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26 Earth, Sky and Water – Rum, U't e K'in, i Ja'

1. K'ani'n che kontar inte' o'jroner
I am going to tell one story

lo ke' u'mb'i ani ak'ajna
that I heard told

tarix e tyempo. Uk'ajtyob' ani e
long ago. They used to tell the

onya'n jente ke' e mundo
old people that that world

lo ke' turo'n tamar, che'nob'
that we live on, they said

ani ke' yeb'ar e mundo
that underneath the world

lo ke' turo'n tar, mas ejmar,
that we live here, more down,

che ke' insolo ja'.
they say that just water.

21. I che ke' yeb'ar e ja'
 And they say that under the water,

lo ke' war ayan otronte' lugar,
that there is another place,

koche tara. I che ke' e lugar
like here. And they say that the place

yaja' ya b'ut'ur tuno'r eya
that there is filled with all those

jente xe' a'rob'na malo.
people who are called evil.

36. I che'nob' ke' e lugar yaja'
 And they say that the place that

uturi'b' ma'lob', porke' che'nob'
their homes evel ones, because they say

ke' e lugar yaja' b'an
that the place that just

kocha inte' chinam ke'
like a town that

me'yra jente b'ut'urob' tamar,
many people filled with,

pero ja'xob' che'nob' ke' ma'lob'.
but they say that they are evil.

Ja'xob' uchab'uyob' ke' e ma'lo
They say that the evil ones

inte'yx jente.
different people.

60. Che ke' konda tara anamtz'a
They say that when here sets

e k'in i a'kb'are'n e'ksijb'a,
the sun and night grows dark,

che'nob' ke' tama e lugar
they say that in the place

yaja' war alumuy e katata'.
that is passing the Our Father.

Ya war a'nch'akna a'nch'ekna syan.
There it is growing light becoming visible more.

I tara inksib'an. I che ke'
And here it is dark. And they say that

konde alumuy e k'in tama
when passes the sun through

e lugar yaja', tu'jor e
the place that, overhead the

winikob' yaja', ke' mas fwerte
men those, that more strong

ukalorir u't.
its heat its face.

82. I che ke' e jentyob' yaja'
And they say that the people those

mix una'ta tuk'a uchob'
not they what they do

umen ukaloriru'r u't e k'in.
because its heat its face the sun.

Ja'xob' una'tob' ke' ayan
They think that there is

otronte' u't k'in ejmar tya'
another its face sun below where

twa' alumuy ya e k'in, porke'
that it passes ther the sun, because

b'an uk'ajtyob' ke' ayan
so they tell it that there is

otronte' lugar i ke' ejmar,
another place and that it is below,

yeb'ar e rum lo ke' turo'n
under the earth where we live

tamar, ya' anumuy e k'in
on it, there passes the sun

konda tara e'yksijb'a.
when here it is dark.

109. Pwes, kana'ta ke' ayan
Well, we think that there is

otronte' u't k'in ejmar. I che
another sky below. And they say

ke' e lugar yaja' inte'ra
that the place that same

taka xe' che'nob' e lugar
with it which they call the place

infyerno. Porke' che ke' e
Hell. Because they say that the

lugar xe' a'rob'na infyerno ke'
place that is called Hell that

ya a'axi tuno'r ti'n uche
there go all those who committed

e mab'anb'anir, tuno'r ja'xob'
the sins, all they

che'nob'. Tuno'r ti'n una'ta
have committed them. All those who know how

b'a'xwan, ti'ne achamsan, ti'ne
to curse, those who kill, those who

uche burla upya'r, ti'ne
make sport of their friends, those who

una'ta uche amentira i
know how do lies and

tuno'r mab'anb'anir, che ke'
all sins, they say that

insolo ya a'xin ab'ut'k'a
alone there go to fill up

tama e lugar yaja'. Che'nob'
in the place that. They say

ke' ja'x e lugar infyerno tya
that it is the place Hell where

wa'r inte' k'ajk war atz'ajb'a i
stands a fire is lighted and

ke' ma'chi a'tajpa. Che ke'
that not goes out. They say that

ya' k'otoy tuno'r ti'ne achamo'b'.
there arrive all those who die.

152. Pero maja'x inte'ra uk'ub'esyajob'
But they are not same their beliefs

tama e lugar infyerno. Porke'
about the place Hell. Because

che'n ayan ti'ne che'nob' ke'
they say, there are those who say that

ti'ne' achamay, i tama anyo
some who die, and in year

ak'otoy e anjelob' alok'esna to'r
come the angels to take them out from

e k'ajk yaja'. I ayan
the fire that. And there are

ti'ne che'nob' ke' ja'x inte'
some who say that it is a

turtar tya' ma ejk'ar twa'
resting place from which not tomorrow that

alok'oy yaja', tye'ne achamay
one leaves there, those who die

tye'ne me'yra umab'anb'anir, porke'
who great their sins, because

che ke yaje' ayan inte', ayan
they say that there there is one, there is

otronte' lugar tya' ak'otoy ti'ne
another place where arrive those who

ak'a'pa chamesb'ir, ti'ne' achamay
finished were killed, those who die

ta ja', ti'ne o'tzpo'jri tu'k'ab'te',
in water, those who fall from tree branches,

ti'ne o'tzpo'jri tu't ch'en, che ke'
those who fall into caves, they say that

aparte e lugar tya' turwob'.
separate the place where they stay.

Porke' che'nob' ke' maja'x ub'obj'ir
Because they say that not it is their voluntary

chamer utajwi, i ke' aparte
death they find, and that separate

e lugar tyá' turo'b'. Che ke'
the place where they stay. They say that

e lugar yaja' ya turu tuno'r
the place that there stay all

e jente xe' ajmab'anb'an.
the people who are sinners.

208. Che ke' ayan inte' uk'ub'esyajob'.
They say that there is something they believe.

Che ke' konda achamay e winik
They say that when dies the man

xe' achamsan o jay ch'akwan,
who kills or if he wounds (chops with machete),

i konda k'otoy yaja', e'rsena
and when he comes there, he is shown

ujor e winik xe' uchamse, o'
his head the man whom he killed or

(i) jay ch'a'kwan, che ke'
if he wounds, they say that

e'rsena e ch'ich' lo ke' ulok'se,
he is shown the blood that he drew,

e'rsena konda ak'otoy.
he is shown it when he arrives.

230. I che'nob' ke' ti'ne una'ta
And they say that some people know how

uposi upya'r twa' chamay, che
to hurt their friends so that they die, they say

ke' tye'ne achamay umen lo ke'
that some people die because of that which

uche upater upya'r xe' che twa'
do their backs their friends who they say that

brujo, che ke' konda achamay ya,
witches, they say that when they die there,

e winik yaja' xe' chamay, konda
the men those who die, when

posna umen e winik to'r
they are hurt by the men on

e rum tara, che ke' ya' a'xin
the earth here, they say that there they go

ach'a'n tu'jam e ma'lob' yaja'.
to lie among the evil ones there.

I konda k'otoy taka e diya
And when they arrive on the day

achamay xe' aposwan, entonses ak'otoy
they die, those who hurt (others), then they come

yaja'. Ulok'se xe' uchamse. B'an
there. They are taken out those whom they killed. So

туру uk'ub'esyajob'.
still they believe.

267. I che ke' ti'ne una'ta
And they say that those who know how

aposwan o' koche kawa're ke'
to hurt or are like we say that

brujo, che ke' konde achamay,
witches, they say that when they die,

akajcha achu'b'na to'r e k'ajk, i
they are tied hanging over the fire, and

tun tama ya twa' ch'u'r tuno'r
over it there so that hang all

e tyempo, i ke' ma ejk'ar
the time, and that not tomorrow

twa' utoyi tuno'r lo ke' uche.
that they pay all that they did.

Che'nob' ke' ya' ch'u'r b'u'tzb'u'tz
They say that there hang smoke

unak'u't. Umen e k'ajk tya'
their eyes. From the fire where

ch'u'r. Che ke' tye'ne una'ta
they hang. They say that those who know how

uche mentira, ya ch'u'r to'r
to tell lies, there they hang over

e k'ajk yaja', k'oroch'k'oroch' o'r
the fire that, roasted on

uya'k umen e k'ajk. B'an
their tongues by the fire. So

turu uk'ub'esyajob'.
still they believe.

297. Porke' che'nob' ke' me'yra
Because they say that great

mar yeb'ar e mundo. Ayan e
sea under the world. There is the

mar blanco, i ayan inte' mar
sea white, and there is a sea

chakchak. Che'nob' ke' ayan inte'
red. They say that there is a

mar berde, asul. I che'nob'
sea green, blue. And they say

ke' ayan inte' mar kocha
that there is a sea like

e leche ke', che'nob' ke' no'n
the milk that, they say that we

to'r mar ch'u'ron.
on top of sea float.

319. I poreso che'nob' ani ke'
And that is why they used to say that

jay e mundo lo ke' turo'n
if the world which we live

tamar, k'ani anijkesna wak'chetaka,
on, would be made to flex suddenly,

a'xin maku' uja', i no'n
go into its water, and we

kak'a'pa, porke' che'nob' ke' insolo
are finished, because they say that just

ja' yeb'ar e rum. I tu'jor
water under the earth. And over

e ja' ch'u'ron no'n.
the water we float we.

337. Porke' che ke' tya' keter
Because they say that where remains

uyori'r e mundo, lo ke' turo'n
its edge the world, which we live

tari, tama (e) uyori'r, che ke'
here, on its edge, they say that

insolo ja', xe' che'nob' ke' mar
just water, which they say that sea

breya. Porke' che'nob' ke' mar
tar. Because they say that sea

breya porke' che ke' ya
tar because they say that there

nut'ur, uyorir e mundo taku't
they join, its edge the world with its face

e k'in. I ke' yaja' mix
the sun (i.e. sky). And that there not

majchi ak'otoy, nyen barko,
nobody arrives, neither ship,

nyen abyon me'ra k'otoy.
nor airplane able to arrive.

363. Porke' che ke' tama (e)
 Because they say that at

uyorir e mundo tu'yorir e
its edge the world at its edge the

mar ya turu e anjelob'. I che
sea there live the angels. And they say

ke', che'nob' ke' jay yaja'
that, they say that if there

ak'otoy inte' e ajo'rumir jente,
come any one of the earth-dwelling people,

ke' wak'chetaka e'jb'i e anjelob',
that suddenly strike by lightning the angels,

i uyojresob' o'jri jay inte' abyon
and bring it down if an airplane

k'ani ak'otoy, porke' che ke'
is coming, because they say that

ya pegado e syelo, xe'
there sealed the heaven, which

kawa're u't e k'in, taka
we call its face the sun (i.e. sky) with

e mundo. Porke' che'nob' ke'
the earth. Because they say that

yaja' e mundo i e u't e
there the world and the its face the

k'in turu kocha (e) upat
sun (sky) are like its back

e xux tu'tz'ajkirtu'tz'ajkir turu
the wasp, joined together are

a'xin.
going.

399. B'a che'nob' ke' b'an e mundo,
So they say that thus the world,

ke' u't e k'in tichan lo ke'
that its face the sun (sky) above which

kawira tara, che ke' montanya
we see here, they say that mountains

berde. I mas tichan twi', xe'
green. And more above farther, that

che'nob' ja'xob' ke' tu'pat e syelo
say they that beyond the sky

tichan ke' ya' e lugar. Ayan
above that there the place. There is

inte' lugar, inte' chinam kocha,
a place, a town like,

kochya'ch kawira tara. Che ke'
just like we see here. They say that

ya turu tuno'r ti'ne, tye'ne
there live all those who, those who

achamay tara ke' ya a'xin aturwan
die here that there they go to live

tama e lugar yaja'. I mas
in the place that. And more

tichan ayan otronte' e lugar
above there is another the place

ke' ya turu e dyosob'.
that there live the gods.

439. Poreso tarix e tyempo
 That is why long ago

kwando ayan ti'ne ak'aj'pesyan
when there were those who prayed

ani tu't e dyos, che, "Tya'
 to the God, they said, "Where

wa'ret, tya' ture't tama
you stand, where you live on

upat e syelo," porke' ub'ijnu
its back (beyond) the sky," because they believed

ke' (e) u't e k'in lo ke'
that its face the sun (sky) which

kawira tichan, ke' maja'x
we see above, that it is not

uturtar e dyos, sino ke'
his dwelling place the God, but rather that

uturtar e dyos aketpa mas
his dwelling place the God remains more

tichan. I poreso b'an una'to'b'
above (farther up). And that is why thus they thought

ke' ejmar ayan otronte' e
that below there is another the

lugar ejmar. I ayan inte'
place below. And there is a

mar.
sea.

472. I che ke' tya' nut'ur
 And they say that where is joined

u't e k'in taka e mundo
its face the sun (sky) with the earth

lo ke' turo'n tamar, i tama
that we live on it, and on it

taka tuno'r lo ke' uchob'
with everything that do

mentar, ke' nut'ur e mundo.
know that is joined the world.

Uk'ajtyob' ani ke' yaja' e katata
They used to tell that there the Our Father

dyos, ja'xir turu desde tama
God, he lives way in

upat e syelo tichan, i ja'x
its back (beyond) the sky above, and it

chukur umener. Tuno'r e lugarob',
is caught by him. All the places,

e mar, i che ke' e mundo
the sae, and they say that the world

lo ke' turo'n tarira ja', che'nob'
that we live on here, they say

ke' tama utajn uyok detenido
that on its sole his foot it is held

umener, i poreso che'nob' ke'
by him, and that is why they say that

jay ja'x k'ani unijk'es, ke'
if he will flex it, that

wak'chetaka e'yntcha e mundo
suddenly is flattened the world

takaron, i kasatpa.
with us, and we will be destroyed.

518. Porke' che'nob' ke' e mundo
Because they say that the world

intaka ch'u'r takaron, kocha
just floating with us, like

ach'uwan e ch'ab'i' to'r e ja'
floats the foam on top of the water

konde war kachapi, intaka
when we are cooking, just

ach'uwan o'yojk'i to'r e ja', che
floating rippling on the water, they say

ke' b'an e mundo intaka
that also the world just

ch'u'r, o'yojk'i takaron, i detenido
floating rippling with us, and held

umen e katata' dyos tama uyok.
by the Our Father God with his foot.

I ke' jay ja'x unijk'es takaron,
And that if he makes it flex with us,

che'nob' ke' b'an kocha --
they say that just like

ti'n che ke' mar breya,
some say that sea of tar,

i ti'n che'nob' ke' e mar
and some say that the sea

kristalina. Porke' che'nob' ke'
of crystal. Because they say that

galan atz'a'prumu't.
beautifully glistens.

564. I uk'ajtyob' ani ke' e
And they used to tell that the

ik'ar, e takin ik'ar xe'
wind, the dry wind that

awajrsan to'r e rum tara.
blows over the earth here.

I ke' maja'x me'yra uyaltir
And that it not very its altitude

lo ke' at'ab'ay tamar. Che'nob'
that it rises to. They say

ke' mas tichan ayan otronte'
that further above there is another

ik'ar xe' awajrsan, ke' ja'x
wind that blows, that it

ma'chi uyakta e ik'ar xe'
not let the wind that

awajrsan tara to'r e rum, ma'chi
blows here over the earth, not

uyakta anumuy tichan. Porke'
let it pass above. Because

che'nob' ke' e ik'ar xe'
they say that the wind that

awajrsan tara mab'anb'an. Che'nob'
blows here is bad. They say

ja'xob' ke' maja'x sagrado.
they that it is not sacred.

Porke' e ik'ar tara uwajri
Because the wind here blows

tuk'i'ktuk'i'k lo ke' ayan to'r
everything that there is on

e rum, utwi'r alguna kosa,
the earth, whatever some thing

lo ke' ayan to'r e rum, i
that there is on the earth, and

tuno'r e mab'anb'anir lo ke'
all the evil that

ayan to'r e rum awajro
there is on the earth is blown

tamar. Pero che ke' e
by it. But they say that the

ik'ar xe' ch'a'r mas tichan
wind that lies further up

ma'chi'x -- ma'chi uyakta anumuy.
is not does not let it pass.

I e ik'ar xe' awajrsan tara
And the wind that blows here

twa' ma'chi anumuy e
so that not it pass the

ma'b'anb'anir tichan. I che ke'
evil above. And they say that

e mas tichan ayan otronte'
the further up there is another

ik'ar cha'r, ke' e ik'ar
wind lying, that the wind

yaja' che'nob' ik'ar sagrado, porke'
there they say wind sacred, because

mix tuk'a mab'anb'anir ayan tamar.
not anything evil there is in it.

634. Pwes b'an turub'a uk'ub'es'yajob'.
Well, so continue their beliefs.

Porke' che ke' e ik'ar
Because they say that the wind

xe' ch'a'r tamu't e k'in
that lies in the sky

che'nob' ja'xob' ke' e ik'ar
they say they that the wind

sagrado, ke' matuk'a e mab'anb'anir
sacred, that no the evil

tamar. Porke' che ke' ja'x
in it. Because they say that it

e ik'ar xe' ch'a'r (ta) tichan,
the wind that lies above,

che ke' ja'x lat'ar u't e k'in
they say that it is supported the sky

umener.

by it.

656. I che'nob' ke' e ik'ar xe'
And they say that the wind that

ch'a'r tichan tya' pegado, tya'
lies above where it is stuck where

xe' pegado taku't e k'in, i
that is stuck onto the sky and

ke' ja'x uche akortar uk'ajk
that it does cut off its fire

e u't e k'in. Porke' che'nob'
the sky. Because they say

ke' manik e ik'ar yaja', ke'
that if it weren't the wind that, that

atz'ajb'a ani e mundo ira umen
would be burned the world this by

e uk'ajkir u't e k'in, lo ke'
the its fire sky, which

alumuy tichan. Porke' che ke'
passes above. Because they say that

e k'in, xe' kawira tichan, k'ajk.
the sun, that we see above, is fire.

I jay matuk'a e ik'ar yaja'
And if there weren't the wind that

twa' uche akortar, entonses
to do cut it off, then

atz'ajb'a e mundo. B'an ani
would be burned the world. So

uk'ajtyob'.
they used to tell it.

688. Poreso che'nob' ke' e ik'ar
That is why they say that the wind

lo ke' ch'a'r awajrsan tara, i
that lies blowing here, and

ke' matuk'a inte' tyempo twa'
that not one time that

matuk'a, porke' che ke'
it doesn't, because they say that

e ik'ar xe' awajrsan tara me'yra
the wind that blows here great

uk'anpi'b'ir, i ke' aktab'ir umen
protection, and that it was left by

e dyos twa' ja'x uwajri ko'yt,
the God so that it blows in front of us,

i twa' usisb'ujres o'r e rum,
and so that it cools over the earth,

twa' ma'chi atz'ajb'a, i twa'
so that not is burned, and so that

ma'chi achamay e pak'ab' e konoj
not die the mankind

umen e uk'ajkir
from the its fire

u't e k'in. Poreso che'nob'
sky. That is why they say

ke' e takin ik'ar xe' ch'a'r
that the dry wind that lies

awajrsan tara matuk'a tyempo
blowing here not any time

xe' alok'oy. Porke' che ke'
that it leaves. Because they say that

e takin ik'ar aparte ke'
the dry wind separate that

ch'a'r tuno'r e tyempo, i
it lies all the time, and

aparte e ik'ar xe' water
separate the wind that comes

taka e jaja'r.
with the rain.

717. E ik'ar xe' watar taka
The wind that comes with

e jaja'r uk'ampi'b'ir ja'x
the rain, his protection of the one who

utares e jaja'r na' xe'
brings the rain, who

ut'ab'se e anjelob' tu't e
(the angels) raise up the angels into the

k'in. Pero e takin ik'ar
sky. But the dry wind

xe' ch'a'r tuno'r e tyempo,
that lies all the time,

che ke' twa' taka uwajryo'n,
they say that so that on us it blows

twa' ma'chi katz'ajb'a umen
so that not we are burned by

uk'ajkir u't e k'in. B'an
its fire sky. So

ani uk'ajtyob'.
they used to tell it.

731. Che'nob' ke' tarix e tyempo
They say that long ago

ak'ajpa ani asatpa e mundo
it was known (remembered) was destroyed the world

taka e pak'ab' e konoj.
with the mankind.

Porke' che'nob' ke' ayan inte'
Because they say that there was an

anjel, ja'xob' che ke' e
angel, they say that the

anjel ke' ma'chi uk'u'b'se
angel, that not he obey

utata', ke' ja'x e katata' dyos.
his father, who he the Our Father God.

Che ke' yaje' e anjel yaja'
They say that there the angel that

ak'ajpa'k'ajpa uyusre unijkes, porke'
wanted very much to cause it shake (a quake), because

che'nob' ke' ayan ti'n uk'ajtyob'
they say that there are some who tell

ke' ayan ukoykinar e mundo,
that there were its braces the world,

o' uwoyir.
or its corner posts.

759. Che ke' e anjel yaja',
They say that the angel that,

konda ajk'una gana uyujk'u
when got will to shake

uwoyir e mundo, i entonses
its corner-posts the world, and then

che'nob' ke' e mundo wak'chetaka
they say that the world suddenly

a'xin maku e na' i aju'cha
went into the water and was engulfed

tuno'r e mundo taka e pak'ab'
all the world with the human

e konoj. Che'nob' ke' tarix e tyempo
beings. They say that long ago

ak'ajpa'k'ajpa asatpa e mundo.
is known was destroyed the world.

781. Pero che ke' ayan inte'
But they say that there was one

tyempo konda e katata' dyos
time when the Our Father God

k'o'yan, irajiraj uche jormar o'r
was tired, here and there he did form its head

e mundo taka e pak'ab' e konoj.
the world with the mankind.

I entonses konda uwira
And then when saw

e dyos ke' usati ak'ajpa'k'ajpa usatyob'
the God that he destroyed it, he destroyed

e pak'ab' e konoj, che
the mankind, he said

two'b' ke', "No'x ma'chi iwakta
to them that, "You not leave

e pak'ab' e konoj, lo ke'
the himan beings, whom

ne'n int'oxi." I ke' "Ne'n
I raised." And that, "I

inche jormar o'r e rum
did form its head the earth

twa' turanob' tar. I no'x
so that they live here. And you

irajiraj iju'ches. Kone'r ustanik,
everywhere flooded them. Now fix them up,

koche b'a koche tawarox
since just like you have power

twa' isati, i b'an tawarox twa'
to destroy them, and thus you have power to

yu'stes."

fix them up."

829. Che ke' e anjelob' yaja'
They say that the angels those

wa'wanob', ke' mix ti'n una'ta
stood up, that hardly they knew

tuk'a ucho'b', ke a'xin utzuyo'b'
what to do, that they went to repair

e rum, upusyo'b' to'r e ja'
the earth, they poured it onto the water

i che ke' e rum yaja' ak'axiak'axi
and they say that the earth that fell and fell

aju'cha a'xin maku' ja' nye'nyen
dissolving going into water nothing

achekta ty'a' a'xin. I ak'ayno'b'
appeared where it went. And they were berated

umen e katata' dyos. Che
by the Our Father God. He said

two'b', "Koxto? Twa' isati tawarox
to them, "What is this? For you destroy you have power

i twa' iche otronyajr, ma'chi
and for you make again, not

uyub'yo'x!" Entonses che ke' tari
you are able!" Then they say that came

otronte' anjel uk'apa' san
another angel his name San

raymundo.

Raimundo.

861. E anjel san reymundo ixin
 The angel San Raimundo went

uwajpi e inb'ijk rum, upusi
took the little earth, dropped it

to'r e ja'. I che ke'
on the water. And they say that

k'axi taka e rum yaja' to'r
fell with the earth that onto

e ja', pukujk'i ixin tuno'r
the water, it swirled going all

o'r e ja', lejmay ujur e
over the water, covered over the

ja' umener, i ch'uwan ixin,
water by it, and lay going,

i wak'chetaka kay k'ek'o tari
and immediately it began to harden here

koche ak'ek'o ch'ab'i to'r
like hardens foam on

e ja'. Che ke' ch'uwan
the water. They say that it floated

ixin to'r e ja' tuno'r ejsto ke' ma
going over the water all up to

ub'och'i tuno'r o'r
it cover (thickened?) all (the water?) over

e mar; sutpa otronyajr e
the sea; came back again the

mundo, i t'oxpa e jente
world, and increased the people

tamar; che'nob' ke' desde
on it; they say that from

tama e diya yaja' ma'chi'x
on the day that no longer

sutpa satpa mas e mundo
again destroyed more the world

taka e pak'ab' e konoj.
with the mankind.

I poreso che'nob' ke' kone'r
And that is why they say that today

ayan me'yra e jente, porke'
there are many the people, because

e mundo ma'chi asatpa
the world not has been destroyed

kone'r.
now.

902. Che ke' e ajsatpa'r
They say that the destroyer

jentyob' yaja', ti'ne kay
of people those, some (people) began

sajto'b' k'a'pa sutpo'b'
to be destroyed completely turned into

chay. Che'nob' ke' chay,
fish They say that fish,

e chay chekta porke'
the fish appeared because

irajiraj ani asatpa e jente,
everywhere were destroyed the people,

i e jente yaja' lo ke'
and the people those who

asatpa, e mundo takarob',
were destroyed the world with them,

ab'ujkob' umen e ja' i
were covered by the water and

asutpo'b' chay. B'an ani
turned into fish. So used to

uk'ajtyob' e jente tarix e tyempo
tell the people long ago

ke' e chay jente.
that the fish people.

929. Maja'x inte'ra uchob' kontar
There was not just one thing they did used to tell

ani e jente tarix e tyempo,
the people long ago,

koche're turu (e) u't e k'in
about how it was its face the sun (sky)

i e rum. Ayan ti'n uk'ajtyob'
and the earth. There were some who used to tell

ani ke' ayan uyeski'nir e
that had corners the

mundo xe' che ke' ayan
world that they say that had

uwoyi'rob'. I che ke'
corner-posts. And they say that

tama e oyyob' yaja' wa'r
at the corner-posts those were standing

e anjelob' chukur umenerob'.
the angels holding by them.

Che'nob' ke' konde ja'x
They say that when they

uyujkwob' uwoyi'r e mundo,
shook its corner-posts the world,

entonses anijki tuno'r e rum
then it quaked all over the earth

porke' ak'ub'esyanob' ani
because they used to believe

tarix e tyempo ke' kocha irajiraj
long ago that like this from time to time

anumuy ani e jukb'ar.
it used to happen the shaking.

Ak'ub'esyanob' ke' e anjelob'
They believed that the angels

yaja' ja'x uyujkwob' uwoyi'r
those they shook its corner-posts

e mundo, i ke' k'ani
the world, and that they wanted/were going to

usatyob'.
destroy it.

983. Pero ma'chi ajk'uno'b'
But not were they given

lugar umen e katata' dyos
permission by the Our Father God

tichan twa' usatyob'. Pero
above to destroy it. But

ja'xob' che ke' ak'o'yranob'
they they say that they were tired

tya' wa'rob' takar chukur
there standing onto them holding

umenerob'. I ja'xob' ani
by them. And they wanted

usatyob'. Pero ma'chi ajk'unob'
to destroy it. But not were they given

lugar umen e katata' dyos,
permission by the Our Father God,

uyajtu't e pak'ab' e konoj
he was sorry for the human beings

twa' satpa.
that they would be destroyed.

1001. Ayan ani inte'yer ansyano akay
 There was another little old man who began

uk'ajti intya'ch uche kontar,
to tell one story he did tell,

ja'xir uk'ajti ani ke' uyub'an
he used to tell that he heard

ak'ajna tarix e tyempo, ke' e
it told long ago, that the

mundo iran lo ke' turo'n tamar,
world here that we live on,

ke' intaka ch'a'r uyajk'u
that just lies giving

ubuelta. Che ke' konda
its turning around. They say that when

e'ksijb'a tara, che ke' (e)
it is dark here, they say that

u't e k'in tichan anumuy
its face the sun above it passes

ejmar. I e mundo ira
underneath. And the world this

at'ab'ay tichan. I konda e
rises above. And when the

mundu tara anumuy ejmar,
world here passes below,

i entonses kawira e k'in
and then we see the sun

tichan. I konda (e) u't
above. And when its face

e k'in tichan war anumuy
the sun above is passing

ejmar, i no'n che ke'
below, and we they say that

turo'n tichan.
we live above.

1044. Akay ani a'rob'na, "Pero koxto
He began to be asked, "But how come

ma'chi kache sentir tuk'o'ra
not we do feel how it is

kach'uan xirkojt?" Ja'xir che ani,
we hanging turned over?" He used to say,

"Kocha ka'xi kache sentir
"How are we going to do feel

ke' no'n ajmab'anb'anon? I ma'chi
that we are sinners? And not

kana'ta! I kocha upoder e
we know it! And such his power the

dyos takaron. I poreso ma'chi
God over us. And that is why not

kache sentir tuk'ora kach'uan
we do feel how it is we are hanging

xirkojt." B'an ani aturwan o'jronob'
upside down." So he used to be telling.

ani.

1057. Ti'n che'nob' ani ke'
Some used to say that

ja'x e mundo asutrema takaron.
it the world turning with us.

I maja'x inte'ra uchob'
And not just one thing they did

kontar ani. Akay ani uk'ajtyob'
used to tell. They used to tell

ke' e k'in xe' alumuy tichan
that the sun that passes above

b'an kocha e tren kawira
indeed like the train we see

kone'r taka uk'ajk. Uk'ajtyob'
today with its light. They say

ke' ch'a'r e linya tya'
that lies the line where

axana tamar.
it goes with it.

1079. Akay ani uk'ajtyob' ke' lo ke'
They began (used to) tell that what

ayan kone'r to'r mundo kawira,
there is today in world we see,

e k'ajk lo ke' ayan tama
the lights that there are in

e chinamob', i (ke') ayan inwajtyob'
the towns, and

ke' ja'x e dyos uyajk'u (uyaju)
that it was the God who gave

usentido e jente to'r e
their knowledge the people on the

rum tara kocha twa' uchob',
earth here how that they do,

porke' tya' turu e dyos,
because where lives the God,

b'an, i poreso che'nob'
so it is, and that is why they say

ke' e lusera lo ke' kawira
that the lights that we see

tama u't e k'in, che ke',
in its face the sun (sky), they say that,

che'nob' ke' lus elektrika. Porke'
they say that lights electric. Because

chinam.
it is a town.

1112. Pero ma'chi kana'ta jay
 But not we know if

koche'ra. Pero ja'xob' b'an
that's how it is. But they so

uk'ajtyob'.
they told it.