

Ch'orti' speaker: Isidro González
 Anthropological linguist: John Fought
Chorti (Mayan) Texts pp.212-225
 Transcription/translation by Ch'orti' Project, Robin Quizar

16 Henpecked Husband - Winik A'jtz'a umen Uwilama

1. Ayan	otronte'	ojroner	ak'ajna.	Che	ke'		
There is	another	story	told.	They say	that		
ayan	inte'	winik	ke'	jwerte	a'jtz'a		
there was	a	man	who	hard	was beaten		
umen	uwilama.		Che	ke'	e	winik	yaja',
by	his wife.		They say	that	the	man	that,
e	ixik	alok'oy	axana	a'xin	ta	chinam,	i
the	wife	would leave	walking	going	to	town,	and
ma'chi	ayo'pa	ta	uyotot.	E	ixik	yaja'	
not	come	to	her home.	The	woman	that	
inte'to	domingo	e'kmay	ta	chinam,	pakax	i	
every	Sunday	went down	to	town,	arrived	and	
aketpa	o'ych'i	maku'	chinam.				
stayed	to drink	in	town.				
26. I	ja'xir	turu	war	akojsan	maku',	i	e
And	he	stayed		keeping house inside,		and	the
							woman
yaja'	konda	ak'otoy	otro	diya,	i	ak'otoy	taka
that	when	she came	next	day,	and	she came	just

aturwan	uk'aye	unoxib'.	I	konda	utajwi	(e)
sat	scolded	her husband.	And	when	she found	the

unoxib'	ke'	matuk'a	e	pa'	umener	o
her husband	that	no	the	tortillas	by him	or

matuk'a	e	sa'	che'b'ir	umener,	uwajpi
no	the	<i>chilate</i>	made	by him,	she grabbed

ta	k'ewer	uwatz'i.
onto	leather strap	beating him.

47. I	ja'xto	e	winik	yaja'	kwando	war
And	then	the	man	that	when	was

a'jtz'a	umen	uwilama,	ja'xir	intakix	amaxi	a'ru.
being beaten	by	his wife,	he	in vain		he cried out.

Porke'	a'jtz'a	umen	uwilama.	I	ja'xir,
Because	he was beaten by		his wife.	And	he,

kocha	una'ta	ke'	ajtz'a	umen	uwilama,	i
since	he knew	that	he would be beaten by		his wife,	and

poreso	kwando	e	ixik	alok'oy	axana	a'xin
that is why	when	the	woman	went out	to walk	going

ta	chinam,	i	ja'xir	ch'ujk	ch'ujk	umener,	tuk'a
to	town,		she was	watch	watched	by him,	what

<i>ora</i>	twá'	k'otoy.	I	a'wan	atikruma	uche
time	that	she came.	And	he got up	get busy	making

e	pa',	umuxi	e	sa'	twá'	uyuch'i
the	tortillas,	making	the	<i>chilate</i>	so that	she drinks it

e	ixik	ak'otoy	porke'	ab'ak'ta.	Porke'
the	woman	she comes	because	he was afraid.	Because

una'ta	ke'	ajtz'a	umen	e	ixik.
he knew	that	he would be beaten	by	the	woman.

75. I	poreso	konda	lok'oy	uwilama	axana,
And	therefore	when	she came	his wife	walking,

ja'xir,	tichanto	e	k'in,	a'wana	tikruma	usajka
he,	(when) high already	the	sun,	would get up	get busy	looking for

tuk'a	uyaj k'u	e	ixik	ak'otoy.	Kocha
what	to give to	the	woman	coming.	As

takix	uwira	achekta	water,	ja'xir	intix
soon as	he saw	her appear	coming,	he	right away

atikruma	uwajpi	uruch,	upoku't	twá'
got busy	taking	her gourd bowl,	washing it	so that

uyajk'u	e	ja'	e	ixik	konda	o'choy	maku'.
he could give	the	water	the	woman	when	she entered	inside.

ke' taka uwinik war ak'otoy, i ja'xir
that with her man was coming, and he

intix atikruma uch'ami e ja' uyajk'u e
at once got busy he took the water he gave it to the

ixik xe' war ak'otoy yaja'.
woman who was coming there.

138. Pero che ke' ayan inte' diya, ayan inmojr
But they say that there was one day, there was a group

winikob', e besi'nob'irob' twa' e winik yaja'.
men, the neighbors to the man that.

Che'nob', "Ne't b'ani xe' maja'x winiket.
They said, "You indeed one who not you are a man.

Ttzajtza war uche't e ixik lo ke' ture't
Takes advantage is she doing the woman that you live

takar porke' ja'xir a'xin maku' chinam,
with because she goes into town,

ach'a'n o'ych'i, i konda yo'pa, utares uwinik
you stay grinding, and when she comes, she brings her man

tama otot. I ne't b'anix kocha inte'
to house. And you just like a

ixik	ture't	umener.	Ne't	maja'x	winiket
woman	you live	because of her.	You	not	you are a man,

<i>sino</i>	ke'	ixikb'ir	ture't	maku'.	Porke'	tya'	ta'
but it is rather	that	like a woman	you stay	indoors.	Because	when	

awira	winik,	ja'x	aketpa	akojksan,	ja'x
you see	man,	he	stays	keeping house,	he

uche e	pa',	ja'x	o'ych'u,	ja'x	uche	tuno'r,
makes the	tortillas,	he	grinds,	he	does	everything,

b'ani	xe'	maja'x	winiket."
so it is	that	not	you are a man."

180. Entonses	e	winik	che,	"Pero	tuk'a	twa'
Then	the	man	said,	"But	what is it	that

Inche.	<i>Si</i>	jay	ma'chi	inche	lo ke'	uya're'n,
I can do.	If	if	not	I do	that which	she tells me,

uk'a'pesen	ta	k'ewer	konda	ayo'pa.	Porke'
she finished me off	with	leather strap	when	she comes.	Because

kwando	utajwye'n,	matuk'a	inwajk'u	uk'uxob',	konda
when	she finds me,	nothing	I give them	to eat,	when

ayo'pob',	uwatz'ye'n	kocha	ja'x	uk'ani.	I
they come,	she beats me	as	she	pleases.	And

tamar	ne'n	inb'ak'ta.	I	poreso	inche
with that	I	am afraid.	And	that is why	I do

lo ke'	ja'xir	uya're'n."
that which	she	tells me."

199. Pero	che	e	winikob',	Pero	kojkon,	no'n	k'ani
But	said	the	men,	"But	wait,	we	want

kawira	kocha	kache."	Intonses	che	ke'	e
to see	how	we do it."	Then	they say	that	the

winikob'	yaja'	kay	xano'b'	tuno'r	e	jwebes,
men	those	began	to walk	every	the	Thursday,

porke'	che'nob'	ke'	diya	jwebes	ja'x	(e)
because	it is said	that	day	Thursday	it is	the

jolchan	diya,	ke'	no'n	ma'chi	kana'ta	tuk'a
Hol Chan	day,	which	we	not	we know	what is

e	jolchan.	Pero	che	ke'	e	diya	jwebes
the	Hol Chan.	But	they say	that	the	day	Thursday

ja'x	e	jolchan	diya.
it is	the	Hol Chan	day.

228. I	entonses	e	winikob'	yaja',	che	ke'
And	then	the	men	those,	they say	that

uk'echob' intajch ruch, uwab'wob' yob'e inte'
they brought a (half) gourd bowl, they put it down under a
sub'in. I e uxinichir e sub'in, tya' achirje'y,
acacia tree. And the its ants the acacia tree, where it dripped,
entonses ak'axi tama e ruch xe' wa'r umenerob'.
then it fell into the gourd that was placed by them.

I ukojkob' tzakta ocho diya, ixin utaresob'
And they waited expectantly eight days, went to get

e ruch xe' wa'r umenerob' yob'e e sub'in.
the gourd that was placed by them under the acacia tree.

251. I konda k'otoy uwirob', che ke' ayan
And when they came to see, they say that there was

imb'ijk ja' wa'r tama e ruch. Che'nob'
a little water standing in the bowl. They said

ke' takar era ayan twa' e remedyo.
that with this there would be for him the remedy.

260. Entonses tama otronte' jwebes ixinob', kay
Then on the next Thursday they went, began

usajkob' e sinam maku' e tun. I
to look for the scorpions under the stone. And

utajwiyob', i ja'xto upuk' e sinam, che
they found some, and then their stingers the scorpions, they say

ke' kay ucho'b' mandar ch'ijrna tu't e semet,
that began they do to order them be toasted on the griddle,

ub'ik'to'b', uyab'ro'b' taka uyab'ich e sinam,
they ground them up, they mixed them with their urine the scorpions,

(e) uxinichir e sub'in.
(the) its ants the acacia tree.

284. I entonses kay uyab'ro'b' i ucho'b' mandar
And then began they mixed them and they did order

chamesna inkojt ak'ach. Ixin upejkob' e winik
to be killed a (animal) chicken. They went to invite the man

yaja'. Uyajk'uo'b'. Umajresob' ke', "No'n war
that. They gave it to him. They deceived him that, "We are

kache inte' kanojk'in, i kawa're che'na
making a our celebration, and we say has been prepared

inkojt ak'ach taka e arros. I kak'ana ani
a (animal) chicken with the rice. And we wanted

twa' i'xin iwara' porke' war kanojk'ini."
that you come to visit because we are celebrating."

305. Entonses e winik che, “Pero ma’chi
 Then the man said, “But not

turu ni -- ma’chi turu niwixka’r. I jay
 at home my -- not at home my wife. And if

utajwyen ma’chi ture’n, a’xin uk’a’pesen ta
 she finds not I am at home, she will go to finish me off with

kewer.”
 a leather strap.”

311. I ja’xob’ che’nob’, “Jay kawira yo’pa,
 And they said, “If we see her coming,

wato’n kawakte’t, i kawa’re ke’ no’n kak’eche
 we will leave you, and we will tell her that we are bringing you

b’ixe’t twa’ ma’chi uyajk’e’t.”
 watching you (?) so that not she beat you.”

319. Intonses e winik yaja’ wartaka ab’ak’ta, ixin.
 Then the man that who was always afraid, went along.

I konda ak’otoy, che ke’ che’ni’x areglar
 And when he arrived, they say that were already prepared

e sinam i (e) uyab’ich, uxinichir e sub’in.
 the scorpions and (the) their urine, its ants the acacia tree.

Aregla'dwix	wa'r	taka	ko'ra	uka'ldwir	ak'ach,
It was already prepared	standing	with	a little	its broth	chicken,

ajk'una	uyuch'i.
it was given to him	to drink.

341. Che	twa',	"Ne't	b'anix	e	ajmwaket
They said	to him,	"You	already	the	sick one

(e)	dyalti'ru	ture't,	i	poreso	war	kache
the	weak	you are,	and	that is why	we are	making

mandar	itairesna	twa'	k'ani	kawa'jk'e't	inb'ijk
ordering	you brought here	because	we wanted	we give you	a little

uka'ldir	ak'ach	ira	akumi.	Talbes	iyu'sta	ani."
broth	chicken	this	you drink.	Maybe	you will get better."	

354. Ja'xir	uwajpi	taka	ukumi.	I	che,	"Pero
He	took	just	he drank it.	And	he said,	"But

tuk'a	ayan	tama	e	kaldu	ira?	Mero'	mero'
what	there is	in	the	broth	this?	It really	really

ayan	inte'	uyujtnar."
has	an	odor."

364. I	che	e	ixik	san,	"Ja'x	e	oregano	kay
And	said	the	woman		"It is	the	oregano	began

inyari	tamar	i	inyari	inb'ijk	chile.	A saber
I put it	in	and	I put in	a little	chile.	I wonder

jay	ana'ta	ak'uxe	e	chile,	i	inyari	tamar."
if	you know	you eat	the	chile,	and	I put it	in."

367.	Entonses	che	e	winik,	"E	chile	akay	ink'uxi."
	Then	said	the	man,	"The	chile		I eat it."

372.	Che	twa',	"Jay	ak'anto,	mas	inyari
	She said	to him,	"If	you want,	more	I put

otronb'ijk."
another little bit."

377.	I	che	ke'	wa'r	e	chile	yaja'
	And	they say	that	stood	the	chile	that

yab'arb'ir	taka	upuk'	e	sinam	i	taka	(e)	uxinichir
mixed	with	their stingers	the	scorpions	and	with		its ants

e	sub'in.	Yajra	tama	ukaldu	tya'	war
the	acacia tree.	It was dropped	into	its broth	where	he was

ukumi.
drinking.

386.	I	konda	ixto	k'otoy	otronte'	domingo,
	And	when	then	came	the next	Sunday,

ekmay uwilama ta chinam. I ja'xir ma'chixto
went down his wife to town. And he not

ub'ijnu twa' uche e pa' nyen ub'ijnu
he feel like that he make the tortillas nor he feel like

twa' uche e sa'. Ja'xir wixto uche
that he make the *chilate*. He soon began he do

sentir tama ukwerpu ke' ak'uxurna.
feel in his body that he was being eaten (prickly).

400. I che ta *uyalma* ke', "Kocha ketpe'n?
And he said to himself that, "What's happening to me?

Pero si ne'n mana'ta ink'ijna? Ne'n inb'akre ani
But if it is I (who) don't know I get angry? I was afraid of (before)

e ixik era, pero era war inb'ijnu
the woman this, but now I am feeling

ke' jay sutpa yo'pa, kocha war uche'n,
that if she returns she comes, how she she treats me,

kone'r ma'chi akorpa. Kone'r lo ke' inxin
today not it is safe. Today what I will

che' takar, ne'n inxin chamse ta k'ewer."
do with her, I I will kill her with leather strap."

413. I che ke' e ixik yaja', kocha ja'xir
 And they say that the woman that, since she

ma'chi una'ta tuk'a war ache'na taka
 not she know what was being done with

unoxib', ja' xir ekmay ta chinam, ketpa,
 her husband, she went down to town, she stayed,

kay uch'i i sakojpa e diya lunes, k'otoy ta
 began drinking and it got light the day Monday, she came to

uyotot uk'eche e winik k'otoy xe' una'ta
 her house bringing the man along who he was accustomed to

axana takar.
 he walks with her.

429. I ochoy taka maku', uwira ke'
 And she entered with him inside, she saw that

unoxib', xe' turu maku', ma'chi uche kaso
 her husband, who sat inside, not he do attention

twa' a'jk'uno'b' yaja' i twa' awe'se'nob'.
 to her was given her that and to her was fed.

439. Entonses uya're e winik, "I ne't, tuk'a
 Then she said to the husband, "And you, what

akojko	ke'	b'ani	xe'	ma'chi	ache	kasó,
are you waiting for	that	this way	that	not	you pay	attention,

twa'	awajk'o'n	inb'ijk	ja'?"
in order that	you give us	a little	water?"

447. Entonses	che	e	winik,	"Pues,	kone'r	(e)
Then	said	the	man,	"Well,	today	(the)

che'b'ir	inb'ijk	asa'	wab'ub'ir	nimener.
prepared	a little	your <i>chilate</i>	put out	by me.

Tarix	diya	war	achami	atzajyer	tamaren.
Long ago	day	you	you took	your pleasure	with me.

Ak'eche	awinik	ayo'pa	tama	nyo'tot,	i	ne'n
You bring	your man	coming	into	my house,	and	I

tuno'r	inche	awantar.	I	lo ke'	akay,
everything	I do	put up with.	And	what	you started,

awatz'ye'n,	kone'r	itojma."
you beating me,	today	you pay for."

464. Che	ke'	e	winik	yaja',	aro'b'na	taka	ke'
They say	that	the	man	that,	it is told	of whom	that

matuk'a	e	sa'	umener,	uk'ani	usincho	lok'oy
nothing	the	<i>chilate</i>	by him,	he want	his belt	out

ta unak', uwajpi e ixik yaja' ta k'ewer.
from his waist, whipped the woman that with leather strap.

I e ixik intakix a'ru. I ja'xto e winik
And the woman right away cried out. And then the man

xe' k'ejcha k'otoy ab'ak'ta uwira ke'
that she brought along he was frightened to see that

e winik war ak'ijna, i ja' xir b'ak'ta.
that man was angry, and he was afraid.

481. Pero ja'xir che ke', "Ne'n ayan nibalor, i e
But he said that, "I have my courage, and the

winik ira ke' fwerte atz'a umen uwilama, i
man this that hard was beaten by his wife, and

ne'n, tuk'a inkojko? Che ke' uyakta ub'a ixin
I, what I wait for? They say that he threw himself going

ta uxor e winik xe' war awatz'i uwixka'r.
on top of the man who was beating his wife.

K'ani ani ulok'se ixik ta uk'ab' e winik.
He wanted to get away woman from his hands the man.

I ja'xir war taka ak'otoy jajpna jujra
And he was just coming out he was grabbed he was thrown

ta	rum.	War	ak'axi	jajpna	apatada.
to	ground.	He was	falling	he was grabbed	by a kick.

K'ojt'a	unuk',	i	chamesna
Was wrung	his neck,	and	he was killed.

501. I	e	ixik	yaja'	umen	taka	e	k'ewer
And	the	woman	that	by her	with	the	leather strap

tya'	war	a'jtz'a	chamay,	porke'
when	she was	beaten,	she died,	because

kungana ?	taxarna	ta	rum,	i	chamay.
so	she was trampled	on	ground,	and	she died.

509. I	b'an	ixto	che	ke'	e	winik	yaja'
And	so	then,	they say	that	the	man	that

k'otoy	uchamse	uwilama,	pero	taka	e
came	to kill	his wife,	but	with	the

uxinichir	e	sub'in	i	taka	upuk'	e	sinam
its ants	the	acacia tree	and	with	their stingers	the	scorpions

puk'b'ir	taka	e	chile.
mixed	with	the	chile.

519. I	poreso	che	e	jente	ke'	e	sinam,	(e)
And	therefore	say	the	people	that	the	scorpions,	(the)

uxinichir e sub'in, che ke' e remedyo
its ants the acacia tree, they say that the remedy

twa' uche ak'ijna inte'. I poreso
that it makes angry a person. And therefore

che'nob' ke' e winik xe' ma'chi wa' a'tz'o
it is said that the man who not he fights

taka uwilama, mu'na'ta uwatz'i uwilama,
with his wife, does not know how to punish his wife,

che ke' e uxinichir e sub'in i upuk'
they say that the its ants the acacia tree and its stingers

e sinam, puk'b'ir taka e chile, i uyuch'i
the scorpions, mixed with the chile, and he drinks it

taka e ukaldwir e ak'ach, che ke' e
with the its broth the chicken, they say that the

remedyo twa' akano a'tz'o e winik.
remedy for he learns to fight the man.

544. Pero ne'n ma'chi inwira kay tek'erna e
But I not I see he began being kicked the

winik umen uyet winikir, ini inja' xe'
man by his fellow man, nor that

ixik	ma'chi	inwira	kay	k'ojt'a	unuk'.	I
woman	not	I see	began	it was wrung	his neck.	And

poreso	ma'chi	ink'ub'se	jay	berda.
therefore	not	I believe (know)	if	it is true.

553. I	ne'n	ma'chi	u'nch'i	uxinichir	e
And	I	not	I drink	their ants	the

sub'in,	i	ma'chi	inxana	asajka	e	sinam
acacia tree,	and	not	I walk	searching for	the	scorpions

twa'	u'nch'i	upuk'	taka	e	chile,
in order to	I drink	their stingers	with	the	chile,

porke'	ma'chi	k'ani'n ?	inte'	e	<i>kruwir</i>
because	not	I want	one	the	cruelty

niwet	winikir.
my fellow	man.