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18 Traveling Man - Winik ta Xanb'ar

1. Ayan otronte' winik ak'ajna. Che ke' e
There is another man talked about. They say that the
winik yaja' ma'chi aturwan ta uyotot, intake
man that not stay in his house, just
axana uche ganar tya' innajt. Ma'chi aturwan
he walked to do earn money where far away. Not he stayed
ta uyotot. I ja'xto uwixka'r aketpa chokem
in his house. And then his wife remained left alone
umener.
by him.

19. I che ke' ayan inte' winik aketpa
And they say that there was a man remained
serka taka e otot tya' turo'b'. I e
near to the house where they lived. And the
winik yaja', konda uwira ke' alok'oy axana
man that, when he saw that gone out walking
ubesino, ja'xir o'choy awayan taka e ixik.

his neighbor, he came in to sleep with the woman.

37. I e winik xe' alok'oy axana, ja'xir
And the man who went out walking, he

ma'chi ak'ijna a'ro'b'na ke', "Awixka'r ma'chi
not he got angry being told that, "Your wife not

war ub'ak'ajre't." Pero ja'xir ma'chi' ak'ijna
is afraid of you." But he not get angry

uyub'i. Ja'xir ma'chi aturwan. Porke'
hearing it. He not he stayed. Because

che ke' ma'chi ab'ak'ajrna umen uwixka'r. I
they say that not he was feared by his wife. And

maja'x inte' winik ak'ijna.
he was not a man he got angry.

65. Che ke' e winik yaja', konda turu ta
They say that the man that, when he stayed at

Uyotot, ache'na mandar ach'a'psan ? umen uwixka'r.
his house, he was ordered to make (tortillas) by his wife.

I ayan diya kwando ma'chi uche apurar
And there was day when not he did hurry with

e pa', che ke' ab'akb'una uk'ab'
the tortillas, they say that was pressed his hand

tu't	semet	umen	uwix ka'r.	Porke'	ma'chi
on top of	griddle	by	his wife.	Because	not

alok'oy	ach'a'psan.	Ma'chi	ani	ab'ak'ajrna	umen
he went out,	he made tortillas.	Not		was respected	by

uwixka'r.
his wife.

82. I	che	ke'	e	winik yaja',	xe'	o'choy
And	they say	that	the	man that,	who	came in

awayan	taka	e	ixik,	kondo	ja'x	ak'otoy,
to sleep	with	the	woman,	when	he	arrived,

entonses	e	winik yaja'	xe'	noxib'ir	twā'	e	ixik
then	the	man that	who	was married	to	the	woman

che	ke'	ache'na	mandar	a'ch'a'n	tu't	otot,
they say	that	he was	ordered	to lie down	on the floor	house,

a'jya	e	sit'i't	tama	u't	e	rum	o ?
were laid	the	rushes	on	its face	the	earth	and

ach'a'n	tamar.	I	e	winik yaja'	xe'	war	ak'otoy
he would lie	on them.	And	the	man that	who		came

ja'x	awayan	taka	e	ixik.
he	slept	with	the	woman.

105. Intonses ayan inte' diya aro'b'na umen (e)
 Then there was a day he was told by the

inte' ubesino. Aro'b'na, "Ne't, tuk'a'non awinikir
 one his neighbor. He was told, "You, what kind of your man

ke' tzajtza war uche't e ixik ture'
 that is taking advantage of you the woman here

takar? Nyen ni ik'ijna, awira lo ke' war
 with you? Not even you get angry, you see that which she is

uche. Ture't awira uyose inte' winik
 does. You stand here looking at she brings a man

awayan takar. I ne't tya' iwayan?"
 to sleep with her. And you, where do you sleep?"

125. Ja'xir che, "Kondo ak'otoy (e) inte' winik
 He said, "When he comes the one man

Awayan, ne'n tu't rum uwaynesenob', i
 to sleep, I on the ground they make me sleep, and

ya uwayob' e sit'it' twa' inch'a'n tamar.
 there they lay out the rushes so that I lie on them.

I ja'xob' awayenob' komon."
 And they sleep together."

140. Entonses che twa' umen ubesino, "Pero
 Then said to him by his neighbor, "But

jay ib'ak'ta i matuk'a abalor twa' ak'aye
 if you are afraid and nothing your courage in order to quarrel

tama awixka'r, chen inte' *preba* ke',
 with your wife, do a test that,

kiki' xane'n tal diya i ache'ma nyake' i'xin
 go out walking such and such day and you do some kind you go

ixana twa' ja'xirob' aketpob', aketpob' ub'ajnerob'.
 you walk so that they stay, they stay together.

Akojko a'kb'are, i o'choy tzus taka, konda
 You wait it becomes night, and you enter silently, when

akojko awayanob', i o'choy iturwan yob'e'
 you have waited for them to sleep, and enter you stay under

chakte' tya' awayanob', o'yb'i jay a'ru unyo'b'.
 bed where they sleep, you listen if they are snoring.

Pero akojko awayanob' twa' ma'chi uwirob'
 But you wait they sleep so that not they see

yo'choy. I ma'chi awirso'yt twa' ma'chi
 you come in. And do not you show yourself so that not

uwire'tob', twa' una'ta e ixik ke' ma'chi
they see you, so that she thinks the woman that not

ture't. I konda ya ture't yob'e' chakte',
you are there. And when you are there under bed,

akojko'b', i a'chpa tzus tak, apojro utejromar
you wait for them, and you get up silently, you find it his penis

e winik, atzaki axuri ilok'oy wak'chetaka
the man, you grab it you cut it off you leave immediately

takar i'xin."
with it going."

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

Uche. Lok'oy ixin xana, uya're e ixik,
he did. He went out going walking, he said to the woman,

"Ne'n inxin inxana, i ma'chi inyo'pa. Awira
"I am going walking, and not I come back. You will see

tuk'a diya akojkwe'n. Ne'n e'xnaren inxin."
what day to expect me. I for a long time I go."

200. Che ke' e ixik yaja' a'tza'y. Ketpa ub'ajner.
They say that the woman that was happy. She remained alone.

I lumuy turwan e winik takar inyajrer.
 And he came over to live the man with her once and for all.

Porke' uya're ke', "Ninoxib' xe' ture'n takar, ja'xir
 Because she said that, "My husband who I lived with him, he

Ixin, i ma' chi twa' yo'pa. Erer ilumuy
 went, and not it is that he comes. Possible you come over

iturwan takaren ne't." I e winik yaja'
 you stay with me you." And the man that

lumuy turwan taka e ixik.
 he came over to live with the woman.

220. I che ke' e winik yaja' uche
 And they say that the man that he did

koche arob'na umen ubesino. Ukojko akb'are.
 as he was told by his neighbor. He waited for it got dark.

Kay ucha'r rimar ? tu'pat otot makwi'r e
 He began to come near behind house in the

k'opot. Ukojko akb'are. Konda ixto ukojko ke'
 bush. He waited for it got dark. When then he waited that

sajmi'x akb'are, ochoy tzus taka, upasi e pwerta
 middle it was night, he entered silently, opening the door

tzus taka.	Upasi	e	pwerta	tzus taka,	ochoy
quietly.	He opened	the	door	silently,	came

maku'.	I	uyub'i	ke'	a'ru	unyob'	e
inside.	And	he heard	that	they were snoring	the	

ajwaynijob'.	I	ixin	turwan	yob'e	e	ch'akte',
sleepers.	And	he went	to stay	under	the	bed,

uyub'i	jay	a'ru	unyo'b'.	I	ja'xir	<i>listo</i>	k'echer
listening	if	they were snoring.	And	he	cleverly		was carried

inte'	nabaja	umener.	Kay	achpa	yob'e	e	ch'akte',
a	pocket knife	by him.	He began	to get up from under	the		bed,

tzus taka	upojro	utejromar	e	winik,	uwajpi	taka,
quietly	he found	his penis	the	man,	he seized it	just,

utzaki	uxuri	i	lok'oy	takar.	I	e	ixik,
he grabbed it	he cut it	and	he left	with it.	And	the	woman,

kocha	war	awayanob',	<i>ni</i>	a'chi	uchob'	<i>sentir</i>
since	they were sleeping,		not even	get up	to do	feel

tuk'a	<i>ora</i>	axujra	e	winik.
what	time	was cut	the	man.

270. I	konda	ixto	b'ixk'a	e	ixik,	uche	sentir
And	when	then	woke up	the	woman,	she did	feel

ke' kuxur u't e pojpa' tyay awayanob', che,
 that wet its face the mat where they were sleeping, she said,

"Ne't, tuk'a ixto war ache? B'ani xe' to'r
 "You, what then are you doing? So it is that on top of

e ja' ch'a'rum kawayan amener. Tuk'ot ma'chi
 the water lying we sleep due to you. Why not

lok'we't pa'tir ke' tu't chakte' war ache aja'?"
 you go out to the back that on bed are you doing your water?"

I e winik ma'chi o'iron.
 And the man not he spoke.

289. Ja'xir pega upejka, war uya're, "Kiki' pa'tir,
 She continued talking to him, saying, "Go outside,

k'a'pi'x atz'ay u't e pojpa. To'r ja' ch'a'run
 already finished you wet its face the mat. On water we are lying

amener. Achpe'n lok'en patir."
 because of you. Get up go out in back."

298. I e winik yaja', che ke' ma'chi ab'ixk'a,
 And the man that, they say that not he woke up,

pega unijk'es, ma'chi alok'oy. Entonses achpa,
 continued he twitched, not he went out. Then she got up,

utzajb'es e k'ajk, uwira ke' e winik chamen.
lit the lamp, she saw that the man was dead.

I to'r e ch'ich' ch'a'r ja'xir awayan.
And on the blood had been lying she sleeping.

I ma'chi ixto una'ta kocha twa' uche ya'.
And not then she knew what that she do there.

Entonses che, "I *agora*, tuk'ixto unumse ub'a
Then she said, "And now, what he do to himself

e winik ira, ke' maja'x matuk'a ukojko
the man this, that there isn't anything wrong

ta *ukwerpu?*" I kay upojro, uwira utejromar
on his body?" And she began searching, she saw his penis

e winik matuk'a.
the man not had.

325. I ma'chi ixto una'ta tya' ta'xin
And not then she knew where to go

takar ya'. Achpa, kay utzajpes e k'ajk
with him there. She rose, began to light the fire

i uwajpi inte' *chusa*, kay uyori e ch'en
and took a digging stick, began to dig a hole

tama uti' e k'ajk, tya' uxuni e k'ajk.
on its edge the fire, where was laid the fire.

Kay uche e ch'en. *Intero noche* turu
She began to make the hole. All night she stood

apajno, ukojko ke' tzakta e ch'en. Ixin
digging, waiting that ready the hole. She went

kay uyojres e winik ojri ta chakte',
began she tipped the man she let him fall from bed,

uyari ta ch'en. I wak'che wak'che kay
she dropped him down into hole. And quickly quickly she began

ub'ut'i e rum tamar. Sakojpa mas sakojpa
to fill it the earth with. It got light more it got light

kay ut'ori e k'ajk to'r umujrer e
she began to build the fire on top of his grave the

winik yaja'. I che ke' kay upusi e tan
man that. And they say that she began sprinkling the ashes

tama e ch'ich', i e pojpa yaja' kay
on the blood, and the mat that she began

upoki *byen* taka e k'ijna.
to wash well with the hot water.

364. I konda janch'akna, kay pojrna e
 And when it became dawn, he began to be sought the

winik yaja'. Ma'chi tajwina. Ko'ra ko'ra pejur ?
 man that. Not he was found. Everywhere

apojrna umen uwixka'r, ma'chi atajwina. K'otoy
 he was sought by his wife, not he was found. She came

aro'pna e ixik "Maka ja'x taka sakojpa
 she was spoken to the woman, "Did or didn't he just spend night

e winik takaret? Ma'chi ak'otoy ta uyotot."
 the man with you? Not he has come to his house."

376. Ja'xir che ke', "Ma'chi" i ja'xir una'ta
 She said that, "No" and she knew

ke' umuki'x ta uturib' e k'ajk. Pero
 that she had already buried him at its place the fire. But

e winik xe' k'otoy uxuri e winik, che
 the man who came to cut the man, they say

ke' uxuri taka, ixin tama inte' kojn,
 that he had cut just, he went to a stream,

kay uwati unak' e winik yaja', xe'
 he began to bathe his penis the man that, who

uxuri,	kay	ub'ut'i	atz'am	tamar,	utakijse.
had cut it,	he began	to roll it	salt	in,	he dried it.

394. I	tama	<i>kinse diya</i>	sutpa	yo'pa	uya're
And	in	fifteen days	he returned	came	he said to

e	ixik,	"Intares	inb'ijk	we'r	yara	twa'	ak'uxi.
the	woman,	"I brought	a little	meat	here	that	you eat it.

Tama	<i>domingo</i>	lok'oy	jurma	<i>nipatron,</i>	u'ri
On	Sunday	went	hunting	my boss,	he shot

inkojt	masa'	i	uyajk'e'n	inb'ijk.	Ink'eche
one-animal	deer	and	he gave me	a little.	I bring it

tari	twa'	awejta	kocha	turu	utze'yr	e
here	so that	you eat	because	it stays	its flavor	the

masa'."	Che	ke'	umajres	e	uwixka'r,	ke'
venison."	They say	that	he deceived	the	his wife,	that

uwe'rir	masa'	ajk'una	ta	montanya,	i	ja'xir
its meat	deer	was given	in	mountain,	and	he

war	una'ta	ke'	ja'x	e	winik	xe'	awayan	ani
he knew		that	it was	the	man	who	was sleeping	

taka	e	ixik	ja'x	uxuri.	War	uk'eche
with	the	wife	he	he cut.	He was	bringing it

a'ro'pa	uyajk'u	uwixka'r	uk'uxi.
saying	he give it to	his wife	to eat.

418. I	konda	ixto	turu	awe'	e	ixik,
And	when	then	sat	eating	the	woman,

kay	uyub'i,	"I	e	winik	xe'	ayo'pa	awayan
began	to hear,	"And	the	man	who	came	to sleep

takaret,	tya'	anon	ixin?	Meru	ma'chi
with you,	where	might	he have gone?	Really	not

achekta	u't.	I	ne'n	war	inche	kwenta
appears	his face.	And	I	am	I do	realizing

era,	inwira	ke'	ma'chi	achekta	u't.
here,	I see	that	not	it appears	his face.

428. I	e	ixik	che	ke'	"Ixin	xana,
And	the	woman	said	that,	"He went	walking,

i	ma	ayo'pa."
and	not	he came back."

433. I	ja'xir	che,	"Pero	kocha	yo'pa
And	he	said,	"But	how	it came

xanb'ar	ta	ujor	e	winik	ira?	Ma	una'ta
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walking into his head the man this? Not he planned

alok'oy axana, i era ke' lok'oy xana." I
he go out walking, and here it is that he went walking." And

ja'xir turu. I uya're e ixik, "Tuk'a
he sat down. And he said to the woman, "What

ink'umaj tu't uyotot ira? B'ani xe' jwerte
I smell in house this? Indeed it is strong

ak'ume' yu't o'tot."
it smells in house."

445. E ixik che, "Kisas uyab'wix tz'i' ink'umaj
The woman said, "Maybe its urine dog I smell it

tama usuy e pwerta." I ja'xir iraj iraj uyub'i
on its threshold the door." And he every little while he heard

ke', "Tuk'a ink'umaj tama usuy e pwerta?" I
that, "What I smell on its bottom the door?" And

konda ixto k'a'pa we' e ixik, uya're
when then she finished eating the woman, he said to

e ixik, "Berdixto ke' kocha atajwi utze'yr
the woman, "Really that, how you find its flavor

e we'r lo ke' war ak'uxi?"
the meat, which you are eating?"

459. E ixik che ke', "Galan intzaj, galan
 The woman said that, "Good its taste, good

utze'yr. Ma'ni tya' ink'uxi e masa'
 its flavor. Not was when I eat the deer

intuk'a diya war inwejta."
 until today I was trying it."

464. Entonses che e winik, "Berdixto intuk'a diya
 Then said the man, "Really until today

awejta utze'yr e winik xe' iwayan ani taka.r
 you taste its flavor the man who you were sleeping with.

Ya'x k'a'pesb'ir ta'k'uxi uwe'rir. I kone'r
 Just finished that you eat his meat. And today

na'tan ke' ja'x e winik lo ke' iwayan ani
 know that he is the man which you were sleeping

takar, ja'x war ak'uxi uwe'rir."
 with, it is you were eating his flesh."

474. Entonses e ixik, che ke' inyajrer
 Then the woman, they say that all at once

sub'ajra uyub'i, konda arob'na, i aro'b'na
 she was ashamed to hear it, when she was told, and she was told

che twa' umen e winik.
said to her by the man.

483. "I ukwerpu, tyā' ixe takar?" Ja'xir che,
"And his body, where did you go with it?" He said,

"Ne'n ma'chi inwira. Matuk'a inwira ne'n." Pero
"I not I see it. Nothing I see I." But

ma'chixto umen una'ta tuk'a twa' uk'ajti,
there was nothing by her she knew what it was that she claimed,

porke' b'ak'ta inyajrer kwando a'rob'na
because she was afraid suddenly when she was told

ke' ja'x e winik xe' awayan takar, ja'x
that it was the man who she was sleeping with, it was he

war uk'uxi uwe'rir.
she was eating his flesh.

496. B'anixto k'otoy k'a'pa e winik xe' o'choy
So he came he finished the man who entered

ani awayan taka e ixik, i e ixik
to sleep with the woman, and the woman

che'na uk'uxi uwe'rir e winik xe' awayan ani

was said she ate his flesh the man who used to sleep

takar, porke' ja'xir ma'chi ani ub'ak'ajrse
with her, because she not she respected

unoxib'. Pero ne'n ma'chi' k'otwe'n intakre pajno
her husband. But I not go I help to dig

ti'nksib'aner, ma'chi inwira tuk'a kay uchob'.
in the darkness, not I see what they began to do.

I poreso ma'chi inkub'se jay berda.
And that is why not I know if it is true.