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5 Man and Serpent – Winik y Chan

1. Ayan *otronte'* ojroner ak'ajna tamar e'ra e chan.
 There is another story told about this the snake.

Ayan inte' *diya* che ke' inte' winik war
 There was one day they say that a man was

axana tama uti' e ja' i e ja' me'yra
 walking along its bank the river and the water much

porke' tama e k'axja' k'in me'yra e ja'.
 because in the rainy season a lot the water.

16. *Konda* ak'otoy tama uti' e ja', uwira
 When he came to its bank the river, he saw

k'atar e chan tama ujur ingojr *penya*.
 stretched the snake across its top a (round) rock.

War awayan e chan.
 Was sleeping the snake. I ja' xir, kocha una'ti'x
 And he, since he knew

ke' e chan ayan e tumin uk'echi axana,
 that the snake had the money (that) he carried walking,

entonses ixin che, "E chan ira k'ani uyajk'e'n utumin

then he went said, “The snake this want (will) give me his money

kone’r. *Poresu* ch’a’r war awayan tara.”
today. That is why lying is sleeping here.”

37. Ixin k’otoy tama uti’ e ja’ i ixin wa’wan
He went arriving at its bank the river and he went to stand

to’r e tun. Uwira ke’ awayan. Tari uch’ami
on top of the rock. He saw that it was sleeping. He came he brought

umachit uch’aki unej e chan tamar, i e chan,
his machete chopped off its tail the snake with it, and the snake,

konde uche *sentir* ch’ajka unej, lok’oy k’axi
when he did feel chopped off his tail, left fell

ta ja’.
into water.

55. I ma’taka ixna *konda* chekta inte’ noxi’
And it wasn’t be long(time) when appeared a great

ik’ar tama e ja’ i e winik, *lo ke’* uche
wind from the water and the man, what he did,

wa’r inte’ noxi’ te’ tama uti’ e ja’, ixin
standing a large tree at its edge the water, he went

gorub’a ch’uwan tamar.
wrapped himself hanging around it.

66. I e no xi' ik'ar k'axi tama e ja'
And the great wind blew down into the water

tuno'r e syan te' tama e *oriyi'r* e ja'.
all the many trees on the banks the river.

K'a'pa uk'asi uyari ta ja'. *Peru* e winik yaja'
Finished it broke it beat to water. But the man that,

kocha usik'b'a e nukta' te' xe' wa'r tama uti'
since he searched for the tallest tree that stood at its banks

e ja', ixin ch'uwan tamar. Lumuy e ik'ar.
the river, he went to hang onto it. It passed the wind.

Matuk'a' che'na takar.
Nothing was done to him.

85. I *konda* ukojko ixin ixna, sisb'ajna e ik'ar.
And when he had waited he go be long (time), it calmed the wind.

Entonses ixin uwira jay uyub'i ulok'se e
Then he went to see if he could take out the

tumin. K'otoy ukachi inte' *laso* tama unej e chan yaja'.
money. He came he tied a rope to its tail the snake that.

Ukerejb'a lok'oy, kay uyob'I, i ma'chi ayob'tz'a tu't.
He hauled it came out, began he hit it, and not break for him.

106. *Entonses* tari tama uyotot, uch'ami inte' uyacha,

Then he came to his house, took one his axe,

kay uyob'i tamar. I *konda* uyob'I, puska
began to hit with it. And when he hit it, poured out

tari e tumin, *lo ke'* b'ut'ur tama unej e
here the money, that which full with its tail the

chan. *Pero* e tumin yaja' maja'x b'an kocha
snake. But the money that not also like

e tumin *lo ke'* ayan to'r e rum tara. E tumin
the money which there is on the earth here. The money

yaja' che *ke'* b'an kocha e b'ak'b'ir ujtz'ub'.
that they say that like the molded incense.

126. I ja'xir che ta *uyalma*, "Kocha twa' insati
And he said to himself, "How that I spend

e tumin ira? Inna'ta ne'n ke' b'an kocha katumin."
the money this? I didn't know I that also like our money."

Porke' uwira insolo b'ak'b'ir ujtz'ub' b'ut'ur tamar.
Because he saw it only molded incense full with it.

135. I *kondixto* uk'echi ixin tama uyotot, k'otoy
And when he carried went to his house, he went

ub'ut'i tama ingojr b'ujr. Che *ke'* e tumin yaja'
he filled in a (round) jug. They say that the money that

Utz'ub'a e ujtz'ub' tamar, kay ub'utz'a e b'ujrob' yaja'.
 He slathered the incense in it, began censuring the jugs those.

170. Tama *ocho diya ke'* war ub'utz'a u't e b'u jrob'
 For eight days (that) he was censuring it's face the jugs

yaja', upasi uwira, i *kondixto* upasi
 those, he opened them to look, and then when he opened them

insolo ixto tumin b'ut'ur tamar kocha e tumin
 only money filled with them like the money

ayan *lo ke'* asajta.
 there is that which is spent.

182. I *entonses* che, "*Berda ke'* e tumin ira ya,
 And then he said, "It is true that the money this there,

manik kay inche e *ideya* takar, ma'chi ani
 had not begun I do the idea about it, not (past)

twa' inwira asutpa tumin. *Pero* kone'r inna'ta *ke*
 that I see it turn into money. But now I know that

kone'r, *si*, ayan ixto e tumin." E winik yaja' che *ke'*
 today, yes, it is the money." The man that, they say that

ketpa e *riko*, b'oro utumin. *Pero* tama utumin
 he turned into a rich person, increased his money. But from its money

e chan.
the snake.

205. I *poreso* e *jente* una'tob' *ke'* e chan ayan
And therefore the people think that the snake has (there is)

utumin *porke'* che *ke* e chan, *kondo* alok'oy tama
his money because they say that the snake, when it comes out from

inte' witzir, a'xin anujb'i taka uwixka'r tyā'
a mountain, he goes to mate with its wife where

k'ani anujb'i. I che *ke* tuno'r utumin uk'eche
he wants to mate. And they say that all his money he carries

alok'oy a'xin anujb'i takar. *Poreso* che'nob'
he leaves he goes he mates with her. That is why it is said (by them)

ke e chan me'yra utumin.
that the snake much his money.

229. *Pero* no'n, kocha ma'chi katajwi, ma'chi kana'ta
But we, since not we found it, not we know

jay *berda* ayan utumin. *Pero* e *jente* b'an uk'ajtyob'
if it is true (has) there is his money. But the people also they tell it

ke e chan me'yra utumin.
that the snake much his money.