

HISTORY OF THE COMMUNITY K'ICHE' LINGUISTICS

K'ICHE' MAYAB' CHOLCHI'

HISTORICAL BACKGROUND.

The K'iche' people were previously abandoned in terms of linguistic studies, there was the idea that there were already institutions that wrote the language such as the Summer Linguistic Institute (ILV) and other evangelical missionaries who were dedicated to publishing pamphlets with notebook writing, as they understood it, without taking into account the originality of the language. language and the Mayan-speaking population, in addition the pamphlets they wrote were with biblical passages and they gave them to people close to the missions and the coverage did not reach the municipalities, nor in the departments of the K'iche' Mayan people, so each He spoke in his own way according to the environment in which he learned the K'iche' language, although it is well known that at home it is learned first and then at school, but each time the originality of the K'iche' mother language was being lost and also In the environment where it grew and developed at this time there was no normative grammar for writing the Mayan K'iche' language.

There were pamphlets and reading booklets from the years 1970 to 1989. At this time, there were some pamphlets written by missionaries from the Methodist and Presbyterian churches, but without any linguistic norm. The missionaries who came to the country sent by the missions took into account the ideas of the group. of the church they attend and write what they hear and thus write the words until building scripts with Christian messages.

Mayan speakers have always existed and will exist, in this way the need to write and treat the dialectal variants of the Mayan K'iche language, until in 1986 with the first talks held by the then student of Sociolinguistics at the Mariano Gálvez University , Miguel Santos Hernández Zapeta, through a conversation held with Lic. Andrés Cutz Mucu from Alta Verapaz, about how to organize the linguistic communities of the country, at that time there was talk of 21

Mayan languages did not yet have Ch'olchiteko, the important thing is that they organize themselves into commissions to be able to prepare the proposal before the Congress of the Republic of Guatemala due to the same political situation, the democratic era, in this way the professor of Bilingual Education Miguel Santos Hernández Zapeta, started on his own initiative, contacted Mr. Nicolas Mejia Canil of Chichicastenango to begin the organization of the K'iche Linguistic Community, in principle the attempt was made but there was no result and due to the commitments acquired by him, then before In such a situation, other collaborators were sought, including: Tomás Matías Gutiérrez Tzunun, Saturnino Loarca López, Juan Rodrigo Guarchaj tzep, Martín Alvarado and Miguel Santos Hernández Zapeta. Those who began with the sessions in the private homes of the collaborators without furniture and without having resources to organize the K'ICHE' LINGUISTIC COMMUNITY, starting in 1986. The proposal was prepared from the year 1987-89, until the year of 1990, the creation of the ALMG is declared approved ACCORDING TO LEGISLATIVE DECREE No. 65-90. Dated October 18, 1990. Which was published on November 5, 1990, be published and fulfilled.

In the same way, it begins with the elaboration of the regulations that govern said Law, it is prepared by the Honorable Provisional Board of Directors of the Academy of Mayan Languages of Guatemala, which ends on August 9, 1999.

1) LEADERS WHO PROMOTED THE CONFORMATION OF THE COMMUNITY.

Organizing Committee

On January 18, 1992, the meeting was held at the Basic Institute

Experimental Fray Francisco Jiménez where the election of the Organizing Commission was carried out, in which the following people representing the municipalities of the different departments of Guatemala presented themselves.

Municipality Name	Full name.
Nahualá, Sololá	Francisco F. Guarchaj Tzoc. Juan Rodrigo Guarchaj Tzep.
San Andrés Sajcabaja, El Quiché	Miguel Tix Yac. Sunday Tix Yac

Santa Cruz del Quiché, El Quiché.	Tomas Matías Gutierrez Tzunun. Miguel Santos Hernández Zapeta. Saturnino Loarca López. Federico Hernández Zapeta.
Cantel, Quetzaltenango.	Héctor A Méndez García. José I. Cortez Salanic.
Guatemala City.	Martin E. Alvarado López. Marta I. Alvarado Morales.
Quetzaltenango	Francisco Pilar
Chichicastenango, El Quiché	Nicolás Mejía Canil. José María Tol Chan. Juana Guarcas Panjoj.

Once the meeting was held, the election of the board of directors was made through the representatives of several municipalities and departments, it was as follows:
manner:

Coordinator: Nicolás Mejía Canil.

Secretary: Juan Rodríguez Guarchaj Tzep.

Treasurer: Martin E. Alvarado López.

Member I: Tomás Matías Gutiérrez Tzunun.

Vocal II: Saturnino Loarca López

Member III: Juana Guarchaj Panjoj.

Vocal IV: Domingo Tix Yac.

2) NAME OF BOARDS OF DIRECTORS.

BOARD OF DIRECTORS 1992

No	POST	NAMES
1	Coordinator Ajpop	Sebastian Morales Alva
2	Secretary Ajtz'ib'	Dominga Zapeta López
3	Treasurer	Otilio Luciano Gutiérrez

	K'olol pwaq	Morales
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BOARD OF DIRECTORS 1993 - 1996

No	POST	NAMES
1	President k'amal b'e	Nazario Monzón Ixcamparij
2	Vice President Ukab' k'amal b'e	Jacinto Loarca López
3	Secretary Ajtz'ib'	Miguel Santos Hernandez Zapeta
4	Treasurer K'olol pwaq	Domingo Tol Sucugui
5	Vowel I Nab'e tob'anel	Addías Colop López
6	Vowel II Ukab' tob'anel	María Domingo Pu Tax
7	Vowel III Urox tob'anel	Roberto Pu Perez

BOARD OF DIRECTORS 1997 - 2000

No	POST	NAMES
1	President k'amal b'e	Felipe Ajanel Cor
2	Vice President Ukab' k'amal b'e	Jacinto Loarca López
3	Secretary Ajtz'ib'	Manuel Mateo Suar
4	Treasurer K'olol pwaq	Vicente Saquic Lastor
5	Vowel I Nab'e tob'anel	Miguel Santos Hernandez Zapeta
6	Vowel II Ukab' tob'anel	Juan Bautista Tzaj Chox
7	Vowel III Urox tob'anel	Sunday Tix Yac

BOARD OF DIRECTORS 2001 - 2004

No	POST	NAMES
1	President k'amal b'e	José Miguel Medrano Rojas
2	Vice President Ukab' k'amal b'e	Juan Toj Solis

3 Secretary	Jacinto Pérez Girón
Ajtz'ib'	
4 Treasurer	Tomás Matías Gutiérrez Tzunún
K'olol pwaq	
5 Vowel I	Marina Tiño Zacarías
Nab'e tob'anel	
6 Vowel II	Cristina Pérez Medrano
Ukab' tob'anel	
7 Vowel III	Jerónimo Macario Sajbín
Urox tob'anel	

BOARD OF DIRECTORS 2005 - 2008

No	POST	NAMES
1	President k'amal b'e	Modesto Cresencio Baquix Basin
2	Vice President Ukab' k'amal b'e	Francisco Samuel Pérez Zacarías
3	Secretary Ajtz'ib'	Encarnación Alvarado Toc
4	Treasurer K'olol pwaq	Christopher Tzep Carac
5	Vowel I Nab'e tob'anel	Isaac Cux García
6	Vowel II Ukab' tob'anel	Francisco Lobos Togual
7	Vowel III Urox tob'anel	Augusto Isaías Tzunún Talé

BOARD OF DIRECTORS 2009 - 2012

No.	POST	NAMES
1	President k'amal b'e	Blanca Estela Colop Alvarado
2	Vice President Ukab' k'amal b'e	José Sanic Chanchavac
3	Secretary Ajtz'ib'	María Petrona Tzul Zacarias
4	Treasurer K'olol pwaq	Juan Rodrigo Guarchaj Tzep
5	Vowel I Nab'e tob'anel	José Pablo Baquix Barreno
6	Vowel II Ukab' tob'anel	Manuel Raxuleu Ambrocio

7 Vowel III Urox tob'anel	José Inocente García
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BOARD OF DIRECTORS 2013 - 2016

No.	Names and surnames	Post
1	President k'amal b'e	José Miguel Medrano Rojas
2	Vice President Ukab' k'amal b'e	Mario Marroquín Peliz
3	Secretary Ajtz'ib'	Cristina Tum Gregorio
4	Treasurer K'olol pwaq	Manuel Raxulew Ambrocio
5	Vowel I Nab'e tob'anel	Alfonso Nolasco Ordoñez
6	Vowel II Ukab' tob'anel	Francisco Mejía Tzoc
7	Vowel III Urox tob'anel	Maria Hernandez Perez

INTERNAL AGREEMENTS OF THE LANGUAGE COMMUNITY ON ITS ELECTION OF ITS BOARDS OF DIRECTORS.

INTERNAL AGREEMENT Nº 009-2008

5) TRANSCENDENT ACHIEVEMENTS OF THE LINGUISTIC COMMUNITY K'ICHE'.

When the Board of Directors of the K'iche' Linguistic Community was installed, it began to equip the office with quality desks and chairs for payments at the Philips Agency of Santa Cruz del Quiché, because there were not yet funds to immediately pay for the furniture. .

ÿ The commission for the draft Language Law is formed
National that currently has Legislative Decree No. 13-2003 dated May 7, 2003.

ÿ Acquisition of the land through negotiations with the mayor, Mr. Ricardo Delfino Natareno López, in the year 2006 and 2007 in the Buena Vista canton, Xatinap Quinto Centro, Santa Cruz del Quiché (see the deed)

• Management before the government of Oscar Berger and Alvaro Colón, the construction of Popol JA in 2007. In 2008 the construction became a reality, beginning with the preparation of the land for the underworld space through FONAPAZ, with the authorization of funds of Five million quetzales for the K'iche' Linguistic Community.

• Transfer of the Linguistic Community office to its own building known as POPOL JA.

• Furniture for the Popol Ja, desks, chairs, bookcases for the library, files and other belongings for ornamentation.

• Technology equipment installed for each office of the presidency, secretary, translation, coordination, accountant, receptionist and sub-offices.

• Formation of the Linguistic Advisory Council of the K'iche' Linguistic Community, in 2007 to analyze documents, translations and neologisms before their publication.

• Management of two drinking water services before the Water Well Committee as a group of 75 partners and therefore 75 services that operate in the Buena Vista Village, Xatinap Quinto. During the year 2008.

• Research about: K'iche' Mayan Clothing.

• Installation of three sub-headquarters in the Municipality of Cunén, Quiché, in the municipality of San Cristóbal, Totonicapán and in San Pablo Jocopilas, Suchitepéquez.

• Modification of the K'iche' Alphabet under Agreement No. 13-2013 dated July 17, 2013 of the Superior Council of the Academy of Mayan Languages of Guatemala. Where the K'iche' alphabet is modified in article 2, which as of today is made up of the following 27 graphic signs: **a, b', ch, ch', e, i, j, k, k', , l, m, n, o, p, q, q', r, s, t, t', tz, tz', u, w, x, y, (saltillo).**

• The Linguistic Evaluation carried out by the K'iche' Linguistic Community to professional and non-professional applicants to verify the reading, understanding and writing of the K'iche' Mayan Language.



Building of the K'iche' Linguistic Community (Popol Ja)



(Interior of the San Cristóbal Totonicapán sub-headquarters)

6) HISTORY OF THE ALPHABET

At first, the original Mayan language (the Protomaya or Nab'ee Maya' Tz'uj in K'ichee') was separated into four different languages, based on evidence from current languages. These are now known as the four main divisions of the Mayan language family: Eastern, Western, **Yukateka, and Wasteka**. The Eastern and Western divisions were also divided into two languages each, which resulted in the development of two different branches within each of these divisions. The other two divisions did not separate into further branches. The branches of the Mayan language family then are six: the K'ichee' and Mam branches of the eastern division, the **Q'anjob'al and Ch'ol** branches of the western branch, the Yukateka branch and the Wasteka branch. Each branch divided further, with the result that approximately thirty languages exist today.

We say "approximately" because it is sometimes difficult to decide whether a way of speaking is a language or a variant of a language. Political decisions as well as linguistic ones also enter into the definition of a language, which is why different ways of speaking that are very similar but used by different political communities are often taken as languages. There have been and continue to be certain discussions about the categorization of the Mayan languages.

The most recognized divisions are followed here, with the understanding that they can change at any time.

The most serious and strongest discussions regarding the identification of the Mayan languages have revolved around Achi (linguistically a variant of K'ichee' but spoken by a political community that was independent at the time of the Spanish invasion), Q'anjob'al/Akateko (a political community with two variants sufficiently different and similar enough to Popti' to raise the question whether they should be considered two languages or not) and Poqomatn/Poqomch' (two languages/variants that at the time of Spanish invasion were probably considered as one language, but the strong geographical separation has increased the differences and they are difficult to understand each other). Other proposals for language separations are more frivolous and respond to exaggerated localist currents that want to propose a different name and identification for each small variation of speech, without much historical or linguistic foundation. .

Before the arrival of the Spanish, our Mayan ancestors had their own writing that is currently known as hieroglyphic writing, however with the arrival and invasion of the Spanish this process was curtailed. Years later, Christianity, especially fundamentalist evangelists, translated the Bible into the K'iche' language with the idea and strategy of evangelizing the Mayan peoples.

One of the characteristics of these translations is the use of the letter h and the letter c, which is no longer used today.

The history of activism is closely linked to the study of native languages.

In the mid-1940s the language began to be mobilized as an important political symbol of indigenous self-identity. Linguistic issues have been the center of attention for cultural activists since speaking a Mayan language is predominant among the Mayan ethnic group.

The importance of the tripartite relationship between language, culture and politics was first clearly stated by the intellectual father of the ideas of Mayanism, Adrián Inés Chávez (1904-1987), an Indigenous researcher of K'iche' speech and culture. . In June 1945 at the First Convention of Indigenous Teachers in Guatemala, in Coban, Chaves unveiled a new alphabet to write the K'iche' language (which he wrote kí-che'). He stated that a spelling revision was necessary to create a set of truly indigenous symbols that would reveal the beauty of the language and that would also act as a catalyst for development, promoting illiteracy and disseminating contemporary scientific knowledge (Chávez-1974: 65; Lima, 1992). The new alphabet consisted of twenty-seven letters (20 of the Spanish that retained their Spanish phonetic values), two accents and a circumflex. The feasibility of printing using this new alphabet tormented Chávez for another 22 years, until in 1967 the German Embassy gave him a Kí-ché Trihuph Werke writing machine and a corresponding set of type produced by a Costa Rican university with German funding.

Although the Chávez alphabet is virtually unused today, its legacy continues to support Mayan cultural activism. The National Linguistic Congress that he promoted in 1949 as a developing forum for linguistic debates was resurrected in 1984, and the Academia de la Lengua Maya Kí ché that he founded in 1959 continues to be an important national element in the promotion of Chávez Mayan culture. , 1984

During the 1950s the Summer Linguistics Institute, an evangelical group of Bible translators, began a major program of research into the Mayan languages. The SIL arrived in Guatemala in 1952 working under contract for the National Indigenous Institute to produce textbooks for schools and to train teachers in indigenous areas. The fundamental objective of the SIL was to promote Protestantism through translations of the Bible. The SIL linguists developed

different alphabets for each language, which were based on Spanish spelling to facilitate understanding for those already familiar with Spanish.

Father Ximénez's manuscript contains the oldest known text of the Popol Vuh. It is written in parallel in K'iche' and Spanish, as seen on the recto and verso of the first folio. Ximénez transcribed and translated the text in parallel columns of K'iche' and Spanish and later made a prose version that occupies the first forty chapters of the first volume of his History of the province of Santo Vicente de Chiapa and Guatemala that he began to write. in 1715.^a Ximénez's works remained archived in the Convent of Santo Domingo until 1830, when they were transferred to the School of Sciences of Guatemala after the expulsion of the Dominicans from the states of the Central American Federation. In 1854 they were found by the Austrian Karl Scherzer, who in 1857 published the first Ximénez carving in Vienna under the primitive title The Stories of the Origin of the Indians of this Province of Guatemala. For his part, the Abbé Charles Étienne Brasseur de Bourbourg stole the original writing from the university, took it to Europe and translated it into French. In 1861 he published a volume under the title Popol Vuh, le livre sacré et les mythes de l'antiquité américaine. It was he, then, who coined the name Popol Vuh.⁹

Later studies showed that Father Ximénez did not faithfully translate the content of the K'iche' book and that he modified the text to facilitate his preaching task. However, other archaeological investigations have found evidence of the gods mentioned in the Popol Vuh in different Mayan cities and monuments.^{10 b}

After the independence of Guatemala

- This work remained unpublished for more than two hundred years, until it was published for the first time in 1929.
- In the 20th century, Ximénez's translation was reviewed by several scholars, who determined that Ximénez introduced numerous inaccuracies, the number of which cannot be quantified; Furthermore, given the impossibility of carrying out a detailed examination of the translations that Ximénez made of the Popol Vuh, they concluded that the translations were very unfaithful and that the friar omitted to translate a high percentage of the text. The assessments were based on the meticulous comparative analysis that was carried out of the first thousand one hundred and eighty lines of the Popol Vuh with the two Spanish versions of the friar. The analysis showed that, with little knowledge of the language

quiché that Ximénez owned, could not avoid disfiguring the work when copying it. Scholars also point out that the Popol Vuh is a book designed and executed with Western concepts because its unity of composition is such that it gives rise to postulating a single collector of the narratives. It should be taken into account that the book was used by Ximénez to evangelize the indigenous people at the time. Critics came to the conclusion that the extent of Ximénez's interaction with the text is not sufficiently established and some of the ideas contained in the first recto folio can be identified as not entirely indigenous.

SUMMER INSTITUTE

It is the Phoenicians in the Near East who invented alphabetic writing. Was
a

Revolution, because it allowed simple people to learn to read and write. The writing now

It was not reserved for professional scribes. The Hebrew alphabet and the Greek alphabet derive from this first alphabet. It should be noted that the Hebrew alphabet contains only consonants, vowels are not written, which simplifies the work of the eye in reading. The vowels are put into memory. The Hebrew Alphabet is the alphabet of the Old Testament, God spoke to his people only when the people could read his word without going through the scribes. The Greek alphabet is the alphabet of the New Testament. The Roman alphabet was derived from the Greek alphabet by the Etruscans. The Spanish alphabet derives from the Roman one. In Guatemala, the Popol Vuh was already written with an alphabetic script that derives from the Spanish alphabet; It was the work of a member of the family of the K'iche' kings.

The Bible in K'iche' updates the revolution of the invention of the alphabet in the relationship of

God with his people. Matthew 23:13: "K'ax iwech ix keb' taq ipalaj, ri ixtz'ib'anelab' e ri ixfarise'o, che kitz'apij ri Rajawib'al ri Kaj chkech ri winaq! Qastzij nak'ut, ri ix man kixok taj e man kiya ta b'e chkech ri nik'aj chik arech ke'okik."

ALPHABETICAL WRITING AND PHONETIC WRITING

Alphabetic writing consists of dividing the syllable into a consonant and a vowel. that allows
Avoid taking into account many possibilities, and in turn allows everyone to have
Access to writing.

In alphabetical writing, consonants are the most important to be able to recognize a word. That is why in Hebrew they write only the consonants. The writing of the

Vowels can be useful if you don't complicate the writing too much. Furthermore, in various ways of speaking, it is the vowels that change most easily. In phonetic writing, it is written according to how each word is pronounced. It is a writing for phonetics specialists, it is another project different from alphabetic writing. In the Bible in K'iche' we have used an alphabet that, in addition to the consonants, already contains ten vowels: a; to'; and; and'; Yo; Yo'; either; either'; or; u', plus the possibility of writing the short vowel as ä. In addition, the ways of speaking must also be taken into account. Regarding the ä, for example in conjugations like käkib'ij, there are places where it is not pronounced, and it also has no grammatical meaning, much less at the level of the meaning of the word. It is only used to facilitate pronunciation and not everyone uses this possibility. As far as vowels are concerned, the color of the vowel can change from one place to another, as in the case of chicken: ek'; ak'; ik', according to the places. A phonetic writing is justified but cannot be substituted for an alphabetic writing. That already complicates writing and finally also reading.

Furthermore, it does not serve to unify the writing of the language. Unless some think that they pronounce well and others badly, and that they have to impose their own way of pronouncing. The problem is that others think exactly the opposite. I always found people at work who thought like that, but at least those who persevered understood that this did not allow the K'iche' writing to be unified. As for those who promote phonetic writing, it should serve specialists and in no case should it serve the people. We must not restore the difficulties of syllabic writing, which alphabetic writing allows us to eliminate. Everyone knows that in Chichicastenango they don't pronounce vowels much and that in Zacualpa they don't pronounce gutturals, and you have to have a writing that both can practice and pronounce as they want.

to	to'	to	b'	Ch	ch'	and	and'
-	Yo'	j	K	k'	l	M	N
either	either'	p	Q(guttural) t		what	R	Yes
t'	tz	tz'	OR	or'	w	x(pronounce: sh)	and

The phonetic value is generally the same, with a few minor differences.

to; ch; and; Yo; j; k; l; m; n; either; p; q (with different phonetics); r; s; t; or; w (with different value at the end of a word); x (with different phonetics); and. c is not used; d; F; h; ñ;. (SUMMER INSTITUTE)

Then Government Agreement number 1046-87 of the President of the Republic was established, the Alphabet, which is made up of thirty-two (32) graphic signs, was established as an official instrument for writing the Maya-K'iche' Language. And that Agreement number 08-2001 of the Superior Council of the Academy of Mayan Languages of Guatemala dated November 16, 2001, in Article 1 approved the thirteen standards developed by the Normalizing Commission on the use of relaxed vowels in the K'iche' Mayan Language.

LIST OF LINGUISTICS RESEARCH AND PUBLICATIONS EDUCATIONAL TRANSLATIONS AND CULTURAL.

Production Catalog

Education

Year	Language	Qualification	Printing
	K'iche'		
2000	K'iche'	Kwinem che utz'ib' axik xuquje' usik'ixiq uwäch wuj pa kaxlan tzij xuquje' pa ch'ab'äl mayab' k'iche' Methodological and didactic guide	
2000	K'iche'	No'jmay Wuj Magazine owaq wuj	
2003	K'iche'	Names and surnames	566
2004	K'iche'	No'jmay Wuj Magazine Ulaj wuj	
2006	K'iche'	Kumatzij L1 K'iche' Mayan reading and writing	68

	K'iche'	No'jmay Wuj Magazine Ukajlaj wuj	
	K'iche'	No'jmay Wuj Magazine Uwajxaq wuj	

Audioactive Texts

Year	Language	Qualification	Printing
2000	K'iche'	Chujtzjon pa k'iche' let's talk in k'iche'	381

Linguistics

Year	Language	Qualification	Printing
First edition 2002	K'iche'	Chupaj kapaj uq'alajisaxik uk'u'xal uxe'al mayab' kojob'äl Mayan Spirituality K'iche' Ojer täq tzijob'elil re k'iche' Oral tradition in K'iche'	54
First edition 2003	K'iche'	Ub'i' juyub' taq'aj rech rulewal k'iche' Mayan place names of K'iche' (Dep. of El Quiché) Mayan place names of Sololá (Departments of Sololá, Retalhuleu, Suchitepéquez and Quetzaltenango) Loq'aläq täq Mayab' kunab'äl.	87 94

2004	K'iche'	Loq'alaj taq mayab' pixab' pa k'iche' tzij Council and sacredities in the K'iche' language	5
2005	K'iche	Mayab' ajilab' al pa k'iche' tzij K'iche' Mayan numbering Pa k'iche' tzij Popol Wuj	557 323
2006		Oral tradition Mayan linguistic communities of Guatemala	
2007	K'iche'	Choltaqanem Tzij rech k'iche' Normative K'iche' grammar Wokjalajoj choltzij pa k'iche' Synonyms vocabulary	22 450
2008	K'iche'		
2009	K'iche'		
2010	K'iche'	K'iche' Choltzij K'iche' vocabulary.	
2011		K'iche' Mayab' Atz'yaqib'al K'iche' Mayan clothing volume I	
2012			

2013		<p>K'iche' mayab' atz'yaqib'al</p> <p>K'iche' Mayan clothing</p> <p>K'iche' Mayab' Atz'yaqib'al</p> <p>K'iche' Mayan Clothing</p> <p>volume II</p>	
2014	K'iche	<p>Kemtaqanik k'iche' tzij</p> <p>Normative Grammar of</p> <p>k'iche' language</p> <p>Mayan Medicine</p>	fifty

PRODUCTION PHOTOS





Legal area

Year	Language	Qualification	Printing
	K'iche'	Taqanawuj re we qatinamit paxil kayala' Constitution of the Republic of Guatemala	132

Translations 2013

No.	Document name	Name of the Institution
01	Call No. 2-2013	Public ministry
02	Radial spot	AMSCLAE
03	Use and meaning of invoices	SAT
04	Law of Access to Public information	Presidential Transparency Commission (COPRET)
05	Healthy life	Ingenio Pantaleón
06	Disorders psychological	Regional hospital st. Helen

Translations 2014

No.	Document name	Name of the Institution
01	Penitentiary regime law	
02	civic service	
03	List of names of offices of the Ministry of	

	Culture	
04	civil service	
05	Radial spot	ground background
06	Radial spot	UNESCO
07	Law of councils Urban and Rural Development Decree Number 11-2002	
08	Law of Municipal Code	
09	Environment	Authority for the Sustainable management of the Basin Lake Atitlán and its Environment (AMSCLAE)
10	Translation to eradicate poverty	OXFAM
<small>eleven</small>	Translation of Regulations of the Law of National Languages	
12	Compensation	
13	Experimental Psychology	
14	Translation to Business Monte Cristo	
<small>fifteen</small>	Framework law of the national security system	
16	Publications to private persons/students	

Translations 2015

No.	Document name	Name of the Institution
01	Jumuch' jolajuj uwach ri k'asaj rech komon (95 cases of debt	FONTIERRA Quetzaltenango

	external)	
02	Uwujil etamab'al Title of the Career "Teaching" Santa Lucía Utatlán	
03	Q'atb'altzij rech uk'iyirsaxik tinamit Social Development Program	
04	Urox riqojj ib' rech utaqanik jalajoj uq'ab' taq amaq' III meeting of Magistrates Institutional IBEROAMERICA	
05	Ukojik ri qatzij pa taq ronojel q'atb'altzij Radio spot on the use of Mayan languages in different areas	
06	K'otow chi'aj rech ri nim tijob'al pa uwi' ri mayab' b'antajik Interview about cultural elements of the FAUSAC K'ICHE'	
07	Uya'ik ub'ixik "man ka min ta awib' pa taq k'axk'olil q'atb'altzij " rech ri RENAP Campaign titled "don't get stuck in nails"	RENAP
08	Tzijonem pa uwi' ri Mayab' Ajilab'al pa qak'aslemal Speech in K'iche' language of Mayan mathematics and its relationship with life	ENBI
09	Q'axinem pa k'iche' tzij Translation of National Secretary of	

	Administration	
10	Q'axinem pa k'iche' rech ri taqanik wuj juwinaq keb' joq'o' Decree 22-2008 in process according to plan I prepare Goods in Domain extinction	
eleven	Q'axinem pa qatzij k'iche' pa uwi' ri chomanem chi upm ri utub'saxik ri nuch' rumal ri unan Politics Translation Internal Breastfeeding Maternal	National Hospital st. Helen
12	Q'acinem rech FERROMAX	
13	Uq'axexik pa k'iche' ri kuk'utwachij ri juwinaq q'ij Translation on the meaning of the twenty days of the Mayan calendar	

**TRANSLATION AND INTERPRETATIONS CARRIED OUT IN THE SUB-
HEADQUARTERS OF QUETZALTENANGO MAYA LINGUISTIC COMMUNITY
K'ICHE' OF THE ACADEMY OF MAYAN LANGUAGES OF GUATEMALA**

1. TRANSLATIONS:

No.	Document name	Institution I am applying for
1	International Compendium on indigenous peoples.	DIPLINC
2	Penitentiary system law	DIPLINC
3	public income	PYRAMIREDES AND XELJU
4	Public spending	PYRAMIREDES

		AND XELJU
5	Floral Play Poems	PYRAMIREDES AND XELJU
6	Small taxpayer system	PYRAMIREDES AND XELJU
7	Public investment	PYRAMIREDES AND XELJU
8	Advertising: APROFAM	DIPLINC
9	Advertising: TV Maya	DIPLINC
10	Miss Speech: Saint Francisco La Union	Mayor Municipal
<small>eleven</small>	Reflection on Mining	DIPLINC
12	Vocabulary	Ministry of Cultures
13	Vocabulary	DIPLINC
14	Neologisms	DIPLINC
<small>fifteen</small>	Types of translation	DIPLINC

2. INTERPRETATIONS:

No.	Type of interpretation	Institution I am applying for
1	First Courts NYDCA Criminal Instance Totonicapan	Hearings
2	Sentencing Court NYDCA Criminal Totonicapan	Expertise
3	Sentencing Court NYDCA Sololá	Expertise
4	First Court Civil Instance	Filing

	Coercive economic Totonicapán	
5	First Court Civil Instance Totonicapán	Filing
6	Ministry Prosecutor's Office Totonicapán Public	Reconstruction in fact
7	Forty-eight Cantons	Reconstruction of Fact
8	Ministry Prosecutor's Office Public of Guatemala	Reconstruction of Fact
9	NYDCA Second Instance Criminal Court of Quetzaltenango.	Hearings
10	public ministry Quetzaltenango	Interview
eleven	Second Court of Peace of childhood and adolescence Quetzaltenango.	Audience
12	CODISRA Quetzaltenango	Interview

3. REVIEWS.

No.	Document type	Institution I am applying for
1	Superintendence of banks	Hearings
2	Femicide Court Quetzaltenango. 9 sentences	Expertise

LEARNING CENTERS**4.**

No.	Center location	Institution
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1	Augusto Cultural Center Monterroso	CCAM
2	Miriam Project	P.M
3	Municipal School of K'iche' Mayan Language	Municipality New Palmar
4	Municipality of Quetzaltenango	MQ
5	House No'j	CNMQ



Exhibition of translations by translator Lorenza Chávez Alvarado

2015

8) TREATMENT OF DIALECTAL VARIANTS

The K'iche' Linguistic Community through Agreement 13-2013 of the advisory council establishes the normalization of the K'iche' language. Prior to the normalization of the dialect variants, a dialect study is carried out in the majority of the municipalities that speak the K'iche' language, subsequently the linguistic advisory council carries out a thorough analysis of any word that is normalized. The K'iche' linguistic community has descriptive grammar that is also another essential material for normalization. What is normalized in this case is writing since each community speaks its own variant of orality, so that writing is for literary, educational, technical and scientific productions.

9) TYPES OF INTERNAL ORGANIZATION EXISTING IN THE LINGUISTIC COMMUNITY THAT SUPPORT THE TECHNICAL PROCESSES.

Advisory Board

Technical coordinator

Translator technician

Research technicians.

Facilitators

10) COVERAGE OF THE LINGUISTIC GEOGRAPHICAL AREA OF THE LANGUAGE Linguistic limits

The geographical coverage is: 7,918 square kilometers.

To the north it borders the Ixil linguistic community; to the south, with the Tz'utujil, Kaqchikel and Poqomam communities; to the west, with the Mam and Sipakapense communities; to the east, with the Q'eqchi', Poqomchi' and Achi communities.

_ Departments and municipalities where K'iche' is spoken

- **Quiché: Cotzal**, Chajul, Chicamán, Quiché, Chichicastenango, Chinique, Cunén, Joyabaj, Pachalum, Patzite, Sacapulas (part), San Andrés Sajcabajá, San Antonio Ilotenango, San Bartolo Jocotenango, San Miguel Uspantán (3 villages), San Pedro Jocopilas, Santa Cruz del Quiché, Santa María Nebaj (part), Zacualpa.
- **Huehuetenango**: Aguacatán (northern part), Malacatán (partially).
- **Quetzaltenango**: Almolonga, El Palmar, La Esperanza, Olinstepeque, Quetzaltepeque, Salcá, San Carlos Sija, San Francisco la Unión San Mateo, Sibilia, Zunil.
- **Retalhuleu**: Champerico, El Asintal, Nuevo Palmar (Belén), Nuevo San Carlos, Retalhuleu, San Andrés Villa Seca, San Felipe, San Martín Azapotitlán, San Sebastián Retalhuleu, Santa Cruz, Mulua, Concepción.
- **Sololá**: Nahualá, San Juan la Laguna (3 villages) Santa Catarina Ixtahuacán, Santa Clara la Laguna, Santa Lucía Utatlán, Sololá.
- **Suchitepéquez**: Chicacao, Cuyotenango, Patulul (the Hermitage), Pueblo Nuevo, Río Bravo, Mazatenango, Samayac, San Bernardino, San Francisco Zapotitlán, San Gabriel, San José el Idolo, San Lorenzo, San Miguel Panán, San Pablo Jocopilas, Santa Bárbara (part), Santo Domingo Suchitepéquez, Santo Tomás la Unión, Zunilito.
- **Totonicapán**: Momostenango, San Andrés Xecul, San Bartolo Aguas Calientes, San Cristóbal Totonicapán, San Francisco el Alto, Santa Lucía la Reforma, Santa María Chiquimula, Totonicapán.
- **San Marcos: San** Antonio Sacatepéquez.
- Chimaltenango: Tecpán.

11) IMPLEMENTATION ACTIONS AND IMPACTS AND DEVELOPMENT OF THE BENEFICIARIES.

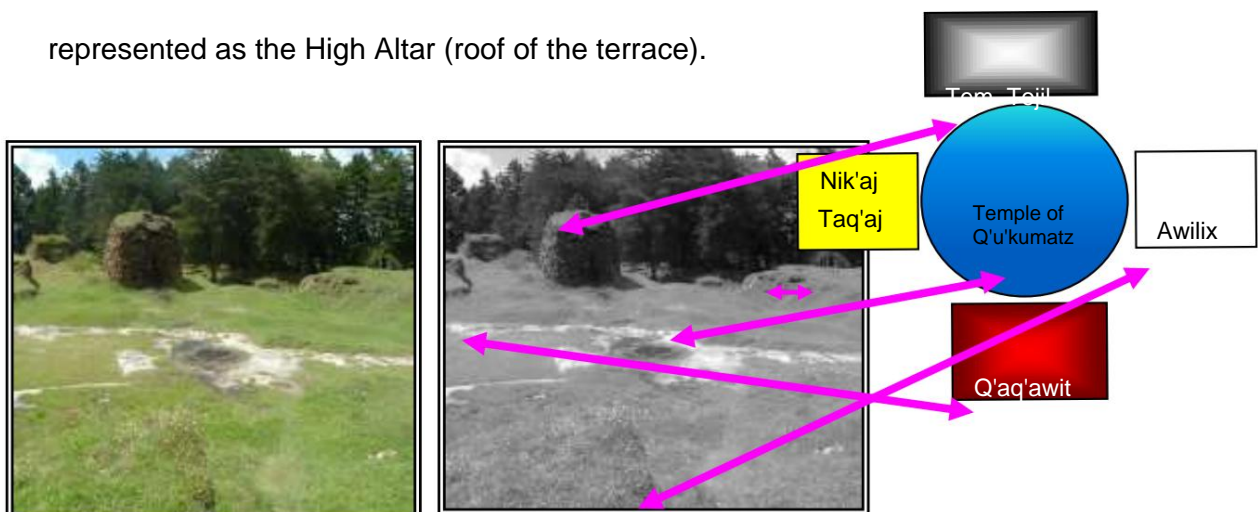
No.	ACTIONS IMPLEMENTED
1	Production of normative grammar
2	Production of pedagogical grammar
3	Radio programs on normative grammar, worldview,
4	Literary productions (pop wuj, political constitution, no'j may wuj magazine)
5	Translations
6	Workshop for teachers on the K'iche' Mayan language
7	Implementation of facilitators
8	Opening of sub-headquarters (San Pablo Jocopilas, Cunén, San Cristóbal Totonicapan)
9	Library implementation
10	

NATURE OF THE CENTER

DESIGN DESCRIPTION

Taking into account the foundations and principles that our grandmothers and Mayan grandparents established for the construction of their buildings (houses, temples, sacred places, etc.), the base shape used for the design architectural of the K'iche' Mayan Cultural Center, is abstracted from the Temple Sacred Temple of Q'u'markaj, which depicts the temples of Q'aq'awitz, Tojil, Awilix and Nik'aj Taq'aj, which have a pyramidal structure staggered on terraces. Other basic elements of this design come of mother nature, the arts, astronomy, logical cosmic phenomena and natural elements conceptualized in the Mayan worldview, applying the method of abstraction and synthesis of the following elements:

1. **Sacred Site of Q'u'markaj:** It is represented in the center of the four terraces of the building, on the terrace one that represents the “underworld”, through the majb'al (zero in Mayan mathematics), located in the center of the Mayan ball game; on the terrace two (World), by the temples of Q'aq'awitz, Tojil, Awilix and Nik'aj Taq'aj that they make up the Minor Altar; on terrace three is represented by the stairs overlooking the Minor Altar and on terrace four there is represented as the High Altar (roof of the terrace).



Mayan Altars located in mountains and hills. Cleanliness abstraction

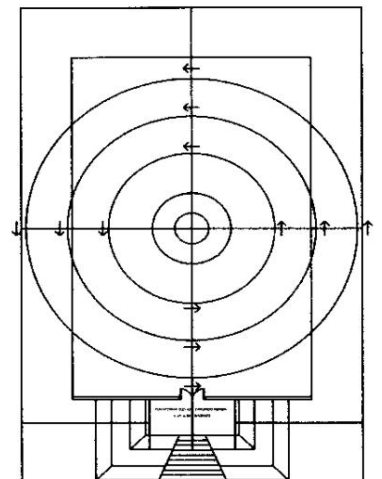
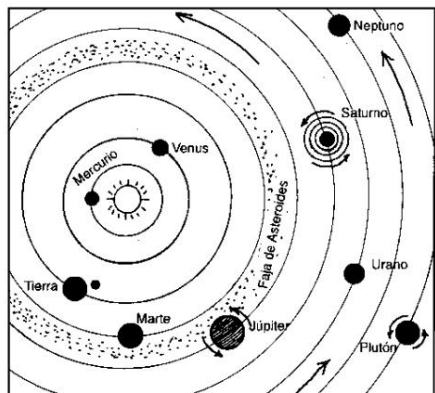
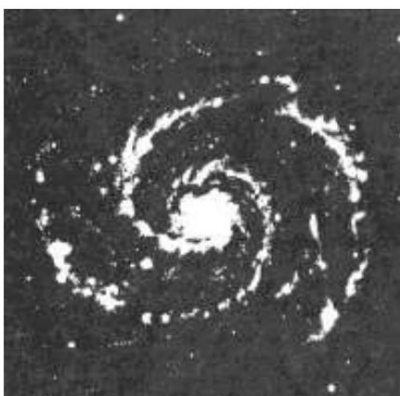
physical and spiritual that is carried out when ascending to the sacred places located in mountains, hills, and volcanoes before offering to the Ajaw (Supreme Being).

It is represented in the K'iche' Cultural Center through the ascent that is performed on the 52 steps located on the east side of the building. These

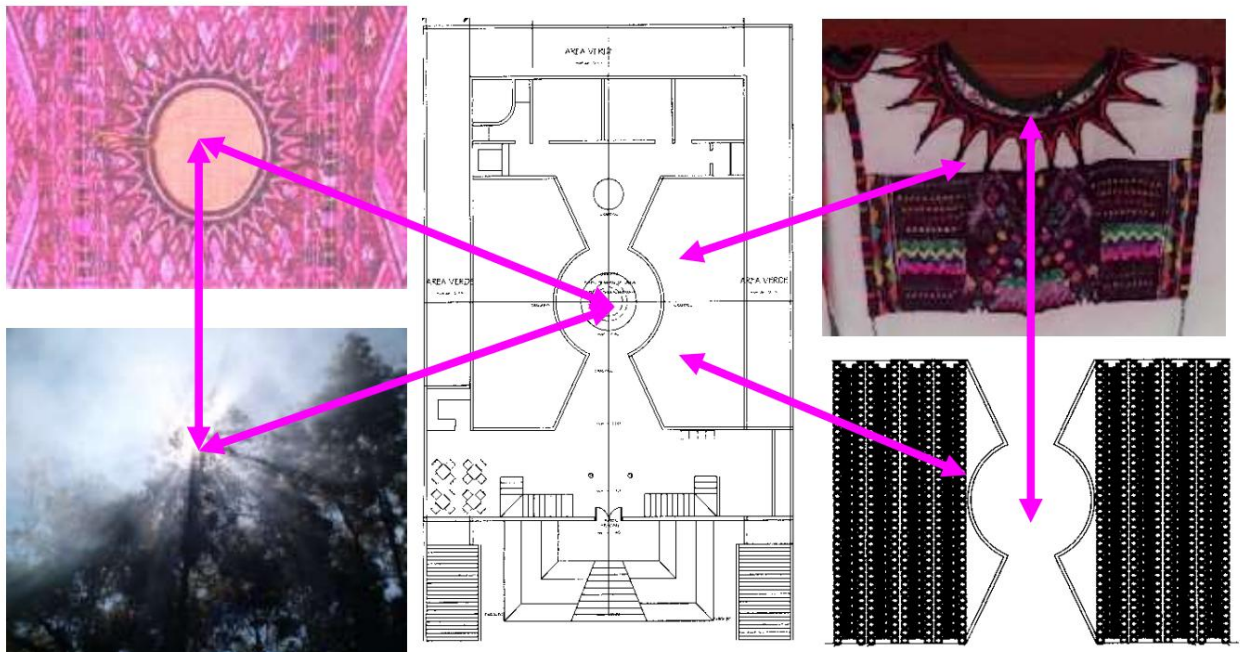
Steps connect terrace one with the roof of the building and represent a 52-year cycle in the Mayan Calendar.



3) **Cosmic Movement:** It is a logical and natural process that develops in all the elements of mother nature, consists of movement circular from right to left (counterclockwise). This movement is represented at the K'iche' Mayan Cultural Center, through the user circulation in the different environments of each terrace and the vehicle circulation on the first terrace. This movement is so natural that is carried out unconsciously in different activities everyday. Let's analyze the following examples: a) When shaking a drink hot, the way dogs and cats lie down, the growth of beans around the cornfield, placing the woman's sash and the man (or the belt), etc.



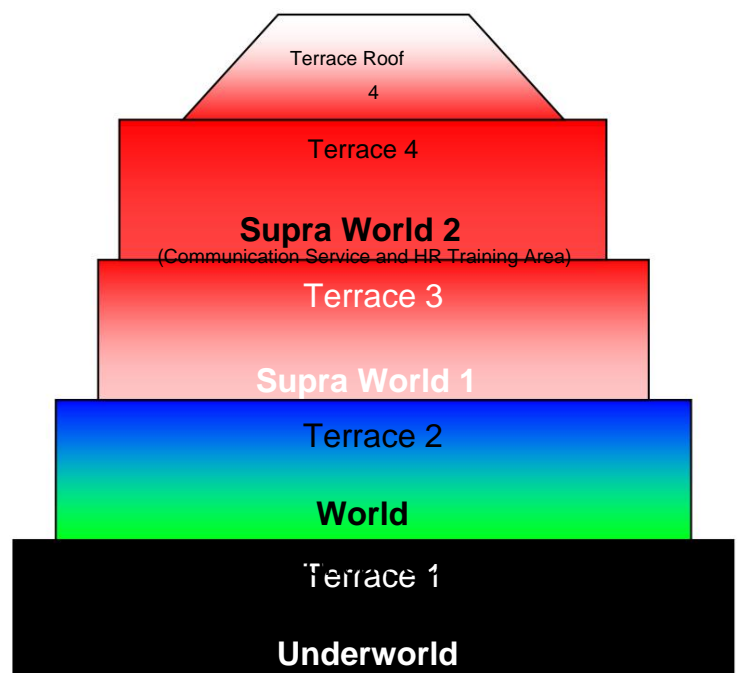
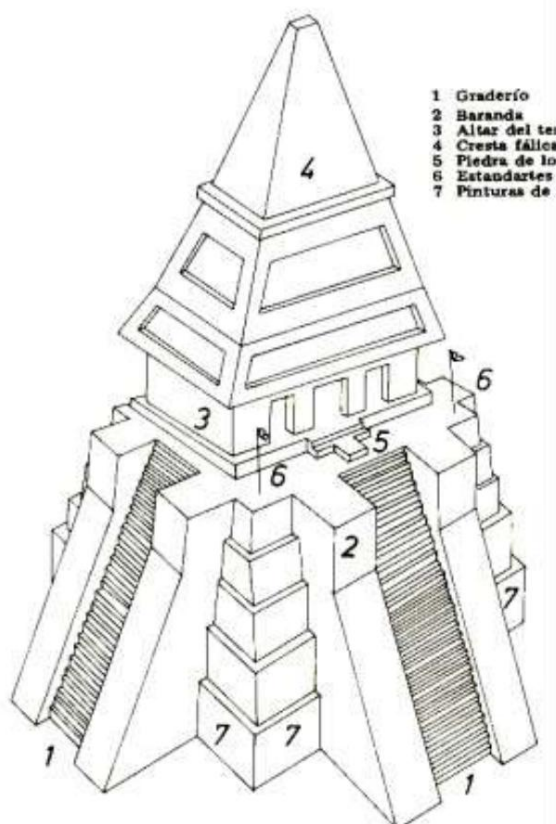
- 4) **The sun and its representation in Mayan clothing** (Neck of the güipil of Chichicastenango, El Quiché). This abstraction consists of representing the Mayan worldview through the interpretation of the role of the father sun in life, human, animal, plants and other elements of life mother Nature. The sun is a source of light and energy, which in the concept Maya is represented by the Ajpu (Sacred Calendar Day), the energy of the East, the charger of the year under the energies of No'j (Day of the Sacred Calendar and the Year Charger in every four periods). Furthermore, this conception is reflected in the collar of the woman's clothing. Mayan woman from Chichicastenango, El Quiché, who represents the sun father with its rays and on the sides to the grandmother moon that revolves around.



- 5) **Zoomorphic forms of Q'u'markaj:** In oral tradition, it is indicated that when observe the city of Q'u'markaj, in the different cardinal points, acquires different zoomorphic forms, such as: the Kot (eagle that in the

Mayan mythology is known as the Kab'awil for having two heads and has the ability to see night and day, far and near; live and die, etc.) he of Kej (horse or deer) that is observed at a long distance by the four main temples); or that of a Tz'i' (dog) for his energies and of the martyr B'elejeb' Tz'i' who ruled Q'u'rmarkaj upon the arrival of the Spanish. There is still a great deal of work to determine and systematize this wealth that lies in the oral tradition of the residents of Q'u'rmarkaj.

6) **Tojil Temple.** The Tojil temple is the one that still prevails as a mound in Q'u'rmarkaj, according to studies in ethnoarchitecture and ethnoengineering Maya, the reconstruction of the Tojil Temple is as represented in the following graph. Tojil has several connotations that are summarized as follows: Mayan deity (spiritual function), ruler (character cited in the Mayan literatures of the 16th century), Temple for offerings (located in different points in the department of El Quiché). All this conceptualizations are currently managed by the energies that has. Furthermore, Tojil is absorbed in the K'iche' Mayan Cultural Center as model of terraces, as a stepped temple and for being closely associated with the function of mediator between the underworld, the world and the supraworld.



DESCRIPTION OF THE NAME OF THE MAYAN CULTURAL CENTER

K'ICHE' POPOL JA



After a deep analysis of function, quality, features cosmogonic and cultural, vision and mission of the K'iche' Mayan Cultural Center, the technical-cultural team, established the name of the Mayan Cultural Center K'iche', based on the following

criteria:

- a) It must be written in the K'iche' Mayan Language with a language applicable throughout the Linguistic Community.
- b) That responds to the functions of the temples, large houses (Nim Ja) that our grandmothers and grandfathers established according to existing literature.
- c) That encompasses the functions of the Underworld, World and Supraworld in the cosmogonic conception of the Mayan People.

Based on these criteria, it was established that the name of the Cultural Center

Maya, it will be:

K'ICHE' POPOL JA

K'ICHE' = Grammatically and anthropologically, it refers to the entire population that shares cultural and cosmogonic elements and characteristics, philological, physiological, ethical, moral, spiritual and emotional in our country Guatemala.

POPOL JA = It is an old expression that is used in written books

in the 16th century, when referring to the place where the Mayan authorities celebrated their council meetings. In the Popol Ja, the Mayan wise men (Guides) meet Spirituals, astronomers, doctors, architects, lineage leaders, etc.) to celebrate councils according to the Mayan Calendar, festive dates, dates historical events and to determine actions and policies for the benefit of the entire population.

Semantically K'ICHE' POPOL JA means, ***PHYSICAL SPACE AND SPIRITUAL TO HOLD COUNCIL MEETINGS BY THE GREAT SAGES OF THE K'ICHE' MAYA CULTURE.***

DESCRIPTION OF ROOMS FOR EACH TERRACE

TERRACE No.	ENVIRONMENT (S)	DESCRIPTION It is
	1 Mayan ball game court	an area located in the center of the terrace for the presentation and practice of the ball game, with its respective hoops, markers, space for candles, properly decorated and with stands for the public.
	1 Parking (secondary)	It is an area to park three four-wheeled vehicles that covers the Mayan ball game court, when there is no activity in this discipline.
	4 Wineries	They are spaces with latches and latches that serve as storage for: printed materials, office supplies, computer equipment and cleaning resources for the entire Cultural Center.
	2 Showers and dressing rooms	They are spaces for the cleaning and hygiene of the players of the Mayan ball game, designed for each sex.
	2 Health services	Designed and built for both sexes.
	1 Sink and sinks	It is a space for maintaining cleaning tools and sporadically for washing objects.
	1 Water tank.	It is an underground tank to supply the different environments of the four terraces of the Cultural Center.
	1 Pedestrian entrances and exits	It is a suitable space to circulate on the terrace with a cosmogonic orientation, also to access the second terrace.
	NOTE: The entire space of this terrace has designs related to the underworld and with a cosmogonic orientation.	
	Office for reception and information	It is a space strategically located at the entrance to the terrace to provide welcome and information to visitors to the Cultural Center.
	Administrative Office	It is an area of special attention to the public for aspects of coordination, administrative information and customer services
	Museum room	It is a space with a relevant design for the exhibition of archaeological pieces, ancient literature, human challenges, relief maps, dioramas about different phases of the history of the K'iche' Mayan people.
	Library	It is an environment in which the productions of the K'iche' Mayan Linguistic Community and the ALMG are exhibited, as well as publications from related institutions on literature, art, science, worldview, philosophy, history, etc. of Mayan K'iche' culture and other existing works.
	Rooms for Mayan arts	It is an environment in which the different products of the municipalities and departments covered by the K'iche' Mayan Linguistic Community are marketed.
	Hall for the exhibition of Mayan clothing K'iche'	It is an environment technically designed for the exhibition of Mayan clothing from each municipality and department that covers the Linguistic Community with computer technology to access on the Internet.
	Temascal	It is an appropriate space for the treatment of diseases with medicinal plants and the steam bath or for personal hygiene with the steam bath. At the same time, it will have a room to rest after the respective treatment.
	Mayan spirituality room.	It is a space where Mayan Spiritual Guides will provide a social service to interested people for the spiritual treatment of their needs, problems or interests.

	Mayan Medicine Hall.	It is a space where Mayan therapists and doctors will provide a social service to interested people for the treatment of physical, mental and spiritual problems of the interested population.
	Hall for Mayan Music and Dance.	It is an environment in which Mayan music and dance are rehearsed, presented and disseminated. Especially when there are celebrations of Mayan ceremonies.
	Cerery	It is a small space for the commercialization of ceremonial materials at the service of the public.
	Health services for each sex	Designed and built for both sexes properly identified
	Environment for Mayan K'iche' gastronomic restaurant.	It is a space for the preparation (kitchen) and marketing (restaurant or cafeteria) of food typical of the CLMK's gastronomy, designing with the region's own resources.
	Minor Altar	It is a special area for celebrating Mayan ceremonies with little participation of people. Designed as the replica of Q'u'markaj in line with the philosophical and cosmogonic interpretation of the four cardinal points in the K'iche' Mayan culture. It is located in the center of the terrace with a cosmogonic orientation.
	Mayan calendar	It is a space in which the name, meaning, energies and implications of the Lunar Calendar and its structural relationship with the Solar Calendar and the Long Count Calendar are represented. It is a movable calendar, with access so that visitors can manipulate it to understand its operation.
	Pedestrian entrances and exits	It is a special and spacious area for the mobilization of visitors with a cosmogonic orientation that communicates with the first and third terraces.
	NOTE: All environments carry cultural elements in exterior and interior design according to the function of the WORLD in the social, spiritual and material life of the K'iche' Mayan population.	
	Office for reception and It is an environment for receiving visitors, documents and requests towards the CLMK', it also functions as a secretariat secretariat attached to the Presidency of the K'iche' Mayan Linguistic Community. The environment has a direct connection with the Presidency offices. It has private health services.	
	President's Office	Adequate space to carry out the different administrative and political actions, high coordination, project management and control of all the actions of the K'iche' Mayan Linguistic Community. The environment has a direct connection with the Secretary and reception offices. It has private health services.
	Accounting office	It is an environment for the administration and execution of the budget of the Central Headquarters and Sub Headquarters of the . K'iche' Mayan Linguistic Community.
	Computer room. It is an environment	to provide services and maintenance of computer equipment, networks, updating of computer technologies for the Central Headquarters and Sub Headquarters of the . K'iche' Mayan Linguistic Community.
	premises for a TV booth It is a suitable	environment for the design, production, recording and reproduction of programs, spots, television advertisements as inputs for the Mayan TV Channel of the ALMG, created by the Central Headquarters and Sub Headquarters of the Mayan Linguistic Community K 'iche'

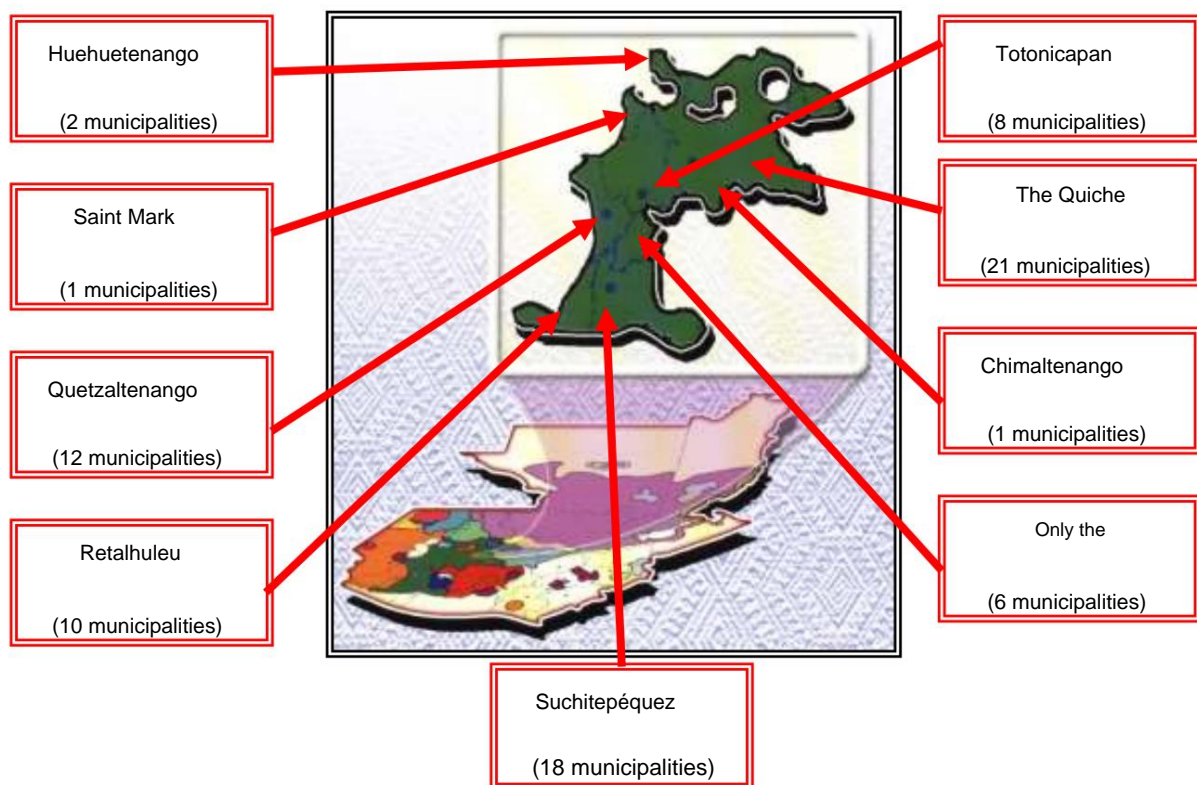
	Local for radio recording	It is an environment suitable for the design, production, recording and reproduction of programs, spots, radio advertisements as materials for the radio programs Central Headquarters and Sub Headquarters of the K'iche' Mayan Linguistic Community
	Local for production of written materials	It is an environment for the design, production and reproduction of written documents for the Central Headquarters and Sub-Headquarters of the K'iche' Mayan Linguistic Community
	Office for the PT.	It is a space to plan, execute, monitor, evaluate and follow up on the projects covered by the ALMG Translation Program, run by the K'iche' Mayan Linguistic Community.
	Office for the PEC	It is a space to plan, execute, monitor, evaluate and follow up on the projects covered by the ALMG Cultural Studies Program, run by the K'iche' Mayan Linguistic Community.
	Office for the Coordination of Sub Programs	It is an environment in which all the technical actions and projects of the four ALMG Programs are Coordinated from the Central Headquarters and Sub Headquarters of the K'iche' Mayan Linguistic Community
	PEPD Office It is a space to plan, execute, monitor, evaluate and follow up on the projects covered by the ALMG Education, Promotion and Dissemination Program, run by the K'iche' Mayan Linguistic Community.	
	Office for the PEL	It is a space to plan, execute, monitor, evaluate and follow up on the projects covered by the ALMG Linguistic Studies Program, run by the K'iche' Mayan Linguistic Community.
	Session room	It is an appropriate environment for carrying out technical-administrative, coordination, management and evaluation sessions of the different projects opened by the K'iche' Mayan Linguistic Community.
	Kitchen and dining room	It is an appropriate space for technical-administrative staff and people related to the institution for the preparation and consumption of particular foods. It is also used to prepare drinks or food for protocol between the Board of Directors and members of the K'iche' Mayan Linguistic Community.
	Pedestrian entrances and exits	It is a special and spacious area for the mobilization of visitors with a cosmogonic orientation that communicates with the second and fourth terraces.
	Health services for each sex	Designed and built for both sexes properly identified
	Council Room	It is a room to hold councils, workshops, conferences, cultural and literary presentations, etc. of different topics related to culture, history, technology, arts, sciences and other values of the K'iche' Mayan Culture. It is a space to provide support and coordination with other institutions
	Bedrooms	They are spaces to locate beds for both sexes according to the Mayan worldview (opposite points)
	Rooms for Mayan language learning centers.	There are two rooms in which learning services are provided for the K'iche' Mayan Language as a Mother Language and as a Second Language.
	Pedestrian entrances and exits	It is a special and spacious area for the mobilization of visitors with a cosmogonic orientation that communicates with the third and roof of this fourth terrace.

	Health services for each sex	Designed and built for both sexes properly identified
	Mayan altar for mass ceremonies.	It is located in the center of the roof of this fourth terrace, it is special for carrying out massive Mayan ceremonies, it has a roof with an abstraction of the Temple of Tojil. In combination with the objective of this space, the floor carries the four basic colors in the Mayan culture according to the cardinal point.
	Observatory Astronomical	It is a space for observation, measurement, analysis and interpretation of phenomena related to the movements of the moon and the earth in relation to the sun (solstices and equinoxes), it can even provide inputs for the identification of eclipses.

BENEFICIARY POPULATION AND ADMINISTRATION SYSTEM OF THE MAYAN CULTURAL CENTER “K'ICHE POPOL JA”

The beneficiary population of the project covers more than one million of the population Maya K'iche', in addition, the population of the Ladina, Garífuna and Xinka cultures that the different services of the Mayan Cultural Center require.

Geographically, it covers the population of the following departments:



The administration of the Mayan Cultural Center "K'ICHE POPOL JA" will be under the technical, administrative and financial administration of the Community K'iche' Mayan Linguistics with funds from the State of Guatemala and with financing generated by some services at the Cultural Center. The resources Economics will be administered according to legal standards established by the Comptroller General of National Accounts.

For administrative activities, cleaning and maintenance, the Center Cultural will have the following human resources:

- two guardians
- two janitors
- an administrator.
- a receptionist
- a librarian
- a museum coordinator
- an exhibition coordinator
- a sales manager.

The hiring of human resources will be carried out according to profile and criteria established in the Academy of Mayan Languages of Guatemala, under the heading budget 029 or other related line. It will also coordinate with related organizations and institutions for the offer of social services to the population according to agreements or agreements that are established.

The expansion of services and the hiring of more human resources is will gradually be implemented in the Strategic Plan and Operational Plans of

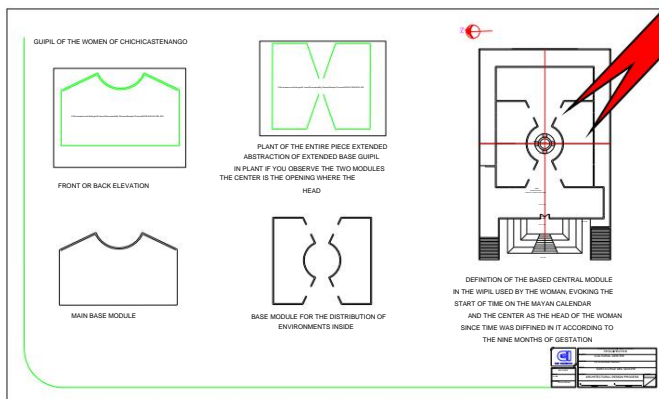
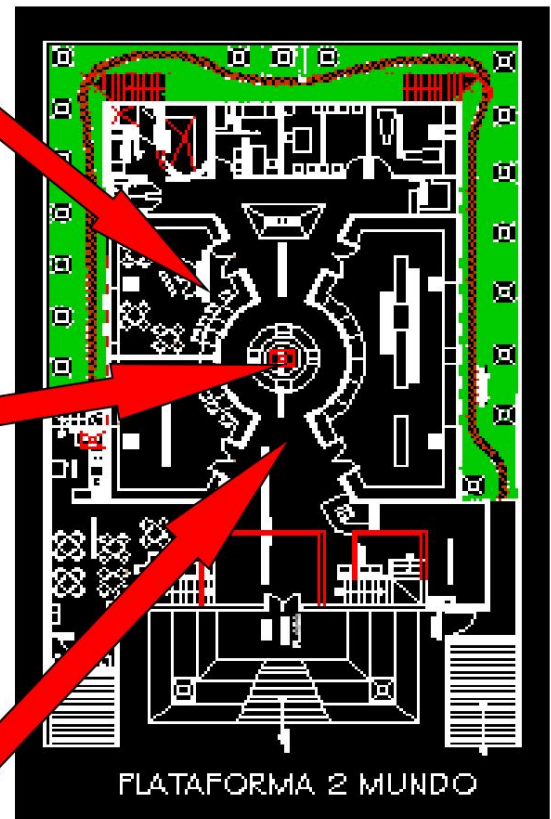
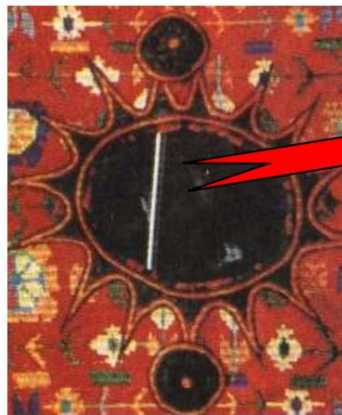
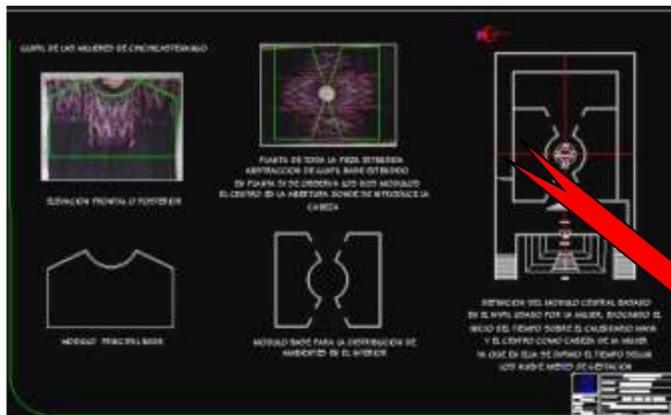
the K'iche' Mayan Linguistic Community/Mayan Languages Academy of Guatemala.

ARCHITECTURAL DESIGN

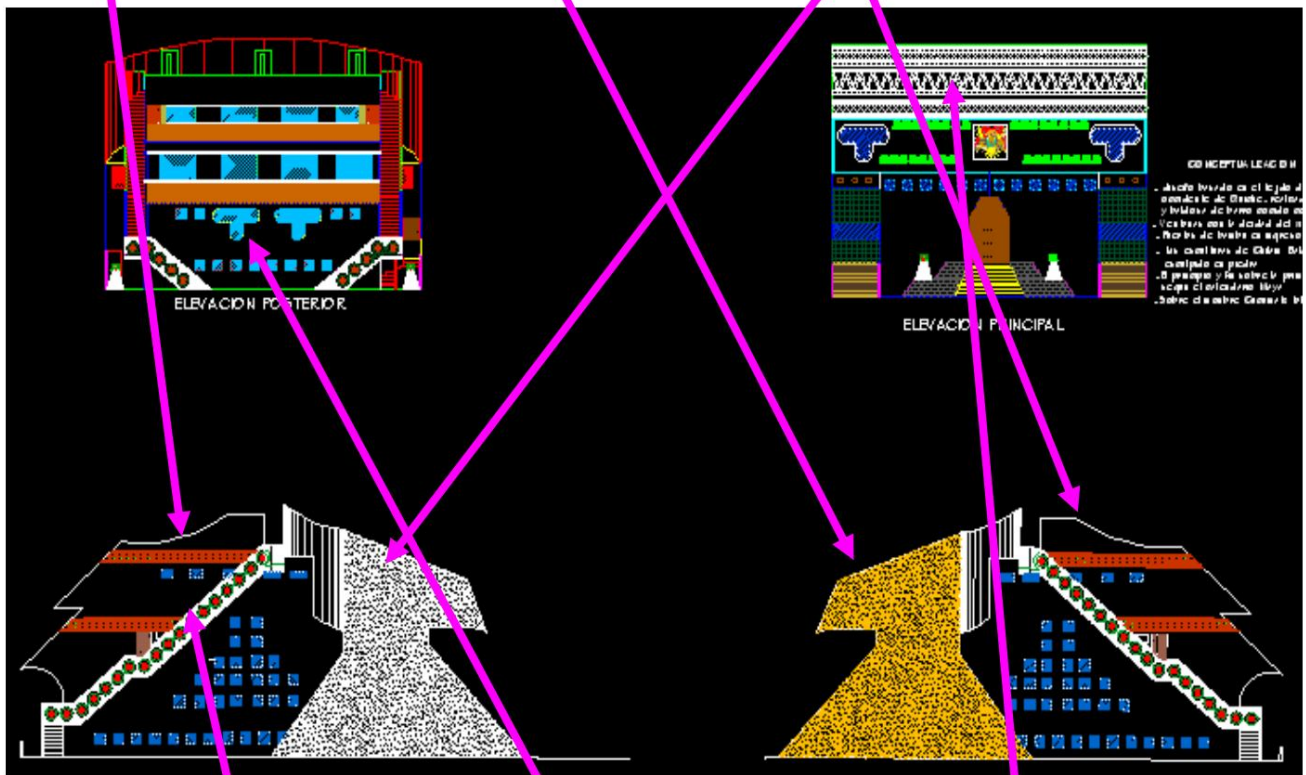
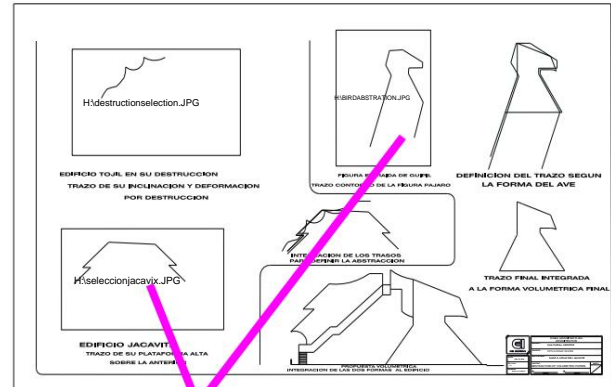
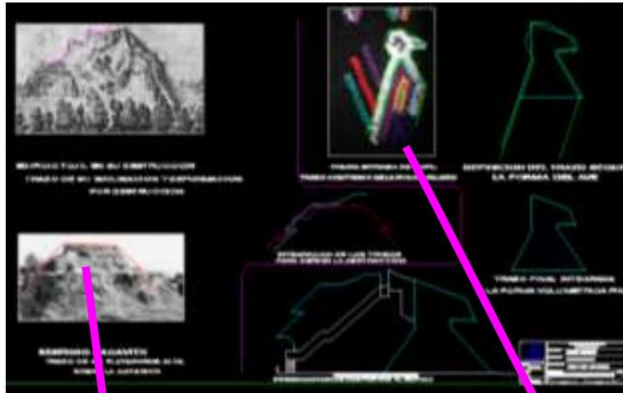
K'ICHE MAYA CULTURAL CENTER

K'ICHE' POPOL JA

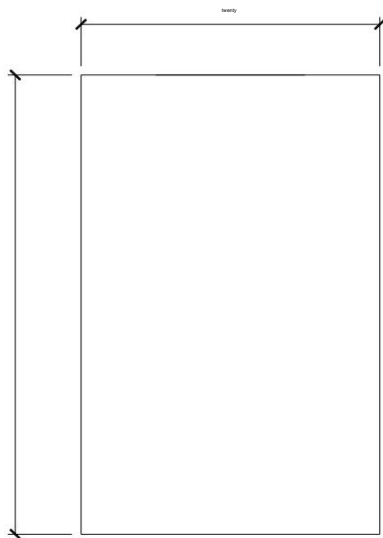
1. ABSTRACTION PROCESS OF THE DESIGN AND DISTRIBUTION OF INTERNAL AREAS



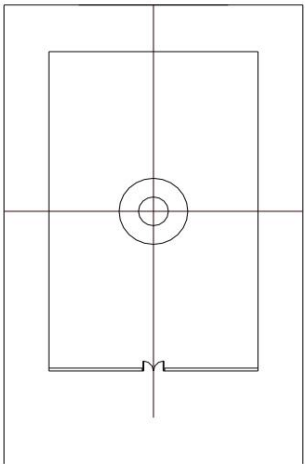
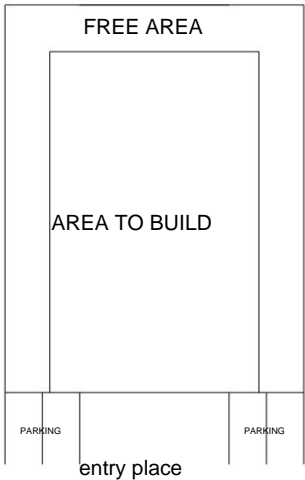
2. DESIGN ABSTRACTION PROCESS, EXTERNAL AREAS



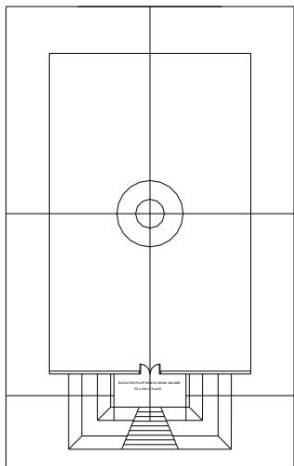
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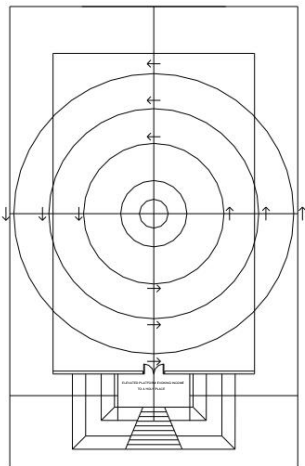
USEFUL LAND



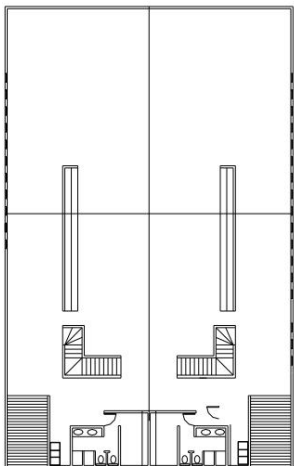
TRACE OF THE CARDINAL POINTS
BASIC PRINCIPLE OF THE WORLDVIEW
MAYA, THE CONCEPT OF FOURTHING



ELEVATED PLATFORM EVOKING INCOME
TO A HOLY PLACE
REVALUING THE CONCEPT OF A STAGED PLATFORM

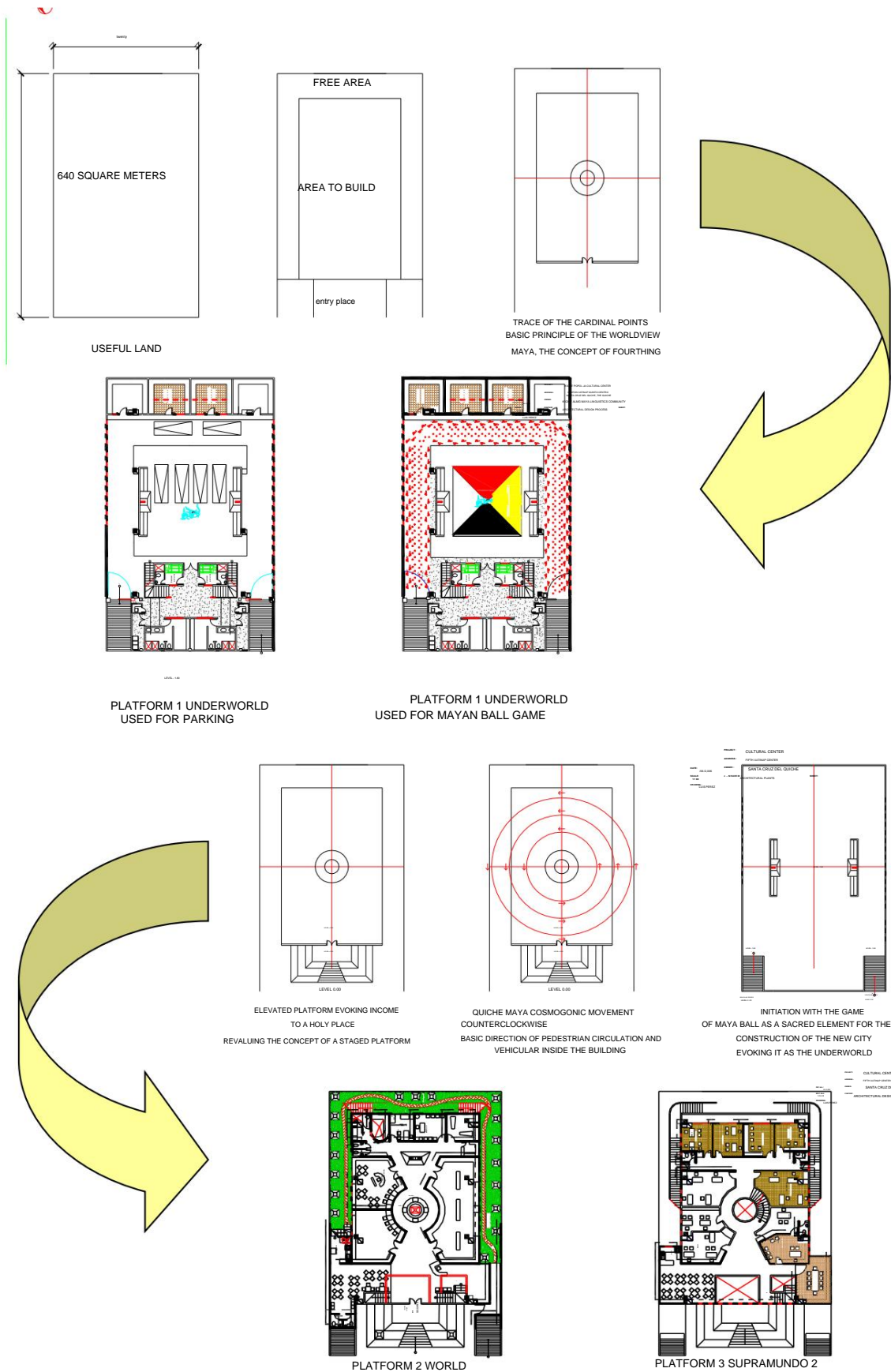


QUICHE MAYA COSMOGONIC MOVEMENT
IN THE OPPOSITE DIRECTION TO THE CLOCK HANDS
BASIC DIRECTION OF PEDESTRIAN CIRCULATION AND
VEHICULAR INSIDE THE BUILDING

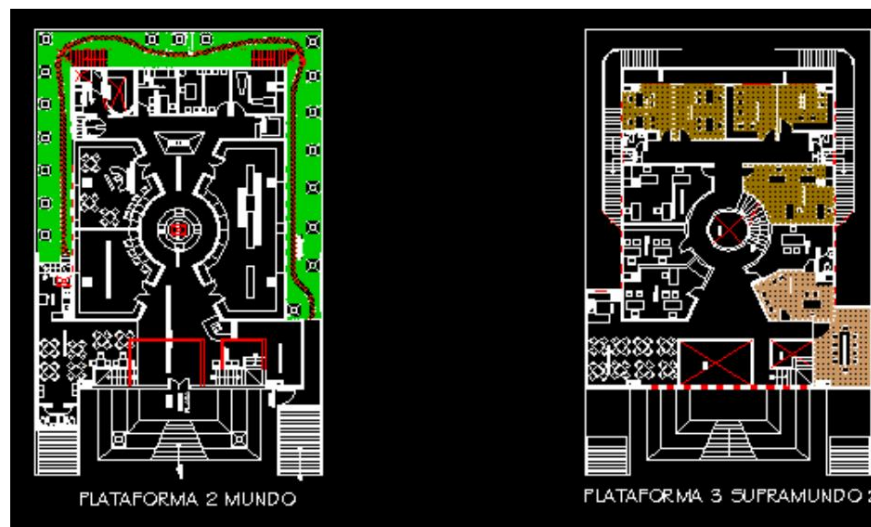
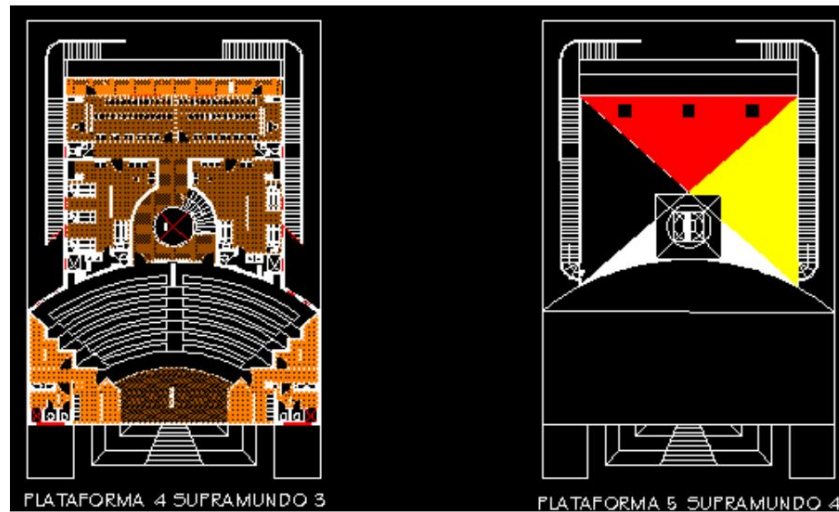
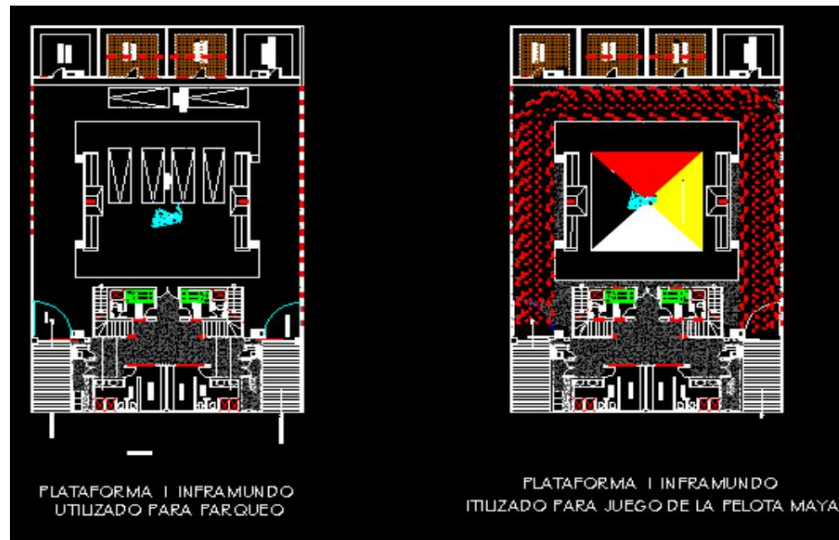


INITIATION WITH THE GAME
OF MAYA BALL AS A SACRED ELEMENT FOR THE
CONSTRUCTION OF THE NEW CITY
EVOKING IT AS THE UNDERWORLD

4. DESIGN STRUCTURE PREPARATION PROCESS



5. DESIGN STRUCTURE



6. EXTERNAL VOLUMES OF THE CULTURAL CENTER



Volume, with view on
the northwest side.

Volume, with view on
the southwest side.



Volume, with view on
the west side.



Volume, with view on
the east side.

7. FACADE IN PERSPECTIVE OF THE CULTURAL CENTER



8. INTERNAL VOLUMES

FIRST TERRACE: UNDERWORLD

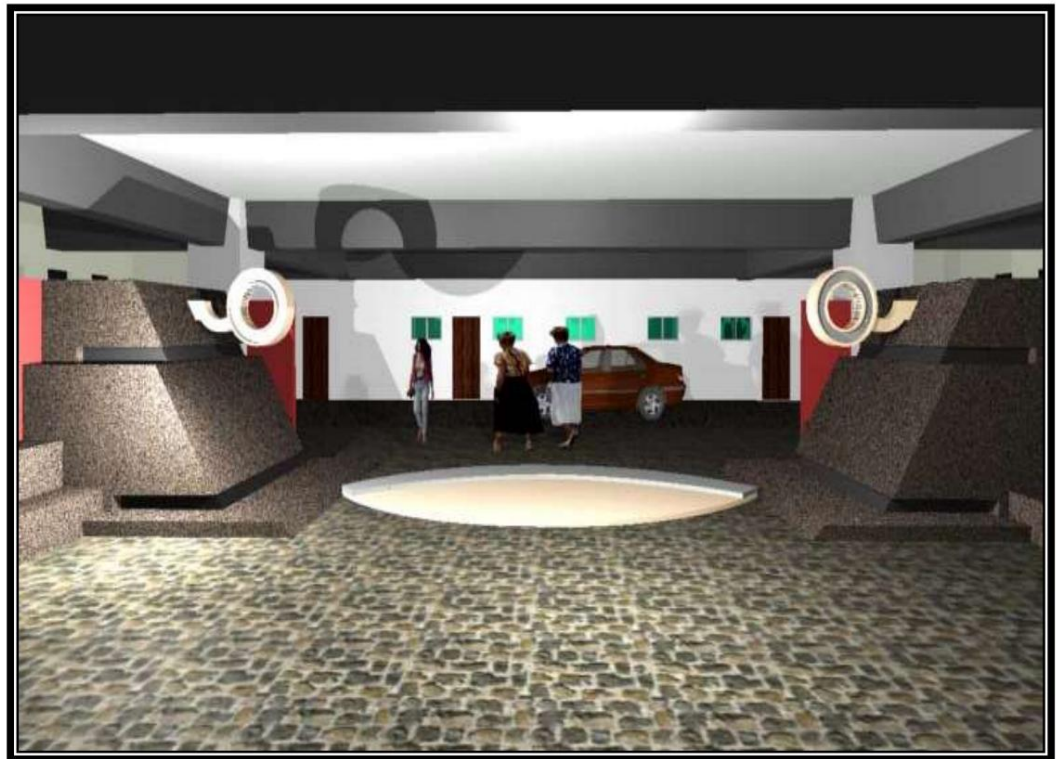
(Mayan ball game and parking)



Entrance to the underworld



Ball Game Hoops

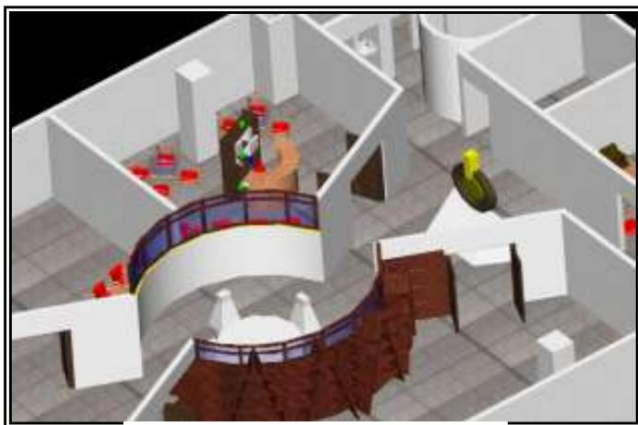


Ball Game Court

9. INTERNAL VOLUMES

SECOND TERRACE: WORLD

(Museum, Library, Mayan calendar astronomical restaurant, others)



aerial view of structure



Functional Mayan Calendar



museum interior



Main entrance view



Gastronomic restaurant interior



library interior

INTERNAL VOLUMES

FOURTH TERRACE: SUPRAMUNDO 2 (Council Room and others)



Side view of room



Side view
Of room

View from front



PRACTICE OF MAYAN SPIRITUALITY.

The linguistic community recognizes that spirituality is the duality of the human being and that everything is relative, which they actively practice and identify in various ways.

At the beginning of work activities in the Community, the Kotz'ij is held.



The building is identified as part of spirituality: at the bottom, the energy of grandparents, rest and contact with living beings, in the center, the energy of living beings and at the top, cosmic energy.



The Minor Tab'al: in the Minor Tab'al the xukulem is made with all the workers, visitors and practitioners every day and each one of them directs an energy and the cosmic greeting is made to begin the work of the day.



Tab'al Mayor: the Tab'al mayor is used to perform xukule through the kotzi'j; with community members, personal Kotz'ij, parties; such as wayeb' Waqxaqib' B'atz', new year, solstice, and the people in general. The Kotzi'j is held 4 times a year, 2 times when there are wayeb', wajxaqib' b'atz symposiums with the members.



Ajq'ijab' Office; There is an Ajq'ija'b' office where the spiritual guides hold their meetings.

The advisory council will also be made up of some spiritual guides since they are the ones who analyze the community's journey.

Workshops and training, forums... are held with different entities and members of the same community.

In any decision-making it always begins with the Kotz'ij; POA: choose authorities and workers among others.

You also implement the Sub-Headquarters in a symbolic and spiritual way, in this way the workers practice it from their belief and faith.



This tab'al is very recognized nationally and internationally since many people consider it a spiritual wealth, visit it and carry out some research with it. Many people come to perform their Kotz'ij for various intentions.

Analysis and investigations, protection, and Q'ijnik are done in the Sacred Places removed and nearby.

At the end of the year's activities, always thank the Kotz'ij.

The linguistic cultural aspect is emphasized, reflections are made that are the essence of Mayan philosophy, reflection. Ancestral knowledge is transmitted.

Topics are taught in educational centers, in diploma courses focused on Spirituality.

Mayan spirituality is practiced in different activities: Meeting with boards of directors, in training workshops for linguistic updating of the Maya K'iche' language with the advisory council, in symposiums on normative grammar of the Maya K'iche' language with leaders and leaders, in the forum and analysis panel on the International Mother Language Day, in the training workshops on pedagogical grammar with teachers, in the symposium on linguistic phenomena with leaders, in training workshops on language content guide K'iche' in L1 and L2 to teachers.



Interview with Alfonso Marco Tulio Poncio Vicente
Technical Coordinator 2015

12)PROBLEMS

EXHIBIT

I Founded in 1880 I

Center Diary America

OFFICIAL BODY OF THE REPUBLIC OF GUATEMALA CA

WEDNESDAY, July 17, 2013 No. 47 volume

General Director: Héctor Salvatierra

CCXCVII WWW.dca.gob.gt



ACADEMY OF THE MAYAN LANGUAGES OF GUATEMALA

AGREEMENT No. 13-2013

**THE HIGHER COUNCIL OF THE ACADEMY OF LANGUAGES
MAYANS OF GUATEMALA**

CONSIDERING:

That the Academy of Mayan Languages of Guatemala, based on Article 134 of the Political Constitution of the Republic, was created as an autonomous state institution with the purpose of promoting the knowledge and dissemination of the Mayan languages and researching, planning, programming and execute linguistic, literary, educational, cultural projects and provide guidance and services on the subject.

CONSIDERING:

That the scope of autonomy of the Academy of Mayan Languages of Guatemala, includes the promotion and development of the country's Mayan languages and, consequently, legally empowered to issue regulations, resolutions, agreements and other provisions on the subject of its

competence.

CONSIDERING:

That in Article 1. subsection p) of Government Agreement number 1046-87 of the President of the Republic, the Alphabet, which is made up of thirty-two (32) graphic signs, was established as an official instrument for writing the Maya-K'iche' Language. And that Agreement number 08-2001 of the Superior Council of the Academy of Mayan Languages of Guatemala dated November 16, 2001, in Article 1 approved the thirteen standards developed by the Normalizing Commission on the use of relaxed vowels in the K'iche' Mayan Language.

CONSIDERING:

That it is necessary to normalize the use only of short vowels in the writing of the K'iche' Mayan Language and based on the cultural, linguistic, pedagogical, economic and political studies and research, contained in the following documents: a) Foundation of the Normalization of the Use of the Vowels of the K'iche' Mayan Language of the Linguistic and Cultural Advisory Council of the K'iche' Linguistic Community dated July 30, 2008, to facilitate the written development of said K'iche' Mayan language; b) Favorable opinion No. 05-2011, dated October 4, 2011, regarding that only five vowels without umlauts will be used for the writing of the K'iche' Mayan Language, issued by the Subprogram Coordinator of the Linguistic Community K'iche' from the Academy of Mayan Languages of Guatemala; c) Opinion DIPLINC-ALMG-02-2012, of the Directorate of Linguistic and Cultural Planning, dated September 25, 2012, related to the origin of using five (5) short vowels in the Mayan K'iche' language (i, e, a, u, o), issued by the Director of the Directorate of Linguistic and Cultural Planning of the Academy of Mayan Languages of Guatemala; and d) Certification of the Fifth Point, approval of modification of the Alphabet of the K'iche' Mayan Language of Minutes Number 09-2012 of Ordinary Sessions of the Superior Council of the Academy of Mayan Languages of Guatemala, dated September 26, 2012, issued by the Secretary of the Board of Directors of the Superior Council of the Entity.

THEREFORE:

The Superior Council of the Academy of Mayan Languages of Guatemala, in use of the powers conferred upon it by Article 134 of the Political Constitution of the Republic of Guatemala; Articles 1, 2, 3 and 4 of Decree number 65-90 of the Congress of the Republic, Law of the Academy of the Mayan Languages of Guatemala and its reforms; Articles 1, 2, 3, 4, 5, 6 paragraph b), 7 paragraphs a) and b), 9 paragraphs a) and f) and 12 of the Regulations of the aforementioned Law.

AGREE:

ARTICLE 1. APPROVAL. Approve the use only of short vowels in the writing of the K'iche' Mayan Language, i, e, a, u, o.

ARTICLE 2. MODIFICATION. Subsection p) of Article 1 is modified. of Government Agreement number 1046-87 of the President of the Republic, which reads as follows: "The Alphabet of the K'iche' Mayan Language is made up of twenty-seven (27) following graphic signs: a, b', ch, ch', e, i, j, k, k', l, m, n, o, p, q, q', r, s, t, t', tz, tz', u, w, x, y, '(saltillo)".

ARTICLE 3. FACULTY. The K'iche' Linguistic Community is empowered to promote the unification and dissemination of the writing of the K'iche' Mayan Language through the advertising media at its disposal, to achieve full knowledge and strengthening of it.

ARTICLE 4. REPEAL. Agreement No. 08-2001 of the Superior Council of the Academy of Mayan Languages of Guatemala, dated November sixteenth of the year two thousand and one, and any other provision that contravenes or opposes this Agreement is repealed.'

ARTICLE 5. VALIDITY. This Agreement comes into force eight days after its publication in the Diario de Centro América.

Given in the city of Guatemala, on the third day of the month of July of the year two thousand thirteen.

COMMUNICATE

BETTER ADVICE

ACADEMY OF THE MAYAN LANGUAGES OF GUATEMALA

The alphabet of the Mayan K'iche' language is made up of thirty-two (32) graphic signs: 22 consonants and 10 vowels, according to Government Agreement No. 1046-87 dated November 23, 1987.

The classification of consonants is as follows:

Sixteen simple ones: p, t, k, q, tz, h, s, x, j, m, n, l, r, w, y, ' (Saltillo)

Six glottalized: b', t', k', tz', ch',

The vowels are: a, ä, e, ë, i, ï, o, ö, u, ü, their pronunciation depends on the flow of air that comes out of the mouth when moving the tongue and rounding the lips, if the tongue is in a high, medium or

low; whether it is in the front, center or back of the mouth and whether the lips are rounded or flat.

Previously it was said that the phoneme is a distinctive sound and has the ability to make a difference in meaning. They are distinctive sounds when they are found in the same environment and cause a change in meaning. Examples in un'ch and wuch'nyw" are found at the beginning of words, that is, in the same environment and are different phonemes because each word represents a different meaning, therefore these sounds are found in contrastive environments or

contrastive distribution.

Agreement 13-2013 ALMG Superior Council Official Gazette June 17, 2013



INTRODUCTION

The Academy of Mayan Languages of Guatemala, as the highest autonomous and governing entity in Mayan linguistic matters for the promotion and development of Mayan languages, is empowered to issue its regulations, resolutions, agreements and other provisions in matters of its competence, as ruled Legislative Decree Number 65-90 Law of the Academy of Mayan Languages of Guatemala. It is worth mentioning that in paragraph "d" of article 4 of the same decree, the entity is in charge of "normalizing the use and application of the Mayan languages of Guatemala in all its fields", together with paragraph "b" of article 5. , where it mentions that the institution is in charge of "studying and proposing procedures and strategies that favor and strengthen the use, promotion, officialization and unification of each of the Mayan languages."

With this purpose, the *Academy of Mayan Languages of Guatemala*, through

of its Superior Council, approves Agreement 13-2013, which was published in the Official Gazette on July 17 of the current year, which constitutes the legal, practical and efficient basis that unifies the writing of vowels in the K'iche' language

It is important to confirm that Vowels in the K'iche' language have been a subject of analysis by linguists, writers, educators, translators, researchers, etc., in relation to vowel patterns and their practical writing, in this way:

- o Linguistic conferences and workshops have been held at the national level on the analysis of the topic, without reaching conclusions regarding the specific regulation of vowels.
- o Several documents have been published, which are not consistent with the use of vowels, some tend to be more localist, which does not contribute to the unification of the language.
- o In 2001, the K'iche' Linguistic Community organized a Normalizing Commission for Vowels with Umlauts, as a result, "Thirteen Standards" were established for the use of vowels with Umlauts, despite the existence of these rules they continued Words with relaxed vowels appeared that were not included, a situation that confused the population and their use was not consistent in the teaching of the language and in publications by writers.
- o In 2004, the K'iche' Linguistic Community published the first Normative Grammar of the K'iche' Language, without using the Thirteen Norms due to the difficulties mentioned in the previous section. Therefore, the decision was made to use vowels with umlauts in minimal pairs, however vowels with umlauts in minimal pairs are not frequent, nor do they exist with all vowels.
- o Starting in 2007, the Board of Directors created the Linguistic and Cultural Advisory Council of the K'iche' Linguistic Community, coming from Quetzaltenango, Totonicapán, Sololá and El Quiché, with track record, experience and record in K'iche' grammar and Mayan culture, as such, one of its functions is to support and strengthen the technical, cultural, linguistic and political processes of the K'iche' Linguistic Community. Said council was given the task of reviewing, analyzing, discussing and generating new proposals in relation to the writing of vowels, through

several meetings and workshops with representatives of various bodies in order to the K'iche' Mayan language, as a result of this process, ***they decide and rule on using the five simple vowels in the writing of the K'iche' language***, due to the context and semantics determines the use and meaning of the word in the sentence.

Considering the above, the K'iche' Linguistic Community urges the K'iche' speaking population to appropriate this **Agreement 13-2013** and apply it in practice, because it constitutes a practical, technical and efficient tool from the point of view of linguistic, pedagogical, cultural and sociolinguistic view, based on Decree 65-90 Law of the Academy of Mayan Languages of Guatemala, Decree 19-2003 Law of National Languages, among other legal instruments.

I Founded in 1880 I

Center Diary America

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CONSIDERING:

That in Article 1. subsection p) of Government Agreement number 1046-87 of the President of the Republic, the Alphabet, which is made up of thirty-two (32) graphic signs, was established as an official instrument for writing the Maya-K'iche' Language. And that Agreement number 08-2001 of the Superior Council of the Academy of Mayan Languages of Guatemala dated November 16, 2001, in Article 1 approved the thirteen standards developed by the Normalizing Commission on the use of relaxed vowels in the K'iche Mayan Language '.

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K'iche' Mayan Language, only five vowels will be used without umlauts, issued by the Subprogram Coordinator of the K'iche' Linguistic Community of the Academy of Mayan Languages of Guatemala; c) Opinion DIPLINC-ALMG-02-2012, of the Directorate of Linguistic and Cultural Planning, dated September 25, 2012, related to the origin of using five (5) short vowels in the Mayan K'iche' language (i , e, a, u, o), issued by the Director of the Directorate of Linguistic and Cultural Planning of the Academy of Mayan Languages of Guatemala; and d) Certification of the Fifth Point, approval of modification of the Alphabet of the K'iche' Mayan Language of Minutes Number 09-2012 of Ordinary Sessions of the Superior Council of the Academy of Mayan Languages of Guatemala, dated September 26, 2012, issued by the Secretary of the Board of Directors of the Superior Council of the Entity.

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“The Alphabet of the K'iche' Mayan Language is made up of twenty-seven (27) graphic signs: a, b', ch, ch', e, i, j, k, k', l, m, n, o , p, q, q', r, s, t, t', tz, tz', u, w, x, y, ' (saltillo)”.

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ARTICLE 4. REPEAL. Agreement No. 08-2001 of the Superior Council of the Academy of Mayan Languages of Guatemala, dated November 16, 2001, and any other provision that contravenes or opposes this Agreement is hereby repealed.

ARTICLE 5. VALIDITY. This Agreement comes into force eight days after its publication in the Diario de Centro América.

Given in the city of Guatemala, on the third day of the month of July of the year two thousand thirteen.

COMMUNICATE

**BETTER ADVICE
ACADEMY OF THE MAYAN LANGUAGES OF GUATEMALA**

Exhibit

CRITERIA

By applying the corresponding linguistic criteria at the phonological, morphological, syntactic and semantic levels of the use of vowels in the Mayan language K'iche', the following is evident:

a) **At the phonological level** there is no difference between the points of articulation of vowels with umlauts and simple vowels, see the following table:

	Not rounded	rounded
--	-------------	---------

	Tense	Relaxed	Tense	relaxed	Tense	Relaxed
high	ʏ	ʊ			or	or
Half	ÄND	ÄND		
Low			TO	TO		
	Former		Central		Later	

b) **At the morphological level** there is no difference in terms of the structure of the word, much less do the vowels with umlauts have the ability to change the meaning of the words, which is evident is a phenomenon of allophone of the vowels. Examples:

Kinaq' Bean	kinäq'	Bean
Koj	Köj	Lion
Sik'aj Apazote	sik'äj	Apazote
imul	imül	Rabbit

In the previous examples, it is noted that when writing the vowels with or without umlauts (simple vowels), the semantics and/or meaning of each word remains the same (do not change the meaning). Therefore, pedagogically, practicality and ease in the use of the alphabet are sought.

c) **From the point of view of Syntax**, the use of vowels with umlauts in minimal pairs was analyzed, which clearly shows that the context of the phrase or sentence defines what is referred to by the term with a vowel with umlauts or simple vowel. Examples:

With the vowel /a/ /ä/

/äj/ = corn

/aj/ = Canaveral

Xutij äj ri ak'al = The boy ate corn

Xutij aj ri ak'al = The boy ate corn.

In this last phrase, the term elote was written without the vowel with an umlaut, however, the context of the phrase defines what is being referred to.

With the vowel /i/ /i/

/k'ix/ = Shame

/k'ix/ = Thorn / güísqüil

Xasok awib' ruk' le **k'ix**. = Rimal

You hurt yourself with the **thorn**.

le **K'ix** ri ali man xxojoy taj. = The young lady did not dance because of **shame** .

Sib'alaj knojisan le k'ix. = **Güisquil** is very sustaining.

With the vowel /o/ /ö/

/öj/ = cough K'o **oj** che

/oj/ = Avocado

le ak'al.

=

The child has a cough.

Xutij sib'alaj **oj** le tata'. =

The man ate a lot of avocado.

Therefore it is notable that the context defines the meaning of the word in the sentence according to what is referred to.