

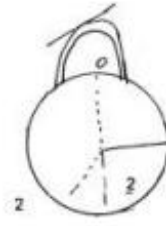
Silbato Actuales

"Grupo a"



421.211.42

"Grupo b"



421.212.42

"Grupo b"



421.212.41

**SONGS FROM THE FACE OF THE EARTH:
RESEARCH ON TRADITIONAL MUSIC
TZUTUHIL**

Part II

Linda O'Brien

Translation : Sandra Sáenz de Tejada

Introduction, notes and comments: Enrique Anleu Díaz

This work corresponds to the final part of THE SONGS OF THE FACE OF THE EARTH, compiled by Linda O'Brien in the town of Santiago Atitlán. These chants fulfill a magical function within tzutuhil society. According to the comments provided by the interviewees. This fact has constant validity and updating, which presupposes its use, in our days, for various aspects in daily life. It would be enough to mention the narration about the relatives and the "Song of the men under the water" to understand how they are part of the daily life of the indigenous.

The studious reader will have some doubts both about O'Brien's compilation and about Soef's translation. It is very natural that the compiler is not familiar enough with Spanish or Tzutuhil, or some other languages of our country. This is evident in some conjugations, names, spelling or composition of some word, problems that are undoubtedly found in the Castilianized pronunciation of the indigenous, or in this case the translator, as can be seen in the writing, which has been respected to make a comparison of the text in the two languages.

It is pertinent, therefore, to make some points in this regard, and for this the numbering system at the bottom of the page has been used for some calls, and the letter system for the original notes of the work. As in any research, the knowledge of geographical area and the linguistic implications derived from the contact with the areas that converge around it plays an important role. Atitlan undoubtedly maintains relations with the south coast. This is one of the reasons

to look cautiously at the use of certain terms applied to objects, people or animals, and that in the compilation seem to have another meaning for example the word **whoj** (horse), to which the translator alludes, gives the meaning of deer. However, in the region to which we allude the deer is clearly called **mazatl**, Similar phenomenon occurs with several words of different origins, and not directly tzutuhiles as intended. The same term **Atitlán**, according to the linguist Jorge Arriola, is Nahuatl, which corresponds very well to the capital of the ancient kingdom tzutuhil, (Atl= water, river; ti= ligature; tlan= suffix or determination of proximity.) This shows the careful handling of the words in this translation.

The way to use certain words, then, "it seems that it would have another meaning if we relate it to the metric of music, this fact known to singers, who, when "performing", apparently pronounce words different from the text, in certain musical passages or recitative as a phenomenon of musical "diction", whatever the term.

This is almost certainly the case with the expression "lambre San Maradino" for "Lamp of San Bernardino". Precious anecdotes are kept about this among the people. Thus, in the Panajachel region, the confusion encountered by the "gringo" (American) refers to trying to find the explanation of certain words, reaching almost comical situations such as that of the phrase: "Dembrazo is going to die", for "With a bullet he is going to die" (collected from a direct source from Panajachel in 1965), trying to explain the death of Pedro de Alvarado in the Dance of the conquest.

Regarding musical notation, it is given as a free chant, where groups of notes form "structures" that can be repeated in a "capricious" or better, free way. The compiler, in this case, transcribed the songs with "free" annotation, about which it should also be noted that in the stranger's ears it has gone to the extreme of saying without any basis that indigenous music "has no measure or rhythm", which is completely false, as is well known by musicologists.

A careful analysis can show on the one hand that there is a form and, by logic, also exact measurement and annotation, and that on the other hand, the way "the performer" performs it is very different in relation to the metric that the songs have; this is also evident in oral tradition music, where through the performer there are variants of a structure or theme that has been transmitted for countless generations.

Finally, we point out that this type of songs conceived in a very different way from the European "forms", gives very little importance to what would be the "counterpoint" or "counter canto"; constituting chords only what is called the "accompaniment".

Enrique Anleu Díaz

1. MUSICAL EXAMPLES OF THE SONGS FROM THE FACE OF THE EARTH

Example 1



Musical examples of the "songs from the face of the earth"

Example II

Handwritten musical score for a song. The score is written on ten staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes.

Staff 1: *Copia de Enrique Anleu Diaz. (1985)*
 Rex JYU MUNDO

Staff 2: DIOS - LAN-BRE NABUA-DI - NA

Staff 3: NUNDRUCH' LEU NO-KO-WA-TOJ TIE-RED

Staff 4: AY VEZ JUN X BOP-SE-MAJ

Staff 5: ACH' BOW MUNDO-ACH' BEN OUCH' LEU

Staff 6: CO'TES-TIG C'OL RONT C'OL ALW-SL-ES CO MB-YO-RES

Staff 7: HA U-VEL DE-JE-SUS LANBRE NABUA DI-NA

Staff 8: Ornamentos opcionales
 (n) | a | (••••) (••••) (••••) (Fina)

Staff 9: Rex JYU Ruch LEU

Staff 10: AY-A DIOS-

Staff 11: MEL-TIOX TA' QWIKOS-TWCHWKA-K'A CHWACH-KES MUNDO

Staff 12: Ornamentos opcionales
 (••••) | a | (••••) (••••) (••••)

Handwritten musical notation for the song "Hail to the Chief". The notation includes lyrics in Spanish and English, such as "HAIL TO THE CHIEF" and "HAIL TO THE CHIEF". It also includes a section titled "INSTRUMENTOS OPCIONALES" (Optional Instruments).



Lyrics of the songs of the face of the earth

Bic rxin Rajaw Mund

Rex jyu Ruch lew
Rex jyuRuch lew
Nkobyena ca nawcaxaj
Nkpalbej nkobina chwach
Ruchlew God.
Lambre God Marnadino
Atco pciel, atco
Pglor.
Mund Ruchlew nokawcaxaj

Earth
one thousand two hundred, three
hundred
pas nkaya'chaxe'cha-
wach a.
Aya God
Ay Mund
Nka'ja che'chawij entons
Nawc'axaj Dios.

God
Nawc'axaj Ruch'lew
By the Will of God
Even nkaban gnar year one
thousand nine hundred seventy-
one xtacuy kamac

Ay vez jun
Sba psamaj
Ay vez jun

Bix of the Owner of the World

(Spanish translation by Diego
Reanda Sosof).

Green Mountain World
Green Mountain Face of the Earth
... well, are you listening to us
and we have to stand and walk on
the face of the Earth God. God
Lamp Saint Bernardino
you're in heaven,
you are in the glory.

World, Face of the Earth,
do you listen to us
Earth

Maybe two hundred, maybe
Three hundred steps we take up
and under you
Oh God
Oh World

You lend us the sticks that are on
your back; then you hear us, God.
Oh, God.

You hear Face of the Earth.
By the Will of God

We're even going to win the one
thousand years
Nine hundred and seventy-one
Forgive our sins, forgive our crimes
There are times when one
He's going to work
There are times when one

1. Maradino. This is a possible compilation or mistranslation of the word Bernardino. (Note by E.A.D.)
2. The sense of timelessness of the songs is manifested in the quote referring to the year in which they were collected by Linda O'Brien (Note from E.A.D.)

Sba pnegos:
Cola kasuert ay'on

Siambre Marnadino
atc'o psiel
atc'o pgloria
God the Father
God's Kingdom
Fuq'uin cielo, ruq'uin gloria.

Naya' rebendicion
Raya' rainstruments
With bona holy will God.
Naya' kcxilway
Naya' kichaj
Naya' kmunil
Ay'on kc'aslemal.
Nlc'jar ciel
Nlc'jar glria:
Yo'l ak'ij
Yo'l ak'or.
Ola Thursday
Meltiox ta
Meltiox Lambr
Meltiox Marnadine
Meltiox ndta
Meltiox nute
Ach'bon Mund
Ach'bon Ruch'lew
C'ota ajward
C'ola testig
C'ola ajront
C'ola alwsiles
C'o mayores.
Nc'astana, nmayjana.

Going for business:
You have given each of us luck
San Bernardino Lamp
You're in heaven
You are in the glory
God the Father
God's Kingdom
You're in heaven, you're in the
Glory.
You give the blessing
You give the instrument
With good and holy will God
You give us our omelette
You give us our weed
You give us our fruit
You have given us our life
You divide the sky in the middle
You divide the glory in the middle:
The giver of your sun
Giver of your atol.
Today Thursday
Thank you, sir,
Thanks Lamp
Thanks to San Bernardino
Thank you, my father,
Thanks to my mother.
You have thought World
Have you thought Face of the
Earth?
There are police
There is a sentinel
There is a witness
There is a round
Hal bailiffs
There are older ones.
He walks, he has fun.

1. Maltiox. It refers to the word Matiox. (Note by E.A.D.)
2. Ajwant. By "guard"" as a policeman is called (E.A.D. Note)
3. Santinel, according to the compiler, Sentnel according to the translator, the word is "sentinel", which in which the function or work of a person is described. (Note by E.A.D.)

Ta'ncáy pk'ij
Tac nc'ay chak'a'
Oh My God Sucrist
Jc'anen ta'
Jc'anen Dios
Quinpalbej
Quinchcalbej Mund.
Ml rkal nuch i'
Ml quinwyina
Pr pna'da enco'owa'señor
Pnak'a..
Pr and God
Exc'ola, exjsoc

God exajquiypa
Exajmtzmul, exajcb'artan

Ncsol nejitz Mund
Ncsol nejitz Ruch'lew.

Anen Dios
Quin majcuna...
Quinc'astana chwach ak'a
Chwach Kéjkum Mund
Mec'ola ajward
Mec'ola ajchjenel
Nwok'ben nway

But God
Quincwajo'ndta'
Quinwok'ej Mund Ruch'lew

Nacuy lomlaj kil
Nacuy lomlaj kama'c
Ay Mund, ay Ruch'lew.
Nca'y k'ij, nca'y chawij
Pc xri'l chick k'ij
Manaque'x Dios

Nbij ndt, adta'babosad nqueban
Pr awq'uin tet señor

The Lord looks at her in the day
Lord looks at her in the night,
Oh God Jesus Christ
And I sir
And I God
I stand
And I take care of the world.
If maybe my mouth is screaming
Or if maybe I scream more
But I am in your hand, Lord
In your hands...
But God
You have existed, you are you
The ones with the lightning
God, you're the ones with the
drizzle
You, the ones with the rain, you the
Of the earthquake
They untie and bind the world
They untie and tie the face
Of the earth
I God
I'm sinning...
And I'm thinking about the night
before the darkness of the world
Maybe there are police
Maybe there is a guardian
I've cried over a tortilla

But God
I want my father
Crying the world face of the earth

He forgives us our great sins he
forgives us our crimes ay world, ay
face of the earth, the sun looks at
you, takes care of you
Because the day has come again
Don't change it God.

This is my father speaking, your
father is slobbering what they do,
but with you mr.

Lambr Marnadine
Manuel de Jesús de Crist
Salvador
Pre pnak'a' c'alwa', ndta'
Stonen apaken
K'an acorona, sak
Acorona

K'an espina
Sak thorn
Ahpon ctz'e'j
Ahpon gloria.
And everyone awsin ndta'
Everyone from the world, sir.
Awxin, Father King
Awxin, ndta'

Awxin cab
Awxin cxilway
Awxin lok'
Awxin canel
Awxin rexwach
Awxin tuja'
Awxin pujuy

Wiwir pnak'a
Alaxa'pujuy.
Awxin chaj
Awxin
Awxin xcoy
Pr and God
Pr and bar nokexque wal?
Mani kpalben ndta'
Nokacuy c'a Mund
Nokacuy c'a ruch'lew.

Pre God Jesus Christ
Me major quiej

...San Bernardino Lamp
Manuel de Jesús de Cristo
Savior.

Because it's in your hands, my
Father, all carried, on your
Hands like a basin I carry
Yellow is your crown,
White is your crown
Yellow stripes
White stripes
In your hands flowers
In your hands, glory.
Everything in the world is yours, my
father
Everyone from the world, sir.
Yours it is, Father King
It's yours, my dad.

Yours the honey
Yours the tortilla dough
Yours...
Yours the cinnamon
yours the black cob
yours the yellow cob
yours the cob of various colors

in your hands
the multi-colored cob was born.
Yours is the chipilín
Yours the ocote
Yours...
Yours is the tomato.
But God
But where do we kneel?
As we have stopped my father
Forgive us, then, world
He forgives us, then, in the face of
the Earth.
Because God Jesus Christ
Even the best horse.

It refers to the word Quiej, which is translated as Horse (Note by E.A.D.)

Msc mejor wacax
Chi jun jan
Chi jun snic
Chi jun chcop
C'ola pmontana ndta'
Chi jun tz'e
Chi jun syaw
Atrpalben mundo
Atrpalben ruch'lew.

Mic...'

...

Anen quinwajo'Dios
Quinc'astan jun rat
Chnawc'axbej kk'ojom xul

Pr pnak'a pnawkan, Dios

Xul, k'ojom
Hoy ta'
Today Reyna.
In front of God qui'xul
In front of God qui' marimpa
Xinlax, smbos chwach Ruch'lew
Xaya'nestor
Xaya'asrsyon pnwa'

Meltios chul.

Anen quinwajo'mund
Jun mc'ol, jun yoyon c'ix

Mc'ol jun yoyon tucan

Mc'ol ljun quinrumin chwach
Jul

And a fly
And an ant
And an animal
That's on the mountain my dad
And a dog
And a cat
They're always stopping at you
world
They are always standing on the
face of the earth.

...

...

I want God
Take a walk for a while
For you to listen to our
Marimba and whistle.
Because in your hands, in your
Feet, God
They're whistle, tambourine
Today father
Today she reigns.
In front of God is sweet the whistle
In front of God is sweet the
marimba
I was born I sprang up on the face
of the earth, you gave me...
You gave me prayers about my
Head
Thanks chula.
I want World
Maybe there is someone, someone
who
He has put thorns
Maybe there is someone who has
put blackberry
Maybe there's someone pushing
me into a ditch.

7 Tz'e, La palabra correcta es tzí, pero, del cakchiquel. (Note by E.A.D.)

8 k'ojom en quiché: in the dictionary of Father Saénz de Santa María the noun Kojom refers to a small drum. (Note by E.A.D.)

9 Marimba, contrary to what the author maintains, the indigenous people clearly refer to the marimba, as has recently been proven. (Note by E.A.D.)

Pnak'a, pnawkan anyo'n ta'

Pr mlay anen, Dios

Rya'la fzon

Mna wowaj

Mna colbej c'a Dios.

Wawé'c'olwa'tentacion

Vel c'siwann'

Y jc'anen, ndta', xinwc'axaj Tzij

Ainwc'axai consej c'in powr.

(Interlude: Guitar)

Anen dios

Sinrsiq'uij, xinruchol

Pruchoch

Pnak'a bnon, w nute'

Pnak'a bnon, w nxenyor.

X ta'k naic'xic

Lwif, ay ndta'el diez y

Ocho de Agosto

Xenuc'akajc'wawe'

Xalnpalbejc'Mund

Xalnpagejc Runch'lew .

Enmonta equ'e'waming chwij

Psan igles

Psant templ

Ewinkirsan Mund

Ewinkirsan Ruch'lew

Manuel de Jesús

Lambre Marnadina

In the sky

In the glory of God.

Pnak'a Dios

Pnaplbal c'ow solic

Content ranm

Content ruc'u'x

But I wish that to me, God

Give me reason

You're not hiding

Don't keep it a secret because God

Here is the temptation

And the ravine

And I, my father, heard the word

I heard the poor man's advice.

I God

They called me, they talked to me

in His house

In your hand they made, my

mother In your hand they made,

my ladina.

They sent my call

Yesterday, oh my father, on the

tenth and

Ocho de Agosto

I heard them here

I stepped on you world

I stepped on the face of the earth.

I bring my two friends with me

To the holy Church

To the holy temple

The world has been created

The face of the Earth has been
created

Manuel de Jesús

San Bernardino Lamp

In the sky

In the glory of God.

In your hands God

There is waste in your whereabouts

His heart is content

His soul is content

Xutac nsic'xic.

10 siguen. Voice derived from the Mayan, which means ravine. (Note by E.A.D.)

11 Nsenyor. It is obvious that you should translate señor, and not "mi chula" according to the "ladin" collector, which has a somewhat derogatory meaning among the indians towards the mestizo, especially in Atitlan. (Note by E.A.D.)

Day Thursday the tenth and ninth
of
August;
Mlay ndta'
Tya'a bendicion pnwa'.

They sent me a call.
He went to turn around
For my house
(I said) "What do they want from
me?"

I came from winning my tortilla
God
I came, my father
Now my heart is content
Day Thursday the tenth and ninth
of August;
I wish my father
Give me you're blessing in my
head.

Translation Notes, prepared by Linda O'Brien

- a) Atol is made from corn and is used as a ritual drink. In lines 36-39 the translator said: "This means that the sun divides the sky into two parts, just as we do with our cornfield." "Half for light, half for atol, just as half of the harvest can feed us, the product of the other half can clothe us, another part is for medicine etc."
- b) "Mimadre": Probably the moon, who together with the sun is called "our mother", "our father".
- c) Bailiff, refers to the minor officials of the municipal system, one of whose duties is participation in the rituals of the ancient mam.
- d) The majors are senior officers with similar duties. Lines 46-56 refer to the ancient mam, who as the village watchman is mentioned many times in the songs and prayers.
- e) Aloden or alodjen in tzutuhil means "to carry in the palms, as one tears off a basin of water, careful not to spill it, here it refers to the land with Lake Atitlan in its center.
- f) Stripes or rays: the corona of the sun.
- g) This list of fruits of the earth includes many with mythical meaning the chipilín, an herb used to season food, and the ocote appear in the story of the hero boys of the Popol Vuh.
- h) Quej. It also means deer.
- i) Lines 140-147, The meaning of these lines is related to the ritual symbolism of the flute and the drum, processional instruments used to calm the holy Land, offering it music. K'ojom is an instrument beaten with the hands and was translated as marimba (line 141) and tamborón (line 143). In line 147 the word marimba is used. Tamborón is the old man of Kojom.
- j) Customary prayers for newborns.
- k) "The poor" means the common man or any tzutuhil.
- l) Ladina is an affectionate term among the Tzutuhiles and its translation into Spanish would be chulas cuiere decier querida or bonita.
- m) The first recording session was on August 18; the song was sung on the 19th.
- n) The room used for these recordings is adjacent to the church.
- o) The sun is considered to make stops in the sky, during which it rests every hour of its journey.
- p) Cast away, deliverance from evil spirits
- q) The words in square brackets have been added to give more clarity or grammatical sense, although they are not explicit in tzutuhil.

**ADVANCES OF
RESEARCH**