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## 2 Serpent - Nojta' Chan

1. Ayan otronte' ojroner ak'ajna tama e syerpo xe'  
 There is another story is told about the serpent that

a'rob'na Chan. Che ke' ayan inte' tyempo, tama  
 is called Chan. They say that there was a time, about

e xukur xe' alumuy tama uti' e chinam  
 the river that passes by its edge the town

Jokotan. Che ke' tama e xukur yaja',  
 Jocotán. They say that about the river that,

ayan inte' tyempo, e ch'i' ixin ejsto  
 there was a time, the flow went up to

maku' k'opot. E ja' k'a'pa uk'uchi tuno'r, e  
 inside brush. The water completely carried everything, the

sik'ab'ob', e kene', lo ke' pak'b'ir ani serka  
 cane, the bananas, that which was planted near

e oriya e ja'.  
 the banks the water.

29. K'a'pa uk'uchi tari, i k'a'pa uk'uchi e ototob'

It finished carrying off here, and it finished carrying off the houses

lo ke' utajwi serka tyá' alumuy e ja'.  
that it found near where it passed the water.

K'a'pa uk'uchi tari, uwajpi nik e chitam,  
It finished carrying off here, it grabbed would the pigs,

ak'ach, chij, wakax, tuno'r lo ke' utajwi  
chickens, horses, cattle, everything that it found

tyá' b'ut'ur a'xin serka e oriya ani  
where overflowing it came near the banks

e xukur. Tuno'r k'a'pa uk'eche e ototob',  
the river. Everything it finished it carried the houses.

Porke' che ke' e syerpo lok'oy tama inte'  
Because they say that the serpent came out at a

montanya uk'ab'a' Sesekmil.  
mountain named Sesekmil.

62. Ma'chi kache konoser e lugar, pero b'an  
Not we do know the place, but so

ak'ajna ke' ja'x b'an uk'a'pa' e montanya tyá'  
it is said that it is indeed its name the mountain where

lok'oy e chan yaja'. Tar'ixto che e jente ke'  
came out the snake that. For that reasonsay the people that

e            chan,        konda            a'ch'i'        makwi'r        e        witzir  
the        snakes,    when        they grow    within        the        mountains

alok'oy        uka'chwob'.  
come out        their horns.

75. I        konda        ixto        a'ch'yob',    entonses        e        chan        xe'  
And    when        then    they grow,    then        the        serpents        that

ma    to        ja'x        Onya'n        Chan,        i        konda        ach'i',  
not    yet        they are    Great        Serpents,    and        when        they grow,

che        ke'        b'an        kocha        e        jente        axana,  
they say    that        indeed        like        the        people        they walk,

usik'b'a        uwixka'rob'        twa'        anujb'yob'        takar.  
they look for    their wives        in order to        they mate        with them.

Pwes,        che        ke',        konda        lok'oy        e        kib'itz',        i  
Well,        they say    that,        when        comes out    the        landslide,        and

e        chan        yaja'        alok'oyob',    che        ke'        uwixka'rob'  
the        serpents    those        come out,    they say        that        their wives,

a'xin        usajkob'        anujb'yob'        takar.        I        poreso  
they go        looking for        mating        with them.    And        that is why

alok'wob'        ta        e        witzir        tya'        cha'rob',        a'xin  
go out        into        the        mountains    where        they live,        they go

ach'a'nob' tama otronte' witzir. Pero tya' alok'wob',  
crawling to another mountain. But where they come out,

uchob' me'yra e kib'itz', i usatyob' e lugar.  
they make great the landslides, and they destroy the place.

113. I tarixto che ke' uk'ajti e jente kone'r  
And so they say that say the people today

ke' ma tuno'r alok'wob' a'xinob' tya' ak'ani  
that not all come out go to where they want

ak'otwob' porke' che ke' e chan yaja' atajwina  
they go because they say that the serpent that was found

ch'a'r tama e uyori'r e ja'. I ja'xir ketpa  
lying on the its edge the water. And he remained

ch'a'n makwi'r e ja' tama ujur ingojr noxi' tun.  
lying in the water on its top a (round) big rock.

I aketpa ch'a'n. Porke' che ke' jajtz'a  
And he stayed lying. Because they say that he was beaten

umen e dyosob' porke' irna ke' me'yra war  
by the gods because it was seen that much he was

usati e lugar. I war uk'uchi e ototob',  
destroying the place. And he was carrying off the houses,

i            entonses            jajtz'a            umen e            dyosob'.            I            poreso  
and            then            he was beaten by            the            gods.            And            therefore

uk'ajti            e jente            ke'            e            chan            ma            irer            alok'oy  
say            the people            that            the            serpent            not            can            come out

a'xin            jay            ma'chi            ajk'una            permiso            umen e            dyos.  
go            if            not            he is given            permission            by            the            God.

154. I            ti'n            alok'oy            matuk'a            e            kib'itz'            uche  
And            some            come out            not any            the            landslide            they make

motor            uche,            pero            matuk'a            e            ototob'            usati.            I  
or            they do it, but            not any            the            houses            they destroy.            And

ja'xto            a'xin            esto            tya'            ak'ani            ak'otoy.            Pero  
then            they go            up to            where            they want            to go.            But

jay            e            chan            war            usati            me'yra            e            ototob'  
if            the            serpent            is            destroying            many            the            houses

tya'            war            alok'oy,            ma'chi            a'ktana            a'xin ejsto            tya'  
where            he is            coming out,            not            is allowed            to go            up to            wherever

ak'otoy            umen            e            dyos.            Ajajtz'a            i            aketpa            chamen.  
he goes            by            the            God.            He is beaten            and            left            dead.

Porke'            che            ke'            e            chan yaja'            umen e            dyosob'            jajtz'a.  
Because            they say            that            the            serpent that            by            the            gods            is beaten.

I            ya'            taki'x            ketpa            ch'a'n            tama e            ja'  
 And        there        just            he stayed        lying            in        the        water

yaja'        tya'            alok'oy        e        b'i'r, water        tama e        aldeyob'.  
 that        where        it came out    the        path, passing    by        the        villages.

187. Akay    ak'ajna        ke'        e        chan yaja'        akay            ch'a'n  
       Came    to be said    that        the        serpent that        it is said        lay

tz'akta        ocho        diya        i        ach'a'r        to'r            ingojr            tun.  
 completing    8        days, and        lying            on top of        a (round)        rock.

Porke'        yaja'        mamajchi'    umen            ak'otoy        e'rna            tya'  
 Because    that,        nobody        by            he came        to be seen        where

ch'a'r        porke'        ab'ak'ajrna.        I        che            ke'        e        chan  
 lying        because    they were frightened. And they say        that        the        serpent

tama        unej        uk'uchi        cha'te'        balija        axana.        Che  
 on        his tail        he carried    two            bags            walking.        They say

ke'        ya'        b'ut'ur        e        tumin            tamar.  
 that        there        full of        the        money            in them.

208. I        poreso            che            ke'        e        chan            yaja',  
       And that is why        they say        that        the        serpent        that,

kwando        tajwina        ch'a'r            chamen,        b'ut'k'a        e        jente  
 when        he was found lying        dead,            filled            the        people

tama e oriya e ja'. K'ani ani a'xin  
on the banks the water. They wanted to go

uch'ak'yob' unej alok'oy, k'ani ulok'syob' e  
they chop off his tail leaving, they wanted they take out the

tumin. Pero ab'ak'tob' porke' che ke' e  
money. But they were afraid because they say that the

chan me'yra uwik'arir u't. I tama e uwik'arir u't  
serpent great wind of its passing. And in the wind of its passing

yaja' wak'chetaka uwari inte' tama e ja'. I  
that suddenly throws a person into the water. And

ma'chi'x alok'oy inte'. I poreso ab'ak'ajrna e  
not come out a person. And therefore is feared the

chan.  
serpent.

232. Pwes, e chan yaja', che ke' ya' ch'a'n e  
Well, the snake that, they say that there lying the

ocho diya. Mamajchi' ak'ot'oy ta uyejtz'er porke'  
8 days. Nobody passed by its side because

che ke' motor chamen pero ayanto uwik'arir u't.  
they say that although dead it still had wind of its passing.

I            ma'chi    uyakta            e        jente            ak'otoy        ta        uyejt'zer.  
And        not        it let            the        people        come        to        it side.

Pero        e            jente,            ja'x    e        tumin        xe'        ch'u'r    tama  
But        the        people,        it is    the        money        that        hangs    from

upuntu    unej,        ja'x    war    uwirob',        porke'        che            ke'  
its end    his tail,    they    were    watching it,    because        they say        that

me'yra    tumin.    Uk'uchi        alok'oy        kwando        a'xin,        tyā'  
much        money.    It carried it    coming out    when        go,            when

ak'ani    anujb'i    taka            otronte'        uyej            chanir        tama  
it wanted    to mate    with            another        its fellow        serpent        on

algun            witzir.        Uk'eche        tuno'r        utumin        a'xin.        I  
some other    mountain.    It took        all            its money        going.        And

che        ke'            me'yra.  
they say    that        it was a great deal.

255. I        ja'xto        k'ani            alok'esna            umen e        jente,        pero  
          And then        wanted        it to be taken out    by        the        people,        but

ab'ak'ajrna.        I        tama    ukachu,        che            ke'        insolo  
they were frightened. And    on        its horn,        they say        that        only

tumin        b'ut'ur.            Ukachu        che            ke'        b'an        kocha  
money        full of.            Its horn,        they say        that        indeed        like



ukachu e wakax, pero me'ya nojta'. I poreso  
its horn the bull, but much big. And therefore

e chan che'nob' ke' ayan utumin.  
the serpent it is said that he has his money.

271. Konda ixto kay taki e ja', ja'xir ketpa  
When then began dries up the water, he remained

ch'a'n ta takin. Entonses che ke' kay b'ut'k'a  
lying on dry land. Then they say that began to gather

e syan usij, i kay k'ujxa. Pero ixna  
the many vultures, and began he was eaten. But a long time

ch'a'r. War ak'ujxa umen e usij porke'  
he lay there. He was being eaten by the vultures because

che ke' me'ya nojta' e chan yaja'.  
they say that much big the serpent that.

283. I poreso ixna k'a'pa k'ujxa umen usij.  
And that is why a long time it finish to be eaten by vultures.

Pero ne'n, kocha ma'chi inwira, ma'chi ixen  
But I, since not I see it, not I go

inwira tya' ch'a'r chamen. Ja'x nik inwira,  
I see it where he was lying dead. If I had seen it,

kisas      inlok'se      ani      utumin.  
maybe      I would have taken      his money.