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17 Henpecked Salesman - Ajxotman

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

Che ke' ayan inte' winik, e winik yaja'
 They say that there was a man, the man that

ajxotman tama tuk'i'k tuk'i'k. Uxotmani a'xin uchoni
 re-seller in everything. He resold going selling

innajt. I satar esto ocho diya, ma'chi ak'otoy
 far away. And disappeared as long as eight days, not he comes

ta uyotot.
 to his house.

20. I e ixik xe' uwixka'r, che ke' ma'chi
 And the woman who was his wife, they say that not

ub'ak're unoxib'. Ja'xto e winik, k'otoy inte'
 she afraid of her husband. Then the man, came a

diya aro'b'na umen ubesi'nob'. Che twa',
 day he was spoken to by his neighbors. They said to him,

"Ne't wa'ret war ixana asik'b'a atumin, i awixka'r
 "You you stand are going around searching for your money, and your wife

ma'chi	ana'ta	tuk'a	war	uche	takaret.	Ja'xir
not	you know	what	she is	doing	to you.	She

ma'chi	war	ub'ak're't,	porke'	ja'xir	konda
not	is	afraid of you,	because	she	when

ne't	ilok'oy	ixana,	ja'xir	uyose	inte'	winik
you	leave	traveling,	she	brings in	a	man

awayan	takar."
he sleeps	with her."

52. I	ja'xir	ma'chi	uk'ub'se	jay	<i>berda,</i>	lo ke'
And	he	not	believe(know)	if	it was true,	what

war	uche	uwixka'r.	Che,	"Pero	kocha	ma'chi
was	doing	his wife.	He said,	"But	since	not

war	inwira	ne'n,	ma	koche'rer	twa'	inwa're	ke'
am	seeing it	I,		there is no way	that	I can say	that

<i>berda,</i>	porke'	ma'chi	inwira.	<i>Esto</i>	<i>ke'</i>	ja'x
it is true,	because	not	I see it.	Until/when	(that)	it

ne'nach	inwira	tama	unak' nyu't,	entonses
I myself	I see it	with	my own eyes,	then

ink'ub'se."	I	ja'xir	ma'chi	uk'ub'se,	ma'chi	utares
I will believe."	And	he	not	he believe it,	not	he pay

<i>kaso</i>	lo ke'	aro'b'na	umen	<i>ubesino.</i>	Pero
attention to	that which	was said	by	his neighbors.	But

inte'to	alok'oy	axana	najt	achonma,	i	e
each time	he left	to travel	far	selling,	and	the

ixik	kocha'tix	uwira	alok'oy	unoxib',
woman	as soon as	she saw	him leave	her husband,

axana	uwajpi	ub'ujr	a'xin	takar	tu't	ja'.
she went	she took	her water jug	she walked	with it	to the	spring.

I	e	winik	xe'	ak'otoy	awayan	maku',	ya'
And	the	man	who	he came	he slept	inside,	there

utajwi	ub'ob'	tu't	ja'.
they met each other	at the	spring.	

97. Uya're	e	winik	ke',	"Ninoxib'	ixin	chonma	i
She said to	the	man	that,	"My husband	went	selling	and

ma'chi	ayob'a	e	diyob'	ira."	Entonses	e	winik
not	he comes	the	days	these."	Then	the	man

atza'y	porke'	ja'x	aketpa	taka	e	ixik.
was happy	because	he	stayed	with	the	woman.

110. I	k'otoy	e	diya	aro'b'na	otronyajr	e	winik
And	came	a	day	he was spoken to	again	the	man

yaja'	umen	ubesi'nob'.	Aro'b'na,	"Ma'chi	ak'ub'se
that	by	his neighbors.	He was told,	"Not	you believe

lo ke'	kawa're't,	pero	awixka'r	ma'chi'x	ub'ak'ajrse't,
that which	we said to you,	but	your wife	not	she obeys you,

porke'	ja'xir	maja'x	ke'	warto	utareset	tama
because	she	not it is	that	she is	treating you	like

unoxib'.	Ja'xir	ayan	otronte'	xe'	turu	takar."
her husband.	She	has	another	who	lives	with her."

131. Ja'xto	e	winik	yaja'	che,	"Pues, ma'chi	inna'ta
Then	the	man	that	said,	"Well, not	I know

jay	berda.	Ja'x	nik	inna'ta	ke'	berda,	ink'ub'se	ani."
if	it is true.	It	would	I knew	that	it were true,	I would believe it."	

139. I	che	twā' umen	ubesi'nob'	twā',	"Inna'ta
And	was told	to him by	his neighbors	that,	"I know

ke'	war	kawa're't,	i	maja'x	tama	mentira
that what	we were	telling you,	and	not	with	lies

war	kawa're't,	rnaja'x	intaka	war	kamajreset."	Che'nob',
we are telling you,	not		just	we are deceiving you."		They said,

"Kwenta	awira	esto	ke'	ma	atajwyob'.	I	mana
"Watch	you see	until	that	not	you find them.	And	buy

ab	tuk'a	kosa	k'ani	amani,	mana	i
?	whatever	things	want	you buy,	buy	and

ache	manya	ke'	k'ani'x	ichonma.	I'xin
do	pretend	that	want	you sell.	Go

aturb'a	innajt	i	sutpa	wate't.	I	ch'a'n	ta	upat
put it down	far away	and	return	you come.	And	lie	at	its back

otot.	I	ya	a'kb'are	twa'	uwira	jay
house.	And	there	it becomes night	so that	you see	if

intaka	war	kamajreset."
only	we were deceiving you."	

170. I	e	winik	yaja'	kay	umani	tuk'a	xe'	k'ani
And	the	man	that	began	to buy	things	that	want

axin	uchoni	Ixin	umaki	uturub'a	tama	ingojr
he	go selling.	He went	he locked	he put	inside	one-round

otot	tya'	innajt.	Uya're	uwixka'r	lok'oy.
house	where	far away.	He said	to his wife	he was going.

"Ne'n	inxin	era.	Ma'chi	twa'	insutpa	semana	ira.
"I	I go	now.	Not it is	that	I return	week	this.

<i>Sino ke'</i>	<i>ejsto</i>	tama	kinse	diya	akojkwe'n.
Instead,	until	to	fifteen	days	you wait for me.

Porke'	innajt	k'ani	inxin	xana	i	ma'chi
Because	far away	want	I go	walking	and	not

twa'	nyo'pa."	Entonses	che	uya're	uwixka'r,	"Ch'ab'un
that	I return."	Then	he said	he told	his wife,	"Make

nipa'	twa'	ink'eche	inxin.	Porke'	ixnaren	inxin."
my tortillas	so that	I carry them	I go.	Because	a long time	I go."

I	ja'xto	e	ixik	kay	uch'ab'u	e	pa',
And	then	the	woman	began	to make	the	tortillas,

ub'asi uyajk'u e winik, uk'eche lok'oy.
she wrapped them, she gave them to the man, he carried them away.

205. I ja'xir ketpa, i konda ixto akb'are,
And she stayed, and when then night fell,

maxa'n u't e rum, k'otoy e winik xe'
it was dark on the ground, came the man who

una'ta ak'otoy. K'otoy, kay uyo'b' i
was accustomed to coming. He came, began to eat ? and

e winik xe' uche ke' ixin xana,
the man who said that he had gone walking,

ukojko taka yampa u't e rum. Ochoy ch'a'n
he waited for it became dark on the ground. He entered to lie

makwi'r e k'opat tu'pat otot. K'ani uwira
inside the bush behind house. He wanted to see

tuk'a ayan. I ja'xir ya ch'a'r konda k'otoy
what was up. And he lying there when came

e winik. Intonses che, "Pues, berdaj chi' war
the man. Then he said, "Well, it is true what I was

a'no'rna. I ne'n ma'chi ink'ub'se. Pero
told. And I not I believe it. But

era si inwirixto ya'."
this, yes, now I see it here."

238. I ya ch'a'r ta upat otot uyub'i *pega*
 And lying at behind house he heard continuously

atze'ne e ixik taka e winik, ulok'se
 laughing the woman with the man, they threw back

unuk atze'nyob'. I kay uyo'b'. Ja'xir intake
 their necks laughing. And they began to eat. He just

turu uyub'i ta upat otot. I ukojko akb'are
 stayed listening behind the house. And he waited as night fell

utajpesob' e k'ajk, i ja'xir ya turu
 they put out the fire, and he here stayed

maku' k'opot, war ukojko tuk'a *ora* twa' wayenob'.
 in bush, was waiting what time that they fall asleep.

256. Konda ukojko ch'ank'ab'o'b', i'xin turwan tama
 When -- he waited for they became silent, he went to sit on

usuy e pwerta, i ya turu konda achpa
 its threshold the door, and there he stood until he got up

e winik lok'oy patir. I ja' e winik xe'
 the man went outside. And the man who

turu war akojksan ta usuy e pwerta, lo ke' uche,
 stood waiting on its threshold the door, what he did,

ja'xir uch'ub'a inte' ch'a'n tama u't e pwerta
 he he hung a vine on its face the door

pa'tir ukachi. I ja'xto e winik xe' k'ani
outside he tied it. And then the man who wanted

ani alok'oy pa'tir, ma'chi apask'a e pwerta
to go outside, not open the door

tu't. I uya're e ixik, "Tuk'a gana
in front of him. And he said to the woman, "What has got into

e pwerta era? Ma'chi apask'a."
the door this? Not it opens."

285. E ixik che, "*A saber* tuk'a ukojko? Ejk'arto kawira."
The woman said, "Who knows what happened? Tomorrow we will see."

I che twa' umen e ixik, "Jay k'ani ache
And said to him by the woman, "If you want to do

amandado, erer ya'wan tama u't e pwerta. Ejk'arto
your business, you can standing against its face the door. Tomorrow

kawira tuk'a ukojko e pwerta." I che ke'
we will see what happened to the door." And they say that

e winik yaja' kay uche uja' tama u't
the man that began to make his water against its face

e pwerta.
the door.

302. I e winik ya turu ta insib'aner uwira, i
And the man there standing in darkness he saw it, and

konda ixto uwira ke' war uche uja' e winik
 when then he saw that was making his water the man

tama u't e pwerta, uwajpi utejromar e winik
 on its face the door, he grabbed his penis (of) the man

yaja', wa'kchetaka uxuri tama inte' *nabaja*
 that, suddenly he cut it off with a pocket knife

k'echer umener, juk'b'ir. I tasb'ir taka
 carried by him, well-sharpened. And one slice with

uche utejromar e winik yaja'. I ya'tix wakaspa
 he did it his penis (of) the man that. And immediately

e winik k'axi tama usuy e pwerta
 the man fell down at its threshold the door

menix ojron.
 without a sound.

329. I ja'xto e ixik achpa uwira. Che,
 And then the woman got up to see. She said,

“Tuk'a ixto ukojku e winik ira? B'ani xe'
 “What's happened to the man this? It seems that

Kukrema.” I konda achpa uwira, kay upejka, Tuk'a
 he has fallen.” And when she got up to see, began she call him, “What

ixto akojko? Mero kukreme't?” I e winik
 then happened to you? Simply you fell down?” And the man

ma'chi'x ojon porke' chami'x. Kay usajpi
 not speak because already dead. She began to stroke

ujon e winik, upojro *interu* *kwerpo* jay matuk'a
 his head the man, she felt all over body if anything

ukojko. I matuk'a ukojko. I ja'xir war uyachi,
 was the matter. And nothing was the matter. And she was lifting him up,

war upejka, i ma'chi o'jon e winik. Entonses
 was calling to him, and not he speaks the man. Then

che, "*A saber* ma'chi' chamay e winik ira. I *agora*
 she said, "I wonder if not dead the man this. And now

maja'x ninoxib'. Tuk'a k'ampan che takar jay
 he is not my husband. What am I going to do with him if

chamay? Tu't otot tara a'xa' tajwina umen
 he is dead? On the floor house here he will be found by

e winik, yajyum otot."
 the man, master (of) house."

379. I achpa, kay usajb'es e k'ajk, uch'ujk'u tuk'a
 And she got up, began to light the fire, looking for what

Ukojko. I konda uwira ke' e winik ja'x
 happened. And when she saw that the man to him

utejromar xujra, entonses che, "I cha'na ani umener?"
 his penis was cut off, then she said, "And this was done by whom?

Chamesne e winik ira? I *agora* ke' ma'chi turu
Was killed the man this? And now that not is here

ninoxib', tuk'a ak'ampan che takar?" I che
my husband, what am I going to do with him?" And they say

ke' taka e akb'ar, wa'wan kay tikruma takar
that during the night, she stayed began get busy with him

ukachi unuk' e winik yaja' tama inte' laso,
she tied his neck the man that with a rope,

ukerejb'a lok'oy ixin. Porke' che ke'
dragged him leave going. Because they say that

ayan inte' uwam kojn aketpa. I yaja' tama
there was a between ravine remaining. And there at

e kojn wa'r inte' *penya* ke' me'yra
the ravine was a rock that very

uyaltir. I che ke' ukerejb'a ixin taka
high. And they say that she dragged him going during

e akb'ar tama e *laso*, ixin uch'ab'u to' r
the night with the rope, she went she took him on top of

e *penya*, i uwajpi uyojres ixin tama u't
the rock, and she took him she dropped him going from its face

e *penya*.
the rock.

429. I konda ixto sakojpa t'ab'ay e k'in,
 And when then it got light rose the sun,

e winik yaja' ma'chi ak'otoy ta uyotot, war
 the man that not come to his house, he was

akojkna umen uwixka'r. I t'ab'ay e k'in,
 being awaited by his wife. And rose the sun,

ma'chi k'otoy. Entonses e ixik tari usajka,
 not he came. Then the wife came looking for him,

kocha una'ta tya' a'xin awayan, tari usajka.
 since she knew where he was going to sleep, she came looking for him.

Yob'a tama e otot yaja', uya're e ixik, "Ma'chi
 She came to the house that, she said to the woman, "Not

ka yob'a ninoxib' tara? Taryen inwira ke'
 is -- did come my husband here? I came looking for him that

ma'cha't ? ak'otoy i kocha ana'ta ? ke' takaret
 not he came and since I know that with you

water awayan tara. Poreso (ra) wate'n u'mb'i."
 was coming to sleep here. That is why I came to ask."

458. Entonses che e ixik Ma'chi ira ayob'a tara
 Then said the woman, "Not this he come here.

460. "Pero ma'chi ak'otoy ta uyotot, i ne'n war
 "But not he comes to his house, and I am

inkojko.	Ma'chi	ak'otoy.	Ma	tya'	ajk'in	koche'ra.
looking for him.	Not	he comes.	Never	(when)	day	like this.

Ayo'pa	awayan	takaret	tara,	pero	a'nch'akna
He comes	to sleep	with you	here,	but	it gets lights

taka	warix	ak'otoy	ta	uyotot."
just as	is already	he comes	to	his house."

471. Entonses	che	e	ixik,	"Pero (ma't)	ma'chi	war
Then	said	the	woman,	"But	not	

ayob'a."

he comes."

475. I	entonses	e	ixik,	lo ke'	uche,	ixin	uche
And	then	the	woman,	what	she did,	she went	did

<i>abisar</i>	e	<i>ausilyar.</i>	Achpa,	kay	uche	asitar ?	e
notify	the	auxiliary.	He got up,	began	to do	help	the

jente	lok'oy	takar,	kay	usajkob'.	Che'nob'	ke'
people	come out	with him,	began	to search.	It was said	that

<i>talbes</i>	ayan	tuk'a	unumse	ub'a.	Kay	usajko'b'.
perhaps	there was	something	it happened (to him).	Began		they searched.

I	kocha	una'tob'	ke'	e	winik	yaja',	<i>separado</i>
And	since	they knew	that	the	man	that,	separate

e	otot	tya'	k'otoy	awayan,	ixin	usajko'b',
the	house	where	he came	to sleep,	they went	looking for him,

k'oto'b' tama e otot yaja'. Kay utzoryob' e
 they came to the house that. They began to follow the

rastro tya' ak'otoy e winik. I che ke'
 track where he went the man. And they say that

utajwyo'b' e *senya* tya' lok'oy e winik yaja'.
 they found the traces where had gone the man that.

515. I e ixik, lo ke' kay na'wan tikruma taka
 And the woman, what she began getting up got busy during

e akb'ar. Uwira ke' k'otoy e jente ta uyotot,
 the night. She saw that came the people to her house,

war akojkna e winik, i ja'xir b'ak'ti'x.
 were searching for the man, and she became frightened.

Uwira, i kay ch'ujkna e *rastro* tya' a'xin.
 They looked, and began it was noticed the track where he had gone.

Che ke' k'otoy tama inte' u't ch'en
 They say that he went into a its face cliff

jambyajr tya' uyojres ixin. I ayan tya'
 between where he was thrown he went. And there was where

u't kojn, ayan tya' u't witzir, ayan
 its face ravine, there was where its face mountain, there was

tama o'r e tun, ya kay ukrejb'a
 on its peak the rock, there began he was dragged

lumuy.
along.

543. Entonses irna ke' e winik chamesb'ir. I
 Then it was seen that the man had been killed. And

nyen takpa xanob', k'otoyob' tama inte'
nor much? they walked, they came upon a

u't tun, utajwyo'b' utzutzer uxor e winik
its face rock, they found it hair his head the man

tya' upajri lumuy tama u't e tun.
where she scraped him along over its face the rock.

Entonses che e jente, "Pwes, e winik ira
Then said the people, "Well, the man this

k'ani iwira ma'chi'x turu, porke' ayan
will you see no longer here, because there is

utzutzer uxor tya' kerejna lumuy.
his hair his head where he was dragged along.

571. Entonses uche *segir*, kay ixinob' tama e
 Then they did continue, they began to go along the

senya tya' kerejna e winik yaja'. Ixin i ixinob'
trail where was dragged the man that. They went and went

i k'otwo'b' to'r e penya tya' ojresna e
and came to the top of the rock where was dropped the

winik yaja', uwiro'b' ke' ya' ojresna ixin.
 man that, they saw that there he was dropped he went.

Ekmay ixinob' ta uwam e kojn, k'otoy
 They went down going into its between the ravine, they came

uwiro'b' ya ch'a'r e winik tama usuy
 to see there lying the man at its bottom

e penya. Ya ch'a'r chamen.
 the cliff. There he lay dead.

595. I kay uwirob' (ke') tuk'a ukojko,
 And they began to see what had happened,

pero che ke' macheker, porke' e winik
 but they say that not clear, because the man

inyajrer puxk'a ujur tya' ak'otoy k'axi
 completely was shattered his head when he arrived falling

to'r e tunob' tama usuy e penya,
 on top of the rocks at its bottom the cliff,

porke' me'yra uyaltir e penya. I ma'chi chekta
 because much its height the cliff. And not clear

kocha chamay e winik yaja'. Pero e ixik
 how he died the man that. But the woman

che'na ukargo ke' tamar chamesna e winik,
 it is said to be her fault that due to her was killed the man,

porke'	tama	uyotot	tajwina	e	<i>rastro</i>	tya'
because	at	her house	was found	the	trail	where

ukerejb'a	ixin,	i	tama	utzutzer	ujor	e	winik
she dragged him	along,	and	from	his hairs	his head	the	man

dyalma	turu	a'xin	tama	u't	e	tun	tya'
many	were	going	on	its face	the	rock	where

krejb'a	lumuy.	I	tamar	k'otoy	chekta	ke'
he was dragged	along.	And	through that	it came	clear	that

ja'x uhamse.
she had killed him.

635. B'anixto	k'otoy	k'a'pa	e	winik	xe'	ak'otoy	ani
Thus	came	ended	the	man	who	used to come	

awayan	taka	uwixka'r	uyet	winikir.	Pero	b'anixto
to sleep	with	his wife (of)	his fellow	man.	But	so

tama	kocha	yaja'	k'otoy	k'a'pa,	uyakta
by	since	that one	came	ended,	leaving

utzutzer	ujor	tama	u't	e	tun	kocha
his hair	his head	on	its face	the	rock	like

akerejb'na	e	tz'i'.	Pero	ne'n	ma'chi'
being dragged	the	dog.	But	I	not

inwira	i	ma'chi'	intakre	ukerejb'a.
I see it	and	not	I help	to drag him.

