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Chorti (Mayan) Texts pp.61-74
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1 Sesimite - K'ech'uj

1. K'ani	inche	kontar	otronte'	ojroner	Ayan
I am going	to do	tell	another	story.	There is

inte'	noxi'	penya	wa'r	serka	e	aldeya	Morral
a	large	rock	standing	near	the	aldea	Morral.

I	tama	e	penya	yaja'	alok'oy	inte'	kojn
And	at	the	rock	that	comes out	a	stream.

I	e	kojn	a'rob'na	Timuxan	I	ayan	otronte'
And	the	stream	is called	Timuxan.	And	there is	another

kojn	a'rob'na	Xukinlij	I	tama	e	kojn	yaja'	e
stream	is called	Xukinlij.	And	in	the	stream	that,	the

kojn	Timuxan	ayan	me'yra	e	jute	porke'
stream	Timuxan,	there are	many	the	snails,	because

che'nob'	ke'	ayan	uwinkir	e	penya	yaja'
they say	that	has	his master	the	rock	that.

29. No'n	kay	k'otoyon	kak'opi	tama	inte'	diya	pero
We	began	we arrive	to gather (snails)	on	one	day,	but

ub'ajk'usyo'n	e	jente	tama	e	lugar	yaja',	che'no'b'
they frightened us	the	people	in	the	place	that,	they said

ke' tya' alok'oy e ja' ya' ch'a'r uwinkir
that where comes out the water, there lies its master.

porke' che'no'b' ke' tama usuy e penya yaja'
because they say that at its bottom the rock that,

ayan inte' ch'en turu i yob'e e penya
there is a cave sitting and under the rock

wa'r cha'te' ixiktak Che'no'b' ke' birjen
stand two women. They say that they are virgins.

52. I me'yra ujut anam tya' alok'oy e ja' yaja'
And much its face mud where comes out the water that.

Che ke' ma irer o'choy inte' tamar porke' ujut
They say that not can enter one into it because its surface

e anam yaja' me'yra Che ke' e wakax jay
the mud that much. They say that the cows, if

o'choy awa'nob' tamar ab'ujk'o'b' umen ujut
enter they stand on it, they are swallowed by its surface

e anam i ma'chi alok'wo'b'
the mud, and not they come out.

69. I b'an e jente Tya' o'choy awa'nob' tamar
And also the people. When enter they stand on it,

ma'chi'x alok'wob' porke' entre mas war uchyo'b' e
not they come out, because the more they are using the

jwersa ta ulok'se uyokob' maku' e anam
strength in order to withdraw their feet from inside the mud,

konda o'choy uyokob' tama e anam mas ab'ujk'o'b' umen
when enter their feet into the mud, more swallowed by

e anam Warxix uwiro'b' ab'ujk'o'b' inyajrer
the mud. While they are looking, they are swallowed all at once.

I poreso ma'chi ak'otoy takix e jente tama e
And that is why not they go at all the people into the

kojn yaja'
stream that.

92. Pero che ke' tyā' alok'oy e ja' dyalma e
But they say that where comes out the water, lots of the

jopop pakar a'xin tama e uti' e che'nob' I
crabs face down going around the its mouth the caves. And

ti'n ak'otoy uchuki e jopop yaja' che ke'
those who go to catch the crabs those, they say that

ya' takix ach'ajma umen e k'ech'uj porke'
right then and there they are taken by the Sesimite because

e jute e jopop che ke' arak'b'ir
the snails, the crabs, they say that they are poultry

twa' e mentado k'ech'uj I poreso no'n ma'chi
for him, the one called Sesimite. And that is why we not

kak'otoy ejsto tyā' alok'oy unik' e ja' porke'
we go up to where leaves its neck (source) the water, because

kab'ak're e noxi' k'ech'uj
we fear the big Sesimite.

117. I che ke' ayan inte' diya inte' sitz' k'otoy
And they say that there was one day a boy went,

kocha ma'chi una'ta k'otoy tama e kojn uwira
since not he knew, he went into the stream, he saw

ke' dyalma e jute Atza'y uwira ixin tama
that many the snails. He was happy to see them, he went into

e kojn
the stream.

130. I konda k'otoy serka e unik' e ja'
And when he went near the its source the water,

kay utajwi e jopop pakar a'xin tama e ja'
he began to find the crabs face down going in the water.

Entonses che Pwes kone'r inkorma I ixin
 Then he said, "Well, today I am fishing." And he went

asta ke' k'otoy tama usuy e penya
 until he came to its bottom the rock,

uwira ke' dyalma e jopop i uwira ke'
 he saw that many the crabs, and he saw that

k'ob'irik pakar ma'a yob'e' e ch'en tyā'
 bigones? face down in the cave where

alok'oy e ja' Uwotz'i ub'ujk che ke' twa'
 came out the water. He took off his clothes, they say that, in order to

akorma Ujut ulok'se ub'ujk uturb'a najtir
 go fishing. His head he took off his clothes, he put them at a distance,

ixin pakarpakar yob'e' e ch'en tyā' alok'oy
 he went on all fours in the cave where came out

e ja' porke' uwira ke' dyalma e jopop
 the water because he saw that many the crabs.

161. Konde che uche sentir i'x wa'r tama
 Then, they say, he did hear a noise, already standing at

uch'arib'ir e noxi' k'ech'uj Arob'na umen e
 his top the large Sesimite. He was told by the

k'ech'uj Ne't ajchi' ma'chi awakta niwarak'
Sesimite, "You are the one not leave alone my poultry.

Ne'n war int'oxi i konda a'xin e tarde
I am raising them, and when comes the evening

inmorojsyob' i inwira ke' mix ja'x tuno'r
I herd them together, and I see that not yet there those all

lo ke' alok'oy axanob' Pero ne't ajchi'ix e war
that went out walking. But you are the one who is

ak'echi niwarak' a'xin Tuk'a anon war ache
you carry my poultry you go. What possibly you are doing

takar
with them?

180. Entonses che e sitz' Kocha ma'chi inna'ta jay
Then said the boy, "Since not I knew if

awarak' no'n *de por si* wato'n kakorma porke'
your poultry, we naturally kept coming, we fished because

kana'ta ke' dyalma e korom tama e kojn yaja'
we knew that big the cacth in the stream that.

I poreso wato'n
And that is why we came."

192. A' ne't awa're korom Ma'chi ana'ta jay chi'
 "Ah, you call it a catch. Not you knew whose

uyarak' war ak'a'pa achuki Pero kone'r ke'
 his poultry you were kept taking. But now that

intajwyetix war ak'a'pa achuki niwarak' Kone'r
 I have found you, you are still taking my poultry. Now

iketpa takaren
 you stay with me."

206. Entonses e sitz' yaja' sakat a'ru konde
 Then the boy that let out he yelled when

arob'na ke' ma'chi'x twa' alok'oy Entonses
 he was told that not yet that he leave. Then

arob'na umen e k'ech'uj Ne't ke' chuchwe'to
 he was told by the Sesimite, "You who are still a little one,

me'rato ak'a'pa awira lo ke' uche apya'rob'
 not yet you finish you see that which they do your friends

to'r e rum Inxito inwakte't i'xin pero
 all over the earth. I am going to let you go, but

ira isutpa wate't achuki niwarak' Porke' jay
 don't you return to come to catch my poultry. Because if

inwiro'yt otronyajr ma'chi ixto inwakte't i'xin ya'
 I see you another time, not then I let you go there."

229. I poreso ixto ak'ajna ke' tya' ch'a'r e
 And that is why then it is said that where lies the

k'ech'uj galan e otot tya' ch'a'r I me'yra
 Sesimite, beautiful the house where he lies. And lots of

e ak'ach maker umener tya' turu porke'
 the chickens kept by him where he stands, because

k'otoy uwira Pero che ke' porke'
 he goes out to watch them. But they say that, because

chuchu'to yajtna ta ujut aktanato lok'oy
 he was still little, he was pitied on his face, he was allowed to go.

Pero e nukta jente ma'chi aktana lok'oy
 But the big people not are allowed to go.

I poreso ixto e jente ub'ak'ryob' e kojn
 And that is why then the people are afraid of the stream

yaja' porke' ya' ch'a'r e k'ech'uj
 that, because there lies the Sesimite.

253. I e kojn yaja' insolo ujut k'axib'ja' tya' ajni e
 And the stream that all its face waterfalls where runs the

ja'	Porke'	che	ke'	e	k'ech'uj	uyok	maja'x
water.	Because	they say	that	the	Sesimite	his feet	are not

b'an	kocha	e	uyok	e	jente	Che	ke'	atras
also	like	the	his feet	the	people.	They say	that	backwards

a'xin	upuntu	ujo'r	uyok	i	usuy	uyok	ub'a'xi
goes	its point	its toes	his feet,	and	its heel	his feet	turn

delante	Poreso	che	ke'	twá'	e'kmay	tama
forward.	It is so,	they say	that,	in order that	he goes down	on

ujut	e	k'axib'ja'	Ja'xir	galan	e'kmay
its surface	the	waterfalls.	He	very well	goes down

porke'	usuy	uyok	sutur	delante
because	its heels	his feet	are turned	forward.

277. I	poreso	che	e	jente	ke'	e	k'ech'uj
And	that is why,	say	the	people,	that	the	Sesimite

b'ak'axb'ak'	axana	porke'	tama	e	usuy	uyok
backwards	he walks,	because	on	the	its heels	his feet

e	sututuj.	I	poreso	che	ke'	e	k'ech'uj
the	all turned around.	And	that is why,	they say	that,	the	Sesimite

ma'chi	axana	koche	kaxana	no'n	sino	ke'
not	he walks	like	we walk	we,	but rather	

upat	usuti	delante	porke'	b'an	turu	uyok	I
his back	he turns	forward	because	so	stand	his feet.	

Poreso	galan	e'k may	tama	ujut	e	k'axib'ja'	porke'
Therefore	very well	he goes down	on	its surface	the	waterfalls	because

e	kojn	yaja'	insolo	ujut	k'a xib'ja'	e
the	stream	that	all	its surface	waterfalls	the

kojn	Porke'	che	ke'	ub'i'r	Galan	e'kmay
stream.	Because	they say	that it is	his path.	Very well	he goes down

tamar	porke'	usuy	uyok	maja'x	b'an	kocha
on it	because	its heels	his feet	they are not	also	like

e	usuy	uyok	e	jente
the	its heels	his feet	the	people.

315. Pero	no'n	me'rato	kawira	kocha	ma	tya'
But	we	not yet	we see him,	since	not	anywhere

katajwi	ma'chi	kana'ta	turu	usuy	uyok	Pero
we meet him,	not	we know	stands	its heels	his feet.	But

b'an	ak'ajna	umen	e	jente	ti'n	uwiro'b'ix
so	it is said	by	the	people	who	have seen him.