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Chorti (Mayan) Texts pp.100-113
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4 Stuckhorn - Tatz'ab'rekacho

1. Ayan otronte' ojroner uk'ajtyob' tamar taka e chan
 There is another story they tell it about same the snake

E xukur xe' alumuy tyá' turo'n Jokotan
 The river that runs by where we live Jocotán

che ke' kwando chekta e xukur yaja' ja'x
 they say that, when appeared the river that, it was

e chan tari takar Porke' b'an uk'ajti
 the snake came here with it. Because so they told it

e jente tarix e tyempo ke' konda chekta e
 the people in the old days, that when appeared the

ja' yaja' tarix e tyempo ma ani tuk'a
 water that, for a long time not any.

21. Pero che'nob' ke' e chan tari i uch'ab'u e xukur
 But it is said that the snake came, and he laid out the river

yaja' tari I che'nob' ke' e chan yaja' ixik chan
 that here. And it is said that the snake that female snake.

Porke' tama e xukur me'yra ujam ch'en ayan
 Because at the river very its high,steep banks there are

tamar I poreso che'nob' ke' e ixik chan tari
on it. And that is why they say that the womansnake here,

porke' ma'chi una'ta kocha ta apatna Porke' insolo
because not she know how to she work. Because only

ujam ch'en ayan tama e xukur yaja'
its high, steep banks there are along the river that.

40. I uk'ajtyob' ke' konda tari e chan yaja'
And they tell it that, when she came the snake that,

uch'ab'u e xukur tari Che ke' interu noche
she laid out the river that They say that the whole night

uyub'yob' alajb'a kocha alajb'a e *marimba* Uyub'yob'
they heard her playing, like it plays the marimba. They heard

alajb'a i b'ak'ta tuno'r e jente Che *Pwes*
her playing, and were afraid all the people. They said, "Well,

tuk'a anon ira A saber ma'chi k'ani kasatpa
what can this be? Who knows not will we be destroyed

kone'r Porke' interu noche e lugar mero tama
now? Because the whole night the place simply in

e ab' ch'u'r war ayujk'i I b'ak'ta tuno'r
the hammock lying, swinging back and forth. And were afraid all

e jente
the people.

64. Konda ixto sakojpa lok'oy uwirob' to'r e santarob'
When then day broke, they came out they saw on the high ground,

uwirob' ke' ch'a'r e ja' water I k'a'pa
they saw that lay the river there. And completely

b'ak'ta e jente
were afraid the people.

72. Che'nob' ke' tuk'a ira I uwirob' ch'a'r
It is said that so it was. And they saw lying

e noxi' xukur water I tama dos diya
the great river there. And for 2 days

entonses chekta na'tanwa ke' chan tari porke'
then it happened news broke out that snake had come because

ayan e ototob' xe' serka ty'a alumuy e xukur
there were the houses that near where it passed the river;

che ke' uyaja' ukwerpu e chan yaja' me'yra
they say that ? its body the snake that big

uch'awtar kocha ingojr otot I ukachu me'yra
its roundness like a (round) house. And its horn large.

96. I tamar war uju'ru e rum a'xin i e
 And with it she was plowing the earth going, and the

syam ja' takar Che ke' konda ch'u'r a'xin
 much water with it. They say that when floating she went

tama e ja' war a'xin taka e syam
 in the water, was going through the great

ja' che ke' b'an akirikna kocha akirikna u't
 water, they say that so it thundered, like it thunders its surface

e k'in konda war ak'axi e jaja'r I
 the sky when is falling the rain. And

ja'xob' b'ak'to'b'
 they scared her.

106. I konda ixto k'otoy tama inte' lugar
 And when then she came to a place

k'ab'a' Konakaste I ya' wa'r inte' noxi' penya
 named Conacaste, and there stands a large rock.

I konda k'otoy yaja' ma'chi uyub'i twa'
 And when she came there, not she could so that

anumuy tama e penya porke' me'ya penya
 she pass by the rock, because big rock.

121. I che ke' maja'x porke' ma'chi uyub'i
 And they say that it wasn't because not she could

anumuy tamar sino ke' uyotot upya'r I kocha
 pass by it, but rather that her house her friend. And since

uyotot upya'r ma koche'rer twa' uwinchu Intonses
 her house her friend not any way that she knock it down. Then

lumuy inte' lado tama serka e aldeya
 she passed one side of it, near the aldea

uk'ab'a' konakaste
 named Conacaste.

136. I che ke' e jentyob' yaja' k'a'pa lok'oy
 And they say that the people those finished came out

ajnyob' ixinob' mas tichan Porke' uwirob' ke'
 running going more high. Because they saw that

war ajincha e syan witzir water umen
 were crumbling the many mountains due to

e chan I ja'xob' lok'oy ajnyob' uyaktu
 the snake. And they came out running leaving

uyototob' ixinob' tichan Uyototob' kuchpa pero ja'xob'
 their houses going high up. Their houses were carried off, but they

ma'chi I konda ixto lumuy kay uche
not. And when then she passed, began they make

uyototob' otronyajr
their houses again.

153. I e chan yaja' yo'pa tama inte' lugar
And the snake that came to a place

uk'ab'a' e santa barba Pero e lugar a'rob'na
named the Saint Barbara. But the place is called

al inkwentro Porke' che ke' ya' utajwi ub'ob'
El Encuentro. Because they say that there they met each other

e chan yaja' taka otronte' chan tari
the snake that with another snake, coming

tama e parte ipala Lumuy e ja' serka
by the way of Ipala. Passed the water near

e chinam chikimula Ya' lumuy e ja' i
the town Chiquimula. There passed the water, and

che ke e chan yaja' intera diya taryob'
they say that the snake that a whole day had come.

175. I k'otoy tama e lugar yaja' unut'i ub'ob'
And she came to the place that they joined themselves,

taka	e	chan	xe'	tari	xe'	lumuy	ta
with		the snake	that	came there,	that	passed	by

uti'	chinam	jokotan	Ya'	k'otoy	unut'i	ub'ob'
its edge	town	Jocotán.	There	she came	they joined themselves.	

I	konda	ixto	che	ke'	unut'i	ub'ob'	komun
And	when	then	they say	that	they joined themselves		together,

entonses	war	a'syob'	ixinob'	porke	e	chan	xe'
then	they were	playing	going,	because	the	snake	that

tari	tama	e	parte	ipala	che	ke'	ixik	chan
came	by way of			Ipala,	they say	that	female snake.	

I	uyi	che	ke'	winik	chan
And,	uh,	they say	that	male	snake.

199. I	konda	ixto	utajwi	ub'ob'	taka	e	chan	xe'
And	when	then	they met each other		with	the	snake	that

winik	i	kay	asyob'	umekru	ub'ob'	i	k'otoyob'
man	and	began	playing	writhing	together	and	they came

mas	ejmar	Entonses	wa'r	inte'	nixi'	penya
further	down.	Then	stood	a	large	rock.

I	yaja'	che	ke'	k'otoy	K'aspa	ukacho	e
And	there	they say	that	they arrived.	Broke	its horn	the

noxi'	chan	xe'	e	winik	chan	Porke'	tama
large	snake	that	the	male	snake.	Because	at --

kay	asi	taka	e	ixik	chan	I	poreso
he began	to play	with	the	female	snake.	And	that is why,

che	ke'	k'aspa	ukacho
they say	that,	broke	his horn.

224. B'an	uk'ajti	e	jente	koner	ke'	e	penya
So	tell it	the	people	today	that	the	rock

yaja'	a'rob'na	tatz'ab'rekacho	Porke'	che	ke'
that	is called	Stuckhorn.	Because	they say	that

ya'	tz'ab'ar	ukacho	e	noxi'	chan	xe'
there	was stuck	his horn	the	large	snake	that

k'aspa	ukacho	Pero	uk'ajti	e	jente	ke'
broke	his horn.	But	tell it	the	people	that

ma'chi	nik	sutpa	uwira	e	ixik	i	ma'chi
not	if	turned back	to look at	the	female, and		not (if)

axi	takar	i	ma'chi	uyakta	ub'a	amejk'a
gone	with her,	and	not (if)	he let himself		be embraced

umen	e	ixik	ma'chi	ani	k'aspa	ukacho
by	the	female,	not (would have)		broken	his horn.

236. Pero che ke' porke' sutpa uwira e
 But they say that, because he turned back to look at the

ixik i a saber tuk'a ojron ta uyalma uwira
 female, and who knows what he said to himself seeing

e ixik i poreso k'aspa ukacho I konda
 the female, and that is why it broke his horn. And when

ixto k'aspa ukacho ma'chixto ixin tyā'
 then it broke his horn, not then (could) go where

k'ani ani a'xin porke' che ke ja'xir xe'
 he wanted to go, because they say that he (was one) who

k'ani ani a'xin tama e ixner k'in
 wanted to go to the West.

259. Pero kocha k'aspa ukacho ma'chixto ixin tyā'
 But since it broke his horn, not then went to where

k'ani ani a'xin sino ke' ixin inte' lado
 he wanted to go, but rather he went to one side.

Ma'chi k'otoy tyā' twa' k'otoy ani
 Not come to where that (he intended) to come.

Pero che ke' uche perder tama e uyakta ub'a
 But they say that he did get lost at the -- he let himself

mejk'a umen e ixik
be embraced by the female.

273. Pero no'n ma'chi kawira kay asiob' Porke'
But we not see they began to play. Because

e mar che ke' insolo chan b'ut'ur
the sea, they say that, all snakes full

tamar I poreso e chan xe' alok'oy tama
in it. And therefore the snakes that come out from

e witzirob' ya' a'xin anojb'yob' porke'
the mountains there they go to mate, because

ya' ch'ajmo'b' Ti'n ach'ajma de arib'tz'ir
there they take each other. Some are taken for daughters-in-law,

ti'n ach'ajma de ny'artz'ir I poreso che
some are taken for sons-in-law. And that is why, they say

ke' e chan tie'ne war ach'i' war
that, the snakes those that are growing, are

a'xin usajka upixam twa' anujb'i
going to search for their fathers-in-law so as to they unite

taka uwixka'r
with their wives.

296. I poreso che'nob' e jente ke' ayan
 And therefore they say the people that there are

ti'ne aketpa tare'ra algun witzir tama uti'
 those that stay in some mountain at the source

e ja'ob' Ya' ayan ti'ne a'xin ejsto
 the waters, there are those that go as far as

tama e mar
 to the sea.

302. Pero lo ke' uk'ajti e jente ke' e chan
 But what tell the people (is) that the snakes

xe' uche me'yra e perjwysyo taka e witzirob'
 that they do great the damage to the mountains,

usatyob' e otot ma'chi ak'otwo'b' tya' k'ani
 ruining the houses, not arrive where they wanted,

ak'ani ak'otwo'b' Pero ti'ne ma'chi ja'xto
 they intended to arrive. But those that not, they

ajk'unob' lugar umen e dyos a'xinob' ejsto
 are given permission by the God; they go as far as

tya' k'ani ak'otwob' Pero ti'ne uchob'
 where they want to arrive. But those that they do

perder	tu't	e	dyos	ma'chi	ak'otwob'	Ban
lose out	before	the	God,	not	they arrive.	So

uk'ajti	e	jente	ejsto	ko'ner	ira
tell it	the	people	up until	today	this.

319. Pero	no'n	ma'chi	kana'ta	jay	b'an	berda
But	we	not	we know	if	indeed	true.

Pero	e	jente	b'an	uk'ajtyob'	ke'	e
But	the	people	so	they tell it	that	the

chan	yaja'	tama	e	kay	a'si	taka	e
snake	that	at	the --	began	playing	with	the

ixik	chan	k'aspa	ukacho	Pero	no'n	ma'chi	kawira
female	snake,	breaking	his horn.	But	we	not	we see it.

Ja'x	nik	kawira	kay	a'syob'	katze'nyob'	ani
If we had	seen it,	they begin	to play,	we would have laughed at them.		