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Chorti (Mayan) Texts pp.259-267
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19 Belief in Diviners - Ajk'inob'

1. E k'ub'esyaj tama e ajk'inob'.
 The belief in the diviners.

2. E ajk'inob', konda ayan chi amokran,
 The diviners, when there is someone he becomes ill,

entonses ach'ajma ti'n una'ta ak'ini. Jay akb'ar,
 then is brought someone he knows to divine. If it is night,

ak'axi inte' ajmwak tama e otot, takar era
 falls a person sick one in the house, that same

e akb'ar a'xin ach'ajma twa' uk'ini, uwira
 the night he goes to be brought so that he divines, he sees

tuk'a umen chukur e ajmwak yaja'. Konda
 in whose grasp the sick person that. When

k'otoy tya' ch'a'r e ajmwak, ub'ajyu umut
 he comes to where lying the sick one, he feels his pulse

ta unuk' uk'ab' o' u't uchu', jay
 at its neck his hand or its face his chest, whether

ch'a'r umut.
 is there his pulse.

17. Entonses	uk'ajti	e	k'ujtz,	uk'oyi,	akay	uk'ini.
Then	he asks for	the	tobacco,	he chews it,	he begins	to devine.

Usajka	jay	b'obj'ir	mwak	o'	yer	ajk'axer mwak
He inquires	if	ordinary	illness	or	a little	disease that happens

b'an	taka,	jay	maja'x	achb'ir	umen	otronte'.
just	like that,	if	it wasn't	raised	by	another person.

24. Konda	war	o'jron	taka	uta'	uyok,	che,
When	he is	speaking	with	its calf	his leg,	he says,

"Koche'ra	sabyo,	sajurin,	sabedor,	tya'	chojb'esb'iret	umen
"How,	wise one,	magician,	knowing one,	where	you are cherished	by

e	dyos	tama	nich'ich'er,	tama	uk'ab'a	e	kawinkirar
the	God	in	my blood,	in	his name	the	our master

dyos	i	tama	uk'ab'a	e	Reyna	Maria santisima,
God	and	in	his name	the	Queen	Mary most holy,

e	Reyna	Santa Lusía,	e	Reyna	Santa Teresa,	Reyna
the	Queen	Santa Lucia,	the	Queen	Santa Teresa,	Queen

de	Gwadalupe,	Reyna de	Kustodyo,	Reyna de	Pastora,	Reyna
of	Guadalupe,	Queen of	Custodio,	Queen of	Pastora,	Queen

de	Rejujyo,	tama	uk'ab'a	e	anjel	San Gabryel,
of	Refugio,	in	his name	the	angel	San Gabriel,

e	San	Migel	arkanjel,	e	anjel	Santo Tomas
the	Saint	Michael	archangel,	the	angel	Saint Thomas

Beroniko, e *anjel* *San Kustodyo,* e *anjel* *San Rafayel;*
Veronico, the angel Saint Custodio, the angel Saint Rafael;

i tama uk'ab'a e *apostol* *San Jwan Bawtista,* e
and in his name the Apostle Saint John Baptist, the

San Markos ebanjelyo, e *San Felipe,* *apostol de kristo;*
Saint Mark evangelist, the Saint Felipe, apostle of Christ;

tama uk'ab'a e *patron* *Santiyago de Galisya de Spanya,*
in his name the patron Santiago of Galicia of Spain,

dwenyo de bataya, *konbensedor* *de injury,* *duenyo de*
patron of battle, avenger of injury, patron of

sajurin tya' a'wakta, chojb'esb'ir nawalb'ir tama nich'ich'er;
diviners where you remain, cherished spirit in my blood;

e pak'ab' e konoj to'r e rum, tya'
the human beings the on the earth, where

war kak'ab'ajse ik'ab'a' no'x, ixawan kone'r,
we are proclaiming your name we, you stand up today,

apoderado *abogado,* *defensor,* *sabyo,* *sabedor,*
mighty advocate, defender, wise, knowing,

kone'r ixto awajk'o'n kana'ta xe' e'ra'ch,
right now you give us we know what is true,

chektes kone'r tiko'yt e *kastigo* *asote* tya' ch'a'r
reveal today to us the punishment bondage where stands

a'si	tu'jor	e	<i>kryatura</i>	e	<i>menor</i>	tya'	war
playing	over his head	the	creature	the	little	where	are

ache'na	<i>amenasar</i>	<i>uyanjel</i>	ku'nawalir.
being	menaced	his angel	? his spirit.

65. Sabyo	sabedor,	ajk'unon	kana'tanik	intakaka	achpa
Wise	knowing one,	give us	so that we may know	whether	was raised up

e	justisya	ira.	Talbes	intake tari.	Talbes	ajt'e'nsaj
the	judgment	this.	Perhaps	just it came.	Perhaps	sickening

ik'arob',	talbes	ik'arob'	to'r	e	witzirob',	jolchan
winds,	perhaps	winds	over	the	mountains,	Hol Chan

ik'arob',	tik	o'	jolchan	tokarob'	to'r	e	witzir.
winds	maybe	or	Hol Chan	clouds	over	the	mountains.

77. Ipuruy	ka?	I	e'ra	ka	achpa	tara,	uti'	k'ajk
Are you burning?		And	did		it rise up	here,	its mouth	fire

justisya	tik,	o'r	ch'ujb'enob'	tik.	Talbes	ja'x
judgment	maybe,	its head	hearth stones	maybe.	Perhaps	it is

e	<i>santa</i>	<i>byeja</i>	war	at'e'nsan.	<i>Talbes</i>	utikawir	u't
the	Saint	Old Woman		making you sick.	Perhaps	her warmth	her face

e	<i>santa</i>	<i>byeja</i>	o'	utikawir	u't	e	<i>san</i>	<i>antonyo.</i>
the	Saint	Old Woman	or	his warmth	his face	the	Saint	Antonio.

Talbes	ja'x	war	atz'oji	taka	ulek'onir	u't,
Perhaps	he	is	beating (us)	with	his heat	his face,

uje'rayir	u't.	O'	utujkib'	tano'b'	war
his fitful glowing	his face.	Or	its dump	lime	is

at'e'nsan.		Tya'	ka	nik	tari	e	<i>justisya</i>	ira?
causing diarrhea.		Where		could	come from	the	judgment	this?

93. <i>Sabyo</i>	<i>sabedor,</i>	ira		amajreson.	Tya'	uyakte't
Wise	knowing one,	do not		deceive us.	When	he placed you

ikayumar	dyos	ti	kach'ich'er,	maja'x	twā'	aymajresyan,
master	God	in	our blood,	it wasn't	so that	you deceive (us),

sino	twā'	itzormayan	i	twā'	icheksuyan	tama	e'ra'ch.
but rather	so that	you reveal	and	so that	you clarify	with	truth.

100. O'	me'sob'	ka	war	a't'e'nsan?	Talbes
Or	tables (consecrated)			causing diarrhea?	Perhaps

utujkib'sob'.		Talbes	ja'x	e	noj	konbento	ryal,
(hole where chilate is poured).		Perhaps	it is	the	Great	Temple	Royal,

e	noj	konbento	mayor.		Talbes	unut'i'x	ub'a
the	Great	Temple	Major.		Perhaps	has joined	herself

taka	ujolchanir	e	nwestra	madre	santisima.
with	Hol Chan	the	Our	Mother	Holiest.

Estumekato'b'	tik	twā'	e	katu'	mundo.	Ombres
Estumekas	maybe	of	the	our Mother	World.	Men

Estumekas,	rey	Estumekas,	ombres	kapitan,	rey	kapitan.	Talbes
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Estumekas, king Estumekas, men Captain, king Captain. Perhaps

ja'x war atz'ojob' o' tichan ka tari? Talbes
they are fighting or from above are they coming? Perhaps

uwararir u't e san gregoryo. Talbes yanijki tari
its beam his face the Saint Gregorio. Perhaps dislodged came here

e justisya i kastigo, achpa tari tama e inyax
the judgment and punishment, rising up here in the blue

alaguna, e insak alaguna, tamar e inyax
lake, the white lake, in the blue

sangi yagwa, e insak sangi yagwa. Unut'i ub'a
water channel, the white water channel. It joined itself

taka e inyax ala'una wijo, e insak alaguna wijo, taka
with the blue Lake Güija, the white Lake Güija, with

e ombres batayon, rey batayon, e anjel sereno,
the men battalion, king battalion, the angel Serpent, ??

rey sereno.
king Serpent. ??

131. Tamar e inyax rwede, e insak rwede, ombres
In the blue ring, the white ring, men

kulebrin, rey kulebrin, ombres tiboron, rey tiboron.
serpent, king serpent, men shark, king shark.

Tamar e inyax pila, e insak pila de agwa,

In the blue basin, the white basin of water,

kocha ya'si don jwan de sereno, e donya jwana
as Don Juan of Serpent, the Doña Juana

de serena, umakchanir u't, ujolchanir u't, takar don jwan
of Serpent, their rainbow surface, their Hol Chan surface, with him Don Juan

de remolino, e donya jwana de remolina. Ja'x
of Whirlwind, the Doña Juana of Whirlwind. He

war ayojksan jararyob' taka ujolchanir u't,
is shedding beams with the Hol Chan surface,

utikawir u't, e san gregoryo de agwa.
the warm surface, the Saint Gregorio of Water.

149. Ajsutut ik'arob', ajnawal ik'arob', ajmoymoy te'yan ik'arob',
Turning winds, spirit winds, sweeping up winds,

ombres remolino, rey remolino, a'chpa water tama
men whirlwind, king whirlwind, he rises coming from

kwaatrerti' uye'skinir e mundo, unojkomon ub'a
four each its corner the world, he joins (himself)

taka e noj alaguna yeb'ar e mundo.
with the big lake underneath the world.

158. Ti'n ka nik estado e mundo tari tamar?
Which might be level the world came from?

Talbes tamarera e primer estado o' tama e

Perhaps it was from the first level or from the

dos estado e mundo tari o' tari ka tama e kinyento
second level the world came or did it come from the 500th

estado del mundo Talbes yanijki tari e justisya
level of the world? Perhaps dislodged came the judgment

e kastigo, justisya injyernalob', injyernal ik'arob' tik
the punishment, judgments infernal, infernal winds may

achpa tari tama e kinyento estado del injyerno.
have arisen coming from the 500th level of hell.

169. A'si water tama e noj alaguna yeb'ar e mundo,
Playing it came from the big lake underneath the earth,

tama e inyax alaguna, e insak alaguna, kocha
from the blue lake, the white lake, since

ya' a'si tuno'r ajt'e'nsajob', ombres remolino, rey
there they play all disease causers, men whirlwind, king

remolino, ajpetejt ik'arob', ajmoymoyte'yan ik'arob', ajmayjut
whirlwind, transparent winds, sweeping up winds, illusion

ik'arob', ajlanb'at ik'arob', ajsisb'at'a' ik'arob', ajje'ray
winds, chilling winds, freezing winds, coal-glowing

ik'arob'. Ja'xto era a'syob', water tama e kinyento
winds. They were playing, coming from the 500th

estado del injyerno, atekpani water tama *uyoryi'r*

level of hell, towering up coming from its edge

e mundo. Ja'xto ayojksan jararyob' to'r
the world. They now shed beams over

e b'ak'ab' e konoj.
the mankind.

188. Tama e mwak a'xob'. Jay ch'ich'na'k'ir o' ch'ich'ni'r
To the sick person they go. If body-bleeding or nose-bleeding

usajko'b' tichan, porke' che'nob' ke' konda ach'a'n e
they look above, because they say that when it lies the

rwede tu't e k'in, che'nob' ke' ja'x e san
ring around the sun, they say that it is the Saint

gregoryo de agwa war a'ti, i ke' ja'x e diya
Gregorio of Water he is bathing, and that that's the day

xe' k'ani ak'axi e jaja'r. Poreso ach'a'n
that it wants to fall the rain. That is why it lies

tu't e k'in. Ja'x e irseyaj tama e jaja'r
in the sky. It is the sign of the rain

tama e k'axja' k'in.
in the rainy season.

200. Che'nob' ke' ja'x e mar war at'ab'esna tichan. I
They say that it is the sea is raised up above. And

e rwede yaja', che'nob' ke' b'an kocha e

the ring that, they say that also like the

pila, pero me'yra kocha inte' alaguna.
water basin, but large like a lake.

Che ke' ja'x e ora yaja' b'ut'ur war a'si
They say that it was the time that full were playing

tuno'r animalob', tuno'r nawal ajmab'anb'an. Che'nob'
all animals, all spirits evil. They say

ke' ja'x ayojksanob' tuno'r nawal. Che ke'
that they were hovering all spirits. They say that

usuti e k'ux jorir, purer, sisar, k'ek'ewa'.
returned the headache, chills, fever, hardening.

Che ke' ulek'onir e san gregoryo at'e'nsan.
They say that his searing the Saint Gregorio causes disease.

Porke' che'nob' ke' uwararir awarari tama
Because they say that his beams shine over

tuno'r o'r e rum. Ja'x at'e'nsan tama
all its face the earth. They cause disease in

tuno'r e lugarob'.
all the places.