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 Transcription/translation by Ch'orti' Project, Robin Quizar

21. Funeral Ceremony - Mukma'r

1. K'anin	che	kontar	otronte'	ojroner.		
I am going	to do	tell	another	story		
4. Tama	nilugar	tya'	ture'n,	konda	achamay	e
In	my place	where	I live,	when	die	the
jente	tya'	ture'n,	konda	uwiro'b'	warix	
people	where	I live,	when	they see	he is already	
uwak'i ub'a	e	ajmwak	xe'	ch'a'r	war	achamay,
expiring	the	sick person	who	lying	is	dying,
uturub'o'b'	uxanab',		uch'ab'o'b'	umachit	ta'uyejtz'er,	
they lay out	his sandals,		they put	his machete	beside him,	
uturub'ob'	uruch,		umurur,	i	uk'ujtz,	
they lay out	his gourd cup,		his gourd bottle,	and	his tobacco,	
uch'ab'ob'	ingojr	pipa	ta'uyejtz'er,	ub'itor.		
they put down	a (round)	pipe	beside him,	his hat.		
26. Che	ke'	e	pipa	twa'	achambri	tamar,
They say	that	the	pipe	for him	he smokes	with it,
i	e	umurur	twa'	uyuch'i	e	ja' tamar,
and	the	his gourd bottle	for him	he drinks	the	water with it,

i	uruch	che	ke'	twa'	uyuch'i	e	ja'
and	his gourd cup	they say	that	for him	he drinks	the	water

tamar.	I	uch'ab'o'b'	intajch	ch'e'w	ta	uyejtz'er;
with it.	And	they lay down	a (piece)	bowl	at	his side;

che	ke'	twa'	awe'	tamar.	E	ja'xob'	che'nob'
they say	that	for him	he eats	with it.	The	they	say

ke'	b'an	e	syempre	koche	turo'n	b'ixir.
that	just	the	always	like	he lives(?)	alive.

40. B'an	uchob',	uch'ab'ob'	uxanab',	ucho'b'	koche
Thus	they do it,	they lay down	his sandals,	they act	as if

turu ani	b'ixir;	tuno'r	lo ke'	uk'ampes,	i	uchob'
he lived	alive;	everything	that	he uses,	and	they do

mandar	ach'a'b'na	e	pa'	uturub'ob'	ta	uyejtz'er.
order	to be placed	the	tortillas	served	at	his side.

Ucho'b'	mandar	a'chajb'a	e	ku'm	ach'a'b'na
They do	order	to be cooked	the	eggs	laid

tama	unak'	e	pa',	ach'a'b'na	tama
in	its middle	the	tortillas,	laid	at

uyejtz'er.	Che	ke'	twa'	uk'uxi	tama
his side.	They say	that	for him	he eats it	on

e	b'i'r	twa'	a'xin,	xe'	chamay	yaja',
the	road	that	he walks,	the one who	dead	there,

i      **konda**                  war                  apa'ngwa      e      ch'en,                  a'xin  
and    when                  they are                  digging                  the      grave,                  go

e      pa',                  e      ak'ach                  tya'                  war                  apa'ngwa  
the    tortillas,                  the    chicken                  to where                  they are                  digging

e      ch'en,                  twa'                  uk'uxi                  e      jente                  xe'      war  
the    grave,                  for them                  they eat                  the    people                  who    they are

apajno'b'.  
digging.

70. I                  **konda**                  turi'x                  e      ch'en                  wato'b',                  xe'  
And    when                  is already                  the      grave                  ready,                  those who

war                  ab'ajno'b'                  watob'                  tama                  otot,                  ut'isyob'  
are                  digging                  they come                  to                  house,                  they lash together

e      chapajr                  twa'                  ub'ityob'                  e      dejunto                  a'xin    tamar.  
the    litter                  so as to                  carry                  the    dead person                  going    on it.

I      e      ixiktak                  a'xinob'                  uk'echo'b'                  uxgojr                  b'ujr  
And    the    women                  go along                  carrying                  three-round                  jugs

ja'                  twa'                  utukyob'                  to'r                  e      umujrer                  e  
water                  in order to                  they pour it                  over                  the    its mound                  the

dejunto                  xe'      war                  amujka,                  porke'                  che'nob'                  ke'  
dead person                  who    is                  being buried,                  because                  it is said                  that

e      ja',                  ja'x                  twa'                  aketpa                  u't      ja'                  twa'  
the    water,                  it is                  so that                  remains                  a spring                  for him

uyuch'i,	xe'	war	amujka	yaja'.	I	poreso
to drink,	who	is being	buried	there.	And	that is why

uchob'	kostumbrar	uk'echob'	e	ja'	me'yra
they do	are accustomed	they carry	the	water	much

utukyob'	to'r	umujrer	konde	war	amujka.
to pour	over	his mound	when	he is	being buried.

98. I	konda	tzakti'x	e	ocho	diya	mukb'ir,
And	when	go by	the	eight	days	buried,

ukojkob'	taka	e	tamal,	uchob'	mandar	a'xin
they wait	with	the	tamales,	they do	send	them going

ach'ajma	to'r	umujrer	a medyo	diya.	A'che'na
to be placed	on	his mound	at midday.		They are done

resar	ta	ujor	tya'	ch'a'r.	I	konda
prayers	over	his head	where	lying.	And	when

a'kb'are,	aturb'ana	e	tamal	tama	u't	e
it becomes dark,	are placed	the	tamales	on	its surface	the

mesa.	Awa'b'na	e	sa'	i	tuno'r	lo ke'
table.	It is placed out	the	chilate	and	everything	that

uk'uxi ani.	Tuno'r	uturub'ob',	porke'	war	ukojkob',
he used to eat.	Everything	they put out,	because		they are waiting,

porke'	tzakti'x	e	ocho	diya,	porke'	che'nob'	ke'
because	has gone by	the	eight	days,	because	it is said	that

taka	tzakta	ocho	diya,	entonses	e	xe'	chamay
with	has gone by	a week,		then	the	one who	died

asutpa	ab'ixk'a,	pero	ma'chi'xto	twa'
returns	to live,	but	no longer	so that

uwiro'b'	u't	ya'.
they see	his face	there.

128. Pero	che'nob'	ke'	tama	ocho	diya	asutpa	ab'ixk'a
But	it is said	that	in	a week		he returns	he is alive

to'r	umujrer	tya'	ixin	mujk'a.	I	che'nob'	ke'
on top of	his mound	where	he went	to be buried.	And	is is said	that

tama	e	diya	yaja'	a'ytz'a	konda	b'ixk'a,
on	the	day	that	he is hungry	when	he comes to life,

porke'	che'nob'	ke'	war	awayan.	I	poreso
because	it is said	that	he was	sleeping.	And	that is why

uturub'ob'	e	tamal	konda	tz'akta	e	ocho	diya.
they put out	the	tamales	when	has passed	the	week.	

Uturub'ob'	e	candela,	i	konda	tz'akta	e	seys	mes
They put out	the	candles,	and	when	has passed	the	six	months

chamen,	asutpa	ukojkwob'.	Kocha	e	diya	tya'
dead,	again	they wait for him.	Like	the	day	when

chamay	b'an	asutpa	ukojkwob'.	Uturub'ob'	e	tamal,
he died	so	again	they wait for him.	They put out	the	tamales,

uwab'ob' e chichi, i uturub'ob' e candela.  
they pour the chicha, and they put out the candles.

155. I konda tz'akta e anyo chamen, asutpa  
And when has passed the year dead, again

ukojkwob'; turub'ob' e tamal, uturub'ob' tuno'r  
they wait for him; they put out the tamales, they put out everything

lo ke' k'ani uturub'ob', porke' che'nob' ke' ja'x  
that they want to put out, because it is said that it is

e anyo tya' chamay e dejunto, che ke'  
the year when he died the dead person, they say that

ak'otoy uwarajse uyotot, i poreso ja'xob' ukojko'b'  
he comes to visit his house, and that is why they wait for him

tama e diya yaja'. Konda tz'akta e anyo,  
on the day that. When has passed the year,

xe' war ukojko'b' e dejunto, i tama e  
those who are waiting for the dead person, and in the

anyo uwab'o'b' e chichi, upejkob' tye'ne ayan  
year they pour the chichi, they request one who has

ugitarra, tye'ne ayan ukordyon, upejkob'  
his guitar, one who has his accordion, they request

twa' a'lajb'a tuno'r e noche.  
that they play all the night.

181. I            e        winik            xe'    war    uche    resar            tu'jor            e  
          And    the    man            who    is    doing    praying            over            the

tamal,            che            ke'            upater            e        dejunto;        e  
tamales,        they say        that            his defender    the        dead man;        the

winik yaja'            a'chpa,            a'kta            ub'ajner,        a'wan        a'kta.  
man    that            rises,            dances            by himself,    he stands        he dances.

Che            ke'    war    uyajk'utes            e        dejunto,        xe'    war  
They say        that    he is    causing to dance        the        dead person,    whom    they are

ukojkob'.        Che            ke'    ja'x            war    uwab'u            a'kta.  
waiting for.    They say        that    he            is        inviting them        to dance.

I        poreso        ja'xir            a'wan            a'kta            ub'ajner,        lajb'a  
And    that is why    he            stands            dancing            by himself,        clapping

uk'ab'.  
his hands.

201. I            mamajchi'        ak'ajna        twa'            a'kta        **kwando**        war  
          And    nobody        is intended    to            dance        when            is

a'kta            e        winik            xe'    war            uche            resar            to'r  
dancing        the    man            who    is            doing            prayers            over

e        kande'lob';            mamajchi'        ak'ajna        twa            a'kta            tama  
the    candles;            nobody        is intended    to            dance            for

e        musiko        xe'            turu.            Porke'            ub'ajner        taka    twa'  
the    musicians    that            are there.        Because        by himself        only    that

a'kta, porke' che ke' ja'x e dejunto  
he dances, because they say that he is the dead person

xe' war akojkna. Ja'x war uwab'u a'kta.  
who is being waited for. He is inviting him to dance.

I poresu a'wan a'kta ub'ajner.  
And that is why he stands dancing by himself.

216. Tante' tyempo konda ne'n maxtakento, ayan  
A long time ago when I was still a kid, there was

inte' ni'primo inwira chamay. I konda tz'akta  
a my cousin I saw him die. And when had passed

e anyo majna e inte' ub'ujk, ch'a'b'na tama  
the year was bought the one his clothes, laid down on

u't e mesa tya' turb'ana e tamal.  
its surface the table where were placed the tamales.

Che ke' twa' ulapi. I ayan inte' nimama',  
They say that (it was) for him to wear. And there was one my uncle,

uk'ab'a markos, ja'xto kay uche resar tu'jor  
his name Marcos, he then began to do praying over

e tamal, i inwira kay wa'wan akta ub'ajner,  
the tamales, and I saw he began to stand dancing by himself,

porke' che ke' war uwab'u u'sobrino a'kta, i  
because they say that he was inviting his nephew to dance, and



e winik, e sitz' yaja' xe' chamay, me'ra'n e'xna  
the man, the boy that who had died, not long before

anujb'i taka uwilama. I e ijch'ok yaja'  
had married with his wife. And the girl that

aro'b'na umen ub'ixam turwan tama uti' e  
was told by her father-in-law to sit on its edge the

ch'akte' tya' turu e tamal tama uyoriyi'r e  
bed where were sitting the tamales on its edge the

mesa. Aro'b'na uch'ami inte' uk'ajñ turwan tamar  
table. She was told to get one her bench to sit in it

e ijch'ok yaja'.  
the girl that.

254. Arob'na ke', "Ne't ma'chi twa' a'chpa, ache  
She was told that, "You not to get up, to do

Mandado, ma' me'rer a'chpa i uch'u, porke'  
errands, not you can't get up and grind corn, because

abyejo war atz'akta uyanyo koche chamay. Ja'x,  
your old man has passed his year as dead. He,

war kakojko. Ne't, turen! Irya'chpa  
we are waiting for him. You, sit down! You can't get up

porke' abyejo ayo'pa kone'r."  
because your old man is coming today."

269. Porke'                      che'nob'                      ke'                      e                      winik                      xe'                      chamay  
                  Because                      it is said                      that                      the                      man                      who                      died

i                      uyakta                      uwilama,                      kondixto                      atz'akta                      e                      anyo                      o'  
                  and                      leaves                      his wife,                      until                      has passed                      the                      year                      or

e                      says                      mes                      chamen,                      che                      ke'                      konda                      ak'otoy  
                  the                      six                      months                      dead,                      they say                      that                      when                      he comes

tu' yotot,                      ja'xir                      syempre                      k'anto                      uk'uxi                      uti'  
                  home,                      he                      always                      wants                      to kiss                      her mouth

uwilama.                      I                      poreso                      e                      ijch'ok                      yaja'                      turub'ana  
                  his wife.                      And                      that is why                      the                      girl                      that                      was seated

tama                      uyoriyi'r                      e                      mesa,                      porke'                      che'nob'                      ke'                      twa'  
                  by                      its edge                      the                      table,                      because                      it is said                      that                      so that

ta'k'ujxa    uti'                      umen                      ubyejo.  
                  she would be kissed                      her mouth                      by                      her old man.

292. Poreso                      b'an                      che'nob',                      pero                      no'n                      ma'chi  
                  That is why                      so                      it is said,                      but                      we                      not

kawira                      ak'otoy                      e                      winik                      utz'ujtz'i                      uti'                      uwilama,  
                  we saw                      coming                      the                      man                      kissing                      her mouth                      his wife,

porke'                      no'n                      kawa're                      ke'                      ti'ne                      chamen  
                  because                      we                      say                      that                      whoever                      is dead

ma'chi'x                      k'a'r                      e                      tz'ujtz'ti'                      umener.  
                  no longer                      remembers                      the                      kiss                      by him.

