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25. What the World Used to be Like - E Mundo Tarix e Tyempo

1. E jente uk'ajtyob' ani tarix e tyempo

The people used to tell it long ago

ke' e mundo, tarix e tyempo,

that the world, long ago,

iraj iraj asatpa.

again and again would be destroyed.

Che ke' at'ab'ay e mar to'r

They say that rose the sea over

e rum i ab'ut'k'a tuno'r

the earth and filled all

o'r e rum taka e ja'. I

over the earth with the water. And

e rum aketpa anam, esto

the earth turned into mud, until

ke' ak'a'pa, aketpa ja' tuno'r o'r

(that) it finished, it turned into water all over

e rum, y e jente ak'a'pa

the earth, and the people were completely

achamob' umen e ja'. Porke'
killed off by the water. Because

ak'a'pa ach'uwan, e jente lo ke'
they ended up floating, the people who

ayan to'r e rum, ak'a'pa
were on the earth, they ended up

ch'uwanob' kocha e sujk
floating like the rubbish

to'r e ja'.
on the water.

28. I nyen mut matuk'a' aketpa,
And no birds none at all remained,

nyen ch'ajch, nyen masa', nyen
nor foxes, nor deer, nor

usij, nyen mwan, matuk'a' aketpa,
buzzards, nor hawks, nothing remained,

porke' inyajrer asatpa tuno'r
because all at once was destroyed everything

lo ke' ayan to'r e rum, porke'
that there was on the earth, because

che ke' tarix e tyempo, ma'ni tuk'a
they say that long ago, there were no

e witzir to'r tama e
the mountains on the

mundo. Porke' che ke' inyajrer
world. Because they say that once

ani intaka xi'ch'ir e mundo
was just was stretched the world

to'r e ja'; matuk'a' e witzir
over the water; none the mountains

koche' kone'r.
like today.

54. Pero kwando e dyos uwira
But when the God saw

ke' asatpa e b'ak'ab' tama
that were destroyed the humans in

e mundo, entonses inte' diya,
the world, then one day

kwando b'ut'k'a e ja' to'r
when was filled the water over

e rum, ketpa puro anam tuno'r
the earth, it had become pure mud all over

e mundo. I kondo kay
the world. And when it began

taki, ixin, i e ja' yaja', tya'
to dry, it went, and the water that, where

kay umorojse ub'a, ixin, kay uchajri
it began to gather itself, it went, it began to wash away

e rum. Entonses konda chekta
the earth. Then was when appeared

tuno'r: kojn, witzir, i tun.
everything: streams, mountains, and stones.

Tunor' lo ke' ayan.
Everything that there is.

84. K'a'chekta ixin, porke' che
Became visible it went, because they say

ke' ja', xe ja', tya' kay taki
that water, that water, where it began to dry

ixin i tya' kay umorojse ub'a,
away, and where it began to gather together,

kay uchajri e rum. I chekta
it began to wash away the earth. And appeared

tuno'r, e syan tun lo ke'
everything, the many rocks that

ayan chekta ixin.
there are appeared coming.

95. Pero' tarix e tyempo
But long ago

che ke' ma'ni tuk'a', ke'
they say that there was nothing, that

inyajrer ani ch'a'r u't e
all at once lay on its surface the

rum tuno'r e lugarob'.
earth all the places.

Kone'r kawira me'yra witzir,
Today we see great mountains,

i ayan e syan kojnob',
and there are the many streams,

porke' b'anixto ke' tama e
because so it was that on the

diya yaja', ke' ja' xe'
day that, that it was water, that it was

e ja', konda kay umorojse
the water, when it began to gather

ub'a, k'a'pa uchajri u't
together, finished washing away its surface

e rum, i k'a'pa ketpa e
the earth, and finished turning into the

syau witzirob' ixin tama e lugar.
many mountains coming into the places.

120. Porke' uk'ajti ani e jente
Because they used to tell it the people

tarix e tyempo ke' e mar,
long ago that the sea,

iraj iraj at'ab'ay uyojmar i
from time to time rose up its waves and

a'chpa a'wan koche e tokar.
arose standing like the clouds.

I konda a'chpa a'wan,
And when it arose standing,

entonces uyaktu ub'a water,
then it let itself come (down),

ub'o'ch'i tuno'r o'r e rum.
covering everything on the earth.

B'an ani uk'ajtyob' ke', porke'
So they used to tell it that, because

tarix e tyempo, uk'ajtyob' ke'
long ago, they tell that

e mar e'nrededor yo'ri'lya
the sea all around its edge

e mundo ch'a'r tamar,
the world lay on it,

i poreso wak'chetaka ub'och'i
and that is why immediately it covered

o'r e rum kwando k'ani
over the earth when

at'ab'ay tama o'r e rum.
it was rising on over the earth.

B'an ani uk'ajtyob' tarix e tyempo.
So they used to tell it long ago.

150. I uk'ajtyob' ani ub'an,
And they used to tell too,

che ke' e mar maja'x inte'ra.
they say that the sea was not all one.

Che ke' ayan inte' mar chakchak,
They say that there was one sea red,

y ayan inte' mar saksak,
and there was one sea white,

y ayan inte' mar intak'tak'
and there was one sea sticky

kocha e breya. I che ke'
like the tar. And they say that

ayan inte' mar puru ch'i'ch',
there was one sea pure blood,

intakix chakob'en. Pero no'n ma'chi
perfectly red. But we not

kay k'oto'n kawira. Che ke'
begin to arrive to see. They say that

ayan inte' mar ke' me'yra, i
there was one sea that was large, and

b'an kocha e leche, intakix
just like the milk, perfectly

saksak; uk'ajtyob' ke' ya' pegado,
white; they say that there they were stuck together,

u't e k'in taka e mar.
its face the sun (sky) with the sea.

175. I ya turu e dyosob'. I
And there lived the gods. And

che ke' e mar yaja', ke'
they say that the sea that, that

inte'nte' ajk'in taka e akb'ar
every day with the night

e'jb'i. Porke' che ke' ya
lightning occurred. Because they say that there

turu e dyosob'. Pero ma'chi
lived the gods. But not

kana'ta jay b'an berda lo ke'
we know if really true that which

uk'ajtyob'. I che'nob' ke' tama
they tell. And they say that in

e mar ayan me'ya animal
the sea there were many animals

b'ut'ur tamar.
full in it.

193. I poneso ayan inte' chinam
And that is why there was a town

uk'ab'a' baryo, watemala, ke'
named Barrios, Guatemala, that

ya ch'a'r e mar. I uk'ajtyob' ani
where lies the sea. And they used to tell

tarix e tyempo ke' iraj iraj
long ago that from time to time

k'ani alok'oy ya' animalob'
wanted to come out there animals

yaja' tama e barko, k'ana
those in the ships, wanted

ak'axob' tama e chinam.
to fall on the town.

Pero ma'chi a'ktanob' umen
But not they were allowed by

e solda'dob'; o'jrob', asutpa,
the soldiers; they shot, they turned,

a'xob'. Pero no'n ma'nyajr
they went. But we not once

k'oto'n kawira.
went to see.

217. Pero b'an uk'ajtyob'. Uk'ajtyob'
But so they tell it. They used to tell it

ke' ani che'nob' ke' tu'pat
that they said that beyond

e mar ayan e jente
the sea there are the people

kwatro una'k'u't. Che ke'
four their eyes. They say that

ayan inmojr jente ayan
there are other people who have

una'k'u't tama upat ujr,
their eyes at its back their head,

y ayan delante. Che'nob'
and they have them in front. They say

ke' de kwatro ojo. I ja'xto
that of four eyes. And then

e jente yaja' xe' ak'uxwanob'.
the people those who they eat.

Uk'uxob' e jente. Pero
They eat the people. But

che'nob' ani ke' tu'pat mar
they said that beyond sea

ayan. I che ke' ayan
they are. And they say that there are

e jente ke' matuk'a' ujur. I
the people that not have their heads. And

ayan e jente ke' pachu ujur.
there are the people that flat their heads.

Tuno'r uk'ajtyo b'ani ke'
All this they used to tell so that

tu'pat mar mix ja'x jente
beyond sea not they are people

kocha e ayan tya' turo'n.
like (?) there are where we live.

yaja', e jente ayan utzutzer
that, the people had hair,

i u't uk'a'b'ob' k'ob'irik. I
and their arms big around. And

che ke' ja'xto xe' uk'uxo b'an
they say that it was then that they ate indeed

e jente, porke' che ke' a'ch'i'
the people, because they say that grew

utzutzerob'. I poreso tarix e tyempo
their hair. And that is why long ago

ab'ak'ajrna ani, e jente
they used to be frightening, the people

xe' ak'oto'b' tama e najtir
who came from the distant

lugar xe' ma'chi ache'nob'
places, who/which not were

konoser, ab'ak'ajrnob' ani, amukwan
known, they were feared, hid

e maxtak tu'tob', tuno'r
the children from them, all

e ixiktak amukwanob', kondo
the women hid, when

uwirob', amukwanob', k'ab'e'yk
they saw them, they hid, once (?)

wa'wan inte' gera tama inte' lugar.
they made a war in a place

301. Uk'ajtyob' ani ke' e jente
They used to tell that the people

yaja', tya' war e gera, kwando
those, where there was the war, when

ayajra e bomba tu'jorob', che
were dropped the bombs on their heads, they say

ke' maku' e mar utziri ub'o'b'
that in the sea they protected themselves

ya' korpo'b', i poreso ma'chi
there bodies, and that is why not

achamesnob'. Pero' che ke' k'otoy
they were killed. But they say that came

inte' diya yajra e beneno tama
a day was dropped the poison into

e mar. Entonses k'a'pa chamo'b'.
the sea. Then all (finish) they died.

Pero che ke' jurb'ir ache'nob',
But they say that fired (shots) was done,

ma'chi achamesnob', porke'
not they were killed, because

maku' e mar utziri ub'ob'.
in the sea they protected themselves.

Esto ke' yajra e beneno tama
Up until the time that was dropped the poison into

e mar, entonses k'a'pa chamob'.
the sea, then all (finish) they died.

B'an uk'ajtyob' ani.
So they used to tell it.