

Ch'orti' speaker: Isidro González
 Anthropological linguist: John Fought
Chorti (Mayan) Texts pp.423-429
 Transcription/translation by Ch'orti' Project, Robin

29. Astronomy – E Luserob'

1. Ayan	inte'	lusera	nojta'	i	inte'	chuchu'
There is	one	star	large	and	one	small
amaxya'n		to'r	e	witzir	Moryujtz'u'b'.	Ma'chi
it becomes dark		over	the	peak	Moryujtz'u'b'.	Not
kawira	de	diya,	esto ke'	anamtz'a	e	k'in
we see them	by	day,	until	sets	the	sun
i	wix	ayampa	u't	e	rum,	twi'x
and	is already	becoming dark	its face	the	ground,	then already
e'ksijb'a.	Entonses	achekta	aturwan	to'r	e	witzir
becoming night.	Then	appears	standing	over	the	mountain
e	lusera	yaja'.	Che ani	e	onya'n	jente
the	star	that.	They used to say	the	old	people
ke'	uk'ab'a'	San Ramon	ajch'ujksaj	to'r	e	rum.
that	its name	San Ramon	Watcher	over	the	Earth.
E	onya'n	jentyob'	yaja'	inwira	ani	ak'ajb'esyanob'
The	old	people	those,	I used to see them	praying	
tu't.	Konda	amaxya'n,	akotwanob'	tu'pat	otot	

to it. When it grew dark, they bent over behind houses

taka ukande'lob'. Utz'ajb'esob' tu't koche uchob'
with their candles. They lit (candles) for them as they did

tu't e luna.
to the moon.

22. Ayan otronte' lusera atob'oy konda war tokto
There is another star rises when it is just

amaxya'n, koche a las syete. E lusera yaja'
becomes dark, like at seven o'clock. The star that

tuno'r e akb'ar war axana tu't e k'in.
every the night is walking across the sky.

Konda k'otoy a las kwatro, twi'x asakojpa.
Ehen arrives four o'clock, it is already becoming light.

E lusera yaja' wix ak'axi to'r e witzir
The star that is already falling over the mountain

tya' anamtz'a e k'in. Konda che ak'otoy
where sets the sun. When they say arrives

a las sinko e lusera yaja' namtz'i'x tu'pat
five o'clock the star that has already set behind

e witzir. E lusera yaja' turu uk'ab'a'
the peak. The star that stands its name

umenerob' tama San Oroman(?) ajch'ujksaj to'r e rum.
by them as San Oroman Watcher over the Earth.

41. Che ke' turb'ab'irob' umen e dyos
They say that it was set in place by the God

kocha e ajch'ujk'sajob' to'r e b'ak'ab' e konoj.
as the watcher over the mankind.

Che'nob' ani ke' e luse'rob' yaja' uk'ajna'r
It used to be said that the stars those on purpose

aktab'irob' ajch'ujksajob' to'r e b'ak'ab' e konoj twa'
were left watchers over the mankind so that

ni inte' momento aketpa chokem e b'ak'ab' e konoj
not even for a moment would remain abandoned the humans

to'r e rum. I poreso tu'pat e inte'
on the earth. And that is why behind the one

watar otronte'. I tu'pat e inte' watix
is another. And behind that one is

otronte'. Porke' che ke' uyet' ajnerob'
another. Because they say that fellow runners

e k'in i e tokb'irob' twa' e k'in,
the sun and the mates of the sun,

aktab'irob' umen e katata' dyos. Poreso
left by the Our Father God. That is why

ja'xob' ak'ajb'esyanob' ani tu't e lusera yaja'.
they used to pray to the star that.

62. Ayan beses unut'i ub'a taka e luna.
There are times it unites itself with the moon.

I che e jente, "Konda e lusera yaja'
And say the people, "When the star that

unut'i ub'a taka e luna, ja'x inte' irseyaj ke'
unites itself with the moon, it a sign that

ayan ti'ne k'ani uchamse ub'a tama e lugarob'.
there is someone who is going to kill himself in the villages.

Jayma gerra k'ani ache'na tama e chinamob'."
If not, war is going to be made in the towns."

B'anixto ak'ub'esyanob', porke ja'x era e onya'n jente
So then they believe, because this was the ancient people

b'an ak'ub'esyanob' ke' e luserob' yaja' xe'
so they believed that the stars those which

axanob' ajch'ujksajob' to'r e b'ak'ab' e konoj to'r e rum.
travel watchers over the humans on the earth.

77. I xe' kawira ma'chi axanob', che ke'
And those who we see not travelling, they say that

k'ajk twa' ma'chi e'ksijb'a inyajrer o'r e rum.
fires so that not becomes dark completely on the earth.

Porke che ke' jay e'sijb'a inyajrer, alok'oy
Because they say that if it becomes dark completely, come out

tuk'ik' tuk'ik'xix animal uwinkir witzirob' uk'a'pes e
all animals its master mountains finish off the

b'ak'ab' to'r e rum. Che ke' poreso aktab'ir
humans on the earth. They say that this is why are left

e luserob' yaja' kocha inte' irseyaj tama u't e k'in.
the stars those as a sign in the sky.

92. Kondak'ix a'nch'akna koche a las kwatro alok'oy
When just about to grow light, about at four o'clock, comes out

otronte'. Upejkob' tama Ninyo San Paskwal. E onya'n
another. They call him Niño (Child) San Pascual. The old

jentyob' ani, kocha a'tix alok'oy e lusera yaja'
people used to, as just coming out the star that

to'r e witzir, taka ukande'lob' tu'pat uyototob'
over the mountains, with their candles behind their houses

aka'y ak'aj'b'esyanob' tu't. Ya kotorob' ejsto
 (used to)begin praying to it. There they bent over until

a'nch'akna, porke' e lusera yaja' tu'patxix
 it became light, because the star that just behind it

watar e k'in. Ak'aj'b'esyanob' twa' rnatuk'a' unumerob'
 came the sun. They prayed for nothing to happen

nyen umaxtakob'. Ak'ajb'esyanob' tama tuno'r e pak'ab'
 to them their children. They prayed for all the humans

to'r e rum.
 on the earth.

109. E lusera xe' kawa're Mormore'k' porke'
 The stars that we call Star-Group because

nut'ur axanob' che e jente ke' syete luse'rob'
 joined they travel, say the people that seven stars

yaja' axanob' nut'ur e luse'rob' yaja'. Ajwank'into
 those travel joined together the stars those. Just at daybreak

atob'oy. Konda che a'nch'akna, e luse'rob' yaja'
 they rise. When do it becomes light, the stars those

namtz'i'x.
 have already set.

116. I lo ke' ma'chi axano'b', ayan beses kawira
And those which not move, there are times we see them

o'jri wato'b' tu't k'in. B'anix u't k'ajk,
fall coming from sky. Indeed like coals

che ke' intaka e'spa aturwanob' tama u't e k'in.
they say that just they move in the sky.

121. E kilis ab'ak'ajrna umen e jente konda a'ch'a'n
The eclipse is feared by the people when it lies

tama u't e k'in. Porke che ke' e kilis yaja',
in the sky. Because they say that the eclipse that,

jay ajk'una tyempo umen e dyos, e kilis yaja'
if it is given time by the God, the eclipse that

uk'uxi e k'in o' e luna. I poreso che'nob'
eats the sun or the moon. And that is why it is said

ke konda e k'in o' e luna a'jpna umen
that when the sun or the moon is grabbed by

e kilis, entonses e luna uchompati e pak'a'b' e konoj
the eclipse, then the moon offers the humans

to'r e rum twa' ma'chi ak'ujxob' umen e kilis.
on the earth so as not to be eaten by the eclipse.

Porke che ke' jay anumuy inte' diya o' dos
Because they say that if passes one day or two

diya, ma tuk'a e k'in. E'ksijb'a o'r e rum.
days, not anything the sun. It becomes dark over the earth.

A'chpa tuno'r animal lo ke' ayan tama e
Rises all animals that there are in the

witzirob', tama e marob', i tuno'r e nawalb'irob'
mountains, in the seas, and all the spirits

lo ke' chamenob', kocha ya'ch ti'n ak'a'pa chamesb'ir.
who are dead, like those completely dead.

I e nawal yaja' ab'ixk'o'b' i uk'uxob' e jente
And the spirits those come to life and eat the people

xe' ab'ixiri to'r e rum.
who are alive on the earth.