

Ch'orti' speaker: Isidro González
 Anthropological linguist: John Fought
Chorti (Mayan) Texts pp.462-470
 Transcription/translation by Ch'orti' Project, Robin Quizar

32. Preparations for the Limosna

1. Konda ak'otoy e diya e nojk'in xe' arob'na limosna,
 When comes the day the celebration that is called Limosna,

ta uchab'i'r umorojse ub'a e winikob' aka'y uchob'
 on its two days before gather together the men begin to build

e ramada. B'ajxan a'xinob' usi'kb'o'b' e te'
 the ramada. First they go wood-searching the wood

ta k'opot. Ti'n utares uwoyi'r, ti'n utares
 in bush. Someone brings its cornerposts, another brings

uti', ti'n utares kirij. Uk'echob' water.
 its side plates, another brings stringers. They carry them coming.

11. Konda ixto ayo'po'b' taka e te' awe'senob'. Konda
 When then they come back with the wood they are fed. When

k'a'pa' uyob', entonses aka'yob' uyoryo'b' e ch'en
 they have finished eating, then they begin to dig the holes

twa' uwab'wo'b' e oy. Konda ak'a'pa uwab'wob'
 in order to stand the cornerposts. When they finish standing

uwoyi'r, uk'atb'wob' uti', uch'ab'wob' ukula'tir.
 its cornerposts, they elevate its side plates, they lay its end beams.

Entonses uwab'wo'b' e chujp. Tama e chujp uk'atb'wob'
Then they place the tripod braces. Over the tripod braces they lay

inte' te' ta ujur twa' uk'atrib' e kalson
a log on its top in order for its rest the rafters

tyob' twa' water ub'ajrib' e kirij.
for it so come its lashing the stringers.

24. Konda k'a'pa ub'aryob' e kirij, uxich'yob' uyopor
When finish they lash the stringers, they lay out its leaves

e kene' ta ujur. Unat'yob' taka e te'
the bananas on its top. They pinch them down with the sticks

twa' ma'chi o'jresna umen e ik'ar.
so that not made to fall by the wind.

28. Pero e ramada, uk'ajna'r turu upwestir. Ja'x era xe'
But the ramada, its purpose sits its place. This is that which

uk'ampes ani e onya'n ajyum tama uwa'rib'
they used to use the ancient owners on its lot

e otot yaja'. Ja'x era e krus xe' pak'b'ir
the house that. This is the cross that was planted

umener. E krus yaja' ach'i' aketpa noxi' te'.
by them. The cross that grows becomes great tree.

I tya' war e te' yaja' inte'to nojk'in ache' na,
And where stands the tree that each one celebration is held,

ya a'jcha e ramada, porke uk'ajna'r ketb'ir
there is put up the ramada, because its purpose is saved

e pwesto yaja' twa' ataka (?) uturi'b' e sa'
the place that so as to help its receptacle the chilate

ta e limosna.
at the Limosna.

42. Poreso, achamay e tata'b'ir xe' uk'ajyes e limosna,
That is why, dies the father who began the Limosna,

aketpa e unenb'ir. I ja'x taka, e pwesto yaja', asutpa
remains the son. And he, the place that, returns

uk'ampes. I achamay unenb'ir, e sitz'b'irob' ja'x taka
to use it. And dies son, the grandsons they

asutpa uk'ampesob'. Porke che ke' e pwesto yaja'
return to use it. Because they say that the place that

b'an kocha inte' mesa xe' twa' kawe'nib'ir.
indeed like a table which for us to eat on.

53. Che ke' ya t'ab'esb'ir upalangana unawalir e rum.
They say that there it was put up its basin its spirit the earth.

Che ke konda war aturub'ana tuno'r sa',
They say that when is being set down everything, chilate,

ak'ach, chumpi' ujtz'ub', che'nob' ke koma ke' to'r e
chickens, turkeys, incense, it is said that it is as if on the

mesa yaja' war uturub'ob' tuno'r . I a'chpa
table that was placed everything. And rises

unawalir e rum uch'ami tuno'r lo ke' war
its spirit the earth, takes everything that was

aturub'ana tu't.
placed in front of him.

65. Konda o'sta e ramada yaja', inte' diya intaka
When is finished the ramada that, one day only

makar wa'r. Otro diya tya' twa' akb'are e
closed up stands. Next day when for night the

noj'k'in, k'a'patix uchob' e uya'r aka'yob' taka
celebration, they finish doing the their meal, they begin with

e adornasyon. Uchob' adorer e aro i e krus
the ornamentation. They do decorate the arches and the cross

i e cha'te' kandela nukta'. Ja'xto ache'na tuno'r
and the two candles large. That is done all

e diya.
the day.

77. I konda ixto ak'axi e k'in to'r e witzir, akimb'una
And when then falls the sun over the mountains, is piled high

e si' ta k'ajk twa' uyari uyak'rer. Uk'ajna'r
the firewood on fire so as to break off their coals. Especially

usajkob' e te' uyob'yob' xe' twa' k'ampesna u't uk'ajkir
they look for the wood to chop down that for is used its face their fire

taka e ujtz'ub'. Asik'b'ana e murak, e chakajr, e
with the incense. Is sought the Spanish plum, the Palo Jiote, the

ch'oror, porke' (e) te' yaja' galan aje'ray u't,
oak, because (the) wood that well glows its face,

i ma'chi atajpu't taka e ujtz'u'b'.
and not it is extinguished by the incense.

89. Esto ke ak'otoy e ora, aka'y ab'ejrna e
When comes the time, begin to be carried in the

sa', atzojpa uyok e chumpi' i e ak'ach,
chilate, are tied together their legs the turkeys and the chickens,

ach'ab'na tya' tzoror e kandela yaja' i e krus
are laid where lined up the candles those and the cross

ta uyuxin e barko'b' yaja', akotwan e ajk'ajpesyaj.
among the bowls those, kneels down the prayer-sayer.

I uxte' e winikob' aturwanob' makwi'r e ramada twa'
And three the men sit down inside the ramada in order to

atakarsanob' alok'oy uch'amyob' u't e k'ajk tya'
help going out getting coals where

туру t'orb'ir
they sit piled up.

99. I konda ixto axujra unuk' e chumpi', ja'x
And when then are cut their throats the turkeys, they

uxuryob' unuk', utzopyob' uyok uwich' twa' ma'chi
cut their throats, they bind their feet their wings so that not

atikruma e chumpyob' yaja'. I e ajk'ajpesyaj,
jump around the turkeys those. And the prayer-sayers,

konde war ach'ich'en e chumpi', e ch'ich' yaja' ak'axi
when are bleeding the turkeys, the blood that falls

tama e ch'en, e ajk'ajpesyaj turu war ak'ajpesyan
into the hole, the prayer-sayer is seated is praying

taka unawalir e rum.
to its spirit the earth.

111. Konda ak'a'pa e xuru nuk' chumpi', entonses alok'wob'
When is finished the turkey-throat-cutting, then they go out

tama unye'b'i'rob' taka e sa' i u't e k'ajk. Ti'n
on nearby paths with the chilate and coals. Someone

uk'eche u't e k'ajk, ti'n ulat'i e sa', ti'n
carries the coals, another carries the chilate, another

uk'eche e ujtz'ub'. Tarixto uxe' e winikob' yaja'
carries the incense. Thereupon three the men those

aturwanob' ajtakarsaj twa' e ajk'ajpesyaj xe' pejkb'ir.
sit helpers for the prayer-sayer who was invited.

121. Konda ak'a'pa' ayajra e sa' tama e ch'en yaja',
When finish being poured the chilate into the hole that

i e uch'ich'er e chumpi', uch'e'nar e ujtz'u'b',
and the its blood (bleeding?) the turkey, its placing the incense,

konda ixto k'a'pi'x tuno'r, upakb'wob' ingojr noxi' tun
when then finish everything, they put a (round) large stone

tamar twa' ma'chi ulajch'i e tz'i' lo ke' ayan
into it so that not digs up the dog what there was

tama e ch'en.
in the hole.

129. E ch'en yaja' ya maker esto ak'otoy anyo.
The hole that there covered until comes year.

Koche twa' ak'axi e nojk'in otronyajr asutpa
As falls the celebration again they return

upasyob'. I mamajchi erer upijchi e pwesto yaja',
to open it. And nobody can touch the place that,

porke che ke at'e'nsan I poreso jay kana'ta
because they say that it causes sickness. And that is why, if we know

ke' uturib' sa', me'rer kayojko. Porke che ke
that its container chilate, not can we step over it. Because they say that

at'e'nsan, usuti e ch'i'ch'na'k'ir i e sampa'r.
it causes sickness, it turns into the dysentery and the swelling.

140. E diya twa' akb'are e nojk'in ayan me'yra
The day before night the celebration there are many

ti'ne war atakarsanob'. Uchob' tuno'r lo ke
who are helping. They make everything which

twa' ak'ampa tama e nojk'in.
for it is used in the celebration.

144. Ti'n war upak'i e ujtz'u'b', ti'n war axurlawi,
One is molding the incense, another is banana-leaf-cutting,

ti'n war utz'otyob' e yawal, i e ixiktak war
another is rolling the rind-shaped stands, and the women are

atikrumb' taka e cheyajsa'. Me'yra trabajo two'b'
jumping around with the chiilate-making. Much work for them

tama e diya yaja'.
on the day that.

150. Konda k'otesna e law, aka'y ab'a'nlawyob'
When have been brought the banana leaves, they begin banana-leaf-roasting.

War ab'astamalyob' esto ak'otoy a las dos de la manyana.
They are tamale-wrapping until comes two o'clock in the morning.

Matuk'a wayner two'b'.
There is no sleep for them.

155. Ayan inte' ilama xe' a'rob'na kapitana ke' ja'x
There is an old woman who is called captain who she

akanseyan tama tuno'r lo ke ache'npa. Ja'x
teaches in everything that is done. She

uche mandar tama tuno'r e ixiktak xe o'ych'umwob'.
does order in everything the women who grind.

Ja'xtix k'a'r umener tuk'a'tuk'a' twa' che'npa,
She concerned? by her each thing that is done,

ke tuk'a ora alok'oy e sa'. I ja'x upuk'i e
that what time goes out the chilate. And she distributes the

chocolate uyari tama e sa'. I e utzutzer e
chocolate drops it in the chilate. And the its feathers the

chumpi' ub'asi tama e law twa' uche mandar
turkey she wraps in the banana leaves so as to do send

amajka maku' rum tya' turu upwestir
to be enclosed inside earth where sits its place

e ch'i'ch, tama e mesa tya' turub'ana e sa'
the blood, on the table where is placed the chilate

i tya' xujra unuk' e chumpyob'. Ma'chi
and where are cut their necks the turkeys. Not

uyakta achokpa e tzutz yaja'. Tuno'r ub'asi.
allow to be thrown away the feathers those. Everything she wraps.

I poreso uk'ajna'r apejkna twa' taka uwira
And that is why especially she is invited so that she support

tuk'a'tuk'a' twa' ache'npa.
each thing in order that it is done.

179. I b'an e winikob', ayan inte' aturub'ana umen
 And so the men, there is one chosen by

e ajyumnoj'k'in twa' uwira tuk'a'tuk'a' twa' ache'npa.
the celebration-giver in order to to see each thing so that it is done.

Ti'n usakre a'xin ta xurlaw, ti'n usakre
One he sends to go to banana-leaf-cutting, another he sends

a'xin ta tz'otyawal, ti'n uche mandar uche adorer,
to go to ring-wrapping, another he does order to do decorating,

i ti'n uyajnes a'xin ta taresyaj oyokkene'.
and another he chases to go to bringing banana-palm-trunks.

Porke uk'ajna'r turub'ab'ir twa' uya're ache'na
Because especially he is chosen so as to say to be done

tuno'r lo ke' uk'ani tama e nojk'in yaja'.
everything which it is necessary at the celebration that.