit{Ts'i7}, 'dog'.

is the glottalized counterpart of /ch/. \textit{Ch'o1}, 'rat'.

is the glottal stop. It is the sound we say in English
between the oh's of oh-oh! It is simply a slight catch
of the breath. \textit{Sij}, 'firewood'; \textit{na7on}, 'felt', \textit{7o1},
'avocado'.

is like \textit{s} in Spanish. \textit{Si7}, 'firewood'; \textit{su7t} 'cloth';
\textit{masat}, 'deer'.

is not found in Spanish. It is like sh in English.
\textit{xajab}, 'shoe'; \textit{wak'axaJ}, 'I hear'; \textit{b'ix}, 'song'.

is pronounced nearly the same as in Spanish except that
in final position it has a much more fricative quality
than Spanish. Compare Spanish 'joven' and Cakchiquel
\textit{jolon}, 'head'; Spanish 'reloj' and Cakchiquel \textit{roJ}, 'we'.

is pronounced as in English or Spanish. \textit{mama7}, 'grand-
father'; \textit{nim}, 'large, bit'.

is like Spanish \textit{n}. Notice that in word-final position
\textit{n} is like 'ng' in 'sing'. \textit{nin-tij}, 'I eat it'; \textit{awyn},
'corn field'.

is pronounced nearly the same as in Spanish except that
in final position it has a much more fricative quality
than Spanish. Compare Spanish 'joven' and Cakchiquel
\textit{jolon}, 'head'; Spanish 'reloj' and Cakchiquel \textit{roJ}, 'we'.
/ r / is pronounced with two variants, voiced and voiceless. At the beginning or end of the word it is usually voiceless and trilled. Medially it is voiced, single tap. Roj-, 'we'; waran, 'sleep'; kyr, 'fish'.

/ l / is pronounced with two variants, voiced and voiceless. At the beginning or end of the word it is usually voiceless. Elsewhere it is voiced. li7an, 'smooth'; kolo7, 'rope'; w al, 'my child'.

/ w / is pronounced with two main variants: voiced and voiceless. The voiced variant is like w in English. At the end of words it becomes voiceless. Elsewhere it is voiced. You can produce a voiceless w by forming a w with your lips and blowing air through it. W al, 'my child'; awyn, 'corn field'; ajaw, 'lord, dueño'. (In the Comalapa dialect the w is pronounced as a v.)

/ y / is pronounced with two variants: voice and voiceless. The voiced y is like y in English, and Guatemalan Spanish. At the end of words it becomes voiceless. The voiceless y can be made by forming a y with the mouth and blowing through it. ya7, 'water'; juyu7, 'hill'; choy, 'lake'.

IMPORTANT RULES OF PRONUNCIATION TO REMEMBER

1. b', r, l, w, y become voiceless at the end of words.
2. n frequently becomes [ŋ] at the end of words. [ŋ] indicates the sound of English ng in 'sing', 'bang', 'tongue', but not 'finger'.
3. The vowel y generally becomes a when not stressed.
4. Stress is regularly on the final syllable of a word.

STATEMENT OF DIALECTS

There are various features of interest in the differences found in different dialects. It may prove helpful to be aware of the differences.

1. m at the end of words becomes n in most dialects. It remains m in Solola, and it alternates freely in Patzicfa.
2. \( n \) (including \( n \) from the final \( m \) above in 1) all become \( [ŋ] \) at the end of the word.

3. \( y \) has various values. It is like the drawled vowel in the adverb 'just' in certain areas. It is rather like the vowel in 'book' in Tecpán, and rather like the vowel of 'cut' in other areas. \( y \) becomes \( o \) in Tecpán and Comalapa before \( p \) and \( b' \). In patzcía \( y \) will occur optionally as \( e \). Note examples: \( kyr \) or \( ker \), 'fish'; \( syq \) or \( seq \), 'white'; \( ts'yt \) or \( ts'et \), 'see'.

4. Words with glottal stop and another consonant in the same syllable lose the glottal stop in patzcía and maintain it optionally in Comalapa.

5. Word-final \( n \) is lost in some areas, especially in patzcía.
The Orthographic Symbols Used for Cakchiquel in this Book

(Consonants)

<table>
<thead>
<tr>
<th>p</th>
<th>t</th>
<th>ts</th>
<th>ch</th>
<th>k</th>
<th>q</th>
</tr>
</thead>
<tbody>
<tr>
<td>b'</td>
<td>t'</td>
<td>ts'</td>
<td>ch'</td>
<td>k'</td>
<td>q'</td>
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<td>x</td>
<td>j</td>
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<td>m</td>
<td>n</td>
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</tr>
<tr>
<td>w</td>
<td>l</td>
<td>r</td>
<td>y</td>
<td></td>
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</tr>
</tbody>
</table>

Also used to spell Spanish loan words: c d f g z

(The Corresponding Phonetic Symbols)

plain stops

<table>
<thead>
<tr>
<th>p</th>
<th>t</th>
<th>ñ</th>
<th>ñ</th>
<th>k</th>
<th>q</th>
</tr>
</thead>
<tbody>
<tr>
<td>p'</td>
<td>t'</td>
<td>ñ'</td>
<td>ñ'</td>
<td>k'</td>
<td>q'</td>
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<td>s</td>
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<td>x</td>
<td></td>
<td></td>
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<tr>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>l</td>
<td>r</td>
<td>y</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| [w] | [l] | [r] | [y] |

1p' and q' are imploded, t', ñ', ñ', and k' are exploded.

2The semivowels are unvoiced in syllable-final position.

(Vowels)

i y1 u

e o

a

1y varies between [ø] of but, [ɤ] of butch, and [ɨ] of just.
AL INSTRUCTOR

Lesson Plan Outline

OBJETIVOS

1. Entendimiento
   A. Poder traducir las siguientes expresiones:

   B. Poder responder a las mismas sin hesitación

2. Memorización
   A. Poder recitar con fluidez lo siguiente:
   
   A.
   B.

   B. Poder tomar cualquier papel del mismo

3. Manipulación
   A. Poder manejar los ejercicios de manipulación sin mirar el libro

4. Aplicación
   A. Poder aplicar lo aprendido a situaciones nuevas

5. Pronunciación
   A. Poder discriminar entre los siguientes sonidos: ____, ____ y ____

   B. Poder pronunciar los siguientes sonidos: ____, ____ y ____
Unidad 1

OBJETIVOS

1. Entendimiento
   A. Poder traducir las siguientes expresiones:
      tiw-ak'axaj
      ti-bij
      ti-ts'ibaj
      jun bey chik
      manaq
      uts
      qi tsij
      rat

   B. Poder responder a las mismas sin hesitación

2. Memorización
   A. Poder recitar con fluido lo siguiente:

   A. Achike modo ni-bix ri tsij uts pa castilla?
   B. Ri tsij uts ni-bix 'bueno' chire pa castilla.

   B. Poder tomar cualquier papel del mismo

3. Manipulación
   A. Poder mantener la fluidez mientras que cambie las 'palabras focales' de las frases memorizadas

4. Aplicación
   A. Poder utilizar lo aprendido para averiguar el sentido o para dar el sentido de palabras desconocidas

5. Pronunciación
   A. Poder discriminar entre los consonantes j y ñ
   B. Poder pronunciar entendiblemente la parte memorizada
Unit One

PREPARATION STAGE

Program

Instructions: In this first tape-program you will learn a few classroom instructions so that in the classroom you will not need English. Don’t worry about spelling or pronunciation at first, just learn to understand.

Listen to the following word:

1. ( ) ( )

This word is a plural imperative which means listen, (in Spanish: escuchen).

Say the English equivalent as you listen to it again.

listen

2. ( ) ( )

When you hear this instruction what are you expected to do?

Now you will be given a series of different syllables. You will be instructed in Cakchiquel what to do with them. Pay close attention:

3. ( ) ( ), ( ) ( ), ( ) ( )
   a a b b c c

Listen to the following expression:

4. ( ) ( )

This means again.
Say the English equivalent as you listen to it:

5. ( ) ( )

Do what you are instructed to do with the following series of syllables:

6. ( ) ( ), ( ) ( ), ( ) ( )

   a  b  c  d  e  f

Listen to the following word:

7. ( ) ( )

This word means say it. (in Spanish: díganlo).

Say the English equivalent as you listen to it again:

8. ( ) ( )

Review the three expressions you have learned. Say the English equivalent as you hear each expression.

(a) listen  (b) again  (c) say it  (d) say it again  (e) listen again

9. ( ) ( ) ( ) ( ) ( )

   a  b  c  d  e

Now you will be given a series of syllables and an instruction of what to do with them.

10. ( ) ( ) ( ) ( )

    a  b  c  d

    ( ) ( ) ( ) ( )

    e  f  g  h
Listen to the following word:

11. ( ) ( )

This word means write it, (in Spanish: escribanlo).

Say the English equivalent as you listen to it again.

write it:

12. ( ) ( )

Which of the following means write it, a or b?

b

13. ( ) ( )

a  b

Which of the following means say it?

b

14. ( ) ( )

a  b

Which of the following means listen?

b

15. ( ) ( )

a  b

Which of the following means again?

a

16. ( ) ( )

a  b

Which of the following means say it again?

a

17. ( ) ( )

a  b
Say the English equivalent as you hear each of the following expressions:

(a) listen 18. ( ) ( ) ( ) ( ) ( ) ( )
(b) again a b c d e f g
(c) listen again
(d) say it
(e) say it again
(f) write it
(g) write it again

Now you'll be given a new word repeated several times, each time preceded by an instruction in Cakchiquel. Pay close attention:

19. ( ) ( ) ( ) ( )
   a b c d

This word means good or fine. It is spelled 7uts. Take careful note of that spelling. Now listen and follow the instructions. Think of the meaning:

20. ( ) ( ) ( ) ( )
   a b c d

Now another new word, manaq, which means no. Take careful note of what it means and how it is spelled, then listen and follow instructions.

21. ( ) ( ) ( ) ( ) ( ) ( )
   a b c d e f

Which of the following means listen, a or b?

b

22. (ti-bij) (tiw-ak'axaj)
   a b

Take careful note of the spelling so that you can write the word without looking.
Which of the following means *say it*?

b 23. (ti-ts'ibaj) (ti-bij)
   a
   b

Take careful note of the spelling.

Which of the following means *write it*?

a 24 (ti-ts'ibaj) (jun bey chik)
   a
   b

Take careful note of the spelling.

Which of the following means *again*?

b 25. (manaq) (jun bey chik)
   a
   b

Take a few moments now to review the words you have had. Write the English equivalents.

listen tiw-ak'axaj
say it ti-bij
write it ti-ts'ibaj
again jun bey chik
good 7uts
no manaq

Be certain you know what they mean and can spell them.

Follow the instructions carefully.

26. ( ) ( ) ( )
   a b c

( ) ( ) ( )
   d e f
Here is another needed expression:

27. ( ) ( )

This means the word. It is spelled ri tsij.

Ti-bij ri tsij manaq means 'say the word manaq'.

What does ti-ts'ibaj ri tsij ti-bij mean?

Write the word ti-bij

Say the word 7uts

Write the word 7uts

Write the word ti-bij

Say the word tiw-ak'axaj

Translate the following expressions:

28. ( ) ( ) ( ) ( ) ( )

Listen and follow directions carefully.

29. ( ) ( ) ( )

The first dialog you will learn is immediately and crucially functional. You will use it many times a day beginning at once. The structurally similar Spanish equivalent is:

A. ¿Cómo se dice la palabra 7uts en castellano?

B. La palabra 7uts se . dice 'bueno' en castellano.
Now listen to it in Cakchiquel:

30. (A.---------)  
    (B.---------)  

Now listen and follow along the written representation of it. Keep in mind what it means.

31. A. Achike modo ni-bix ri tsi j 7uts pa castilla.  
    B. Ri tsi j 7uts ni-bix 'bueno' chire pa castilla.  

Listen to a variant of it which you should understand by the second time through.

32. (A.---------)  
    (B.---------)  

Listen and follow along the written representation of it.

33. A. Achike modo ni-bix ri tsi j 7uts pa inglés?  
    B. Ri tsi j 7uts ni-bix 'good' chire pa inglés.  

Another variant of it should not puzzle you long:

34. (A.---------)  
    (B.---------)  

Listen and follow along the written representation of it.

A. Achike modo ni-bix ri tsi j bueno pa cakchiquel?  
    B. Ri tsi j bueno ni-bix '7uts' chire pa cakchiquel.
MANUAL DEL INSTRUCTOR
(Transcripción de la Cinta)

Unidad Primera
ETAPA DE PREPARACIÓN

1. tiw-ak'axaj
2. tiw-ak'axaj
3. (a) tiw-ak'axaj: a1
   (b) tiw-ak'axaj: a
   (c) tiw-ak'axaj: a7
4. jun bey chik
5. jun bey chik
6. (a) tiw-ak'axaj: a1
   (b) jun bey chik: a1
   (c) tiw-ak'axaj: a
   (d) jun bey chik: a
   (e) tiw-ak'axaj: a7
   (f) jun bey chik: a7
7. ti-bij
8. ti-bij
9. (a) tiw-ak'axaj
    (b) jun bey chik
    (c) ti-bij
    (d) ti-bij jun bey chik
    (e) tiw-ak'axaj jun bey chik
10. (a) tiw-ak'axaj: aj  (b) tiw-ak'axaj jun bey chik: aj
   (c) ti-bij: aj  (d) ti-bij jun bey chik: aj
   (e) tiw-ak'axaj: xaj  (f) tiw-ak'axaj jun bey chik: xaj
   (g) ti-bij: xaj  (h) ti-bij jun bey chik: xaj

11. ti-ts'ibaj

12. ti-ts'ibaj

13. (a) ti-bij  (b) ti-ts'ibaj

14. (a) tiw-ak'axaj  (b) ti-bij:

15. (a) ti-bij  (b) tiw-ak'axaj

16. (a) jun bey chik  (b) ti-bij

17. (a) ti-bij jun bey chik  (b) ti-ts'ibaj jun bey chik

18. (a) tiw-ak'axaj  (b) jun bey chik
   (c) tiw-ak'axaj jun bey chik  (d) ti-bij
   (e) ti-bij jun bey chik  (f) ti-ts'ibaj
   (g) ti-ts'ibaj jun bey chik

19. (a) tiw-ak'axaj: 7uts  (b) tiw-ak'axaj jun bey chik: 7uts
   (c) ti-bij: 7uts  (d) ti-bij jun bey chik: 7uts

20. (a) tiw-ak'axaj: 7uts
   (b) ti-bij: 7uts
   (c) ti-ts'ibaj: 7uts
   (d) ti-ts'ibaj jun bey chik: 7uts
21. (a) tiw-ak'axaj: manaq  (b) tiw-ak'axaj jun bey chik: manaq
    (c) ti-bij: manaq  (d) ti-bij jun bey chik: manaq
    (e) ti-ts'ibaj: manaq  (f) ti-ts'ibaj jun bey chik: manaq
22. (a) ti-bij
23. (a) ti-ts'ibaj
24. (a) ti-ts'ibaj
25. (a) manaq
26. (a) tiw-ak'axaj: manaq  (b) ti-ts'ibaj: manaq
    (c) ti-bij: manaq  (d) tiw-ak'axaj: Juts
    (e) ti-ts'ibaj: Juts  (f) ti-bij: Juts
27. ri tsij
28. (a) ti-bij ri tsij Juts
    (b) ti-ts'ibaj ri tsij Juts
    (c) ti-ts'ibaj ri tsij ti-bij
    (d) ti-bij ri tsij tiw-ak'axaj
29. (a) ti-bij ri tsij Juts
    (b) ti-ts'ibaj ri tsij Juts
    (c) ti-bij ri tsij manaq
    (d) ti-ts'ibaj ri tsij tiw-ak'axaj
30, 31. A. Achike modo ni-bix ri tsij Juts pa castilla?
        B. Ri tsij Juts ni-bix 'bueno' chire pa castilla.
32, 33. A. Achike modo ni-bix ri tsij Juts pa inglés?
        B. Ri tsij Juts ni-bix 'good' chire pa inglés.
34, 35. A. Achi ke modo ni-bix ri tsi j 'bueno' pa cakchiquel?

B. Ri tsi j 'bueno' ni-bix tuts chire pa cakchiquel.
Demostración para Comprensión Pasiva

La cinta será escuchada en la clase y el maestro gesticulará (mimicas) o de cualquier manera representará lo expresado por la cinta. La transcripción en cakchiquel y su equivalente en español son dadas como referencias a los estudiantes. Los estudiantes no deberán ver la parte en español ni antes ni durante la presentación. El maestro dirá a los estudiantes que solamente deberán estar escuchando y mirando, sin traducir lo que oyeren. Y también, que bajo ninguna circunstancia deberán suplicar respuestas ni hacer preguntas sobre la presentación. Aún no podrá hacerse la pregunta "¿Qué quiere decir...?"

1. Ti-tsu re7.
   Ja re7 jun wuj.
   Jun wuj.
   Miren esto.
   Este es un libro.
   Un libro.

2. Ti-tsu re7.
   Ja re7 jun yeso.
   Jun yeso.
   Re7 man jun libro ta, xa jun yeso.
   Ti-tsu ri wuj.
   Ti-tsu ri yeso.
   Miren esto.
   Este es un yeso.
   Un yeso.

3. Nin-chop ri wuj r ik'in ri nu q'a7.
   Nin-ya ri wuj pa ru wi ri mesa.
   Nin-chop ri yeso r ik'in ri nu q'a7.
   Nin-ya ri yeso pa ru wi ri mesa.
   Agarro el libro con la mano.
   Pongo el libro en la mesa.
   Agarro el yeso con la mano.
   Pongo el yeso en la mesa.

4. Ja re7 jun pizarrón.
   Jun pizarrón.
   Miren el pizarrón.
   Un pizarrón.

5. Ja la7 jun puerta.
   Jun puerta.
   La7 man pizarrón ta, xa jun puerta.
   Re7 man puerta ta, xa jun pizarrón.
   Ti-tsu la puerta.
   Ti-tsu la pizarrón.
   Ti-tsu la wuj.
   Ti-tsu la yeso.
   Miren la puerta.
   Miren el pizarrón.
   Miren el libro.
   Miren el yeso.
6. Yi-bè. chu wych la puerta.
   Nin-k'ojk'oʔ.
   Yi-bè. chu wych la pizarrón.
   Nin-k'ojk'oʔ.

Voy a la puerta.
Golpeo la puerta.
Voy al pizarrón.
Golpeo el pizarrón.

7. Nin-chop ri yeso.
   Nin-ts'ibaj; ri tsij tijonel chu wych ri pizarrón.
   Nin-ya qa ri yeso pa ru wi ri mesa.
   Nin-sik'ij ri tsij: tijonel.
   Ri tsij tijonel ni-bíx 'teacher' chire pa 7ínglès.

Agarro el yeso.
Escribo la palabra tijonel en el pizarrón.
Pongo el yeso en la mesa.
Leo la palabra: tijonel.
La palabra tijonel significa 'teacher' en inglés.

   Yi-bè apo chu nagaj ri mesa.
   Yi-ts'uye qa.
   Nin-chop ri wuj.
   Nin-juq ri wuj.
   Nin-sik'ij ru wych ri wuj.
   Nin-ts'apij ri wuj.
   Nin-juq ri wuj jun bey: chik.
   Nin-ya qa ri wuj pa ru wi ri mesa.

Míreme..
Me acerco a la mesa.
Me siento.
Agarro el libro.
Abro el libro.
Leo el libro.
Cierro el libro.
Lo abro otra vez.
Pongo el libro en la mesa.

9. Yi-yakatyj.
   Yi-bè. chu wych ri puerta.
   Nin-juq ri puerta.
   Yi-tsu'un el.
   Nin-ts'apij ri puerta.
   Nin-juq ri puerta jun bey: chik.
   Nin-ts'apij.

Me levanto.
Voy a la puerta.
Abro la puerta.
Miro afuera.
Cierro la puerta.
La abro otra vez.
La cierro.

10. Yi-bè apo chu nagaj ri mesa.
    Ja reʔ jun mesa.
    Jun mesa.
    Ja reʔ jun ch'akyt.
    Jun ch'akyt.
    Reʔ man mesa ta, xa jun ch'akyt.

    Ja laʔ jun ch'akyt, man mesa ta.
    (wuj, yeso, puerta, pizarrón, ch'akyt, mesa.)

    Me acerco a la mesa.
    Esta es una mesa.
    Una mesa.
    Esta es una silla.
    Una silla.
    Esta no es una mesa, sino una silla.
    Esa es una silla, no es una mesa.
    (libro, yeso, puerta, pizarrón, silla, mesa.)
11. Yi-be: apo chu wych ri pizarrón.
   Min-ya ri nu q'a chu wych.
   Yi-bè: chu wych ri puerta.
   Min-my1 r i k'in ri nu q'a7.
   Yi-bè: chu naqaj ri mesa.
   Min-ya ri nu q'a pa ru wi7.
   Min-chop ri wuj.
   Min-chop ri yeso.
   Min-sik' aq'anij ri wuj y ri yeso.

   Me acerco al pizarrón.
   Pongo mi mano en él.
   Voy a la puerta.
   La froto con mi mano.
   Me acerco a la mesa.
   Pongo mi mano sobre ella.
   Toco el libro.
   Toco el yeso.
   Recojo el libro y el yeso.

    Ti-tsu la puerta!
    Nin-tsu ri pizarrón.
    Ti-tsu ri pizarrón!
    Nin-tsu ri ch'akyt.
    Ti-tsu la ch'akyt!

    Miro la puerta.
    ¡Miren la puerta!
    Miro el pizarrón.
    ¡Miren el pizarrón!
    Miro la silla.
    ¡Miren la silla!

    Jun tapia.
    Nin-tsu ri tapia.
    Yi-biyj: apo chu wych ri tapia y
    min-my1 ri ru wych.
    Min-chop ri yeso y nin-ts'ibaj
    jun tsij chu wych ri tapia.
    Re7 man pizarrón ta.
    Man 7uts ta chi yi-ts'iban' chu
    wych.

    Esa es una pared.
    Una pared.
    Miro la pared.
    Voy a la pared y la
    froto.
    Agarro el yeso y escribo en
    la pared.
    Este no es el pizarrón.
    No debo escribir en él.

    La ja re7 ri mesa?
    Ja7, ja re7 ri mesa.
    La ja re7 ri ch'akyt?
    Ja7, ja re7 ri ch'akyt.
    La ja la ri pizarrón?
    Manaq, xa ch'akyt.
    La ja la7 jun puerta?
    Manaq, ja la7 ri tapia.

    Me acerco a la mesa.
    ¿Es ésta la mesa?
    Sí, esta es la mesa.
    ¿Es esta la silla?
    Sí, esta es la silla.
    ¿Es ese el pizarrón?
    No, esa es la silla.
    ¿Es esa una puerta?
    No, esa es la pared.
Práctica

AL INSTRUCTOR

Prácticamente estos ejercicios sirven como ejercicios de comprensión, o sea para poner en uso inmediato las 3 expresiones TIW-AK'AXAJ, TI-BIJ, y TI-TS'IBAJ; así como también las frases RI TSIJ, JUN BEY' CHIK, y las palabras TUTS y MANAQ, palabras que ya están al alcance de los estudiantes.

El primero de los tres ejercicios sirve para la práctica en escuchar solamente. El instructor dice: TIW-AK'AXAJ y lea la palabra indicada. (Suponemos que los estudiantes entienden y que no dicen nada, que solamente escuchan.)

El segundo ejercicio sirve para la práctica de escuchar y repetir una palabra. Este ejercicio procede exactamente como el anterior, pero además de hacerles escuchar a los estudiantes, el instructor les hace repetir en coro y después individualmente, pidiendo usar en esto los pronombres RAT y RIX o IW-ONOJEL, indicando a quién le toca repetir. Debe decírles TUTS o MANAQ cuando tratan de imitar la pronunciación nativa.
El último ejercicio procede exactamente como los dos anteriores, pero esta vez se les hace a los alumnos escribir la palabra una o varias veces.

MANIPULACIÓN

**modelo 1**

<table>
<thead>
<tr>
<th>Ri tsij</th>
<th>Tuts ni-bix 'bueno'</th>
<th>La palabra Tuts se le dice (quiere decir) 'bueno' en castellano.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chire</td>
<td>pa castilla</td>
<td></td>
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</tbody>
</table>

**tiw-ak'axaj - ti-bij - ti-ts'ibaj**

| aj      | a      | aj |

<table>
<thead>
<tr>
<th>tsij</th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>manaq</td>
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<td></td>
</tr>
<tr>
<td>sustitución</td>
<td></td>
<td></td>
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<tr>
<td>------------------------</td>
<td>-------------------------</td>
<td></td>
</tr>
<tr>
<td>7uts</td>
<td>Ri tsi 7uts ni-bix 'bueno' chire pa castilla.</td>
<td></td>
</tr>
<tr>
<td>manaq</td>
<td>Ri tsi manaq ni bix 'no' chire pa castilla.</td>
<td></td>
</tr>
<tr>
<td>ti-bij</td>
<td>Ri tsi ti-bij ni-bix 'diganlo' chire pa castilla.</td>
<td></td>
</tr>
<tr>
<td>jun bey chik</td>
<td>Ri tsi jun bey chik ni-bix 'otra vez' chire pa castilla.</td>
<td></td>
</tr>
<tr>
<td>rat</td>
<td>Ri tsi rat ni-bix 'usted' chire pa castilla.</td>
<td></td>
</tr>
<tr>
<td>bueno</td>
<td>Ri tsi bueno ni-bix '7uts' chire pa cakchiquel.</td>
<td></td>
</tr>
<tr>
<td>no</td>
<td>Ri tsi no ni-bix 'manaq' chire pa cakchiquel.</td>
<td></td>
</tr>
<tr>
<td>diganlo</td>
<td>Ri tsi diganlo ni-bix 'ti-bij' chire pa cakchiquel.</td>
<td></td>
</tr>
<tr>
<td>otra vez</td>
<td>Ri tsi otra vez ni-bix 'jun bey chik' chire pa cakchiquel.</td>
<td></td>
</tr>
<tr>
<td>usted</td>
<td>Ri tsi usted ni-bix 'rat' chire pa cakchiquel.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>modelo 2</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Achike modo ni-bix ri tsi</td>
<td>¿Cómo se dice la palabra Tuts en castellano?</td>
</tr>
<tr>
<td>7uts pa castilla?</td>
<td>Tuts pa castilla?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>tiw-ak'axaj - ti-bij</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pa castilla</td>
<td></td>
</tr>
<tr>
<td>ri tsi 7uts</td>
<td></td>
</tr>
<tr>
<td>ri tsi 7uts pa castilla</td>
<td></td>
</tr>
<tr>
<td>ni-bix</td>
<td></td>
</tr>
<tr>
<td>ni-bix ri tsi 7uts pa castilla</td>
<td></td>
</tr>
<tr>
<td>achike modo</td>
<td></td>
</tr>
<tr>
<td>achike modo ni-bix ri tsi 7uts pa castilla</td>
<td></td>
</tr>
</tbody>
</table>
**sustitución**

7uts  
7 Achike modo ni-bix ri tsi j 7uts pa castilla?

manaq  
7 Achike modo ni-bix ri tsi j manaq pa castilla?

ti-bij  
7 Achike modo ni-bix ri tsi j ti-bij pa castilla?

rat  
7 Achike modo ni-bix ri tsi j rat pa castilla?

**sustitución**

castilla  
7 Achike modo ni-bix ri tsi j rat pa castilla?

7 inglés  
7 Achike modo ni-bix ri tsi j rat pa 7 inglés?

cakchiquel  
7 Achike modo ni-bix ri tsi j usted pa cakchiquel?

**preguntas y respuestas**

1. 7 Achike modo ni-bix ri tsi j 7uts pa castilla?  
   Ri tsi j 7uts ni-bix 'bueno' chire pa castilla.

2. 7 Achike modo ni-bix ri tsi j 7uts pa 7 inglés?  
   Ri tsi j 7uts ni-bix 'good' chire pa 7 inglés.

3. 7 Achike modo ni-bix ri tsi j bueno pa cakchiquel?  
   Ri tsi j bueno ni-bix '7uts' chire pa cakchiquel.

4. 7 Achike modo ni-bix ri tsi j manaq pa castilla?  
   Ri tsi j manaq ni-bix 'no' chire pa castilla.

5. 7 Achike modo ni-bix ri tsi j manaq pa 7 inglés?  
   Ri tsi j manaq ni-bix 'no' chire pa 7 inglés.

6. 7 Achike modo ni-bix ri tsi j usted pa cakchiquel?  
   Ri tsi j usted ni-bix 'rat' chire pa cakchiquel.

7. 7 Achike modo ni-bix ri tsi j no pa cakchiquel?  
   Ri tsi j no ni-bix 'manaq' chire pa cakchiquel.

8. 7 Achike modo ni-bix ri tsi j ustedes pa cakchiquel?  
   Ri tsi j ustedes ni-bix 'rix' chire pa cakchiquel.
Actividades

Cada estudiante preguntará cómo se dice una de las siguientes palabras en castellano, inglés o cakchíquel.

1. gracias
2. ustedes
3. ustedes todos
4. tinamit (cakch)
5. tāta (cakch)
6. nána (cakch)
7. achike (cakch)
Unit Two

PREPARATION STAGE

Program

(Pronunciation)

Listen to the following syllable. Note the sharp arrest of the vowel.

1. Tiw-ak'axaj: ( ) ( )

We will represent this as \( f \)

Now listen to the same syllable but without the sharp arrest of the vowel.

2. Tiw-ak'axaj: ( ) ( )

We will represent this as \( i \).

Now in succession. Which is shorter in duration, \( a \) or \( b \)?

3. Tiw-ak'axaj: ( ) ( )

\( a \) \( b \)

The 'vowel arrestor', which for want of a better symbol, we represent with \( f \), is actually a consonant. It is called a glottal catch (or glottal stop) and phonetically it is simply a quick catching of the breath at the glottis. Its effect is heard as a sharp clipping or arresting of the vowel.

4. Tiw-ak'axaj: ( ) ( )

Which vowel is followed by a glottal catch?

5. ( ) ( )

\( a \) \( b \)
6. Tiw-ak'axaj: ( ) ( )
   a b

   In English we rarely close off a vowel with a
glottal catch, but we do use a few exclamations
such as oh-oh, uh-uh, ah-ah, which have a glottal
catch between two vowels.

   Tiw-ak'axaj:y ti-bij:

   7. (oh-oh) (uh-uh) (ah-ah)

   Now say oh-oh, but reduce the second 'oh' to a
whisper. Cut the first 'oh' off as short as
possible with a snappy glottal catch.

   Tiw-ak'axaj y ti-bij:

   8. oh-(oh)

   When you can leave out the second 'oh' entirely
but cut off the first sharply you can produce
the sequence which we will represent in Cak­
chiquel as o7. Practice on your own, first with
oh-oh, then uh-uh and ah-ah.

   Cut off the vowel sharply with a glottal catch.

   Tiw-ak'axaj y ti-bij:

   9. (i7) (a7) (o7) (u7) (e7)

   Some novices incorrectly substitute a 'k' or
'k-like' sound for the glottal catch. Which
performance has the true glottal catch?

   Tiw-ak'axaj: ( ) ( )
   a b
The glottal catch is as simple as holding your breath. And once you have mastered the fine art of holding your breath you are prepared to learn to produce a series of what are called glottalized consonants—consonants articulated with the breath held.

Contrast the following two words:

We will represent the latter as ak and the former as ak'. The apostrophe after the consonant is the mark which indicates that it is glottalized or produced with the breath held.

Which has a glottalized consonant?

Now practice differentiating glottalized from plain.
k' between vowels:

Tiw-ak'axaj:

17. ( )( )( ) ( ) ( )

Tiw-ak'axaj y ti-bij:

18. ( )( )( )

k' in the initial position.

Tiw-ak'axaj:

19. ( )( )( ) ( ) ( )

Tiw-ak'axaj y ti-bij:

20. ( )( )

Glottalized ch pronounced in three different word positions.

Tiw-ak'axaj:

21. ( ) ( ) ( )

word final word medial word initial

The same syllables, each paired this time with a plain ch.

Tiw-ak'axaj:

22. ( ) ( )

( ) ( )

( ) ( )
The same paired syllables.

Tiw-ak'axaj jun bei chik y ti-bij:

23. ( ) ( )
    ( ) ( )
    ( ) ( )

Now listen to a series of word pairs. If both members of a pair sound the same, circle the S; if they sound different, circle the D.

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<th>24. ( ) ( )</th>
<th>S</th>
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<td>( ) ( )</td>
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Practice these new sounds on your own, contrasting them with the Spanish and English 'nearest equivalents'.

ak       ak'
aka      ak'a
ka        k'a

ach      ach'
acha     ach'a
cha       ch'a
Tiw-ak’axaj:

25. ( ) ( )
   a  b
   ( ) ( )
   c  d

We will represent the a and c... as ak and ka, b and d asaq and ga. The difference between 'k' and 'q' is that in the production of the 'q-sound' the tongue makes contact with the roof of the mouth much farther back than the production of the 'k-sound'.

This time with a different vowel.

Tiw-ak’axaj:

26. ( ) ( )
   a  b
   ( ) ( )
   c  d

Now listen to a series of word pairs. If they sound the same, circle the S; if they sound different, circle the D.

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<td>27. ( ) ( )</td>
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<td>D</td>
<td>( ) ( )</td>
<td>S</td>
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</table>
Now work on a 3-way contrast between k, q and 7.

Tiw-ak'axaj:

28. ( ) ( ) ( )

Tiw-ak'axaj jun bey chik y ti-bij:

29. ( ) ( ) ( )

Listen again to a series of word pairs and circle S or D.

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<th>30. ( ) ( )</th>
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<tbody>
<tr>
<td>D</td>
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<td>( ) ( )</td>
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Do the same as in 30.

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<th>31. ( ) ( )</th>
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<td>( ) ( )</td>
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(New Dialog)

The basic dialog of Unit 2 has the following meaning:

A. ¿Cómo estás?
B. Bien, gracias.
A. Me alegra.

Note that in Cakchiquel (as in English) there is no social distinction in the pronouns, that is, there is nothing like the distinction between tú and usted.

Tiw-ak'axaj:

32. (A.---------)
    (B.---------)
    (A.---------)

(Review)

Answer the questions you hear on the tape.

listen
say it
write it
again
For each of the following ask: Achike modo ni-bix __________ pa cakchiquel? The answers are given on the tape.

34. thanks ( )
sir ( )
ma’am ( )

[Glottalized Consonants]

There are five glottalized consonants in Cakchiquel which have an unglottalized counterpart written with the same letter. The glottalized consonants, as you know, are marked by an apostrophe.

q : q'
k : k'
ch : ch'
ts : ts'
t : t'

In addition there is a sixth glottalized consonant which is written with a different letter than its unglottalized counterpart. Listen to the following and indicate which contains a glottalized consonant.

Tiw-ak’axaj:

b 35. ( ) ( )
a  b

Same question.

b 36. ( ) ( )
a  b
We will represent the unglottalized consonant with the letter \( p \) and its glottalized counterpart with the letter \( b \). (It would surely make better sense to represent them as \( p \) and \( p' \), but a concession is made here to an established tradition. However, in the first few units we will write the glottalized consonant with an apostrophe, \( b' \), as a reminder that it must be pronounced with the breath held.)

In the following taped dialog you will be given a new word form.

Tiw-ak'axaj:

37. (A.--------) (B.--------) (A.--------)

listen (sing. imp'v.)

The new word is written taw-ak'axaj. What does it mean in English?

In the following taped dialog you will be given a new verb in two forms.

Tiw-ak'axaj:

38. (A.--------) (B.--------) (A.--------) (B.----)

wait
taw-oyobej.

Write the singular imperative form.

In the following you will be given three new verbs in their singular imperative forms.

39. A( ) B( )

------------------

A( ) B( )

------------------

A( ) B( )

These verbs are written ta-k'utuj, ta-sik'iij, and ta-banaa7.
1. i7
2. i
3. (a) i  (b) i7
4. (a) i  (b) i7
5. (a) i7  (b) i
6. (a) a  (b) a7
7. oh-oh, uh-uh, ah-ah
8. oh-oh
9. i7  a7  o7  u7  e7
10. i7  ik
11. aq  a7
12. ak'
13. ak'  ak
14. (a) ak  (b) ak'
15. ak'  ek'  ok'
16. ak'  ak  ek  ek  ok'  ok
17. ak'a  ek'e  ok'o  uk'u  ik'i
18. ak'a  ak'axaj  tiw-ak'axaj
19. k'a k'e k'i k'o k'u
20. k'a k'o
21. ach' ach'a ch'a
22. ach' ach
    ach'a acha
    ch'a cha
23. ach' ach
    ach'a acha
    ch'a cha
24. ak ak'
    ach' ach'
    chu ch'\u'
    k'o k'o
    acha ach'a
    ak'e ake
25. (a) ak (b) aq
    (c) ka (d) qa
26. (a) ik (b) iq
    (c) ki (d) qi
27. aq aq
    aq ak
    aka7 aka7
    aqa7 aqa7
    aka7 aqa7
    qa7 ka7
    ka7 qa7
28. ak aq a7
29. ak aq a7
30. aq a7
    aq aq
    ak ak
    a7 aq
    a7 a7
31. aj aq
    qaj qa7
    ja7 ja7
    qa7 jaq
    aja7 aqa7
    ak aq
    aqa7 aqa7
32. A. La 7uts 7a wych?
    B. 7Uts, matiox.
    A. Matiox k'a ri7.
33. Achike modo ni-bix ri tsij tiw-ak'axaj pa inglés?
    Achike modo ni-bix ri tsij ti-bij' pa inglés?
    Achike modo ni-bix ri tsij ti-ts'ibaj pa inglés?
    Achike modo ni-bix ri tsij jum bey chik pa inglés?
34. matiox
    tata
    nana
35. ti-pij  
36. ti-sipaj  
37. A. Ni tsij escuchen ni-bix tiw-ak'axaj chire pa cakchiquel. Achike modo ni-bix escuche?  
      B. Escuche ni-bix taw-ak'axaj chire.  
      A. Ah, tiw-ak'axaj, 'escuchen'; taw-ak'axaj, 'escuche'.  
38. A. Achike modo ni-bix esperen?  
      B. Ni-bix tiw-cyobej.  
      A. Y achike modo ni-bix espere?  
      B. Ni-bix taw-cyobej.  
39. A. Achike modo ni-bix pregunte?  
      B. Ni-bix ta-k'utuj.  
      A. Achike modo ni-bix léalo?  
      B. Ni-bix ta-sik'iij.  
      A. Achike modo ni-bix hágalo?  
      B. Ni-bix ta-bana?.
Da cinta será escuchada en la clase y el maestro gesticulará (mímicas) o de cualquier manera representará lo expresado por la cinta. La transcripción en cachiquel y su equivalente en español son dadas como referencias a los estudiantes. Los estudiantes no deberán ver la parte en español ni antes ni durante la presentación. El maestro dirá a los estudiantes que solamente deberán estar escuchando y mirando, sin traducir lo que oyen. Y también, que bajo ninguna circunstancia deberán suplicar respuestas ni hacer preguntas sobre la presentación. Aún no podrán hacerse la pregunta "¡Qué quiere decir...?"

1. Ti-tsu re7.
   Ja re7 jun lápiz.
   Re7 man yeso ta, xa jun lápiz.
   La7 man lápiz ta, xa jun yeso.
   Ti-tsu ri lápiz.
   Ti-tsu ri yeso.

2. Ti-tsu re7.
   Ja re7 jun wuj.
   Re7 wuj ru bi7?
   7Achike ru bi7:
   Wuj ru bi7?
   Ja re7 jun wuj.
   Wuj ru bi7 re7.
   7Achike ru bi7 re7?
   7Achín ru bi7?
   Y re7, 7achike ru bi7?
   7ixoq ru bi7?

3. Nin-chop jun lápiz y nin-ts'ibaj
   jun tsij chu wych ri wuj.
   Nin-ts'ibaj; ri tsij tijoxel.
   La tsij tijoxel ni-bix 'estudiante'
   chire pa kaxlan ch'abylí.

Miren esto.
Este es un lápiz.
Este no es un yeso, sino un lápiz.
Ese no es un lápiz, ése es un yeso.
Miren el lápiz.
Miren el yeso.

Miren esto.
Este es un libro.
Este se llama papel.
¿Cómo se llama?
Se llama papel.
Esto es papel.
Se llama papel.
¿Cómo se llama esto?
Se llama hombre.
Y esto, ¿cómo se llama?
Se llama mujer.

Agarro un lápiz y escribo una palabra en el papel.
Escribo la palabra tijoxel.
La palabra tijoxel quiere decir 'estudiante' en español.
4. Nin-chop jun yeso y nin-ts'ibaj jun tsij chu wych ri pizarrón.
Nin-ts'ibaj: ri tsij tijonel.
Ri tsij tijonel ni-bíx: 'profesor' chire pa kaxlan ch'abyl'.
7Achike modo ni-bíx: la7 pa cacchiquel?
Ni-bíx: tijonel chire.
Y 7achike modo ni-bíx- ri tsij tijonel pa 7inglé?
Ni-bíx: 'teacher' chire.

5. Yi-bë: chu wych ri puerta y nin-lyq.
La ja re7 ri ni-bíx: puerta chire?
Ja7, ja re7 ri ni-bíx: puerta chire.
La ja la7 ri ni-bíx: puerta chire chuqa7?
Manaq, la7 ni-bíx: 'ventana' chire.

6. Re7 ni-bíx puerta chire.
Re7 ni-bíx: tapia chire.
La7 ni-bíx ventana chire.

7. Ti-tsu la puerta.
Ti-tsu la ventana.
Ti-tsu la tapia.

La ja re7 jun llave?
Ja7, ja re7 jun llave.
La ja la7 jun llave chuqa7?
Manaq, xa jun cajón.
La cajón ni-bíx. chire la7?
Ja7, cajón ni-bíx chire.
Ja re7 jun llave.
Ja la7 jun cajón.

Nin-lyq ri cajón.
Ti-tsu la cajón.
Jagyl.
Nin-ya ri llave chu pan ri cajón.
Ti-tsu7, ri llave k'o chu pan ri cajón.
Wakami, nin-ts'apij ri cajón.
Ti-tsu7, ri cajón ts'apyl.
Ri llave k'o chu pan ri cajón.
10. Wakami, nin-juq ri cajón jun bey-chik.
   Ti-tsu7, la llave k'o chila7.
   Ri llave k'o chu pan ri cajón.
   Wakami ninw-elesaj el ri llave chu pan ri cajón.
   Ti-tsu7, ri llave k'o pa nu q'a7.

   Ahora, abro el cajón otra vez.
   Miren, allí está la llave.
   La llave está dentro del cajón.
   Ahora, saco la llave del cajón.
   Miren, aquí está la llave, en mi mano.

11. ¿Achike re7?
   Jun llave.
   ¿Qué es esto?
   Una llave.
   ¿Qué es esto?
   Un cajón.

12. ¿Qué es esto?
   Una llave.
   ¿Qué es esto?
   Un cajón.

13. ¿Cómo se llama esto?
   ¿Qué es esto?
   ¿Cómo se llama esto?
   Se llama yeso.
   ¿Se llama yeso esto?
   No, se llama lápiz.
   ¿Se llama lápiz esto?
   No, se llama libro.

14. Frotó la pared.
   ¿Estoy frotando la puerta?
   No, estoy frotando la pared.
   Me acerco a la ventana.
   Frotó la ventana.
   ¿Estoy frotando la puerta?
   No, estoy frotando la ventana.
   Voy a la puerta.
   Frotó la puerta.
   ¿Estoy frotando la ventana?
   No, estoy frotando la puerta.

   Mirenme.
   Agarro el yeso.
   Miren el yeso.
   Con el yeso escribo en el pizarrón.
   Este es el pizarrón.
   Miren el pizarrón.
   ¿Con qué escribo en el pizarrón?

   Con el yeso.
   Pongo el yeso en la mesa.
Nin-chop ri lápiz.
Ti-tsu ri lápiz.
R ik'ín ri lápiz nin-ts'ibaj jun
tsij chu wych ri wuj.
Chojk'in yi-ts'iban: wi chu wych
ri wuj?
R ik'ín ri lápiz.
Ti-tsu ri wuj.
Wakami, nin-ya qa ri lápiz pa ru wí
ri mesa.

Mirenme.
Agarro el lápiz.
Miren el lápiz.
Con el lápiz escribo una
palabra en el papel.
¿Con qué escribo en el papel?
Con el lápiz.
Miren el papel.
Ahora, pongo el lápiz en la
mesa.

16. Ja re7 ri ru pan jay.
Ru pan jay.
Ja la7 ri ru wa jay.
Ru wa jay.
La7 man ru pan jay ta, xa ru wa
jay.
Re7 man ru wa jay ta, xa ru pan
jay.
La ja re7 ri ru pan jay?
Ja?.
La ja la7 ri ru wa jay?
Ja?.
La ja re7 ri ru pan jay o ri ru wa
jay?
Ja re7 ri ru pan jay.
Ja la7 ri ru wa ri jay.

Este es el piso.
Piso.
Piso.
Piso.

17. Kini-tsu pe.
Jun, ka7i wuj.
Ka7i wuj. Ka7i7.
Jun, ka7i7, oxi wuj.
Oxi wuj. Oxi7.
Ka7i wuj.
Oxi wuj.
Jun, ka7i7, oxi7.
Jun ch'akyt.
Ka7i ch'akyt.
Jun, ka7i7, oxi ch'akyt.
Ka7i yeso.
Oxi yeso.

Mirenme (aquí).
Un libro. Uno.
Uno, dos libros.
Dos libros. Dos.
Uno, dos, tres libros.
Tres libros. Tres.
Dos libros.
Tres libros.
Un o, dos, tres.
Una silla.
Tres sillas.
Una, dos, tres sillas.
Dos yesos.
Tres yesos.
18. Kini-tsu pe.
Jun 7ixoq.
Ka7i 7ixoqi7.
Jun, ka7i7, oxi 7ixoqi7.
Jun 7achin.
Ka7i 7achi7a7.
Oxi 7achi7a7.
Jun 7achin.
Oxi 7achi7a7.
K'i7y 7achi7a7.

Mírenme.
Una mujer.
Dos mujeres.
Una, dos, tres mujeres.
Un hombre
Dos hombres.
Tres hombres.
Un hombre.
Tres hombres.
Muchos hombres.

Ka7i tijonela7.
Jun tijonel.
Oxi tijonela7.
Jun tijoxel.
Oxi tijoxela7.
K'i7y tijoxela7.
Jun tijoxel.
Oxi tijoxela7.
K'i7y tijoxela7.

Un maestro.
Dos maestros.
Una maestra.
Tres maestras.
Un alumno.
Tres alumnos.
Muchos alumnos.
Una alumna.
Tres alumnas.
Muchas alumnas.

(Imperativos)

Kat-ampe wawe?
Kat-ampe wawe w ik'in yin

Venga aquí
Venga aquí contigo

Ka-biyin chila apo
Ka-biyin chila apo chu naqaj la ch'akyt

Váyase allá
Váyase allá hasta la silla

Ka-ts'uye?
Ka-ts'uye qa pa ru wi la ch'akyt

Siéntese
Siéntese en la silla

Wakami ka-pa7e?
Ka-pa7e chu naqaj ri ch'akyt

Ahora párese
Párese junto a la silla

Ka-biyin apo chu naqaj la pizarrón
Ta-chapa jun yeso y ta-ts'ibaj ri tsij manaq chu wych ri pizarrón
Wakami ta-ya qa ri yeso pa ru wi re mesa re7.

Tome un yeso y escriba la palabra manaq en el pizarrón
Ahora ponga el yeso sobre esta mesa.
Gracias. Siéntese.
Grammar Induction
(Not on Tape)

1. Plural Imperative (with consonant-initial transitive verbs)

Study the following:

| ti-bij   | say it            | (said to more than one person) |
| ti-ts'ibaj | write it          |

2. The plural imperative for consonant-initial transitive verbs (like -bij and -ts'ibaj) is formed by adding the prefix ti- before the verb stem.

3. Given that -bij 'say' is a transitive verb stem whose initial sound is the consonant b, its plural imperative is formed by adding the prefix ti- before the stem.

4. The plural imperative meaning say it is written ti-bij.

5. Singular Imperative (with consonant-initial transitive verbs)

Study the following:

| ta-bij | say it           | (said to one person) |
| ta-ts'ibaj | write it          |

6. The singular imperative is formed for the same verbs by adding the prefix ta- before the verb.

7. Given that ts'ibaj 'write' is a transitive verb stem whose initial sound is the consonant ts', its singular imperative is formed by adding the prefix ta- before the stem.
8. The singular imperative meaning 'write it' is written ________.

9. -k'utuj is a consonant-initial transitive verb stem meaning ask or ask it (preguntarlo).

10. The plural imperative of this verb must be formed with the prefix ________.

11. This form, therefore, is ti-‐k'utuj, which means ________.

12. The singular imperative of the same verb is formed with the prefix ________.

This form, therefore, is ta-‐k'utuj, which means ________.

13. -ya7 is a consonant-initial transitive verb stem meaning 'to give it'.

14. The singular imperative form is written ________.

15. The plural imperative form is written ________.

16. -sik'ij is a consonant-initial transitive verb stem meaning 'read it' (leerlo).

17. The singular imperative form is written ________.

18. The plural imperative form is written ________.

19. -bana7' is a consonant-initial transitive verb stem meaning 'to do it' (hacerlo).

20. The singular imperative form is ________.

21. The plural imperative form is ________.
Unidad Dos

ETAPA PRINCIPAL

Prática

AL INSTRUCTOR

El instructor dirá TIW-AK'AXAJ y pronunciará la primera palabra, o palabras, después de lo cual dirá TI-BIJ o (TI-BIJ) IWI-ONOJEL. Después de que todos lo hayan pronunciado en coro, el instructor indicará a uno de los estudiantes y le dirá TA-BIJ o TA-BIJ: RAT dándole nuevamente el modelo de la pronunciación nativa. Así cada estudiante tendrá la oportunidad de escuchar cada palabra pronunciada por el nativo inmediatamente antes de su turno de repetirla. Si el estudiante la pronuncia correctamente, el instructor deberá decirle TUTS o VALAN TUTS; si no la pronuncia bien, el instructor deberá decirle MANAQ y darle la oportunidad de volver a oír la pronunciación correcta.
diálogo

A. La \textit{7uts 7a wych ?} ¿Cómo está?
B. \textit{7uts, matiox.} Bien, gracias.
A. \textit{Matiox \textit{k'a ri7.}} Me alegro.

tiw-ak'axaj y ti-bij

wych
a wych
\textit{7uts}
\textit{7uts 7a wych}
La \textit{7uts 7a wuch ?}

matiox
\textit{7uts matiox.}

\textit{k'a}
k'\textit{a ri7}
matiox \textit{k'a ri7}
actividad

Cada estudiante practicará el diálogo varias veces, primeramente con el instructor, y después con otro estudiante.

exposición

A este diálogo se le agregará varios 'títulos' como, por ejemplo, tāta (señor) nāna (señora).

A. La 7uts 7i wych, tāta ?
B. 7uts, nāna, matiox.
ETC.

actividad

Practicar el diálogo con otras personas usando 'títulos' apropiados.

cambio de situación

Esta vez cuatro personas se saludan:

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<tr>
<td>A &amp; B.</td>
<td>La 7uts 7i wych, tāta ?</td>
<td>¿Cómo están, señores ?</td>
<td></td>
</tr>
<tr>
<td>C &amp; D.</td>
<td>7uts, nāna, matiox.</td>
<td>Bien, gracias, señoras.</td>
<td></td>
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<tr>
<td>A &amp; B.</td>
<td>Matiox k'a ri7.</td>
<td>Nos alegramos.</td>
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</table>

achike modo ni-bix?

matiox       gracias
7uts         bien
tāta         señor
nāna         señora
la 7uts 7i wych ? ¿Cómo está ?
la 7uts 7i wych ? ¿Cómo están ?
respuesta según modelo

El instructor (ri ti jonel) dirá, por ejemplo, "Ri tsij matiox ni-bix 'gracias' chire pa castilla."

El estudiante (ri ti joxel) dirá, como si no lo hubiera sabido, "Ah, ni-bix 'gracias' chire."

Tijonel: Ri tsij matiox ni-bix 'gracias' chire.
Tijoxel: Ah, ni-bix 'gracias' chire.

(nána 'señora'; téta 'señor';
 wych 'cara' a wych 'tu cara'
k'a ri7 'entonces'; achi ke? '¿qué?"

achi ke modo ni-bíx

El instructor dirá una palabra o una frase en cakchiquel (o en español) y preguntará: '¿Achike modo ni-bix la7 pa castilla (o pa cakchiquel)? ¿Cómo se dice eso en castellano (o en cakchiquel)?' El estudiante indicado dirá: 'Jala ni-bíx ' ______ ' chire."

Tijonel: Matiox. ¿Achike modo ni-bíx la7 pa castilla?
Tijoxel: Jala ni-bíx 'gracias' chire.

(bien, gracias; la 7uts i wych?; ¿cómo estás?; rat; rix; señor; señora; manaq; yalan 7uts; ri tsij)

alternative

Uno de los estudiantes tomará el papel del instructor en el mismo ejercicio.

actividad

Los estudiantes preguntarán cómo se dicen las siguientes expresiones en castellano.
CASTILLA

matiox chawe ____________________________
w-etaman ________________________________
man w-etaman ta __________________________
ri tijonela7 ______________________________
ri tijoxela7 ______________________________
yin _________________________________
ka-ch'on pa cakchiquel _____________________________
rija7 ________________________________

actividad

Los estudiantes preguntarán cómo se dicen las siguientes expresiones en cakchiquel. (El instructor las dirá y los escribirá en cakchiquel.)

CAKCHIQUEL

No hable en castellano. ________________________________
Hablemos en cakchiquel. ________________________________
Hable (más) despacio. ________________________________
Hable (más) fuerte. ________________________________

actividad

Los estudiantes harán lo que les diga el instructor.

1. Tiw-ak’axaj: Ri tsij tiw-ak’axaj ni-bij: 'listen' chire pa 7 inglés.
2. Ti-bij manaq.
3. Ti-bij manaq jun bey chik.
5. Ti-ts’ibaj: ri tsij tuts jun bey chik.
alternative

Uno de los estudiantes tomará el papel del instructor en el mismo ejercicio.

ejercicio de comprensión

A. 7Achike modo ni-bi\x ri tsi\j \textit{tinamit} pa 7ingles?
B. Dinamit?
A. \textit{Manaq, tinamit}.
B. \textit{Ah, tinamit. Man w-etaman ta}.

A. 7Achike modo ni-bi\x ri tsi\j \textit{pueblo} pa cakchiquel?
B. Puerco?
A. \textit{Manaq, pueblo}.
B. \textit{Ah, pueblo ni-bi\x 'tinamit' chire pa cakchiquel.}
A. Matiox, t\^ata.

A. Ka-ch'on 7eqal.
B. 7Achike modo ni-bi\x la7 pa castilla?
A. Jala ni-bi\x 'hable despacio' chire.
HOMEWORK

**ti-ts'ibaj pa cakchiquel**

1. The word tiw-ak'axaj is said 'listen'.

2. The word jun bey chik is said 'again'.

3. How does one say the word esperen in Cakchiquel?

4. One says tiw oyobej.

5. How does one say that in English?

**completion**

1. Ri tsi j ti-ts'ibaj ni-bix chire pa inglés ______. write it

2. Ri tsi j tiw-ak'axaj ni-bix chire pa castilla ______. escuchen

3. Ri tsi j jun bey chik ni-bix chire pa inglés ______. again

4. Ri tsi j ti-bij ni-bix chire pa castilla ______. díganlo

5. Ri tsi j uts ni-bix chire pa inglés ______. good

6. Ri tsi j la uts a wych ni-bix chire pa castilla ______. ¿Está bien?

7. Ri tsi j la uts i wych ni-bix chire pa castilla ______. ¿Están bien?

8. Ri tsi j matiox ni-bix chire pa inglés ______. thanks
write out the dialog from memory

A. ________________________________

B. ________________________________

A. ________________________________

Looking Ahead

Ejercicio Grabado en Cinta

A. Follow the translation as you listen to the following sentences.

B. Study the sentences. Figure out how they are structured and how they mean what they mean.

C. Listen to the sentences until you can understand without the book.

1. Qoj-ch'on pa cakchiquel.
   Let's speak in Cakchiquel.

2. Ta-b'ij chwe, 7achike ru bi' rija7?
   Tell me, what is his name?

3. Man w-etaman ta.
   I don't know.

4. La 7aw-etaman rat?
   Do you know?

5. Ja7, yin w-etaman.
   Yes, I know.

6. 7Achike k' a ri7?
   What is it then?

7. Ka-ch'on kow.
   Speak loud.
8. Matiox chawe.
10. Ta-bana utsil, ta-ya chwe la plato la7.
11. Ta-bana utsil, ta-ts'ibaj ri tsij.
13. Rix iw onojel y roj q onojel.

Thank you.
Don't mention it.
Please, hand me that plate.
Please, write the word.
One, two, three, four.
You all and we all.
Unit Three

PREPARATION STAGE

Program

(Pronunciation)

Tiw-ak'axaj. Same or different?

different 1. ( ) ( )
           a  b
           ———
           Same question

different 2. ( ) ( )
           a  b
           ———
           Same question.

different 3. ( ) ( )
           a  b
           ———
           You must keep s and ts apart. Practice saying the following syllables with ts in initial position.

Tiw-ak'axaj y ti-bij:.

4. (tsa7) (tse7) (tsi7) (tso7) (tsu7)

If you have difficulty practice on this by yourself.

——

Put your hands over your ears and say See-Zee several times, then Buzz-Bus. Contrast the z-sound with the s-sound.

(See) (Zee), (Buzz) (Bus)

z

Which sound has a hum throughout its duration?
Now do the same with the pair *fairy-very* and *Duff-dove*.

6. Listen *(fairy) (very) (Duff) (dove)*

Which sound has a hum throughout its duration, *f* or *v*?

Sounds produced with this accompanying hum are called VOICED SOUNDS. Sounds produced without this hum are called UNVOICED (or VOICELESS) SOUNDS.

Check each of the following pairs of words. Which has an unvoiced consonant, a or b?

Tiw-ak'axaj

```
a
b
b
b
a
b
a
```

7. (a) (b)
   (a) (b)
   (a) (b)
   (a) (b)
   (a) (b)
   (a) (b)
   (a) (b)

Essentially a voiced consonant differs from its unvoiced counterpart in that in its production air is expelled through a given 'articulatory set', whereas in its voiced counterpart a hum is projected through the same articulatory set.

In Cakchiquel the consonants *l, w, y, r* have both voiced and unvoiced variants. (The unvoiced variants occur only in word-final position; the voiced variants never occur there.) Therefore it is crucially important to learn to control the voicing-unvoicing mechanism, or rather to extend the control of it which you already have in English.

Practice first with English in order to 'feel' the distinction. Think of the sound *f* as the unvoiced counterpart of *v*, and *s* as the unvoiced counterpart of *z*. With that frame of mind listen and repeat.
8. (v) (unvoiced v) (expel air without voicing through the articulatory set for v.)
   (z) (unvoiced z) (expel air without voicing through the articulatory set for z.)
   (m) (unvoiced m) (expel air through the nose without voicing through the articulatory set for m.)
   (n) (unvoiced n) (expel air through the nose without voicing through the articulatory set for n.)
   (l) (unvoiced l) (expel air without voicing through the articulatory set for l.)

English has both voiced and unvoiced ~ and ~ sounds. Contrast the initial sound of the following word pairs. (Don't let the spelling mislead you, listen to the sound.)

9. voiced unvoiced
   watt : what
   you : Hugh

Say these word pairs and observe that the relation between these initial sounds is the same as that between z and s or v and f.

In English unvoiced w sounds strange in word-final position, but you should be able to produce it easily enough. Listen and repeat.

10. (bow) (bow)
    (new) (new)
    (now) (now)
Now listen to three Cakchiquel words with the unvoiced ʷ:

11. ( ) ( ) ( )

Now incorrectly pronounced. Listen to these words with the final ʷ voiced:

12. ( ) ( ) ( )

Listen to the paired correct and incorrect pronunciation of the same words:

13. ( ) ( )
( ) ( )
( ) ( )

Which is correct, a or b?

14. ( ) ( )
   a  b

Tiw-ak'axaj y ti-biJ;

15. ( ), ( ), ( )
again:
( ), ( ), ( )

This time read the words correctly
(kow) (ahaw) (tew)

In English unvoiced ʷ sounds strange in word-final position, but you should be able to produce it easily enough. Listen and repeat.
16. (boy) (boY)
(bouy) (bouY)
(buy) (buY)
(kay) (kaY)
(key) (keY)

Now listen to three Cakchiquel words with the unvoiced y:

17. ( ) ( ) ( )

Now incorrectly pronounced. Listen to these words with the final y voiced:

18. ( ) ( ) ( )

Listen to the paired correct and incorrect pronunciation of the same words:

19. ( ) ( )
( ) ( )
( ) ( )

Which is correct, a or b?

20. ( ) ( )
a b

Tiw-ak'axaj y ti-bij:

21. ( ), ( ), ( )
again:
( ), ( ), ( )

This time read the words correctly:
(k'i'iy) (tsuy) (banoy)
English has no unvoiced \( l \) in final position, but not infrequently we produce an unvoiced \( l \) following a \( p \) or \( k \)-sound. Listen to the following alternate pronunciations of some English words. (The second member of each pair has the unvoiced \( l \).)

22. please - pPlease
   clean - cLean

Practice producing the unvoiced \( l \) in isolation.

You should be able to produce an unvoiced \( l \) in word-final position. Since the articulatory set for \( l \) in Cakchiquel is the same as that for Spanish \( l \) but different from that of English, practice unvoicing word-final Spanish \( l \). Listen and repeat.

23. (el) (eL)
    (al) (aL)

Now listen to five Cakchiquel words with unvoiced \( l \). (Remember that word-final \( l \) in Cakchiquel is always unvoiced.)

24. ( ) ( ) ( ) ( ) ( )

Tiw-ak'axaj y ti-bijį:

25 al utsil k.onojet mul mol

English has no unvoiced \( r \) in word-final position, but again, not infrequently we produce an unvoiced \( r \) following a \( p \), \( t \) or \( k \)-sound. Listen to the following alternate pronunciations of some English word. (The second member of each pair has the unvoiced \( r \).)

26. pry - pRy
    try - tRy
cry - cRY

More similar to the unvoiced \( r \)-sound of Cakchiquel, however, is the unvoiced \( r \) of Guatemalan Spanish. Contrast the typical voiced Mexican Spanish final \( r \) with the typical Guatemalan final \( r \).

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<th>Mexican</th>
<th>Guatemalan</th>
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<td>ir</td>
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<tr>
<td>dar</td>
<td>dar</td>
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<td>ser</td>
<td>ser</td>
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In Cakchiquel unvoiced \( r \) occurs word-finally but also word-initially. First listen to some Cakchiquel words which end with \( r \).

28. ( ) ( )

Tiw-ak’axaj y ti-bij;

29. (iwir) (wyr)

Now listen to some Cakchiquel words which begin in \( r \)

30. ( ) ( ) ( ) ( ) ( )

Tiw-ak’axaj y ti-bij:

31. ral rik roj

again:

ral rik roj

Listen now to the contrast between \( s, x, r, l \) in word-final position:
32. (yas) (yax) (yar) (yal)  
again: (yas) (yax) (yar) (yal)  

Tiw-ak'axaj y ti-bij  
33. yas yax yar yal  

Now the contrast between s, x, r in word-initial position  
34. (suts) (xuts) (ruts)  
again: (suts) (xuts) (ruts)  

Tiw-ak'axaj y ti-bij  
35. suts xuts ruts  

You will hear a series of word pairs. Indicate same or different. Each pair will be given twice.

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Same instructions

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So far you have used mainly the 'five cardinal vowels', i.e. a o u. However, you are aware that there is a different vowel sound which is represented by the letter y. Listen to some examples:

38. ( ) ( ) ( ) ( ) ( )

In each of the following pairs of words the first member is English and the second is Cakchiquel. Contrast the vowel.

Tiw-ak’axaj:

39. (watch) (wych)
   (witch) (wych)
   (hutch) (wych)
   (Butch) (wych)
   (chick) (chyj)
   (chack) (chyj)
   (chuck) (chyj)
   (shock) (chyj)
   (rush) (ryx)
   (push) (ryx)
   (a win) (awyn)
   (a one) (awyn)
   (afoot) (awyn)
The sound represented by the letter y is not exactly like any of the English vowel sounds, but it is similar to — we might say in between — the vowel sounds of put and putt, perhaps closer to that of put, except that the lips are not pursed during its production.

Tiw-ak'axaj y ti-bij

40. (watch) (wych)
(witch) (wych)
(hutch) (wych)
(Butch) (wych)
(rush) (ryx)
(push) (ryx)
(chuck) (chyj)
(shook) (chyj)
(a one) (awyjn)
(afoot) (awyjn)

Listen to a correct pronunciation followed by an incorrect one.

41. ( ) ( )

Which is correct, a or b?

42. ( ) ( )
a b
Tiw-ak'axaj y ti-bij;

43. ( ) ( ) ( ) ( )

Tiw-ak'axaj

44. ( ) ( )

ti-sik'ij is a plural imperative meaning 'read' or 'read it'.

Tiw-ak'axaj y ti-bij ri ni-bix chire pa.ingles o pa castilla.
(Listen and say the English or Spanish equivalent.)

45. (ti-sik'ij)

Which is the singular imperative? (Write it)

46. ( ) ( )

Follow the instructions. (Each of the instructions is introduced with ti-banaj utsil 'please')

47. (a) ( )

(b) ( )

(c) ( )

(d) ( )

Tiw-ak'axaj y ti-bij:

48. ( ) ( )

Tiw-ak'axaj

49. ( ) ( )

ta-k'utuj is a singular imperative meaning 'ask' (in Spanish 'pregunte')
Tiw-ak'axaj y ti-bií: ri ni-bíx chire pa 7ínglés o pa castilla.
(Listen and say the English or Spanish equivalent.)

50. ( ) ( )

When you hear this instruction what are you expected to do?

ask

Tiw-ak'axaj:

51. ( ) ( )

Rí tsij ni-ts'ibíx: ni-bíx. 'is written' chire pa 7ínglés o pa castilla 'se dice'.

Tiw-ak'axaj y ti-bií: ri ni-bíx chire pa 7ínglés o pa castilla.
(Listen and say the English or Spanish equivalent.)

52. ( ) ( )

Tiw-ak'axaj y ti-sik'íj:

53. A. Ta-k'utuj chwe 7achike modo ni-bíx: ri tsij chwe pa castilla. Ask me how the word chwe is said in Spanish.
B. Ta-bií: chwe 7achike modo ni-bíx: ri tsij chwe pa castilla. Tell me how the word chwe is said in Spanish.

A. Chwe, ni-bíx. 'a mí' chire. Chwe is 'a mí'.

Tiw-ak'axaj y ti-kamuluj: (Listen and Repeat)

54. 7Achike modo ni-bíx: ri tsij chwe pa castilla?
7Achike modo ni-bíx: ri tsij chire pa castilla?
7Achike modo ni-bíx: ri tsij chawe pa castilla?
Tiw-ak'axaj y ti-kamuluj (Listen and Repeat)

55. Ta-k'utuj chwe achike modo ni-bix. ri tsij chwe pa castilla.
    Ta-bijj chwe achike modo ni-bix. ri tsij chwe pa castilla.
    Ta-k'utuj chwe achike modo ni-bix. ri tsij chawe pa castilla.
    Ta-bijj chwe achike modo ni-bix ri tsij chawe pa castilla.

Tiw-ak'axaj y ti-sik'ij

56. A. Ta-k'utuj chwe achike modo ni-ts'iibyx ri tsij ti-kamuluj.
    Ask me how the word ti-kamuluj is written (spelled).
    B. Ta-bijj chwe achike modo ni-ts'iibyx ri tsij ti-kamuluj.
    Tell me how the word ti-kamuluj is written.

A. Kere7: TI-KAMULUJ.  Like this: ti-kamuluj.

Tiw-ak'axaj y ti-kamuluj (Listen and Repeat)

57. Achike modo ni-ts'iibyx ri tsij ti-kamuluj.
    Achike modo ni-ts'iibyx ri tsij ta-kamuluj.
    Achike modo ni-ts'iibyx ri tsij tga-kamuluj.

Tiw-ak'axaj y ti-kamuluj

58. Ta-k'utuj chwe achike modo ni-ts'iibyx ri tsij ta-kamuluj.
    Ta-bijj chwe achike modo ni-ts'iibyx ri tsij ta-kamuluj.
    Ta-k'utuj chwe achike modo ni-ts'iibyx ri tsij ta-bana7.
    Ta-bijj chwe achike modo ni-ts'iibyx ri tsij ta-bana7.
MANUAL DEL INSTRUCTOR
(Transcripción de la Cinta)

Unidad Tres
ETAPA DE PREPARACIÓN

1. uts  us
2. utsil  usil
3. tsij  sij
4. tsa7  tse7  tsi7  tso7  tsu7
5. see  zee  buzz  bus
6. fairy  -  very  Duff  -  dove
7. mouth  -  mouth  
   waive  -  waif  
   allusion  -  Aleutian  
   with  -  with  
   lacer  -  laser  
   azure  -  Asher  
   ones  -  once  
8. v  f  
   z  s  
   m  M  
   n  N  
   l  L
<p>| | | |</p>
<table>
<thead>
<tr>
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<tr>
<td>9.</td>
<td>watt</td>
<td>what</td>
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<td>you</td>
<td>Hugh</td>
</tr>
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<td>10.</td>
<td>bow</td>
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<tr>
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<tr>
<td></td>
<td>now</td>
<td>now</td>
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<tr>
<td>11.</td>
<td>Kow</td>
<td>ahaw</td>
</tr>
<tr>
<td>12.</td>
<td>Kow</td>
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</tr>
<tr>
<td>13.</td>
<td>Kow</td>
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<td>14.</td>
<td>Kow</td>
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<td>Kow,</td>
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<td>16.</td>
<td>boy</td>
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<td>17.</td>
<td>k'iY</td>
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<td>18.</td>
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</tr>
<tr>
<td>19.</td>
<td>k'iY</td>
<td>tsuy</td>
</tr>
</tbody>
</table>
20. 'k'iy  -  k'iy
21. k'iy,  tsuy,  banoy.
    (again) k'iy,  tsuy,  banoy.
22. please  pLease
    cLean
23. el    eL
    aL
24. al    utsil  jel  mul  mol
25. al    utsil  jel  mul  mol
26. pry    pRy
    tRy
    cRy
27. Mexican    Guatemalan
    ir    ir
    dar    dar
    ser    ser
28. iwir    wyr
29. iwir    wyr
30. ral,    rik,    roj
31. ral,    rik,    roj
    again:
    ral,    rik,    roj
32. yas    yax    yar    yal
33. yas    yax    yar    yal
34. suts    xuts    ruts
35. suts    xuts    ruts
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<tr>
<td>36.</td>
<td>ax</td>
<td>al (again)</td>
<td>ax</td>
<td>al</td>
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<td></td>
<td>ax</td>
<td>-</td>
<td>ax</td>
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<td></td>
<td>aj</td>
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<td>-</td>
<td>ax</td>
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<td>as</td>
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<td>ar</td>
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<td>chyj</td>
<td>ryx</td>
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<td>-</td>
<td>wych</td>
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<tr>
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<td>-</td>
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<td>chyj</td>
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<td>push</td>
<td>-</td>
<td>ryx</td>
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<tr>
<td></td>
<td>a win</td>
<td>-</td>
<td>awyn</td>
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</tr>
<tr>
<td></td>
<td>a one</td>
<td>-</td>
<td>awyn</td>
<td></td>
</tr>
<tr>
<td></td>
<td>afoot</td>
<td>-</td>
<td>awyn</td>
<td></td>
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</tbody>
</table>
40. watch - wych
witch - wych
hutch - wych
Butch - wych
rush - ryx
push - ryx
chuck - chyj
shook - chyj
a one - awyn
afoot - awyn

41. a wych a wUCh
42. ryx rUx
43. a wych awyn ryx chyj
44. ti-sik'ij
45. ti-sik'ij
46. ti-sik'ij ta-sik'ij
47. (a) ti-bana7 utsil tiw-ak'axaj: chyj
       (b) ti-bana7 utsil ti-biij: chyj
       (c) ti-bana7 utsil ti-ts'ibaj: chyj
       (d) ti-bana7 utsil ti-sik'ij: chyj
48. ta-sik'ij
49. ta-k'utuj
50. ta-k'utuj ti-k'utuj
51. ni-ts'ityx.
52. ni-ts'ityx
53. A. Ta-k'utuj chwe achike modo ni-bix. ri tsij chwe pa castilla.

B. Ta-b'ij chwe achike modo ni-bix. ri tsij chwe pa castilla.

A. Chwe ni-bix: 'a mi' chire.

54. Achike modo ni-bix: ri tsij chwe pa castilla.

Achike modo ni-bix. ri tsij chire pa castilla.

Achike modo ni-bix. ri tsij chawe pa castilla.

55. Ta-k'utuj chwe achike modo ni-bix: ri tsij chwe pa castilla.

Ta-b'ij. chwe achike modo ni-bix. ri tsij chwe pa castilla.

Ta-k'utuj chwe achike modo ni-bix. ri tsij chawe pa castilla.

Ta-b'ij. chwe achike modo ni-bix. ri tsij chawe pa castilla.

56. A. Ta-k'utuj chwe achike modo ni-ts'ibyx ri tsij ti-kamuluj.

B. Ta-b'ij. chwe achike modo ni-ts'ibyx ri tsij ti-kamuluj.

A. Kere7: TI-KAMULUJ.

57. Achike modo ni-ts'ibyx. ri tsij ti-kamuluj.

Achike modo ni-ts'ibyx. ri tsij ta-kamuluj.

Achike modo ni-ts'ibyx. ri tsij tqa-kamuluj.

58. Ta-k'utuj chwe achike modo ni-ts'ibyx ri tsij ta-kamuluj.

Ta-b'ij! chwe achike modo ni-ts'ibyx ri tsij ta-kamuluj.

Ta-k'utuj chwe achike modo ni-ts'ibyx ri tsij ta-bana7.

Ta-b'ij! chwe achike modo ni-ts'ibyx ri tsij ta-bana7.
1. Ti-tsu re7.
   Ja re7 ri nu wuj yin.
   Nim. Ri nu wuj yin nim.
   Miren esto.
   Este es mi libro.
   Grande. Mi libro es grande.

2. Ja re7 ri ru wuj ri Jose
   Ti ko?ol. Ri ru wuj ri Jose
   xa ti ko?ol.
   Este es el libro de José.
   Pequeño. El libro de José
   es pequeño.

   Ri nim wuj w ichin yin.
   Ri ichin ri Jose re7.
   Ri ti ko?ol wuj r ichin ri Jose.
   Este es mío.
   El libro grande es mío.
   Este es de José.
   El libro pequeño es de José.

4. Chojchin re ti wuj re7?
   La w ichin yin?
   Manaq, xa r ichin ri Jose.
   Ri nim wuj w ichin yin.
   Ri ti ko?ol wuj r ichin ri Jose.
   ¿De quién es este libro pequeño?
   ¿Es mío?
   No, es de José.
   El libro grande es mío.
   El libro pequeño es de José.

5. Ti-tsu re7.
   Ja re7 ri nu lápiz yin.
   Nu lápiz yin re7.
   Q'yn ru color.
   Q'yn.
   Ri nu lápiz yin q'yn ru color.
   Miren esto.
   Este es mi lápiz.
   Amarillo es su color.
   Amarillo.
   El lápiz mío es amarillo.

6. Ja re7 ri ru lápiz ri Jose.
   Kieq ru color. Kieq.
   W ichin yin re7.
   Ri q'yn lápiz w ichin yin.
   Ri ichin ri Jose re7.
   Ri kieq lápiz r ichin ri Jose.
   Este es el lápiz de José.
   Rojo es su color. Rojo.
   Este es mío.
   El lápiz amarillo es mío.
   Este es de José.
   El lápiz rojo es de José.

7. Chojchin re q'yn lápiz re7?
   La w ichin yin?
   Ja7, w ichin yin.
   ¿De quién es este lápiz
   amarillo?
   ¿Es mío?
   Sí, es mío.
9. Chojchin re kieq lápiz re7?
La w ichin yin?
Manaq, xa r ichin ri José.
Ri q'yin (lápiz) w ichin yin.
Ri kieq (lápiz) r ichin ri José.
¿De quién es este lápiz rojo?
¿Es mío?
No, es de José.
El (lápiz) amarillo es mío.
El (lápiz) rojo es de José.

10. Chojchin re nim wuj re7?
W ichin yin, peja7?
Ja7, w ichin yin.
¿De quién es este libro grande?
Es mío, ¿verdad?
Sí, es mío.

11. 7Achike ru color ri nu wuj?
Syq. Syq ru color ru nu wuj.
Man q'yn ta ru color.
Y man kieq ta ru color, xa syq.
¿Cuál es el color de mi libro?
Blanco. Blanco es el color de mi libro.
Su color no es amarillo.
Y su color no es rojo, sino blanco.

12. 7Achike k'a ru color ri ru wuj ri José?
Q'eq. Q'eq ru color ru wuj rija7.
Man syq ta, xa q'eq.
¿De qué color es el libro de José?
Negro. Negro es el color de su libro.
No es blanco, sino negro.

13. 7Achike ru bi re7?
Reloj ru bi7;
Chojchin re reloj re7?
La w ichin yin?
Ja7, w ichin yin.
Re reloj re7 man r ichin ta ri Juan.
W ichin yin.
¿Cómo se llama esto?
Se llama reloj.
¿De quién es este reloj?
¿Es mío?
Sí, es mío.
Este reloj no es de Juan.
Es mío.

14. 7Achike ru bi re7?
Pa wiʔaj ru bi7.
La ja re m u pwi yin?
Manaq, xa r ichin ri Juan.
Ja laʔ chuqa ri ru pawi ri Juan, peja7?
Manaq, la pa wiʔaj laʔ w ichin yin.
¿Cómo se llama esto?
Se llama sombrero.
¿Es mío este sombrero?
No, es de Juan.
Ese sombrero es de Juan también, ¿verdad?
No, ese sombrero es mío.

15. Chojchin re7?
Aw ichin rat. Y re7?
Aw ichin rat chuqaʔ.
Achojchin laʔ?
R ichin ri José.
Y laʔ? R ichin ri ja chuqaʔ?
La r ichin ri María re7?
Ja7, r ichin ri jaʔ?
La r ichin ri Juanita re7?
Manaq, r ichin ri María.
¿De quién es esto?
Es suyo. ¿Y esto?
Es suyo también.
¿De quién es aquello?
Es de José.
¿Y aquello? ¿Es de él también?
¿Es esto de María?
Sí. es de ella.
¿Es esto de Juanita?
No, es de María.
Kat-ampe wawe7.
(Yi-be: chila 7apo.)

Ka-biyin: chila apo, chu naqaj la mesa.
(Yi-be: chila apo, chu naqaj ri mesa.)

Ka-ts'uye pa ru wi ri mesa.
(Yi-ts'uye pa ru wi ri mesa.)

Wakami ka-pa7e7.
(Yi-pa7e7.)

Ka-biyin: apo chu wych ri pizarrón.
(Yi-be: apo chu wych ri pizarrón.

Wakami ta-chapa ri yeso.
(Nin-chop ri yeso.)

Ta-ts'ibaj: ri tsij lápiz chu wych ri pizarrón.
(Nin-ts'ibaj: ri tsij lápiz chu wych ri pizarrón.)

Wakami ta-ya qa ri yeso pa ru wi la mesa.
(Nin-ya qa ri yeso pa ru wi re mesa.)

Matiox chawe. Ka ts'uye7.
(Yi-ts'uye7.)

Tqa-chapa jun yeso.
(Niqa-chop jun yeso.)

Tqa-ts'ibaj: ri tsij wuj chu wych ri pizarrón.
(Niqa-ts'ibaj: ri tsij wuj.)

Wakami tqa-ya qa ri yeso pa ru wi ri mesa.
(Niqa-ya ri yeso pa ru wi ri mesa.)

(Venga acá.
(Voy allá.)

Vayase allá, cerca de la mesa.
(Voy allá, cerca de la mesa.)

Siéntese sobre la mesa.
(Me siento sobre la mesa.)

Ahora párese.
(Me paro.)

Vayase al pizarrón.
(Voy al pizarrón.)

Ahora tome el yeso.
(Tomo el yeso.)

Escriba la palabra lápiz en el pizarrón.
(Escribo la palabra lápiz en el pizarrón.)

Ahora ponga el yeso sobre esa mesa.
(Pongo el yeso sobre esta mesa.)

Gracias. Siéntese.
(Me siento.)

Tomemos un yeso.
(Tomamos un yeso.)

Escribamos la palabra wuj en el pizarrón.
(Escribimos la palabra wuj.)

Ahora pongamos el yeso sobre la mesa.
(Ponemos el yeso sobre la mesa.)
Grammar Induction
(Not on Tape)

1. Study the following:

| ta-bij        | 'say it'            |
| ta-bij rat    | 'you say it.'       |
| wakami ti-bij | 'Now you (pl) say it.' |

2. Observe that the pronouns rat ('you' singular) and rix ('you' plural) are used with the imperative forms much as in English to designate decisively one individual or group against other(s).

3. Singular and plural imperative (with vowel-initial transitive verbs). Study the following:

| tiw-ak'axaj | escuchen   |
| tav-ak'axaj | escuche    |
| tiw-oyobéj | espérense  |
| tav-oyobéj | espérese   |

4. The plural imperative for vowel-initial transitive verbs (like ak'axaj 'listen' and oyobéj 'wait') is formed by adding the prefix tiw- before the stem. The singular imperative is formed for the same verbs by adding the prefix tav- before the verb.

5. Given that -etamaj 'learn; find out' is a transitive verb stem whose initial is the vowel e, its plural imperative is formed by adding the prefix __ before the stem. Its singular imperative is formed by adding the prefix __ before the stem.
6. The plural imperative meaning 'learn it' is written ________.

7. The singular imperative of the same verb is written ________.

8. -elesaj 'take out' ('quitar') is a vowel-initial transitive stem. Write both the singular and the plural imperative ________, ________.

9. Change from singular to plural imperative and vice versa.

   taw-oyobaj   tiw-oyobaj
   taw-ak'axaj   tiw-ak'axaj
   ta-bij:      ti-bij:
   ta-ts'ibaj:  ti-ts'ibaj:
   ta-k'utuj    ti-k'utuj
   ta-bana?    ti-bana?
   ta-ya?      ti-ya?

10. Study the following:

<p>| | | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>r onojel</td>
<td>all of it</td>
<td>todo</td>
</tr>
<tr>
<td>iw onojel rix</td>
<td>all of you</td>
<td>todos ustedes</td>
</tr>
<tr>
<td>q onojel roj</td>
<td>all of us</td>
<td>todos nosotros</td>
</tr>
<tr>
<td>k onojel rije?</td>
<td>all of them</td>
<td>todos ellos</td>
</tr>
</tbody>
</table>

11. The stem -onojel which means all occurs always with a prefix, usually one of the four illustrated above: r- (it); iw- (you pl); q- (us); k- (them).
12. Basic numbers (one to four)

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<tbody>
<tr>
<td>Jun</td>
<td>one</td>
</tr>
<tr>
<td>ka7i7</td>
<td>two</td>
</tr>
<tr>
<td>7oxi7</td>
<td>three</td>
</tr>
<tr>
<td>kaji7</td>
<td>four</td>
</tr>
</tbody>
</table>

13. These four numbers are basic in that all speakers use them. Cakchiquel numbers from five on are not used quite so commonly as those from one to four. Many natives count in Spanish above four.
## Looking Ahead

### PARADIGMS

#### Subject Pronouns

<table>
<thead>
<tr>
<th>yin</th>
<th>roj</th>
<th>I</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>rat</td>
<td>rix</td>
<td>you</td>
<td>you</td>
</tr>
<tr>
<td>rija7</td>
<td>rije7</td>
<td>he / she</td>
<td>they</td>
</tr>
</tbody>
</table>

#### Possessive Pronouns (before consonant stems)

| nu bi7 (yin) | my name |
| 7a bi7 (rat) | your name |
| ru bi' rija7 | his / her name |
| ki bi' rije7 | their name(s) |

#### To or From plus Pronoun

<table>
<thead>
<tr>
<th>chwe yin</th>
<th>to me / from me</th>
</tr>
</thead>
<tbody>
<tr>
<td>chawe rat</td>
<td>to you / from you</td>
</tr>
<tr>
<td>chire rija7</td>
<td>to him/her, from him/her</td>
</tr>
<tr>
<td>chike rije7</td>
<td>to them / from them</td>
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</tbody>
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With plus Pronoun

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>w ik'in yin</td>
<td>with me</td>
</tr>
<tr>
<td>7aw ik'in rat</td>
<td>with you</td>
</tr>
<tr>
<td>r ik'in rija?</td>
<td>with him/her</td>
</tr>
<tr>
<td>k ik'in rije?</td>
<td>with them</td>
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</table>

To know

<table>
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<th>English</th>
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</thead>
<tbody>
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<td>yin w-etaman</td>
<td>I know</td>
</tr>
<tr>
<td>rat 7aw-etaman</td>
<td>you know</td>
</tr>
<tr>
<td>rija' r-etaman</td>
<td>he/she knows</td>
</tr>
<tr>
<td>rije' k-etaman</td>
<td>they know</td>
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</table>
**Unidad Tres**

**ETAPA PRINCIPAL**

**Práctica**

<table>
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<th>AL INSTRUCTOR</th>
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<td>kaq</td>
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<tr>
<td>qaq</td>
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<td>.ak'</td>
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<td>k'a7</td>
<td>ch'a7</td>
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<tr>
<td>k'ak'</td>
<td>ch'ach' ts'ats'</td>
</tr>
</tbody>
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活动
(tí-k’utuj achike modo ni-bix pa castilla)

yin ______________________ rija7 ______________________
w ik’in yin ______________________ r ik’in rija7 ______________________
rat w ik’in yin ______________________ rix r ik’in rija7 ______________________

--------------------------------------------------

ru bi : rija7 ______________________
ru bi : re7 ______________________
ru bi : la7 ______________________

(tí-k’utuj achike modo ni-bix pa cakchiquel)

uno ______________________ dos ______________________
mesa ______________________ plato ______________________
una mesa ______________________ un plato ______________________
la mesa ______________________ el plato ______________________
dos mesas ______________________ dos platos ______________________
cuchillo ______________________ un cuchillo ______________________
el cuchillo ______________________ dos cuchillos ______________________
tenedor ______________________ un tenedor ______________________
el tenedor ______________________ dos tenedores ______________________
una taza ______________________ una taza de café ______________________
la taza de café ______________________ dos tazas de café ______________________
dos platos de papas  un kilo de arroz

manzana  durazno
naranja  azucar

NOTE: As you can observe the above nouns in plural context do not have a plural marker. **jun plato, ka7i plato.** Some nouns, however, such as tijonel 'teacher' and tijoxel 'student' do have a plural marker. **jun tijonel, ka7i tijonela7; jun tijoxel, ka7i tijoxela7.**
MANIPULACIÓN

diálogo

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<tbody>
<tr>
<td>A.</td>
<td>Uts 7a wych, nána?</td>
<td>¿Está bien, señora?</td>
</tr>
<tr>
<td>A.</td>
<td>Matiox k'a ri7.</td>
<td>Me alegro.</td>
</tr>
<tr>
<td>B.</td>
<td>La 7uts 7a wych rat?</td>
<td>¿Está bien Ud.?</td>
</tr>
<tr>
<td>A.</td>
<td>Yalan 7uts, matiox.</td>
<td>Muy bien, gracias.</td>
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</tbody>
</table>

actividad

Cada estudiante practicará el diálogo varias veces, primeramente con el instructor, y luego con otro estudiante, según dirija el instructor. (Este dirá, por ejemplo: NABEY' RAT W IK'IN YIN, 'primeramente usted conmigo'; WAKAMI RAT R IK'IN HIJA?, o R IK'IN MARÍA 'ahora usted con él, o con María')

cambio de situación

Esta vez cuatro personas se saludan así:

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<tbody>
<tr>
<td>A&amp;B</td>
<td>La 7uts 7i wych, tata?</td>
<td></td>
</tr>
<tr>
<td>C&amp;D</td>
<td>Uts, tata, matiox.</td>
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<tr>
<td>A&amp;B</td>
<td>Matiox k'a ri7.</td>
<td></td>
</tr>
<tr>
<td>C&amp;D</td>
<td>La 7uts 7i wych rix?</td>
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<tr>
<td>A&amp;B</td>
<td>Yalan 7uts matiox.</td>
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