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24. Exorcising Disease - Ajnesb'ir A'jni e Mwak (?)

1. Konda e mwak achb'ir umen e
When the disease is raised by the

aj nab'aren, winikob' o' ixik, entonses e
were-animal, man or woman, then the

ajk'in atzormayan kora kora tama uk'in
diviner traces it little by little with his gift (of divination)

ejsto ma utajwi tya' pejkna uwinkir
until not he finds from where was summoned his master

e mwak yaja'. Tuk'a' tu k'a' uk'ab'o'b'
the disease that. Name by name

uk'ini uwira tya' pejkb'ir e mwak
he divines to see from where was summoned the disease

yaja', jay taka e rwede e san gregoryo,
that, whether from the wheel the San Gregorio,

o' taka e san antonyo del mundo,
or from the San Antonio of the Earth,

o' taka e san antonyo serbisicante,
or from the San Antonio Servant,

o' taka e santa madalena del mundo,
or from the Santa Magdalena of the Earth,

o' taka e san manuel monte de oro,
or from the San Manuel Monte de Oro,

o' jay injyerno pejkna e mwak yaja'.
Or whether (from) Hell was summoned the disease that.

17. **Porke'** che'nob' ke' ayan otronte'
Because they say that there is another

lugar ejmar, yeb'e' e rum ira.
place below, under the earth this.

I e chinam yaja' ya b'ut'ur
And the town that there is filled

e sya'n ma'lob'. Ya ch'a'r e rey
the many evil ones. There lies the king

malombre. Che ke' konda taka e ma'lob'
evil man. They say that when one of the evil ones

yaja' apejkna uwinkir e mwak, ja'xto
those is called his master the illness, then he

xe' matuk'a' uk'u'b'se nyen niroj
who nothing he believes neither cures

nyen k'ajpesyaj.
nor prays.

28. Entonses asik'b'ana e nukta' ajniromob'
 Then is sought the great curer

xe' una'tob' uk'ab'a' e winkirb'ir twa' e
 who knows their names the masters of the

mwak yaja'. E ajnirom yaja' uk'ini
 illnesses those. The curer that divines

uwira kocha uk'ani twa' alok'oy e
 to see how it will be necessary for it to leave the

mwak yaja', jay toyb'ir taka e dyosob'.
 disease that, if (it is) to be paid for to the gods.

Entonses uya're amajna yujtz'u'b', e b'ik'it
 Then he says to be bought incense, the small

kandela, cha'te' nukta' kandela.
 candles, two large candles.

39. Konda turi'x e kandela, yujtz'ub', uk'ini
 When are already sitting the candles, incense, he divines

uwira jayte' banba(n?) yujtz'u'b' uk'ani
 to see if disks (good?) incense it is necessary

twa' uputob'. **Porke'** che ke' e yujtz'u'b'
 for he burns them. Because they say that the incense

yaja' twa' nib'ir twa' e dyosob' tichan,
 that for payment for the gods above,

i e anjelob', twa' uyajnesob' a'jni uwinkir
and the angels, for making flee his master

e mwak. E nojta' kandela che'nob'
the disease. The large candles they say

ke' ja'x kocha inte' k'ajk, twa' uwirse
that they are like one light, to show

ub'o'b' tu't uturtar e dyos tichan,
them on his place the God above,

ke' war uch'ab'ujres ub'o'b' tu't.
that they are to abase themselves before him.

E kande'lob' yaja', inte' che'nob' ke' twa'
The candles those, one, they say that is for

e dyos, inte' twa' uk'ek'onib'ir ume'yn
the God, one is for strengthening his spirit

e ajmwak. E ajk'ajpesyaj unumse e kandela
the sick person. The prayer-sayer passes the candle

yaja' tu'jor e ajmwak tya' ch'a'r.
that over his head the sick person where he lies.

Entonses aka'y ak'ajpesyan.
Then he begins to pray.

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55. Che tama uk'ajpesyaj, "Kadyosiret. No'n, e b'ak'ab'
He says in his prayer, "You are our God. We, the human beings

e konojon to'r e rum, ayan me'yra kachukpa'r
on the earth, there is great our need

tamaret. Kone'r kak'ajpes ak'ab'a' tama sinko
of you. Now we pray your name in five

pagre nwestro y dyes abesmariya, kocha ne't
Fathers Our and ten Hail Marys, since you

era awakta tz'ijb'ab'ir ke' b'ane'ra twa' kak'ajpesyan
here left it written that this is how that we pray

to'yt." Entonses uche resar sinko beses e
to you." Then he does pray five times the

pagre nwestro y dyes beses abesmariya. I
Father Our and ten times Hail Mary. And

twamereso yaja' war uk'ab'ajse tuno'r e dyosob'
in the midst that he is naming all the gods

i anjelob'.
and angels.

70. Che tama ureso,
He says in his prayer,

71. "Eya, nwestro dibino eterno,
"Oh, Our Divine Eternal One,

Eya, nwestro senyor jesu kristo,
Oh, Our Lord Jesus Christ,

Eya, nwestro padre espirito santo,
Oh, Our Father Spirit Holy,

Eya, san migel arkanjel,
Oh, Saint Michael Archangel,

Ey, anjel espirito santo,
Oh, Angel Spirit Holy,

72. Kone'r kak'ab'ajse ak'ab'a' taka inte' pagre
Today we name your name in one Father

nwestro i cha'te' abesmariya.
Our and two Hail Marys.

[Se dicen un Padre Nuestros y dos Aves Marias en español.]

74. Ta ik'ab'a', ajtichaner dyosox, kone'r
In your names, above gods, today

kawajnes tuno'r nawal ajnab'aren tya'
we chase all spirits were-animal where

b'ut'urob' war a'syob' tu'jor e kreatura
they crowd together playing on its head the creature

e menor, tya' ch'a'r kastigado uyanjela,
the little one, where he lies punished his angel,

sotado unawalir, tya' b'ut'urob' war
whipped his spirit, where they crowd together

ub'ajramresob' ume'yn e kreatura e
 preying like beasts his spirit the creature the

menor.

little one.

80. Ne't ana'ta tya' turu e pak'ab' xe'
 You know where dwells the human who

malobrista, e korason negro, e korason
 evil-worker, the heart black, the heart

injyernero, tya' turu ajolchani tama e ch'anche'
 infernal, where he stays Hol Chaning in the silent

diya, e ch'anche' ora, tya' turu war utojti'yes
 day, the silent hour, where he stays imploring

uyamigo injyernal. Kocha ja'xir uyamigo,
 his friend infernal. Since he your friend,

ja'x e rey malombre, e rey lusifer,
 he the King Evil, the King Lucifer,

e don jwan [domfwan] del mundo, e
 the Don Juan of the World, the

donya jwana del mundo, e rey
 Doño Juana of the World, the King

san manuel monte de oro, e rey
 San Manuel Monte de Oro, the King

san antonyo del mundo, e rey san
San Antonio of the World, the King San

reymundo, e donya reymundo, e reyna
Reimundo, the Doña Reimundo, the Queen

santa madalena del mundo, e don jwan
Santa Magdalena of the World, the Don Juan

dembute, e donya jwana dembute.
Dembute, the Doña Juana Dembute.

99. Kocha a'syob' tama e kinyento estado
Since they are playing on the five-hundredth level

del injyerno yeb'ar e mundo, y a'si
of Hell under the Earth, and they are playing

watob' tama uwik'arir u't ya' laguna,
coming in its wind its surface there lake,

unojkomoni ub'ob' taka e ombres batayon,
they are joining themselves with the men fighting,

rey batayon, ombre(s) sereno, rey sereno,
king fighting, men cold night, king cold night,

e ombres kulebrin, reyna kulebrina,
the men serpent, queen serpent,

ombre(s) sesimite, rey sesimite.
men Sesimite, king Sesimite.

110. Pero kone'r, tama ik'ab'a', kadyosirox,
But today, in your names, our gods,

kawajnes a'jni e nawal ajnab'arenob'
we make flee the spirits were-animal

ira, a'jnyob', kocha nawalb'irob' twa'
these, they run away since they are spirits of

e ma'lob' yeb'ar e mundo. Pero
the evil ones under the world. But

no'x ipukse a'jnyob', apunte raya,
you put them to flight, Aimer Lightning,

apunte senteyo. Chenik konjurar chikob'
Aimer Thunder. Do conjure them

tya' achpa taryob', yeb'ar e mundo.
where they rose to come here, under the earth.

122. Kone'r iwajk'u ureti'rob' inmedyatamente
Today give them their leave immediately

tya' ch'a'r ak'ot'oryob' to'r e kreatura
where they lie dominating over the creature

e menor. Kocha ja'x e tanlum
the small one. Since it the dust

musik', e xeror musik', e jolchan
breath, the blight breath, the Hol Chan

musik' e makchan musik', e b'ajram
breath, the rainbow breath, the jaguar

musik', e ajnab'aren musik', tya' war
breath, the were-animal breath, where they are

uyujta, e korason negro, e malobrista.
blowing, the heart black, the evil doer.

Pero no'x ixawan abogado tu'jor e
But you stand as advocate over his head the

kreatura e menor.
creature the small one.

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134. Entonses a'chpa tya' kotor uche resar.
Then he gets up, from where he was crouched do pray.

Alok'oy pakaxpat pakaxpat taka e resensaryo.
He goes out backward backward with the censer.

I ta ureso uche mentar uk'ab'a'
And in his prayer he does call his name

e ajposoner, ub'utz'a tuno'r upat e otot,
the witch, he censures all its outside the house,

ejsto alok'oy tama unye b'i'r.
until he gets on road.