

Ch'orti' speaker: Isidro González
 Anthropological linguist: John Fought
Chorti (Mayan) Texts pp.439-461
 Transcription/translation by Ch'orti' Project, Robin Quizar

31 Esquipulas

1. E b'ajxan nojk'in tama e uk'ajyesyajir e anyo tamar era
 The first celebration in the its beginning the year on

el kwatro de enero. Aka'y a'xin e jente ta nojk'in Eskipulas.
 the fourth of January. Begin to go the people to celebration Esquipulas.

5. Konda twi'x ka'xi ta nojk'in, kawixka'r aka'y
 When it is time for us to go to celebration, our wives begin

ulok'se e muxmuxpa', xe' kawa're sarpat, twa'
 to get out the brittle tortillas, that we call 'corn-cakes', so that

kakuchi a'xin ta nojk'in. Kak'ache me'yra twa'
 we carry them along to celebration. We carry many so

atz'akta kak'uxi esto tya' kayo'pa. Konda a'kb'are,
 be enough we eat until when we come (home). When night falls,

twi'x ka'xin, uyusta e ak'ach twa' kak'uxi
 so that we go, she prepares the chicken for us to eat

ta b'i'r, ugori e b'ut'na'k', umuxi e
 on road, wrapped up the stuffed tortillas, ground up the

ch'aj. Konda turi'x tuno'r, ub'ut'i tama
 parched corn-meal. When is there everything, she fills it in

inte' chijr, kakucha axin.
 a net, we carry on our backs along.

20. Konda kak'otoy tama e chinam Olopa, kamani
 When we arrive in the town Olopa, we buy

e kandela ko'choy takar tu't e katu', Pastora.
 the candles we enter with them in front of the our mother, Pastora.

Kawirse porke' che ke' ixka'rb'ir twa' e
 We show them to her because they say that the wife of the

Milagroso. Ya kalok'oy kak'otoy kawayan ta kojn San Juan.
 Milagroso. Then we leave we go we sleep at creek San Juan.

Ya kak'uxi ak'ach lo ke kalok'se tiko'tot.
 There we eat chickens that we took from our houses.

Ub'aker e ak'ach yaja' ma'chi kawakta.
 Its bones the chickens those not we leave behind.

Kab'asi tama e xe'x twa' kasuti water
 We wrap them in the corn husks so that we return them come

tiko'tot, porke che ke' jay kawakta e b'ak yaja',
 to our houses, because they say that if we leave the bones those,

aketpa ume'yn e ak'ach tama e lugar yaja',
remains its spirit the chickens in the place that,

i ma'chi at'oxpa tiko'yt.
and not thrive ours.

39. A'nch'akna kalok'oy tya' war ka'xi ta b'i'r.
It grows light we go out to where we are going on road.

Warix kasajka kasi'. Kak'atb'u to'r kachijr
Already we are looking for our firewood. We lay it flat across over our nets

twa' kache e k'ajk tar tya' kak'otoy
in order to make the fire with it where we go

katurwan Eskipula. Kak'otoy ta kohn Santiyago, tuno'r e jente
to stay in Esquipulas. We arrive at creek Santiago, all the people

a'tyob', porke che ke me'rer ko'choy tu't e
bathe, because they say that cannot we enter before the

Milagroso jayma ja'x atesb'iron.
Milagroso if not it we have been bathed.

50. Konda kak'otoy ta uti' chinam, kaka'y kache
When we arrive at it edge town, we begin to make

resar. War kache resar esto ko'choy maku' usantwaryo.
praying. We are praying until we enter into his sanctuary.

Asta	k'a'b'a	kache resar,	kalok'oy	kasajka		
When	finish	we make praying,	we go out	to look for		
tya'	twa'	katurwan.	Aka'y	kachapi	kab'u'r.	
where	for	we stay.	We being	to boil	our beans.	
58. Otro	diya	ka'xi	ka'wan	tuwam	e jente	
Next	day	we go	to stand	among	the people	
tya'	tzororob'	twa'	kalumuy	tu'pat	e	
where	they are lined up	so that	we pass	behind	the	
katata',	Milagroso.	Porke'	tama	e chinam	yaja'	
our father,	Milagroso.	Because	in	the town	that	
wa'r	inte'	dyos	uk'ab'a	Milagroso.		
stands	a	god	his name	Milagroso.		

II

65. Che	ke'	dyos yaja'	tajwina	tama	inte'	u't	yano.
They say	that	God that	was found	in	a	its face	flat clearing.
Wa'r	galan	ach'iri'	ub'ujk.	Che	ke		
He was standing	beautifully	glistening	his clothes.	They say	that		
umorojse ub'a	e jente	twa'	uwirob'.	Pero e	dyos yaja'		
gathered together	the people	to	see him.	But the	God that		
ma'chi	uyakta ub'a	twa'	ab'ijchnu't.	Porke	che	ke	
not	he allow himself	to	be touched.	Because	they say	that	

ayan ti'ne k'ani utares uwab'u ta uyotot.
there were some who wanted to bring him to stand him up in his house.

III

73. Konda ixto kay che'na uyotot tu't e yano yaja',
When then began to be built his house on the flat clearing that,

che ke ma'chi uk'ani twa' aketpa yaja'. Porke'
they say that not he want to remain there. Because

wa'r inte' noxi' alaguna tama uyoryi'r e yano.
stood a big lake on its edge the clearing.

78. Che ke konda a'nch'akna otronte' diya, a'xin
They say that when it was light next day, went

e'rna tama uyotot ty'a' ache'na twa' ketpa ani
to look in his house where it was built in order that he remained

tamar. Mamajchi' konda a'xin e'rna. Ya' wa'r
in it. Nobody when they went to look. There he stood

tu'yoriyi'r e alaguna. Inyajrto inyajrto ak'ejcha awa'b'na ta
at the edge the lake. Time after time he was carried he was put in

uyotot. Ma'chi aketpa.
his house. Not he remained.

IV

87. E jentyob' yaja' che'nob', "Kocha twa' kache
 The people those said, "How in order that we build

 uyotot e katata' tara? Porke' me'yra e
 his house the Our Father here? Because large the

 alaguna. Ma kocha erer porke jay katz'ojiro
 lake. Not like possible because if we bother

 twa' era, uch'amyo'n e syerpo uwinkir e alaguna.
 him here, he will get us the serpent its master the lake.

V

93. Pero che ke' inte' ilama wayk'ijresna
 But they say that an old woman was made to have a revelation

 umen uwinkir e alaguna. Arob'na tama uwayak', "Jay
 by its master the lake. She was told in her dream, "If

 utoyye'nob' koche ink'ani ne'n, erer uchob'i
 they pay me as I desire I, can they build

 e o'tot."
 the house."

VI

99. E jentyob' yaja' kay umorojse ub'ob'. Uturub'ob'
 The people those began to gather together. They put out
- e ak'ach, e ajtzo', e ujtz'ub', e kandela,
 the chickens, the turkeys, the incense, the candles,
- e pan. Umorojse ub'a e ixiktak, kay uchob'
 the bread. Gathered together the women, began to make
- e sa', ti'n ta b'ejrja'. Konda turi'x tuno'r,
 the chilate, some to carry water. When was there everything,
- ub'ut'yob' e sa' tama e b'ujr, kay ub'asyob'
 they poured the chilate into the jugs, began to wrap
- e chumpi' tama e chijr. E ak'ach ukuchyob'
 the turkeys in the nets. The chickens they carried
- ixin ta uyoriyi'r e alaguna.
 going to its edge the lake.
114. Uchob' kotwan e ilama xe' wayk'a
 They made kneel the woman who had dreamed
- twa' (a)k'ajb'esyan tu't e syerpo yaja'.
 so that she would pray to the serpent that.

VII

116. Kay k'ajb'esyan e ilama. Uya're e syerpo,
 Began to pray the old woman. She said to the serpent,

“Reyna Santa Kulebrina, Rey Kulebrina, ajk'otoret i yumaret
 “Holy Queen Snake, King Snake, you the ruler and you the master

tama e alaguna ira, no'n e pak'ab' e konojon, unemb'iron
 of the lake this, we the human beings, we the sons

twa' e ajtichaner dyos, war kayo'pa katojti' yeset
 of the highest God, we are coming to entreat and move you

taka uyarak' e Santa Magalena xe' e yumarb'ir tama
 with its poultry the Santa Magdalena who is the mistress of

kawarak', i taka uchu' e chojb'esb'ir tyo'b'
 our poultry, and with its milk the blessed trees

umen kawinkirar dyos. Ja'x era atwa'nib'ir. Ira
 by our master God. It this your payment. Do not

awira suturjut. Ch'ama pasark'ab'. Ub'in kak'ajb'esyaj.
 you look face away. Take it open hands. Hear our prayer.

No'n kachukpa'r twa' awajk'o'n lugar tya' ka'chi
 We our need that you give us place where we can raise

ingojr otot ta'wejt'ser. Porke' dyos xe'
 one (round) house at your side. Because God who

achekta tiko'yt b'anix k'ani ak'otori to'r.
 appeared before us likewise will rule over (us).

139. Konda ulok'se e ojroner yaja' e ilama,
 When she brought the speech that the woman,

e alaguna kirikna kocha u't e k'in.
 the lake thundered like the sky.

VIII

141. Che ke' b'a'k'ta e chan yaja' konda uyub'i
 They say that was frightened the snake that when he heard

e k'ab'a'j k'otorer. Konda k'a'pa k'ajpesyan e
 the name ruler. When finished praying the

ilama, i k'a'pi'x uxuryob' unu'k' e ajtzo' i
 old woman, and finished cutting their throats the turkeys and

e ak'ach, achpa e ilama ojron. Uya're e
 the chickens, rose the old woman to speak. She said to the

jente, "Entre ocho diya, ik'ajyes e trabajo."
 People, "After eight days, begin the work."

IX

151. Kay ub'isyob' uwa'rib' e otot. Uch'ab'o'b' usanjir,
 They began to measure its supports the house. They laid out its trenches,

tya' twa' utzoryob' e tun, water maku' rum,
where that they lined up the stones, going into ground,

xe' ujajchi'b' e otot. Pero taka e akb'ar, e
which its risers the house. But with the night, the

alaguna tyá' war o'yojk'i, ak'a'pa uwinchu tuno'r.
lake when it was lapping, finished undermining everything.

Konda asakojpa, matuk'a ayan. Ak'a'pa e'yncha
When it became light, nothing there was. Finished eroding

a'xi ta ja'. Konda asakojpa otro diya,
went into water. When it became light next day,

a'xin uwirob', matuk'a ayan xe uchob'.
they went to look, nothing there was that they had done.

I b'an tuno'r diya. Kay ojronob'. Che'nob',
And so every day. They began to speak of it. They said,

“Intaka kasati kab'a. Ma'chi lok'oy tuk'a uche
“Just we waste ourselves. Not come out what said

e ilama ira.”
the old woman this.”

X

175. Sutpa wayk'a e ilama. Arob'na tama uwayak'
 Returned she dreamed the old woman. She was told in her dream

ke uwinkir e alaguna uk'ani uma'n.
 that its master the lake wanted his servants.

179. Konda sutpa wayk'a e ilama, umorojse ub'a
 When returned she dreamed the old woman, gathered together

tuno'r e jente xe' war apatno'b'. Uya'ryob'
 all the people who were working. They told

e ilama usajka tama uk'in twa' una'tob'
 the old woman to seek by her divining to find out

kocha uk'ani uma'n e chan yaja', jay
 how wanted his servants the snake that, whether

b'ixir o chamen. Chekta tama e k'in
 alive or dead. It appeared from the divining

ke b'ixir ak'anna.
 that alive they were wanted.

XI

190. I konda chekta ke' b'ixir jente uk'ani
 And when it became clear that live people wanted

e syerpo, entonses e jentyob' yaja' xe' war
the serpent, then the people those who were

apatno'b' che'nob', "Uk'anya'ch twa' ko'choy ka'wan,
working said, "It is necessary that we enter we stand,

inte'ntyo'nach, makuy'r e meskla b'ixir b'ixir."
some of us here, inside the mortar mix alive."

Porke che ke' uk'ajtyob' ani e onya'n jente
Because they say that used to say the old people

ke' e otot yaja', konda kay jajcha, uwi'rob'
that the house that, when it began to go up, its roots

tari maku' rum. Che ke' chacha'te' e winikob'
here in ground. They say that two by two the men

wa'b'no'b' tama uyeski'nir, che ke b'ixir b'i xir.
were stood up in its corners, they say that they were alive.

E winikob' yaja' osena wa'b'no'b' makuy'r
The men those were inserted were stood up inside

e meskla ty'a' jajcha uwo'yrob'.
the mortar where rose its cornerposts.

XII

214. Esto ke' uchob' koche yaja', entonses achpa
When they had done like that, then rose

e otot tu'ob'. Konda usta twi'x uk'a'pesob',
the house before them. When it was ready for them already to complete,

jo'tzpa inte' albanyil tari ta rum. Turuto
fell an mason here to ground. Put there still

use'ynyir umenerob' esto kone'r. Che ke' e albanyil
his image by them to this day. They say that the mason

yaja' ajespanya ani.
that was a Spaniard.

XIII

227. Che ke ja'x e syerpo yaja' kay ch'amwan.
They say that he the serpent that began to accept.

B'an ixto k'otoy chekta e chinam yaja'. Poreso
So then came to appear the town that. That is why

kone'r che e jente ke' e santwaryo yaja'
nowadays say the people that the church that

to'r alaguna wa'r. Che ke konda
over lake stands. They say that when

usta tokto, iraj iraj akirikna koche u't e k'in,
it was completed just, all the time it thundered like the sky,

esto ke' kajcha unu'k' e syerpo umen e milagroso,
until was tied its neck the serpent by the Milagroso,

uyakta e kirikna'r. Kone'r cheker e alambra,
gave up the thundering. Today visible the wire,

sanar water to'r e santwaryo, a'xin maku' rum
hanging coming over the church, going into earth.

Porke' che ke' ja'x e chan yaja' kachar ch'a'r.
Because they say that it the serpent that tied lying.

XIV

245. Che'nob' ani ke' tarix e tyempo tama e nojk'inob'
They used to say that long ago at the celebration

me'yra jente kay ketpa yaja', winikob', ixiktak, maxtak.
many people began staying there, men, women, children.

Porke' che ke' konda war anumwob' ta kamarin
Because they say that when they were passing by chamber

tya' ch'u'r e milagroso tu't ukurusir, tya' alumwob'
where hangs the milagroso on his cross, where they passed

kotor kotor tu'pat e milagroso, che ke ayan ti'ne
bowing down behind the milagroso, they say that there were those

a'b'tz'a u't e table takar. O'tz'pa a'xin tama
slid the planks underneath them. They fell went into

e alaguna. Ti'n asutpa unu'k' tu'pat. Che'nob'
the lake. Others were turned their necks around. It is said

ke ja'x tye'ne maja'x inte'ra ub'ijnusyaj. Che ke
that they were those not entirely pure. They say that

umen e milagroso asujma unu'k'ob'. Achamo'b'.
by the milagroso were wrung their necks. They died.

XV

267. Konda war anumwob' tu'pat e milagroso tya'
When they were passing behind the milagroso where

ch'u'r, tuno'r uyakta utuminob' tu't. Ti'n uyakta
he hangs, everyone leaves their money in front of him. Some leave

inte' kandela tu'yejtz'er. Che ke' twa' ajk'una
a candle at his side. They say that it is so they will be given

mas ukuxtar umen e dyos yaja'. Porke che ke'
more life by the God that. Because they say that

e dyos yaja' tawar twa' ulok'se tuno'r
the God that power/time for him to take away all

mab'anb'anir lo ke' ayan tama e winik.
the bad that exists in the man.

XVI

275. Poreso tama e nojk'in yaja' ak'otoy me'yra
 Therefore to the celebration that come many
- jente ucho'b' e penitente twa' akorpesno'b' ta
 people doing the penance in order that they will be saved from
- umab'anb'anirob'. Tar tokto uti' e chinam akotwanob'
 their sins. Coming just its mouth the town they crawl
- kotor kotor to'r upixob' esto ak'otwob' tya'
 bending over on their knees until they arrive where
- ch'u'r e milagroso. Ti'ne war ak'o'y o'r upix
 hangs the milagroso. Some are tiring on their knees
- tya' r a'xi kotor taka ya, ti'ne b'ut'ur
 where they go bending over just there, others humpbacked
- war axanob' taka ya uwayi usa'ko'b' tu't e rum,
 are walking just there laying out their coats on the ground,
- ti'n upo'chjor, ti'n usabana twa' numuy tamar,
 others their head cloths, others their sheets for them to pass over them,
- xe' war a'xi kotor to'r upix.
 those who are going bending over on their knees.
294. Ti'ne war a'b'tz'a usako uwix a'xi uxich'i delante
 Some, are freeing their jackets quickly going stretch them forward

esto ke' uk'otesob' tyá' ch'u'r e milagroso, pero
until they bring them to where hangs the milagroso, but

ayan ti'n achamay umen e k'o'yer. Che'nob' ke
there are those who die from the fatigue. It is said that

ja'x e me'yra umab'anb'anir. Poreso achamay.
It the many their sins. That is why they die.

XVII

304. Poreso kwando war alok'oy ta uyototob', uchob'
Therefore when they are leaving from their houses, they do

resar twa' matuk'a unumse ub'o'b' ta b'i'r. Ayan
praying so that nothing will happen to them on road. There are

e kurus wa'r a'xin ta b'i'r. Najtokto uwirob'.
the crosses standing they going on road. Distance quite they see them.

Aka'y uk'asyob' unichir e k'opot, jayma uk'ab'tajte'
They begin to break off its flowers the bushes, if not pine branches

uwatz'i unu'k' uyokob' tamar. Uch'ab'u uyaktob'
they lash its neck their feet with them. They lay them leaving them

tu't e krus, twa' ma'chi ak'o'yob'.
in front of the crosses so that not they get tired.

i ajcheyajso'b', e diya tyá' sataron Eskipula tarera,
and chilate-makers, the day when we are lost in Esquipulas away,

e diya jwebes, uyaryob' e ixim ta ja' twa' e sa'.
the day Thursday, they throw the corn into water for the chilate.

Tama e diya byernes uwitrwob' u't e ixim. I otro diya
On the day Friday they break up grains of corn. And next day

xe' ja'x e sabado sakojsa taka aka'yob' ub'ik'to'b'.
which it the Saturday it gets light with they begin to grind it fine.

I konda akb'are aka'y uchapyob'.
And when night comes they begin to boil it.

345. Tama e diya sabado me'yra upatnarob' porke' e
On the day Saturday a lot of tasks because the

ixiktak war uchob' e sa', inmojr aka'y umuxi
women are making the chilate, others begin to grind

uk'ujmar e tamal, inmojr war uyusta e
its dough the tamales, others are preparing the

chumpi' i ak'ach. I e winikob', inmojr war
turkeys and chickens. And the men, a group are

usik'b'a e si', inmojr a'xinob' ta xurlaw
looking for the firewood, some are going to banana-leaf-cutting

twa' e b'astamal. Konda ixto turi'x, tuno'r b'uyurb'irix
for the tamale-wrapping. When then already is, all cut into pieces

tuno'r e chumpi', aka'y e ixiktak taka
all the turkeys, begin the women with

e b'as tamal. E tamal, konda a'nch'akna, tak'an.
the tamale-wrapping. The tamales, when daylight comes, yellow.

366. Ja'xto e winikob' xe' turwob' inte'ntyob'ach alok'oy
Then the men who are there, one of them goes out

a'xin ta b'i'r taka e tamal i e sa', twa' uk'uxi
going along road with the tamales and the chilate, for those to eat

xe' war ayo'pa ta nojk'in. I wak'chetaka asutpa
who are coming back to celebration. And immediately he returns

water tama otot twa' uya're alok'esna e krus.
coming to house so as to order to be taken out the cross.

E ixiktak aka'y u'ri ub'ujkob' xe' po'chb'ir.
The women begin to put on their clothes that are washed.

376. Umek'yob' e krus alok'oy tu'nib'i'r twa'
They cradle the crosses going out onto the trail so that

o'jtzna u't i twa' e b'isirjut e winik
they are bowed to and for the sign of the cross by the men

xe' war ayo'pa ta nojk'in i e ajresador.
who are coming back to celebration and the prayer leader.

E ixik umek'e e krus i e winik uyujmu
The woman cradles the cross and the man swings

e resensaryo taka e ujtz'ub' kora kora
the burner with the incense spreading it everywhere.

385. Jay ma'chi a'xin atajwino'b' ta b'i', uputob'
If not anybody goes to meet them on road, they fire

ingojr kwete tya' ajambyajrix e otot twa' ana'tanwa
a (round) rocket from where are visible the houses so that it is known

umen e turob' tama otot kewix ak'otwob'
by the remaining at home that already were coming

yo'b'nojk'inob'. Kora kora moror e jente. Tu't
celebration-goers. All around gathered the people. Along

b'i'r akojksanob' twa' axob' tama otot taka (e)
road they waited so as to go to houses with

xe' war ayo'pa ta nojk'in. Porke k'ani
those who were coming back to celebration. Because they wanted

uyuch'yob' e sa' i twa' atakarsanob' uchob' resar.
to drink the chilate and in order to assist those doing praying.

398. Alok'wob' tu'nib'i'r taka e kurus, xe' war b'ujkseb'ir
They go out on the path with the cross, which was adorned

umenerob' makwi'r e otot, twa' uchob' resar tu't
by them inside the house, so that they do pray before.

War ub'utz'ob' u't taka e ujtz'ub' esto ke uyosyob'
They are censuring its face with the incense until they bring it

maku'. Porke che'nob' ke' unawalir e milagroso
inside. Because it is said that its spirit the milagroso

ak'otoy takarob' konda war ayo'pa ta uyototob'.
comes with them when they are coming back to their houses.

406. Konda war o'chob' maku', e ixik xe' umek'e
When they are entering inside, the woman who cradles

e krus i e winik xe' war ub'utz'a u't,
the cross and the man who is censuring its face,

uk'unir uk'unir axanob' takar. Konda k'oto'b' tu'ti'
slowly slowly they walk with it. When they arrive at its mouth

e pwerta, o'choy e ixik taka e krus i e winik
the door, enters the woman with the cross and the man

xe' war ub'utz'a. Tu'pat o'choy xe' war uche
who is censuring it. Behind them, enters the one who is doing

resar i e ajyum nojk'in. Tu'pat e
praying and the one in charge of the celebration. Behind the

resador i e ajyum nojk'in, utokchi ub'a ochoy
prayer-sayer and the one in charge of the celebration, jamming together enter

tuno'r e sya'n jente xe' war atakarsanob'
all the many people who are assisting in

uchob' resar. Tye'ne ma'chi, aketpob' to'r tinaj.
they do praying. Those not, remain in yard.

Akojksanob' esto ak'a'pa e resar, porke
They wait until finished the praying, because

ja'xob' o'chxo'b' (?) i ajk'ux tamalob'.
they drinkers of chilate and eaters tamales.

427. War ak'otwob'. E ixik ak'otoy tama uti'
They are arriving. The woman comes to its edge

uchakte'yr e krus, uwab'u e krus tu'warib'ir.
its altar the cross, she stands the cross on its support.

I uyakta ub'a akotwanob' tuno'rob'. I e winik xe'
And they let themselves fall to their knees all of them. Also the man who

war ub'utz'a u't e krus, esto ak'a'pa e resar.
is censing its face the cross, until finishes the praying.

Ya kotorob' esto ke ma ak'a'pa e resar
There they are kneeling until not finishes the praying

a'chpo'b'.
to increase.

XIX

436. Konda ixto ak'a'pa e resar, amorojsena tuno'r lo ke'
When then is finished the praying, gather together all who

war atikrumo'b' taka e ajcheyajsa'. O'senob' inkojtach inkojtach
are hurrying with the chilate-makers. They entered one by one

twa' asujkna e kandela ta ujob' tuno'r e b'ik'it
for to be rubbed the candles on their heads all the little

maktak. Porke' che'nob' ke ja'x uchojb'esyaj e milagroso
children. Because they say that it its blessing the milagroso

xe' war ayo'pa uk'ajtyob'. Ja'x war upuko'b'
that they are coming back to ask for. He is separating

taka ti'ne ma'chi ixin ta nojk'in. Konda k'a'pa,
out those who not go to celebration. When it is finished,

entonses alok'esna e tamal e sa'. Konda
then are taken out the tamales the chilate. When

ukojkob' amaxya'n, aka'yob' taka e purut ujtz'u'b'.
they notice it becomes light, they begin with the burning of copal.

Uputo'b' e kwete e bomba tuno'r e aldeyob'.
They fire off the rockets the bombs all the villages.

Taka e purut kwete, konda a'kb'are, ak'otoy
With the firing of rockets, when night falls, it comes

esto a las dose de la noche e'yryob'.
to be as late as twelve o'clock at night before they rest.

XX

462. Porke konda war uputob' e ujtz'ub', ja'x
Because when they are burning the incense, it

e ora xe' war ak'ajpesyanob'. Uk'ajtyob' tuno'r lo ke
the time that they are praying. They ask for everything that

uk'anyob': ukuxtarob', unarob', ub'u'rob', ute'rar ukafyob'.
They want: their health, their corn, their beans, its trees their coffee.

Uk'ajtyob' twa' ma'chi ataki umen e k'in.
They ask that not become dry from the sun.

475. Uya'ryob' e milagroso, "Tya' war kayo'pa, kawire't.
They say to the milagroso, "Where we are coming, we see you.

Ajk'u no'n lo ke no'n kak'ani twa' ajk'are
Give us what we want so that abundance

tuk'a	kak'uxi	tiko'tot.	Manik	ja'x	sajb'esb'ir	
what	we eat	in our houses.	Let there not	it	scarcity	
tiko'yt.	Ajk'u	no'n	utok'or	ko'yt	utok'or	
for us.	Give	us	its health	our appearance	its health	
kaweroj.	Ira	awakta	o'choy	e	mwak	tiko'tot.
our expressions.	Do not let		enter	the	disease	in our houses.
Tuno'r	nawal	ajmab'anb'an,	ne't	ik'otori	tu'jor.	
All	spirits	evil,	you	dominate	over them.	
Yara	tama	e	montanyob'	tya'	matuk'a	e
Throw them	into	the	mountains	where	there are no	the

pak'ab' e konoj.”
human beings.”

XXI

491. Ja'x era e akb'ar yaja', tama el kinse de enero,
It is the evening that, on the fifth of January,

ti'ne war anojk'ini taka uwa'rib' uyotot, xe'
some are celebrating on its lots their houses, that which

a'rob'na limosna. Konda ak'axi e k'in to'r e
is called Limosna. When sets the sun over the

witzir, aka'y e muxsa'. War amujxa esto
mountains, begins the chilate-grinding. It is ground until

a'kb'are. Konda k'otoy a las nwebe de la noche,
night comes. When it comes to the nine o'clock at night,

aka'y ab'ejrna e sa' ta ramada. Entonses
they begin carry back and forth the chilate to bower. Then

a las dose de la noche ak'a'pa e k'ajpesyaj. Aka'y
at twelve o'clock midnight ends the praying. Begin

apujka e sa' taka e jente lo ke' turob'.
to be distributed the chilate among the people who are there.

Asakojpa otro diya, aka'y awe'se'na tuno'r e jente.
Gets light next day, begin to be fed all the people.

Ajk'unob' e tamal. Konda ak'a'pa e k'uxtamal,
They are given the tamales. When finishes the tamale-eating,

aka'y apukujk'i e jente a'xin ta uyototob'.
begin to disperse the people going to their houses.