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22 Tsikin (Tz'ikin) – Day of the Dead – Día de los Muertos

1. Ayan otronte' kostumbre tya' ture'n. Tama e
 There is another custom where I live. On the

primero di nobyembre che'nob' ke' me'yra nojk'in
 first of November it is said that great festival

twa' tuno'r e chamenob', ke' ja'x e diya
 for all the dead, that it is the day

tya' e'kmay tuno'r e chamenob', pero e diya yaja'
 when come down al the dead, but the day that

me'yra nojk'in tu't e jente ta ni'lugar.
 great festival for the people in my village.

21. Anojk'inyo'b'. Uturub'ob' e tamal ta mesa, uturub'ob'
 They celebrate. They put out the tamales on table, they put out

e xeb', uturub'ob' e b'ajb'ur sa', uturub'ob' e chab'
 the xepes, they put out the sour atol, they put out the sweet

ch'um, uturub'ob' e naranja, uturub'ob' e kene', uturub'ob'
 squash, they put out the oranges, they put out the bananas, they put out

e wiskil, uturub'ob' e sik'ab'; uch'ab'o'b' e k'ujtz
 the güicoy squash, they put out the sugar cane; they place the tobacco

ta	mesa	twa'	uchambri	e	dejunto,	uchob'	mandar
on	table	so that	he smokes it	the	dead person,	they do	order

aturub'ana	e	arrosb'ir	ak'ach,	uwab'wo'b'	inte'	murujruch
to be placed	the	rice	chicken,	they set out	a	gourd bowl

chicha	ta	mesa.	Umanyob'	e	pan,	uturub'ob'	konda
chicha	on	table.	They buy	the	bread,	put it out	when

atarderan;	utzoryob'	e	k'ajn	tuno'r	uti'	otot.
evening comes;	they line up	the	benches	all	around	house.

Che	ke'	twa'	aturwanob'	e	dejunto	xe'
They say	that	for them	to sit on	the	dead	those who

war	akojknob'.
they are	waiting for him.

53. Ayan	ani	inte'	winik	uk'ab'a'	Dolores	Feylipe.
There was once	a	man	named	Dolores	Felipe.	

Konde	war	atzikni,	uch'ami	uk'ajn,	aturwan
When	he was	celebrating Day of the Dead,	he took	his bench,	he sat

takar	tu'ti'	pwerta.	Uche	mandar	atzojra	e
on it	in	doorway.	He did	order	to be lined up	the

k'ajn	tuno'r	uti'	otot,	ja'xir	aturwan	ta
benches	all	around	house,	he	sat down	at

pwerta.	Upejka	tuk'ab'a'	tuk'ab'a'	tuno'r	lo	ke'
door.	He called	name after name	all	those who		

chamen -- uyerma'no'b', upri'mo'b', usobri'no'b', o' uyami'go'b',
were dead -- his brothers, his cousins, his nephews, or his friends,

utata'byejob', tuno'r uparyentyob', upejka tuk'ab'a' tuk'ab'a'
his grandfathers, all his relatives, he called them name by name

o'choy maku'. I ti'ne war upejka o'choy
to come inside. And those whom he was calling to enter

tuk'ab'a', a'xin uyajk'u uk'ajn i uk'eche uk'ab',
by name, he went he gave his bench and he raised his hand,

che ke' war uche saludar takar xe' war
they say that he was doing greeting with those who were

o'chob' yaja'.
entering there.

100. Porke' che'nob' ke' tama e diya yaja' tuno'r --
Because it is said that on the day that everyone --

e dejtob' xe' chamenob', tarix e tyempo e'kmob'
the dead men who are dead, long ago they came down

twa' uwarajse u'fami'lyob' tya' uyaktob'. I poreso
so that they visit their families where they had left them. And that is why

akojknob' tama e diya yaja'. Che'nob' ke' me'yra
they are awaited on the day that. It is said that great

nojk'in tu'tob'.
festival for them.

114. Tuno'r uti' otot ab'ut'k'a a'xin taka tuno'r
 All around house is filled going with everything

uturub'ob'. Porke' uxich'yob' e manta tama u't
 they put out. Because they spread the cloth on its surface

e rum, pojchb'ir, i tu'jor uwab'o'b' e sa', e
 the earth, washed, and on top of it they set the atol, the

chab' ch'um, kene', tuno'r lo ke' k'ani uturub'o'b',
 sweet squash, bananas, everything that they want to put out,

uturub'ob' inte'ra. Porke' che ke' me'yra xe'
 they put out together. Because they say that many those who

war ak'otoy awarob' yaja'.
 are coming to visit there.

134. I lo ke' aturub'ana yaja', konda ixto ak'a'pa
 And what is put out there, when then are finished

ache'na (e) resar tu'jor e tamal, entonses apujka
 being done the praying over the tamales, then are distributed

taka e jente lo ke' ak'otwob' uwirob' e
 among the people who come to see the

noj'k'in; ja'x ajk'unob' e kene', sik'ab', e ak'ach,
 celebration; they are given the bananas, sugar cane, the chickens,

tamal -- tuno'r lo ke' aturub'ana ajk'unob'. Porke'
 tamales -- everything that has been put out they are given. Because

che ke' e ajrer ume'yn uk'uxi e dejunto
they say that the only his spirit he eats the dead person

xe' ira ak'otwob', xe' war akojknob'. Pero e mero tamal
who there comes, who is awaited. But the real tamale

xe' turu ma'chi uk'uxob', i poreso ja'xob'
that is there not they eat it, and that is why they

uturub'ob' tuk'i'k tuk'i'k twa' uk'uxi, lo ke' war
they put out everything so that they eat, those who are

ukojko'b'.
waiting.

165. Xe' ach'ajma uche resar tuno'r e akb'ar;
The one who was brought says prayers all the night;

axana, war axana uche resar ejsto asakojpa
he walks, is walking doing praying until it gets light

otro diya. I me'yra jente axana takar porke'
next day. And many people walk with him because

ja'xir tya' k'otoy, i e tamal xe' atrub'ana
he where he comes, and the tamales that are set out

ja'x upuki taka e jente. I poresu e jente
he offers to the people. And that is why the people

ach'uwan axana tu'pat tya' axana uche resar.
follow walking behind where he walks saying prayers.

180. Konda ixto asakojpa i ak'a'pa uche resar,
 When then it grows light and they finish doing praying,

entonses tya' ayan e chicha, aka'y uyuch'yob'
 then when there is the chicha, they begin to drink

e chicha, tya' ayan e musika taka e byolin,
 the chicha, when there is the music with the violin,

taka e gitarra, taka e akordyon. A'kto'b'.
 with the guitar, with the accordion. They dance.

War akarayob' a'xin e tarde porke' che ke'
 They are getting drunk goes the evening because they say that

atza'yob' porke' war anojk'inyob'. War ukojko
 they are happy because they are celebrating. They are awaiting

udejuntob', tuno'r lo ke' chamen, utato'b', uyerma'no'b',
 their dead people, all those who are dead, their fathers, their brothers,

tuno'r lo ke' uparyentyob', war ukojkob'. I
 all those who are their relatives, they are awaiting them. And

poreso umanyob' me'yra e kandela, utz'ajpesob'.
 that is why they buy many the candles, they light them.

220. Ayan tye'ne me'yra e kandela, porke' che
 There are some many the candles, because they say

ke' inte'nte' twa' u'akada dejunto xe' war ukojkob'
 that every for him each dead person whom they are awaiting

inte'nte' e kandela two'b'. I e kandela yaja'
 for every one the candle for him. And the candle that

che ke' ja'x uk'ajkob' twa' k'otwob' tu't e dyos
 they say that it his light for him to come before the God

takar. Poreso ja'xob' b'an ak'ub'esyanob' ke' e
 with it. That is why they so believe that the

kandela ja'x twa' uchob' entregar ak'o toyob'
 candle it is for them they do give it up coming

taka e dyos. Utz'ajpesob' twa' a kada deunto
 to the God. They light them for to each dead man

lo ke'e'r ukojko'b'. I tama e chinam, tama
 that they are waiting for. And in the town, in

iglesya at'ojtna e kampana ejsto ak'otoy a las dyes
 church is tolled the bell until it comes ten o'clock

tama e diya tya' sakoipa e tzikin. Porke'
 on the day when dawns the Day of the Dead. Because

che ke' ja'x e kampana yaja' e ut'ab'esnib'ir
 they say that that the bell that the elevator

e deuntob' yaja' lo ke' war axana u'fami'lyob',
 the dead people those that are walking to their families,

uparyentyob'. I ja'xto at'ab'esnob' taka e kampana.
 their relatives. And then they are raised up by the bell.

I poreso e kampana tama iglesia ta e chinam
And that is why the bell in church in the town

war at'ojtna ejsto ak'otoy a las dyes. Porke'
is being tolled until comes ten o'clock. Because

che ke' ja'x war at'ab'esnob' taka e kampana
they say that they are being raised by the bell

yaja'.
that.

292. Ayan inte' aldeya uk'ab'a' mina. I aldeya yaja',
There is an village called La Mina. And village that,

konda sakojpa e tzikin, tuno'r e jente
when dawns the Day of the Dead, all the people

tziknyob'. I konda sakojp, uk'echob'to e tamal,
celebrate. And when it becomes light, they carry the tamales,

e ch'ab'ub'ir pa', uturub'ob' to'r e kamposanto
the flat tortillas, they put them out up in the cemetery

tya' mukb'ir e dejuntob' -- tuno'r tye'ne ayan
where are buried the dead -- all those who have

udejunto mukb'ir uk'eche e ch'ab'ub'ir pa'
their dead buried -- they carry the flat tortillas

uturub'a. I ya' upukyob'.
they put them out. And there they offer them.

315. Ab'ut'k'a e jente to'r e kamposanto konda
 Fill up the people on top the cemetery when
 asokojpa e tzikin. I che ke' mas tarix tyempo
 dawns the Day of the Dead. And they say that a longer time ago
 e kandela uputob', che ke' konda asokojpa, uk'echob'
 the candles they burned, they say that when it dawned, they carried them
 e'kmay tama e chinam, uchob' entregar taka e
 going down to the town, they did give them to the
 pagre twa' ut'a'b'se. Insolo b'an ani uchob'.
 priest so that he keep. Only thus did they do it.
 Porke' che'nob' ani ke' e tzikin maja'x
 Because it was said that the Day of the Dead wasn't
 kwalker nojk'in, sino ke' ja'x unojk'inar tye'ne
 just any festival, but rather that it was their festival those who
 chamenob'. Porke' tuno'r e'kmob'.
 were dead. Because all of them came down.
 344. I poreso tarix e tyempo kwando tya' twa'
 And that is why long ago when where that
 a'kb'are e tzikin, ak'axi e chirja', che'nob' ani
 it gets dark the Day of the Dead, it falls the drizzle, they say
 e jente ke', "Ja'x war e'msenob' taka e chirja'."
 the people that, "They are bringing down with the drizzle."

Pero	kone'r	ma'chi	ak'axi	e	chirja'	tama	e
But	today	not	falls	the	drizzle	on	the

tzikin,		pwes,	kawa're	ke'	kisas	ma'chixto	water
Day of the Dead,		well,	we say	that	maybe	not then	came

e	dejuntob'		ya',	poreso	ma'chi'x	ak'axi	e
the	dead		there,	that is why	not	fell	the

chirja'.	Porke'	tarix	e tyempo		che'nob'		ke'
drizzle.	Because	long ago			they say		that

ja'x	e'kmo'b'	taka	e		chirja'	konda	ak'axi
they	came down	with	the		drizzle	when	fell

e	chirja'	de tarde,		pero	kone'r	konda	ak'otoy
the	drizzle	in the evening,		but	today	when	comes

e	tzikin		matuk'a	e	chirja',	pwes,	poreso
the	Day of the Dead		without	the	drizzle,	well,	therefore

kawa're	ke'	kisas	ma'chixto	ak'tana		e'kmo'b'	ya'
we say	that	maybe	not then	they were allowed		to come down there	

porke'	ma'chi	utaresob'	e	chirja'.
because	not	they bring	the	drizzle.

376. I	poreso	ma'chi	alok'oy	e	b'ejwar		porke'
And	that is why	not	it comes	the	second harvest		because

matuk'a	e	chirja'	utares	e	dejunto'b'.		Porke'
not any	the	drizzle	they bring	the	dead.		Because

uk'ajtyob' ani ke' e dejunto'b' xe' achamo'b'
they used to tell that the dead people who died

che ke' b'an kocha e usoldado e
they say that just like the its soldiers the

gobyernob' ke' ya maker umener, i
government that there shut up by it, and

kwando ak'otoy e anyo, entonses a'ktana wato'b';
when has passed the year, then they are allowed to come;

uwarajsyob' u'familyob' lo ke' uyakto'b', porke'
they visit their families that they have left, because

me'rer alok'wob' kwalkyer tyempo, porke' ja'xob' turob'
not able to get out just any time, because they dwell

tama uk'ab' e dyos, i ma koche'rer twa' alok'wob'.
in his hand the God, and there is no way for them to get out.

410. B'an ani uk'ajtyob' ke' konda achamay e
So they used to tell it that when die the

jente a'xin tu't e dyos, i yaja', ma koche'rer
people go before the God, and there, there is no way

twa' alok'oy, porke' ja'xir echer kocha inte'
for them to get out, because they held like a

ajk'ampa'r. B'an ani uk'ajtyob' tarix e tyempo.

servant. So they used to tell it long ago.

I b'anto uk'ajtyob' ejsto kone'r.

And so they tell it to this day.