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15 Parent's Curse - Ub'a'x Tata'b'ir i Tu'b'ir

1 Ayan otronte' ojroner ak'ajna tarix e tyempo
 There is another story was told long ago.

Che'nob' ke' ayan inte' diya e dyos upejka
 It is said that (there is) one day the God called to

inte' winik i inte' ixik. I e winik yaja'
 a man and a woman. And the man that

che ke' me'yra ujab'. Che'nob' ja'xob' ke'
 they say that many years (old). It is said they that

me'yra jab', ib'an e ixik. Uk'ajtyob' ke'
 many years (old), also the woman. They tell that

e ixik yaja' asaki'x ujur, ib'an
 the woman that already turned white her head, also

e winik.
 the man.

28. I ja'xto e dyos uche *mandar* taresna
 And then the God he did order to be brought

inte' *tabla* *semita*. I ch'a'b'na tama inte'

a large loaf bread. And it was laid on a

trapo *blanko* ib'an jajya ta ujur. Che'nob'
cloth white also was stretched over its top. It is said

ke' kwando turi'x e *semita* ch'a'rix tama
that when it was already the loaf of bread lying on

e *manta*, xe' blanko, i jayarix e trapo
the cloth, that was white, and stretched over the cloth

blanko ta ujur, pejkna tari e winik
white over its top, was called there the man

i e ixik.
and the woman.

62. I aro'b'na umen e dyos, "Lo ke' kone'r
And was said to them by the God, "That which today

e *semita* inche mandar taresna, ink'ani twa'
the loaf of bread I did order to be brought, I want that

ache inte' ojroner ta ujur. K'ani inwira
you make a speech over its head. I want to see

kocha alok'oy."
how it comes out."

75. Entonses e *byejo* i e ilama che, uya're
Then the old man and the old woman said, they spoke to

e dyos, “Niwinkiret. Tuk’a ojroner ak’ani twa’
the God, “You are my master. What speech you want that

inche ta ujur e semita ira?”
I make over its top the loaf of bread this?”

86. Che e dyos, “Ne’n inna’ta ke’ ne’t,
Said the God, “I I know that you,

xe’ war it’oxma, ti’n diya uk’ani twa’
who are raising (children), some day necessary that

ab’a’xe asitz’ob’, uk’ani twa’ ab’a’xe awarob’,
you curse your grandchildren, necessary that you curse your children.

I ja’xto k’ani inwa’re’t twa’ ache inte’
And then I will I tell you how you make a

ojroner ta ujur e semita ira.”
speech over its top the loaf of bread this.”

103. Intonses e ilama ojron b’ajxan. Uya’re
Then the old woman spoke first. She said to

e pan, “Ch’ajb’e’yx ta’b’a lo ke’ achi’x
the bread, “Thanks to you for what you have done

takaren. Ti’ n e tyempo ti’n e tyempo e jente
for me. Someday, someday the people

tama	e	kalyente	k'ijna'(r)	umukye'tob',	uk'uxye'tob'."
into (with)	the	hot	anger	they cover you,	they eat you up."

119. I	che	ke'	kwando	ixin	jajcha
And	they say	that	when	she went	to be raised

e	<i>manta</i>	ta	ujor	e	semita	yaja',	irna
the	cloth	on	its top	the	loaf of bread	that,	it was seen

ke'	umusik'	e	ilama	inyajrer	uk'anch'ojres	tuno'r
that	her breath	the	old woman	suddenly	turned yellow	all

e	semita.	I	lumuy	<i>ejsto</i>	k'axi	tama	e
the	loaf.	And	it passed	through	to fall	on	the

trapo	xe'	ch'a'r	yeb'ar.	Uk'anch'ojres	e
cloth	that	was lying	beneath.	Turned yellow	the

semita.	Che	ke'	uche	<i>partir</i>	lumuy	tama
loaf.	They say	that	it did	split	passing	through

tuno'r	e	semita,	i	lumuy	k'axi	ejsto
all	the	loaf,	and	it passed	falling	until

tama	e	manta	xe'	ch'a'r	tamar.
onto	the	cloth	that	it was lying	on.

150. I	sutpa	pejkna	e	byejo	tari.	Aro'b'na
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And again was called the man near. He was told

“Kone’r ne’t ojronen e *mismo* ojroner xe’
“Today you must say the same words that

uche awixka’r ira, i ja’x ink’ani twa’
she did your wife here, and it I want that

ache ub’an.”
you do it also.”

163. I ojron e byejo kocha e ojron
And spoke the old man like the speaking

uwixka’r. Pero kwando ixin jajcha e
his wife. But when he went to be raised the

trapo ta ujur e semita tya’ ch’a’r, irna
cloth on its top the loaf where it lay, it was seen

ke’ e *byejo* ma’chi k’otoy umusik’ kocha
that the old man not go out his breath as far as

e ilama; *la mita* taka e semita k’otoy k’anch’ojra
the old woman; half only the loaf left turned yellow

umen umusik’ tya’ uyujta to’r e semita.
by his breath where he blew on the loaf of bread.

187. I poreso che e jente kone’r ke’ ayan

And that is why say the people today that there are
e jente, tye'ne ub'a'xe uyunenob', tye'ne'
the people, some who curse their children, some who
ub'a'xe usitz'ob', kwando tuk'a ache'na takarob',
curse their grandchildren, when what is done to them,
kwando uyub'yob' ke' war ak'aynob' umen
when they hear that they are being quarreled with by
uyunenob' o war ak'aynob' umen usitz'ob'.
their children or are being quarreled with by their grandchildren.
I jayma kwando ma'chi ak'ub'esno'b' umen
And perhaps when not they are obeyed by
usitz'ob'. I ja'xob' ab'a'xwanob'.
their grandchildren. And they they curse.

212. Poreso che e jente ke' e byejo i
Therefore say the people that the old man and
e ilama xe' che'na mandar b'a'xwan umen
the old woman who were ordered to curse by
e dyos, ketpa ejsto kone'r taka e
the God, remain until today among the
pak'ab' e konoj, porke' ayan ti'ne kone'r uyusre

human beings, because there are those who today want

ab'a'xwan, ub'a'xe uyarob'. I poreso e
to curse, (who) curse their children. And that is why the

jente kone'r, ayan ti'ne ub'ak're e b'a'x
people today, there are those who fear the curse

kwando uyub'i ke' ab'a'x (?) ayan. Ab'ak'ta
when they hear that curse there is. They are frightened

uyub'i.
to hear it.

227. I che'nob' ke' ub'a'x e tu'b'ir me'yra, i
And it is said that her curses the mother many, and

ke' ma'chi ixna ak'axi. Porke' tamar ixto ke'
that not long time are fulfilled. Because of (in which ?)

ojroner yaja', uyub'yo'b' ak'ajna ke' e ilama, konda
story that, they heard it told that the old woman, when

ub'a'xe e semita, uk'anch'ojres tuno'r e semita.
she cursed the loaf of bread, she turned it yellow all the loaf.

I che'nob' kone'r ke' ub'a'x (e) tu'b'ir
And it is said today that her curses the mother

me'yra i ke' wak'chetaka ak'axi tamaron.
powerful and that quickly they are fulfilled for us.

251. Kone'r ayan e jente, che'nob' konda
 Today there are the people, it is said when

k'ani ub'a'xe usitz'ob' o uyarob', che'nob' ke',
 they want to curse their grandchildren or their children, they say that,

“Ch'ajb'e'yx ta'b'a lo ke' war ache takaren.
 “Thanks to you for what are you doing with me.

Ma'chi ak'ub'se'n lo ke' inwa're't i ma'chi
 Not you obey that which I tell you and not

ataresen tama tu'b'ir. Pero tye'n e tyempo
 you treat me like mother. But some time

b'an twa' uche't asitz'ob' b'an
 also to you they will do to you your grandchildren and

twa' uche't awarob'.”
 to you they will do to you your children.”

275. Entonses (e) xe' war ab'a'xna yaja' ab'ak'ta
 Then the one who is cursed there is frightened

uyub'I, porke' uyub'yob' ke' b'an ak'ajna ke'
 to hear it, because they hear that also it is told that

b'an uche e tyempo yaja'. Pero ne'n

so he did it the time that. But I

me'rato inmani e semita inb'a'xe twa'
not yet I buy the loaf of bread to curse it in order to

inwira jay berda ink'anch'ojres. Pero e
to see if it is true I make it turn yellow. But the

jente b'an uk'ajtyob' ejsto kone'r.
people so they tell it up until today.