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### 3 Landslide - Kib'itz'

1. K'ani    inche    kontar    otronte'    ojroner.    Ayan    inte'  
 I will    I do    tell    another    story.    There is    a  
 chinam    uk'ab'a'    Okotepeke    tama    e    Onduras.    Yaja',    e  
 town    named    Ocotepeque    in    the    Honduras.    Of that,    the  
 chinam    yaja',    che    ke'    tarix    e    tyempo    me'ya    ani    e  
 town    that,    they say    that    long ago    large    the  
 chinam,    i    me'ya    ani    e    jente    ayan    tamar.  
 town,    and    many    the    people    there were    in it.  
 E    ototob'    galan    ik'ani    uwirna'r.    Pero    k'otoy  
 The    houses    pretty    you want    its appearance.    But    came  
 inte'    diya    satpa,    ke'    e    chinam    yaja'    satpa,  
 a    day    was destroyed,    that    the    town    that    was destroyed,  
 tama    e    anyo    mil    nobesyentos    treynti    dos.  
 in    the    year    1932.  
 28. Ma    to    i'xna    satpa    e    chinam    yaja',    i    che    ke'  
       Not long ago    was destroyed the    town    that,    and    they say    that  
 konda    satpa    e    chinam    yaja',    konde    sakojpá,

when was destroyed the town that, when day came,

kay xana inte' ilama. Arob'na e chinam twa'  
began go around an old woman. Was told the town that

alok'ob' ani. Che Cha'iy e ilama ke' "Lok'enik  
they should leave. Said the old woman that "Get out

kone'r! Porke' kone'r mix ja'x twa' e korpa'r e  
now! Because today no longer it that the protection the

chinam ira. Porke' e chinam ira kone'r turu  
town this. Because the town this today is

udi'ir twa' asatpa, i ti'ne alok'oy a'jni  
its day that it will be destroyed, and those who leave running

akorpato, i ti'ne ma'chi ya' twa' ak'a'pa.  
will be still saved, and those who not there so that be finished.

53. Pero e jente ma'chi uk'ub'syob'. Che'nob' ke' e  
But the people not they obeyed. They said that the

ilama ira intaka matuk'a ujwisyo wa'r, war  
old woman this just not her mind standing, she is

axana o'jron. Porke che ke' e ilama yaja'  
walking talking. Because they say that the old woman that

interu e ototob' xana, kay uche abisar

all the houses walked to, began she did warn  
 e jente. I pero ja'xob' che'nob' ke' e ilama  
 the people. And -- but they said that the old woman  
 ira intaka lokojran. Ma'chi uk'ub'syob' lo ke' uk'ajti  
 this just has gone crazy. Not they believed what she told them  
 e ilama.  
 the old woman.

72. Pero kwando tarderan, kay k'axi e jaja'r, war ak'axi  
 But when evening came, began to fall the rain, it was falling

ejsto sakojpa otronte' diya, ma'chi anumuy. I  
 until dawned another day, not it passed. And

ejsto ke' b'an numuy e diya, ma'chi anumuy e jaja'r.  
 up until indeed passed the day, not ended the rain.

I konda ixto sakojpa otro diya, ere war ajanakna,  
 And when then dawn came next day, at the moment it was getting light,

kwando jik'na e witzir tichan. Porke' ja'x inte'  
 when thundered the mountain above. Because that a

witzir me'yra. Ja'x kib'tz'a tari umaki e  
 mountain great. It slid down coming buried the

chinam, porke' no'n akay kak'otoy i kawirato  
 town, because we began coming and we saw

e kib'itz' xe' tari umaki e chinam.  
the landslide that came buried the town.

107. Uk'ajti e jente kone'r, ti'ne turwob' yaja',  
Tell the people today, those who were there,

che ke' kwando satpa e chinam, ayanto  
they say that when was destroyed the town, there were still

e jente kay lok'oy ajni tama e chinam  
the people began going running from the town

yaja'. Tari kay turwanob' ejsto tama inte' plan  
that. They came began staying up until in a place

me'yra unajtir.  
very far away.

122. Pero ayan inte' kojn alumuy tama e uyori'ir  
But there was a stream ran by the edge

e chinam tyá' satpa yaja'. I che ke'  
the town where it was destroyed there. And they say that

e kojn yaja' ja' ya tari e syan anam,  
the stream that there came the much mud,

lo ke' tari e kib'itz' tichan. I che ke'  
which brought the landslide from above. And they say that

ayan	ti'ne	kayto	ulok'se	utumin	tari.	Kay
there were	those who	began	to get out	their money	here.	They began

uch'ab'u	najtir	tya'	una'ta	ke'	ma'chi	twa'
to put it	far away	where	they knew	that	not	to it

alumuy	e	kib'itz'.	Porke'	che	ke'	e	kib'itz'
pass by	the	landslide.	Because	they say	that	the	landslide

yaja'	imb'ijk	imb'ijk	kay	kib'tz'a	tari.	Uyub'yob'
that	little by little		began	to slide	down.	They heard

ajik'na.	Che	intonses,	che'nob'	ke'	"B'ajk'at
it thundering.	They said	then,	it was said	that,	"Danger

kasatpa	berda,	porke'	meru	kib'itz'	war	water
we may be destroyed	truly,	because	real	landslide	is	coming

tichan.  
from above.

153. Entonses	tuno'r	e	syant	jente	tama	e	chinam
Then	all	the	many	people	in	the	town

kay	ulok'se	tuno'r	lo ke'	ayan	tama	uyotot
began	to take out	everything	that	there was	in	their houses

uturub'a	najtir.	I	ti'ne	uyajti	u't	utumin,	kay
putting it	far away.	And	some	worried about	their money,	began	

uk'eche	lok'oy	ubaliija.	Kay	tari	uch'ab'u	najtir.
to carry it	away	(in) their bags.	They began	taking it	putting it	away.

I	ti'ne	kay	tari	uch'ab'ob'	yaja',	i
And	those who	began	taking it	putting it	there,	and

che	ke'	twa'	asutpa	a'xin	uch'ami	otra
they say	that	that	they turned	back	to get	other

kosa	lo ke'	war	ulok'se	ta	uyotot.	Tya'
things	that	they	got out	from	their houses.	The place where

war	watar	ya	war	amaktz'a,	porke'	e	aj(e)kib'itz'
they were	going	there	was	being buried,	because	the	landslide

war	awatar	tichan.
was	coming	down from above.

180. I	tya'	war	alumwob'	tama	e	kojn	yaja'	ya
And	where	they were	passing	in	the	ravine	that	there

amaktz'ob'.	I	che	ke'	e	tumin	yaja'	lo ke'
they were buried.	And	they say	that	the	money	that	which

kay	lok'esna	ch'ab'na	najtir	tya'	ma'chi
was beginning	to be taken out	to be put	far away	where	not

alok'oy	e	kib'itz'.
reached	the	landslide.

188. I      uwinkir    ya'      amaktz'a      konda            asutpa            a'xin            twa'  
             And its owners there were buried when turned back going where

(a)tan      ulok'se            mas    lo    ke'            ayan            ta      uytotot.      I  
                  they take out      more    that            there was      in      their houses.    And

ya'            amaktz'a.            Konde            che            uche            sentir    water  
           there      they were buried. When            they say            they did            hear    coming

e            syan            rum    ta      uxor            i      ak'a'pa.            I  
           the            much            earth    onto    their heads      and      they were finished.    And

ma'chi'x      asutpa            ayo'pa            uwira            utumin            tyā'      uyakta.  
           not            they returned coming      to see            their money      where it was left.

201. I      poreso      uk'ajti            e      jente            tama    e      chinam  
             And therefore say            the      people            in      the      town

Okotepeke    ke'      yaja'            me'yra            jente            kay            uk'ab'yob'  
           Ocotepeque    that    there            many            people            began            to gather up

e            tumin      yaja',            i      tamar            kone'r            ayan  
           the            money      that,            and      because of it    today            they have

utuminob'.            Porke'            me'yra            jente            kay            ulok'se  
           their money.            Because      many            people            began            to take out

utumin            uch'ab'u      najtir            tyā'            ma'chi            alumuy  
           their money      putting it      far away      where            not            it passed

e kib'itz'. Pero ja'xir ma'chi'x korpa, porke'  
the landslide. But that not was safe, because

ja'x tya' asutpa a'xin ta uyotot utaresan  
that where returned going to their houses to bring

otronyajr tuk'a lo ke' k'ani utares. I ma'chi'x  
again what that which they wanted to bring. And not

alok'oy porke' e kib'itz' war awatar tichan,  
they get out because the landslide was coming from above,

war amaktz'ob'.  
was burying them.

231. Entonses uwirob' ke' ma'chi'xto uyub'i alumuyob'  
Then they saw that not then they were able to pass

ya' tama e kojn porke' ketpi'x puru anam  
there through the ravine because it already remained pure mud

e kojn. Entonses lo ke' uchyob', ti'ne turwob'  
the ravine. Then, what they did, those who were

tama e chinam, umorojse ub'ob' turwanob' tama inte'  
in the town, they gathered themselves sitting in a

otot me'yra uyaltir. Ayan ti'ne korpob'to,  
house very tall. There were those who they were still safe,

kay            korpob'.  
they began    to be safe.

250. Pero        ti'ne            kayto            b'ejrwob'            twa'    to    ani  
      But        those who       still began       to move things       so as to still

ulok'se        ukosob'        lo ke'            ayan            ta        uyototob' --  
take out       their things    that            they had       in        their houses --

utuminob',    ub'ujkob',    tuno'r            k'antan            ulok'syob'       najtir.  
their money,   their clothes,   everything       they wanted    to take            far away.

I            ya'            kay            k'a'pob'        tama u't            e        b'i'r  
And        there        began        they finished    on        its surface       the       path

tya'        war        awatar        e        syan    kib'itz'.        I        ejsto ke'  
where      was       coming       the       great    landslide.      And    up until

b'an        b'ut'k'a    tuno'r        e        chinam        taka            e        anam  
indeed     full        all            the        town            with            the        mud

majka        tuno'r        e        ototob'.        Ketpa        puru            anam  
burying     all            the        houses.        Remained    pure            mud

e            chinam.  
the        town.

274. Pero        ingojr        takix            otot            ketpa            tama    uyori'yer  
      But        one (round)    only            house            remained        on        its edge

e chinam tama e inxejr tyá' -- i  
the town on the one side where -- and

to'r inte' santar ja'x takix ketpa. I  
on top one high place it alone remained. And

ab'ut'k'a e jente ti'ne korpob'to.  
filled it the people who were still safe.

284. I konda ixto kay numuy e kib'itz' yaja',  
And when then began to pass by the landslide that,

entonses tama e abyon kay k'otoy e pujsa e  
then from the airplane began to come the dropping the

pan to'r e otot yaja' tyá' makarob'. I  
bread on top of the house that where they were enclosed. And

ixinna kay xana e abyon kay upusi e pan  
it went on began going the airplane began to drop the bread

tyá' ketpato e mojr yaja' tama e otot yaja'.  
where remained still the others those in the house that.

Pero tuno'r e jente k'a'pa maktz'a tama uyototob'.  
But all the people finished were buried in their houses.

Porke' inyajrer maktz'a e chinam umen e anam.  
Because all at once was buried the town by the mud.

I e ja' me'yra kay ch'i'. I pwes,  
 And the water high began to rise. And, well,

(e yaja' si) kana'ta ke' berda porke' kak'otoy  
 if -- we know that it is true because we came

kawira ke' e kib'itz' turuto esto kone'r xe'  
 to see that the landslide is still up until today which

usati e chinam.  
 destroyed the town.

322. I kone'r e chinam Okotepeke mix ja'x lo ke'  
 And today the town Ocotepeque not it is that which

turu ani tarix e tyempo, sino ke' e inte'yx chinam  
 was once in the old days, but rather the another town

sutpa Okotepeke. I poreso uk'ab'a' e chinam  
 turned into Ocotepeque. And therefore its name the town

yaja' Nweba Okotepeke. Porke' mix ja'x e  
 that New Ocotepeque. Because not it is the

Okotepeke xe' turu ani ixni'x.  
 Ocotepeque that was once used to be.

334. Pero che ke' xe' e chinam ixni'x,  
 But they say that that the town used to be,

che ke' me'yra ani e chinam, i ayan ani  
they say that, big once the town, and they had once

utumin e jente lo ke' turwob' tamar. Pero  
their money the people who lived in it. But

k'a'pa satpob' tama e tyempo yaja'. Uk'ajti  
finished were destroyed at the time that. They tell it

e jente ke' e chinam yaja' satpa  
the people that the town that was destroyed

porke' inte' syerpo lok'oy maku' e witzir,  
because a serpent came out from inside the mountain,

i ja'x uche syan kib'itz' tya' lok'oy.  
and he made large landslide where he came out.

349. I poreso kone'r e syerpo che e jente ke'  
And therefore today the serpent say the people that

e syerpo ja'x e chan, e nukir chan  
the serpent it is the snake, the great snake

ch'a'r makwi'r e witzir. I kwando alok'ob',  
lying inside the mountain. And when it comes out,

entonses uchyob' e syan kib'itz'. I asatpa e  
then it causes the large landslides. And are ruined the

lugar      umenerob'.  
places    by them.