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12 Buzzard - Usij

1. K'ani inche *kontar* inte' ojroner lo ke' uk'ajti ani
 I want to do tell a story that they used to tell

e onya'n jente. Ayan inte' ojroner ak'ajna
 the old people. There is a story is told

ke' ayan inte' diya tajwina inte' winik.
 that there was one day came along a man.

I e winik yaja' che ke' e saksak
 And the man that they say that the white

u't upix. I arob'na, "Ne't, tuk'a apatna'r ana'ta?
 his knees. And he was spoken to, "You, what your work you know?

War inwira u't apix ya'x ke' intakix intantan."
 I see your knees there that all dusty."

27. Ja'xir che, "Ne'n, nipatna'r ja'x (e) cheyaj otot.
 He said, "Me, my work it is the building houses.

Tya' inpejkna twa' a'nchi ingojr otot, inxin.
 Wherever I am called to put up a (round) house, I go.

Porke' ja'x nipatna'r ne'n i tamar innumse nib'a.

Because that is my work to me and with it I make my living.

Tamar intajwi tuk'a ink'uxi."

With it I find something I eat."

44. Entonses che twa', "Kocha (in)kay kanwe't?"
Then they said to him, "How began you learn?"

47. Ja'xir che, "Ne'n kay kanwe'n porke' nipya'rob'
He said, "I began I learned because my friends

insolo *albani'lob'* i poreso ne'n ub'an kanwe'n.
all masons and that is why I also I learned.

I inte'to *niwerma'nob'* ja'x upatna'rob' ub'an, porke'
And then one my brothers he his work too, because

no'n kocha ja'x era kapy'a'rob' xe' b'ajxanob' *albani'lob'*.
we are like them here, our friends, who were first masons.

I tuno'ron, no'n b'an kalok'oy *albani'lon*."
And all of us, we also have become (come out) masons."

68. Entonses che twa', "I e *kal*, tya' atajwi
Then they said to him, "And the lime, where from you got (on)

amanil'?"

your mason's apron?"

75. Ja'xir che, "Ne'n e kal ne'n ira lok'oy inche."
He said, "I the lime, I it come out I make."

79. Entonses che twa' ke', "No'n k'ani ani
 Then they said to him that, "We wanted

kawira kocha ache e kal lo ke' ab'oni
 we see how you make the lime that you spread

otot tamar."
 house with it."

88. I ja'xir che, "Jay k'ani (in)wira i inwirsyo'x."
 And he said, "If want (I) see, and I will show you."

Che ke' ixin, ixin pakwan tama
 They say that he went, he went roasted (mouth downward) on

inte' uk'ab' te', uyakta tari ta rum *blanko*
 a its branch tree, let fall here on ground white

kocha e kal, kocha e puk'b'ir tan.
 like the lime, like the watery (beaten) mud.

98. Entonses che twa' umen e winikob' lo ke'
 Then said to him by the men who

war o'jron takar, "Pero si ne't, ma'chi ja'x
 were speaking with him, "But indeed you, not it

tuk'a axix war ak'ampes, awa're ke', 'Albani'len,'
 something you areusing, you say that, 'I am a mason,'

<i>pero</i>	<i>si</i>	ata'	taka	ajchi'	<i>blanko</i>	i
but	indeed	your droppings	with them	that	white	and

tamar	<i>kisas</i>	awa're	ke',	<i>'Albani'len.'</i>
with that	maybe	you say	that,	'I am a mason.'

110. <i>Entonses</i>	ja'xir	che ke'	ma'chixto	ojronyan.
Then	he	they say	not then	could speak.

<i>Sino ke'</i>	lo ke'	ja'xir	uche,	konde	arob'na,
Instead	what	he	did,	when	this was told to him,

uche	unuk	(e)	"Jos, jos. Jos, jos."	Porke'	che ke'
he made	his throat	(the),	"Hos, hos. Hos, hos."	Because	they say that

k'ijna	<i>kwando</i>	arob'na	ke'	tama	uta'	war
he was angry	when	he was told	that	with	his droppings	he was

umajres	e	jente	ke'	ja'xir	<i>albani'l.</i>	Intakixto
deceiving	the	people	that	he was	mason.	Just then

o'srema	pakar	tama	uk'ab'	e	te'.
he went "hos hos"	perched	on	its branch	the	tree.

126. Che	twa'	umen e	winikob',	"Jay	ik'ijna
It was said	to him	by the the	men,	"If	you get angry

o'yb'i	lo ke'	war	kawa're't,	pero	no'n	war	kawa're't
hearing	what	we are	telling you,	well,	we	are	telling you

lo ke' e'ra'ch."
that which is true."

130. Ja'xir che ke' sutpa uwira e winikob' yaja'.
They say that he returned to look at the men those.

Pero esto yax t'ujna ? uxor umen e k'ijna'r,
But this one green turned ? his head because of the anger,

i e winik yaja', xe' war che ke' *albani'l*, ja'x
and the men those, who are they say masons, he

a'rob'na kone'r e *mentado* usij, che ke' e
it is said today the one called buzzard, they say that the

usij, uta' tz'u'b'a, ke' ja'xir *albani'l*,
buzzard, whose droppings pile up, that he is mason,

i ke' erer alok'oy uche otot, i ke'
and that he can go out make houses, and that

alok'oy ub'oni otot taka (e) twa' uche saksak.
he goes out to spread house with that which he makes white.

152. I *poreso* kone'r e usij kawira *blanko*
And therefore today the buzzard we see white

u't upix, i tya' a'ta'n *blanko* porke'
his knees, and where he leaves his droppings white because

che ke' ja'xir albani'l.
they say that he mason.

162. Ja'xir che ke' konda'ixto utajwi ub'a taka e winikob' yaja',
They say that when he met with the men those,

ayan inte' chinam cheker tya' utajwi ub'ob'.
there was a town appeared where they met each other.

Uya'ra (i) e winikob' ke' e syan ototob' lo ke'
They said (also) the men that the many houses which

uwira yaja' galanik saksak.
they saw there beautifully white.

174. "Pero insolo nitrabajo. Insolo ne'n ko'yen tamar.
"But just my work. Just I am tired of it.

Ne'n kawinchi Galan uwirna'r e ototob' yaja'.
I collapse. Beautiful their look the houses those.

Pero insolo ne'n inb'oni.
But alone I plastered them.

183. Entonses che e winikob', "Pwes, jay e'ra'ch ke'
Then said the men, "Well, if true that

ne't albani'let, ti'n diya ka'xi kachajnyet ? twa' ache

you are mason, how many days would it take you that you make

ko'tot? *Porke'* no'n ma'chi uyub'yo'n twa' kache
our houses? Because we not it is possible for us that we make

ingojr ko'tot xe' saksak. I ti'n diya
one-round our house that is white. And how many days

ka'xi kach'ajnye't twa' ache ingojr ko'tot
would it take for you that you make one-round our house

xe' saksak?"
that is white?"

202. Che ke' arob'na umen e winikob' yaja',
They say that he was told by the men those,

"Ne't, o'tot tya' iwayen *kisas* *galan*
"You, your house where you sleep must be pretty

uwirna'r."
its appearance."

209. Che ja'xir, "A', ne'n *galan* ni'otot, *galan*
Said he, "Ay, me beautiful my house, beautiful

tya' inwayan. Ma'chi o'choy e sisar, nyen nyen e
where I sleep. Not it enters the cold, nor nor the

ik'ar, ma'chi o'choy tamar, porke' k'ajna'r
wind, not enters in it, because especially

ustamb'ir	nimener,	i	<i>galan</i>	saksak	tya'	inwayan."
constructed	by me,	and	beautiful	white	where	I sleep."

222. *Entonses* che e mojrob', "Pues, no'n ma'chi uyub'yo'n.
 Then said the others, "Well, to us not is possible for us.

No'n	kache	<i>awantar</i>	e	sisar,	<i>porke'</i>	o'choy
We	we do	endure	the	cold,	because	it enters

e	ik'ar	tya'	kawayan.	I	<i>poreso</i>	no'n	kawar ?
the	wind	where	we sleep.	And	therefore	we	

ke'	inte'	<i>diya</i>	k'ani	kach'anye't	twā'	ache	ko'tot.
that	one	day	want	we request of you	that	you make	our houses.

Pero	no'n	ma'chi	kana'ta	<i>akomida</i>	lo ke'	ak'uxi.
But	we	not	we know	your food	that	you eat.

<i>A saber</i>	tuk'a	tuk'a	ak'uxi	ne't."
We wonder	what		you eat	you."

243. Ja'xir che, "Ne'n nikomida lo ke' ink'uxi insolo
 He said, "Me, my meals that I eat only

we'r.	Ne'n	ma'chi	ink'uxi	tuk'i'k'	xix.
meat.	I	not	I eat	just anything.	

Ne'n	tama	we'r	taka	ture'n."
I	from	meat	only	live."

251. I che twa', "I tya' atajwi twa' ak'uxi,
 And he said to him, "And where you find what you eat,

ke' kocha atajwi?"
 that how you find it?"

257. Ja'xir che, "Ne'n, e we'r lo ke' ink'uxi maja'x
 He said, "Me, the meat that I eat it is not

inte'ra. Ink'uxi e wakax, ink'uxi e chij, ink'uxi
 all the same. I eat the cow, I eat the horse, I eat

e tz'i', i ak'ach, chumpi', i jay inkojt
 the dog and chicken, turkey, and if one-animal

jente tya' ch'a'r chamen ink'uxi ub'an.
 person when lying dead I eat also.

Porke' ne'n nikomida xe' ink'uxi, ja'x
 Because to me my food that I eat, it

galan o'jtz'un. *Porke'* xe' ojtz'un, ja'x
 wonderful it smells. Because that which it smells, that

ink'uxi ne'n."
 I eat I."

280. *Entonses* che winikob', "Perok (?) tuk'a ata'tix e masoj tzun ?

Then said men, “But what smells the most?”

284. Ja’xir che, “Konda inkojt wakax o inkojt
He said, “When one-animal cow or one-animal

chij ch’a’r chamen tama *tres* *diya*, ch’a’r
horse has lain dead for three days, lying

chamen, akay o’b’okna, i achekta uyujtzner.
dead, it begins to rot, and appears its smell.

Uyujtz’i ne’n, inxin inwira, i tamar taka ture’n.
It smells to me, I go to see, and that is what I live on.

Ja’x era *nikomida* ne’n. I jay no’x k’ani imajnen
It this my food to me. And if you want you hire me

twā’ inche yo’tot, *pues*, erer ichamse
so that I make your house, well, you must you kill

inkojk iwakax o tuk’a yentib’a (?). *Pero*
one-animal your cow or whatever you have. But

ich’ab’u tu’tajn e k’in twā’ o’jtz’unlan twā’
you layit in the sun so that will smell so that

ink’uxi. *Porke’* ne’n ma’chi ink’uxi inte’
I eat it. Because I not I eat a

komida xe’ ma’chi ojtz’un.”

meal that not it smells.”

320. I *poreso* kone’r e usij ukojko
And therefore today the buzzard waits for

atujran e tz’i’, e wakax, e chij, e ak’ach,
become valuable the dog, the cow, the horse, the chicken,

tuno’r lo ke’ achamay, i a’tujran tamar awe’.
everything that dies, and becomes good for him to eat.

Porke’ che ke’ ja’x e ojtz’un una’ta. Ja’xir
Because they say that he the smell knows. He

mix uk’uxi inte’ *kosa* ma’chito apukta utwi’r,
not he eats any thing not still stink to him,

porke’ ja’xir, che ke’ xe’ o’jtz’un,
because he, they say that which it smells,

uk’ani.
he likes it.

339. Ja’xto era *ukontaja* e usij.
It this his story the buzzard.