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Transcription/translation by Ch'orti' Project, Robin Quizar

23. Devil - *Dyablo*

1 Ayan otronte' ojroner ak'ajna tarix e tyempo. Yaja' tama  
There is another story is told long ago. There on

al primero de nobyembre ache'na kostumbrar ache'na e  
the first of November it was done customarily done the

tzikin. I tuno'r e jente atziknyob'.  
Day of the Dead. And all the people celebrated Day of the Dead.

14. I che ke' ayan inte' tyempo war atzikni  
And they say that there was a time were celebrating Day of the Dead

tuno'r e jente, i konda sakojpá, war ache'na  
all the people, and when it grew light, was being done

e o'ych'er tuno'r e aldeya, tuno'r e lugarob'.  
the drinking all the villages, all the places.

I che ak'ajna esto kone'r ke' ayan inte'  
And they say it is told to this day that there was a

winik, ja'xir ma'chi k'otoy xana tama e  
man, he not come walking to the

tzikinob' tya' war ache'na.  
celebration of the Day of the Dead where it was being done.

35. Pero      che      ke'      innajt      k'ani      a'nych'akna,      konda  
          But      they say      that      far      it wanted      got light,      when

k'otoy      pejkna      umen      inte'      winik.      Aro'b'na,  
          come      called      by      a      man.      He was asked,

"I      ne't      tuk'a      gana      ma'chi      k'ani      ilok'oy      ixana  
          "And      you,      why      not      want      you go out      walking

ko'ra      ichujksan      ta      e      nojk'inob'?"  
          a little      having a good time      at      the      fiesta?"

48. I      ja'xir      che,      "Ne'n      ma'chi      u'sre      inlok'oy  
          And      he      said,      "I      not      want      to go out

porke'      e      nojk'in      ayan      beses      ma'chi      kalok'oy  
          because      the      fiesta      there are      times      not      we go out

byen      taka      e      xamb'ar      ta      e      nojk'in  
          well      with      the      journey      to      the      fiesta

porke'      talbes      inb'utz      ani,      ch'a'ron      makwi'r  
          because      maybe      good,      we are lying      inside

ko'tot,      i      kalok'oy      kaxana,      i      ma'chi      kana'ta  
          our houses,      and      we go out      walking,      and      not      we know

tuk'a      k'ani      tajwina      --      katajwi,      i      tamar      ne'n  
          what      we will      be met with --      we will meet,      and      with this      I

ma'chi      inlok'oy      inxana      tama      e      nojk'inob',      porke'  
          not      I go out      walking      at      the      fiestas,      because

ayan	me'yra	tzoji'r	ache'na	tama	e	noj'k'inob'
there are	many	fights	done	at	the	fiestas

koche'ra,	porke'	e	jente	ma'chi	o'ych'yob'	tzustaka."
like that,	because	the	people	not	drink	quietly."

77. Ja'xto	e	winik	xe'	war	ak'otoy	ulok'se	e
Then	the	man	who	was	coming	to get out	the

winik	tama	uyotot	che,	"Pero	maja'x	tuno'r
man	out of	his house	said,	"But	it is not	every

e	diya	b'an	anumuy.	Era	inko'	xanakon.	A'ch'ajma'r	tarye'n,
the	day	thus	it happens.	Now	let's go	walking.	Your coming	I bring,

i	ink'ani	twa'	ixi'	xana	ko'ra	takaren."
and	I want	that	you	walk	a little	with me."

90. E	winik	che,	"Pero	ne'n	ma'chi	inxin
The	man	said,	"But	I	not	go

i	inche	ta gradeser	ke'	ma'chi	ache	juersa
and	I would do	thank	that	not	you do	force

twa'	inxin	takaret,	porke'	ne'n	ma'chi	k'ani
that	I go	with you,	because	I	not	want

inlok'oy,		porke'	inb'utz	ch'a'ren	ta	nyo'tot."
to go out,		because	good	I am lying	in	my house."

100. Pero	e	winik	che,	"Pero	jay	ma'chi	i'xin
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But the man said, "But if not you come

takaren, entonses kocha war ab'ak're ke' ayan  
with me, then since you are afraid that there are

awet winikir ak'a'pa chamesb'ir, i jay war  
your fellow man finish being killed off, and if you are

ab'ak're, pwes, ne't primero i'xin ik'a'pa chamesb'ir,  
afraid, well, you first you go you finish being killed off,

porke' ma'chi k'ani ixi takaren."  
because not you want to go with me."

115. Entonses e winik b'ak'ta uyalma uyub'i, konda  
Then the man was frightened his heart to hear it, when

aro'b'na kocha yaja'. Entonses uya're uwixka'r,  
he was spoken like that. Then he said to his wife,

"Kisas inxin taka e winik ira, porke' war  
"Maybe I'll go with the man this, because he is

uya're'n k'ani inxin takar." Porke' che e winik,  
telling me I will go with him." Because said the man,

"Jay i'xin takaren, inche't kwidar, twa' matuk'a  
"If you go with me, I do take care of you, so that nothing

anumse ab'a. Ira ache pensar. Takaren i'xin  
happens to you. Don't you do think. With me you go

i takaren matuk'a twa' anumse ab'a. Ne'n inche't

and with me nothing to you happens to you. I do

kwidar jay ayan chi k'ani uyajk'e't,  
take care of you if there is someone who wants to give it to you,

pero ne'n o'nsenib'a tamaret."  
but I intervene for you."

142. Entonses e winik uwajpi umachit lok'oy takar,  
Then the man grabbed his machete went out with him,

i k'otoyob' tya' war ache'na e o'ych'er,  
and they came to where was being done the drinking,

turu e nojk'in, turu e lajb'a'r, tama e otot, war  
was the fiesta, was the music, in the house, were

a'kta e jente. I aro'pna umen e winik  
dancing the people. And he was spoken to by the man

xe' k'otoy lok'esna. Che twa', "Ketpe'n tara.  
who had come to get him out. He said to him, "Stay here.

Ne'n k'ani inxin maku'." Ja'xir ketpa turwan  
I will go inside." He stayed sitting

tu'pat otot makwi'r e k'opot tya' ma'chi  
behind house inside the brush where not

e'rna. I ja'xir war uwira tuk'a war uche  
he was seen. And he was watching what was doing

e winik xe' k'otoy lok'esna. I ja'xir

the man who had come to get him out. And he

turu uwira tu'pat otot e winik yaja', k'otoy  
sat watching behind house the man that, coming

tuwam e jente, mamajchi' upejka, i nyen ja'xir  
among the people, nobody he spoke to, nor he

ma'chi pejkna umen e jente.  
not was spoken to by the people.

185. Pero ja'xir che ke' k'otoy tama e  
But he they say that he came to the

otot, ochoy maku' tuwam e jente ty'a'  
house, entered inside among the people where

war a'kta. Pero mamajchi' umen pejkna i nyen  
they were dancing. But nobody by them he was spoken to nor

ja'xir ma'chi upejka e ajk'utob' lo ke' war  
he not speak to the dancers who were

a'ktob'. Ja'xir che ke' turu uwira, i  
dancing. They said that he sat watching, and

konda alok'oy, uk'eche inte' murujruch chicha  
when he came out, he carried a gourd bowl rum

lok'oy. Uyajk'u e winik xe' turu akojksan  
come out. He gave it to the man who sat waiting

ta ub'a otot. Che, "Ne'n che'nenix atender

behind the house. He said, “I did waiting

ajk’unenix nitrago unch’I, i ink’ani twa’  
to give myself my drink to drink, and I want that

ko’ych’i komon.”  
we drink together.”

219. E winik che, “Pero ne’n ma’chi ani k’ani  
The man said, “But I not wanted

u’nch’i porke’ inb’ak’re e karer, porke’ ne’n, kwando  
to drink because I am afraid of the drunkenness, because I, when

inkaray, ma’chi ink’otoy ta ni’otot, sino ke’ inkukrema tu’t  
I get drunk, not I come to my house, but instead I fall down on

b’i’r, i ya’ inwayan. I b’ajk’at algun bolo  
road, and there I fall asleep. And danger is some drunk

alumuy tu’t b’i’r, uyajk’e’n, i tamar era  
will pass by on road, he will hit me, and because of this

inb’ak’ta u’nch’i.”  
I am afraid to drink.”

238. Pero ja’xir che, “I ma ka inwa’re’t ke’ ne’n k’oture’ --  
But he said, “And not I tell you that I came --

k’otwe’n inlok’s’e’t to’tot, i inche’t kwidar? I  
I came to get you out from house, and I do for you take care of? And

matuk’o’t ib’ak’ta, porke’ takar inwari xana.”

nothing                      you should fear,              because              with you              I am walking.”

Entonses      e      winik              yaja’              uyuch’i              e      chicha              lo ke’  
Then              the      man              that              drank              the      rum              that

k’otoy              ajk’una.  
came              to be given.

254. I              entonses              e      winik              che,              “Jay      k’ani              awira  
And              then              the      man              said,              “If      you want              to see

kocha              inlok’sse              e      chicha              ne’n,              inko’              ture’n  
how              I take out              the      rum              I,              go              sit

to’r              tinaj.”              E      winik              yaja’              achpa              ixin  
in              yard.”              The      man              that              got up              to go

turwan              mas              serka              e      otot.              Che              ke’      k’otoy  
to sit              more              close to              the      house.              They say              that      he went

turwan              to’r              inte’      ch’en              tu’pat              otot.              I      uwira  
to sit              on              a      hollow              behind              house.              And      he saw

e      syan      jente              war              a’ktob’,              koche              to’r              tinaj,  
the      many      people              were              dancing,              since              in              yard,

i      maku’              war      a’kta              e      jente.              Porke’              me’yra  
and      inside              were      dancing              the      people.              Because              many

jente,              i      ja’xir              che              ke’              turu              uwira,  
people,              and      they              say              that              he sat              watching,

i      konda              e      winik              yaja’              k’otoy              ochoy              otronyajr



and when the man that went entered again

maku', i wak'chetaka sutpa lok'oy taka otronte'  
inside, and immediately he return came out with another

murujruch chichi. Uyajk'u e winik xe' war uk'eche  
gourd bowl rum. He give it to the man whom he had brought

axana. Entonses che e winik, "Kocha war alok'se e  
walking. Then said the man, "How are you getting the

trago? Ne'n ma'chi u'nb'i ojronet, i ma'chi u'nb'i  
drinks? I not heard you say, and not I heard

pejknet, konda ajk'unet e trago." Entonses che e  
it said to you, when you were given the drinks." Then said the

winik, "Jay k'ani awira, inko' takaren maku'."  
man, "If you want to see, go with me inside."

317. Entonses e winik yaja' ixin tu'pat, i konda  
Then the man that went behind him, and when

ochoy maku', ocho'b' cha'tertyo'b', ma'chi pejknob',  
he entered inside, they entered the two of them, not they were spoken to,

i ja'xir, porke' arob'na, "Ira che apejka." I ja'xir  
and he, because he was told, "Don't speak." And he

ochoy maku', war a'kta e jente, pero mamajchi' umen  
entered inside, they were dancing the people, but nobody by

apejknob'. I ja'xir k'otoy wa'wan tu'pat e b'ejt

they were spoken to. And they went to stand behind the bowl

tya' war e chichi. Kay ulupi uyajk'u  
where was the rum. He began to dip it out give it to

ukompanyero xe' war uk'eche axana.  
his friend whom he had brought walking.

342. I entonses che e winik tu'yalma, "Tuk'ixto  
And then said the man to himself, "What then

atze'ra? Entonses e winik ira, kisas maja'x kwalker  
is this? Then the man this, maybe he isn't just any

jente. A saber ma'chi ja'x e dyablo?" I che ke'  
person. I wonder not he the devil?" And they say that

e winik yaja' wak'chetaka una'ta tu'yalma; uya're  
the man that suddenly he knew in his heart; said

e winik, "Entonses ne't, maja'x ami'gwet takaren?"  
the man, "Then you, not it is you are friend with me?"

366. Che e winik, "Ma'nik ja'x ami'gwen, ma'chi ani  
Said the man, "If not it is I am friend, not would

taryen takaret."  
I come here with you."

370. "Pero ikuxto awa're'n ke' e ja'x ajchi' e dyablo  
"But how you tell me that the he the one the Devil

war inxana takar? I kocha ya ke' kone'r

I am walking with? And since that now

ana'ta ke' ne'n e dyabolen, pwes, kone'r  
you know that I the I am Devil, well, now

ink'ani twa' ko'ych'i ko'ra. I poreso inwa'ret ke'  
I want that we drink a little. And that is why I tell you that

jay ma'chi ak'ub'se lo ke' ne'n inwa're't, ne't i'xi  
if not you obey that which I tell you, you will

chamesna. Pero jay ak'ub'se'n lo ke' ne'n  
be killed. But if you obey me what I

inwa're't, ma'chi -- matuk'a twa' anumse ab'a;  
I tell you, not -- nothing that will happen to you;

sino ke' awira lo ke' twa' lumuy tama e  
instead you will see what that happens at the

noj'k'in ira."  
fiesta this."

393. Entonses e winik che ke' mas b'ak'ta,  
Then the man they say that more he was frightened,

i tuno'r lo ke' aro'pna, tuno'r uk'ub'se, twa'  
and everything that he was told, everything he obeyed, so as

ma'chi achamesna, i ja'xir kay lujpa e  
not to be killed, and it began to be poured the

chichi, ajk'una uyuch'i, i konda ixto kay

rum, he was given it to drink, and when then they began

karay e jente, uya're e winik. Che, "Kone'r  
to get drunk the people, he spoke the man. He said, "Now

lok'en turen najtir upat e otot tya'  
go out sit far behind the house where

cheker twa' awira tuk'a anumuy, ke' e winikob'  
it can be seen so that you can see what happens, that the men

ira, k'oti'x e ora twa' a'syob'. I jay k'ani  
these, has already come the time for them to play. And if you want

awira, turen najtir upat e otot yaja', i  
to see, sit far behind the house that, and

tya' ma'chi uwire'tob'."  
where not they will see you."

434. Entonses e winik xe' lok'oy, k'otoy lok'esna  
Then the man who went out, came to be taken out

tu'yotot, ixin turwan, war ab'ak'ta, pero  
behind the house, he went to sit down, he was afraid, but

che ke' alumuy e jente tu'yejtz'er, ma'chi  
they say passed by the people beside him, not

apejkna. I ayan ti'ne e winikob', e ixiktak  
he was spoken to. And there were some of the men, the women,

ya' k'otoy aturwanob' tu'yejtz'er, uwira k'otoy

there came out to sit down at his side, he saw them come out

e ixiktak aturwan tu'yejtz'er e winikob', pero ja'xir  
the women to sit down beside the men, but he

ma'chi apejkna, ma'chi e'rna.  
not he was spoken to, not he was seen.

457. I konda ixto k'otoy e ora, entonses e  
And when then came the time, then the

dyablo che ke' ochoy maku'. Kay usijtz ja' e  
Devil they say entered inside. He began spitting on the

jente tama uya'rar uti', i i'xin tama e  
people with its juice his mouth, and he went with the

b'ejt tya' war e chichi, uyari uya'ruti' tama  
bowl where was the rum, he dropped saliva into

e chichi. I wak'chetaka kay lokojran e jente,  
the rum. And immediately began to go crazy the people,

wa'wan, kay tikrumo'b', kay arwob'.  
they stood up, they began to fight, they began to shout.

481. Entonses lok'oy uya're e winik xe' war uk'eche  
Then he went out he said to the man that he was bringing

axana, "Berdixto kocha inwa'ret ke' warix ak'otoy e  
walking, "Isn't it true as I told you that has already come the

ora twa' e winikob' ira a'syob', i twa'

time for the men these to play, and so that --

ta'wira ne't, ne'n k'ani inxin ta -- tu'jamob'."   
for you to see you, I am going to go to -- among them."

Che ke' e dyablo k'otoy tu'yejtz'er e winikob' yaja',   
They say that the Devil came beside the men those,

i e winik xe' war uwajpi ub'ob' taka e   
and the men who were grabbing onto the

korbo, war ulat'yob' e machit, che ke' k'otoy   
billhooks, were carrying the machetes, they say that he came

taka tu'yejtz'er e winikob' yaja' xe' war uyajk'u ub'ob',   
onto beside the men those who were fighting each other,

i konda ak'otoy, ulok'se inte' chakchak payuj tama   
and when he came, he took a red handkerchief out

ubolsir ukamisa, uwajpi uwayi tu'nak'u't e inte' Entonses   
his pocket his shirt, he took it he laid it over his eyes the one. Then

konde ajk'una i inyajrer lok'esna ujur, i konda   
when he was struck, and at once it was taken off his head, and when

akukrema e winik k'axi ta rum, konde chamesna,   
he fell writhing the man fell to ground, when he was killed,

i ja'xir wak'chetaka ulok'se inte' baso tama   
and he suddenly took out a glass from

ubolsa, uch'ami e ch'i'ch' tya' war alok'oy, uyuch'i,

his pocket, took the blood where it was coming out, drank it,

i entonses uch'ami inte' baso, uyajk'u e winik xe'  
and then he took a glass, gave it to the man who

war uk'eche axana. Che, "Ya ke' war ko'ych'i, pwes,  
he was bringing walking. He said, "Since we are drinking, well,

e'nte'ra' e bino, i jay k'ani awejta kocha turu  
some of this the wine, and if you will try how sits

uche'yr, ink'ani twa' ko'ych'i komon."  
its flavor, I want that we drink together."

559. Che ke' e winik wixta' b'ak'ta ya', porke' uwira  
They say that the man was very frightened, because he saw

ke' ja'x uch'ich'er e winik xe' chamesna,  
that it was his blood the man who had been killed,

i ja'x war a'xin utares, i che ke' e bino.  
and he was coming to bring it, and he said that it was the wine.

Entonses ja'xir wixta' b'ak'ta ya', pero uyuch'i. I kwando  
Then he was very frightened, but he drank it. And when

uyuch'i e ch'ich', che ke' ingalan intzaj una'ta,  
he drank the blood, they say good tasty he thought,

ke' galan inchi'. Entonses che twa' umen  
that good sweet. Then said to him by

e dyablo, "Berdixto kocha inwa're't, ke'

the Devil, “Is(n’t) it true as I told you, that

e ya je’ e’nte’ klasa e tragora? Galan  
the this some kind the drink? Good

atz’i’ uyuch’na’r!”  
certainly its drinking!”

588. E winik che, “Pwes, galan berda!”  
The man said, “Well, good truly!”

590. Entonses che ke’, “Ya ke’ kone’r uch’yetix takaren, i  
Then he said, “Since today you drank with me, and

kone’r ira ak’ajti uk’ab’a’ e dyos, porke’  
today don’t (you) speak his name the God, because

ne’n e dyos niwenemigo. Ira ak’ajti  
to me the God my enemy. Don’t (you) speak

uk’ab’a’, sino ke’ kwando k’ani o’jron, nik’ab’a  
his name, but instead when want you to speak, my name

ak’ajti. I jay k’ani awejta, kocha war uche,  
(you) call. And if you want to try, as he was doing,

e winik yaja’ uchamse uyet winikir, ne’n  
the man that he killed his fellow man, I

inwajk’e’t abalor. I kone’r ke’ uch’yo’nix komon.  
will give you your courage. And today that we have drunk together.

Kone’r niwami’gwet.”



Today            you are my friend.”

619. Entonses        e        winik        che        tu’yalma,        “Pero        ya ke’  
Then        the        man        said        to himself,        “But        since

ja’xir        war        uche’n        kwidar,        pwes,        k’ani        inche  
he        is        taking care of me,        well,        I will        do

obedeser        lo ke’        uya’re’n.”  
obey        what        he says to me.”

630. I        entonses        che        twa’        umen        e        dyablo,        “Ya ke’  
And        then        said        to him        by        the        Devil,        “Since

awiri’x               tuno’r        lo ke’        numuy,”        i        che        twa’,  
you have already seen        everything        that        happened,”        and        he said        to him,

“jay        k’ani        akta        ub’an        tama        e        lajb’a’r  
“if        you want        to dance        also        to        the        music

lo ke’        war        uchob’        yaja’,        inko’.”        I        e        winik  
that        they are        making        there,        go.”        And        the        man

che        ke’        k’otoy        taka        wa’wan,        kay        akta.  
he said        that        he would go        only        he stood up,        he began        to dance.

Pero        mamajchi’        umen        apejkna.        I        ja’xir        che        tu’yalma  
But        nobody        by        he was spoken to.        And        he        said        to himself

ke’,        “Tuk’ot’        anon        ma’chi        upejke’n        e        jentyob’        ira?  
that,        “How come        not        they speak to me        the        people        these?

O’        war        ak’ijna        uwirenob’?        Asaber        kocha        anon?        Pero

Or are they angry to see me? I wonder what is the matter? But

ma'chi upejke'nob'. I ta niwejtz'er alumwob'. I  
not they speak to me. And at my side they pass by. And

upachyob' upat nyok tya' war a'ktob', i  
they trample its back my feet when they are dancing, and

ma'chi upejke'nob'."  
not they speak to me."

662. Entonses che, che twa' umen e dyablo, "Pero ne't ma'chi  
Then told, told to him by the Devil, "But you not

war ixana kocha e kwalker jente, kocha e  
are walking around like the just any person, like the ones

turob' ira. Ne't war ixana takaren nawalb'ir. I  
living here. You are walking with me as a spirit. And

poreso ma'chi uwire't e jente, porke' ne'n ma'chi  
that is why not they see you the people, because me not

uwire'n tya' inxana. Ne'n inturwan tu'yejtz'erob' i inchikrob',  
they see me where I walk. I sit down beside them and I tickle them,

i ma'chi uwirenob' porke' ne'n nawalb'ir inxana.  
and not they see me because I as a spirit I walk.

I kwando ne'n k'ani inche uyajk'u ub'o'b', ja'x  
And when I want to make them strike at each other, it

nipayuj ira ink'ampes. Ja'x o'mb'i unak'u'tob'

my handkerchief      this      I use it.      (With) it      I cover      their eyes

to'r    xe'                    twa'                    ajk'una,                    porke'                    jay    ma'chi  
all    those who    are to                    fight,                    because                    if    not

o'mb'i                    unak'u'tob',                    ma                    koche'rer                    twa'                    ajk'unob',  
I cover                    their eyes,                    not                    how                    for them                    to fight,

porke'                    uwiro'b'                    e                    machit                    war                    atz'ajna  
because                    they see                    the                    machete                    is                    swinging

ta    ujob',                    uwiob'                    tya'    water.                    I                    ja'xob'                    ula't'yob'.  
over    their heads,    they see                    where it is coming.    And    they                    parry it.

Pero                    kwando                    ne'n                    ink'ani                    twa'    a'jk'uno'b',  
But                    when                    I                    want                    for    them to fight,

ja'x    nipayuj                    ira    ink'ampes                    twa'    o'mb'i                    unak'u'tob'  
it is    my handkerchief    here    I use                    for    covering                    their eyes

tamar.                    I                    entonses                    a'jk'unob'                    a'jk'unob'.  
with it.                    And    then                    they strike                    they strike each other.

701. I                    ja'xto    e                    winik    yaja'    che,    "Pwes,                    no'n    ma'cha'ni  
And    then    the    man    that    said,    "Well,                    we    not did

kana'ta.                    Ayan                    inte'    diya                    ub'an.                    Ne'n    kay    anjpi    nib'a  
know.                    There was    a    day                    like that.                    I                    began    to set myself

taka                    inte'                    niwet                    winikir,                    pero                    ma'chi  
against                    one                    my fellow    man,                    but                    not

intajwi        inwajk'u."  
I manage        to strike him."

714. Entonses        che    e        dyablo,        "Pero        ma'ni        ja'x,  
Then        said    the    Devil,        "But        didn't        he,

ma    ja'x    ya'    wa'ren        takarox        tama        e        ora        yaja'.  
not    was    there    I was        with you        at        the    time    that.

I        poreso        matuk'a        ache.        Pero        kwando        ne'n  
And    that is why    nothing        you did.        But        when        I

ya'    wa'ren,        ne'n,        o'mb'i        unak'u't        e        tye'ne  
there    I am,        I        cover        his eyes        the    one who

twa'        ajk'una.        I        jay        k'ani        awira,        ayan  
to him        he is struck.    And    if        you want        to see,        there will be

inte'        diya        inxin        inche        takaret,        i        ke'  
a        day        I will go        do it        with you,        and    that

kwando        k'ani        achamse        awet    winikir,        apejke'n,  
when        you want        to kill        your fellow man,        you will call me,

inxin        takaret,        twa'        ne'n        o'mb'i        unak'u't  
I will go        with you,        so that        I        can cover        his eyes

xe'        k'ani        achamse.        I        che    ke'        kwandoixto  
that one who    you want        to kill.        And    they say that    when

uwira        chamesna        e        winik        yaja'        to'r    e        tinaj,  
he saw        was killed        the    man        that        in    the    yard,

i        uwira        ke'        tuno'r        e        ixiktak        kay  
and    he saw        that        all        the        women        began

a'rwob'        tama    e        winik        xe'        chamesna,    i  
to cry        over    the        man        who        was killed,    and

e        winikob'        yaja'        k'a'pa        b'ak'tob'.  
the    men        those        were completely        terrified.

761. Entonses        che    e        dyablo,        "Berdixto        ke'        galan  
Then        said    the        Devil,        "Isn't it true        that        good

atz'i        kwando        ne'n        o'nchoy        u'nch'i        tu'jamob'?  
certainly        when        I        enter        to drink        among them?

Galanatz'i        anumuy        e        nojk'in!        Ne'n        intza'y  
Definitely good        passes        the        fiesta!        I        am happy

kwando        inwira        uchob'        koche'ra        porke'        ja'xob'  
when        I see        them doing        that way        because        they

a'rwob'        tama        upya'rob'        ke'        achamay.        I  
are shouting        to        their friends        that        he is dying.        And

ne'n    intza'y        inwira.        I        poreso        ne'n,        kwando  
I        am happy        to see it.        And        that is way        I,        when

che'nob'        ke'        'K'ani        kawab'u        inte'        katrago  
they say        that        'we want        to have        a        our drink

twa'        ko'ich'i        ta        e        nojk'in,'        ne'n    intza'y  
so that        we drink        to        the        fiesta,'        I        am happy

u'mb'i,	porke'	inna'ta	ke'	k'ani	u'nch'i
to hear it,	because	I know	that	I will	drink

takarob'.	I	ne't,	jay	ti'n	diya	k'ani	ache'n
with them.	And	you,	if	some	day	you want	to give

tya'	nojk'in	apejkaniken!	I	jay	k'anto
sometime	fiesta,	invite me!	And	if	you want

ache	segir	ixana	takaren	era	inko'	tama
to do	follow	you go	with me,	let's	go	to

otronte'	otot.	Yaja'	ayan	e	nojk'in	i
another	house.	There	there is	the	fiesta,	and

ayan	e	lajb'a'r	war	ache'na.	Porke'
there is	the	music	is being	done.	Because

tara	ma'chi'x	turo'	tama	ajk'ut	porke'
here	not	is	in	dance,	because

k'a'b'i'x	b'ak'tob'.	Insolo	arwa'r	turu	uchob'.
completely	they are afraid.	Only	crying	they sit	doing.

Asi es ke'	tara	ma'chi'x	ink'ajyer	turo'n,	porke'
So it is that	here	not	interest	we sit,	because

k'a'pi'x	e	nojk'in.	Pero	ayan	e	ototob'
is already finished	the	fiesta.	But	there are	the	houses

tya'	warto	anojk'inyob'
where	they are still	celebrating."

817. I            che            ke'            k'ejcha            ixin            tama    otronwojr  
         And        they say        that            he was taken going        to        another (round)

otot    i        k'otoy        yaja'.            But'ur        e        jente        war  
house, and    they arrived there.        Full of        the        people        were

a'ktob'.                    I        e        syan            ixiktak        b'ut'ur        tama  
dancing.                    And    the        many        women        full        in

e        kosina        war            uche            umanda'dob'        i        ayan  
the    kitchen        they were        doing        their tasks,            and        there were

tye'ne        war            a'ktob',        i        ayan        tye'ne        war  
some who    were            dancing,        and        there were        some who        were

akarayob'  
getting drunk.

832. Che        e        dyablo,        "Ma'chi        ka'ni        o'sru't        inte'  
         Said        the        Devil,        "Don't        you want        to enter into        one

enchoktakob'            yaja'            lo ke'            turob'            tama    e        kosina  
girls                    those            who are        sitting        in        the        kitchen

yaja'?"        Che        e        winik,        "Pwes,        byen ke'        u'nsre        ani  
there?"        Said        the        man,        "Well,        sure        I would like to,

pero        kocha        twa'            inche        porke'        twam    (ta uwam)  
but        how        that            I do it,        because        among

jente."  
people."

845. Che e dyablo, “A’, si takaren, ira ache  
Said the Devil, “Ah, if you are with me, don’t do

pensar. Ne’n takaren tuno’r lo ke’ ak’ani  
think about it. Me with me, everything that you want,

tuno’r inwajk’e’t I jay k’ani ache probar  
all I will give to you. And if you want to do try

inkojtob’ k’ani inxin inlo’ksyob’.”  
one of them, I will go get them out.”

859. Entonses che e winik, “Pwes, jay ne’t ixto  
Then said the man, “Well, if you then

k’ani ache e fabor erer, i’xin.” I ja’xir  
want to do the favor maybe, you can go.” And he

turu uwira. Aro’b’na ke’, “Kiki’ turen yaja’  
stayed to see. He was told that, “Go stay there.

maku’ e sijk ch’a’n, I ya’x ak’otoy  
in the brush, lying down. And there she will come

utajwiyet.” I ja’xir che ke’ turu uwira.  
to find you.” And he, they say, stayed to see.

872. I e dyablo k’otoy taka uwajb’u inte’  
And the Devil came right away to grab one

ijch’ok, uyari uya’rar uti’ tama unak’  
girl, dropped saliva her mouth into its side



uchikin                    e        ijch'ok.        I        e        ijch'ok        yaja'  
her ear                    the     girl.            And    the     girl            that

wak'chetaka            ketpa            loko            i        wa'wan,        kay  
suddenly                became        crazy            and     stood up,        began

sutrema        to'r                tinaj,            kora kora                ach'ujksan.  
turning circles in                yard,            all around                watching.

I        war                apejkna        o'choy        umen                upya'rob'        maku'  
And    she was        being called    to enter        by                her friends     inside,

a'rob'na,        "Ochen        maku'!        War                awira                ke'  
calling to her, "Come        inside!        You are        seeing                that

insolo        winikob'                b'ut'ur        to'r        tinaj!"        Pero  
just        men                are filling     up        yard!"        But

ja'xir        ma'chi        o'b'yan.        Kora                kora    war                asutrema  
she        not                hear.            Around                around she was        turning

to'r    tinaj,                war    uk'uxo'r        uk'ab',        i        ach'ujksan  
in    yard,                was    eating at        her fingers,    and    looking to see

jay                mamajchi'                wa'r.  
if                anybody                stood there.

907. Entonses        e        dyablo        ixin                uya're        e        winik  
      Then        the     Devil        went                to speak to        the     man

xe'    turu    akojksan                maku'        sijk                ch'a'n.        Che,  
who    was    watching                in                brush,                lying down.    He said,

“Kone’r	xe’	ink’ani	twa’	alok’oy	utajwyet
“Now	the one	I want	to	come out	to find you

tara	wa’rix	to’r	tinaj	war	ach’ujksan.
here	is standing	in	yard,	is	looking around.

Irse	no’yt!”	I	kwando	uwire’t	ache	apayuj
Show yourself!”		And	when	she sees you,	wave	your handkerchief

tu’t,	i	wa’kchetaka	axa	yo’pa	utajwye’t.”
at her,	and	immediately	she will	come	to find you.”

925. Entonses	e	winik	yaja’	lok’oy	wa’wan
Then	the	man	that	went	stood up

tya’	cheker	i	irna	umen	e	ijch’ok,	i
where	he was visible and		was seen	by	the	girl,	and

ja’xir	uche	upayuj	tu’t.	I	e	ijch’ok	yaja’
he	waved his handkerchief		at her.	And	the	girl	that

atza’y	uwira.	Kwando	che’na	e	payuj
was happy	to see it.	When	was waved	the	handkerchief

tu’t,	ixin	utajwi	e	winik	I	k’otoy
at her,	she went	to find	the	man.	And	she came

taka,	umoru	umek’	e	winik,	ach’uwan
right away,	gathered him	his embrace	the	man,	hung

ta	unuk’	I	entonses	e	winik	yaja’	uche
around his neck.		And	then	the	man	that,	they say

ke'                uk'eche                e        ijch'ok        ixin        maku'  
that                he carried                the        girl                going        into

k'opot        i        ya        satar                takar                ixin        e        tarde.  
brush                and        there        disappeared        with her                going        the        evening.

952. I                entonses,        i        konda                ixto                sutpa                k'otoy  
And        then,                and        when                then                she returned        coming

e        ijch'ok                maku',                aro'b'na                umen                utu'  
the        girl                inside,                she was asked        by                her mother

ke'                "Tuk'ixto        ga'net                ne't,                ijch'ok,                ke'...  
that,                "What                came over        you,                girl,                that

ma        tyā'                ache                kocha                e        ya'x, i        e        ya'x  
not        ever                you did                such                the        thing, and        the        thing

ke'                war                a'sub'ar                ab'a,                b'an        i  
that                you were                making a spectacle of        yourself,                just like

xe'                ayan                tuk'a                ache,                inna'ta                ne'n  
that which        there was                something        you did,                think                I,

porke'                ixna                satpo'yt.                I        war                awira  
because                long time                you were gone.        And        were                you seeing

ke'        b'ut'ur                e        syan                winikob'        to'r                tinaj,  
that        full of                the        many                men                in                yard,

i        ne't                nyenix                ko'ra                isub'ajra,                wa'ret  
and        you                not even                a little                were ashamed,                you standing

war isutrema to'r tinaj wa'ret  
 you were turning round and round in yard, you standing

war i wa'ret war i stari war ak'ux  
 were and standing were and ? you were biting

war ak'ab' tu't e jente. I e winikob',  
 were your nails in front of the people. And the men,

tuk'a ma uwira nikob' ke' Tuk'a anunganaache (?)  
 how not they would see that... What got into you to do

kocha e ya'x ke' ma tya' ache?"  
 like the thing that not ever before you do?"

985. Pero ja'xir che "Pero ma'chixto kana'ta pwes ke'  
 But she said, "But not then we think, well, that

e dyablo ja'x uyajk'o'n kab'alor tuk'a twa' kache.  
 the Devil he gives us our courage what that we do.

I kache lo ke' k'ani kache no'n. Ne'n  
 And we do that which want we do we. I

inna'ta ke' ja'x ch'uwan ta nisentido i  
 think that he was hanging on my mind and

wa'wanen kay sutremen to'r tinaj.  
 he (made) stood me I began turning around in yard."

1001. Entonses che e dyablo uya're e winik,

Then said the Devil, he told the man,

“Berdixto ke’ e wixtu uk’ajti nik’ab’a’ ub’an ya’?”

“Is it true that, just as soon as he said my name like that?”

I ne’n, kwando ak’ajna nik’ab’a’ intza’y,  
And I, when is spoken my name, am happy,

ejsto a’nkta, porke’ intza’y ke’ tye’n uk’ajti  
to the point of I dance, because I am happy that someone said

nik’ab’a’.”

my name.”

1013. I b’an ixto che ke’ e winik yaja’ k’otoy  
And so then they say that the man that came

ajk’una e chicha uyuch’i i lok’esna uwijch’ok  
was given the chicha to drink, and was brought out his girl

ajk’una ta k’opot. Tuno’r che’na taka umen  
was given to him in brush. All was done only by

e dyablo, porke’ ja’xir uk’u’pse e dyablo.  
the Devil, because he obeyed the Devil.

Intonses arob’na otronyajr, “Inwajk’e’tix e chicha  
Then he was told another time, “I’ll give you the chicha

o’ych’i. O’ych’i’x e bino takaren, ye’ra achi’x  
to drink. Drink the wine with me, meanwhile do

probar inte’ awijch’ok, i tuk’a mas

try            one    your girl,            and    whatever    else

ak'ani.        Jay    ayan            tuk'a            ak'ani,        arenen,        i  
you want.    If    there is        anything      you want,    tell me,        and

ne'n    inwajk'e't."

I        will give it to you."

1037. Entonses        che    e        winik,            "Pwes,        ya ke',        kone'r  
      Then            said    the    man,            "Well,        since --        now

inchi'x        komprometer            twa'    ink'u'pse't,            jay            ache  
I have already promised            that    I will obey you,        if            you do

tanteyer            ke'    ne't            awajk'e'n            tuno'r        lo ke'  
anything            that    you            you ask me,            everything    that

ink'ajti,        pwes,            ne'n            ink'ani    ani            twa'  
I ask for,        well,            I            I wanted            that

awajk'e'n    imb'ijk            nitumin."        Entonses        che    e        dyablo,  
you give me    a little            money."        Then            said    the    Devil,

"Pwes        jay    ja'x            ak'ani            inwajk'e't            ub'an."  
"Well,        if    that is what    you want        me to give you,        all right."

E        winik    yaja'    che    ke'        konde            uk'ajti        e        tumin  
The    man    that,    they say,        when            he asked for    the    money,

i        e        dyablo            wak'chetaka            uyose        uk'ab'        tama  
and    the    Devil            immediately            put            his hand        into

ubolsa,        ulok'se            inte'    paketa            tumin,        uyajk'u

his bag, took out a packet money, gave it to

e winik. Uya're, "Take'ra takar taka  
the man. He said, "With this, with it enough

twa' ab'oro to'yt."  
that you increase to you."

1070. E winik yaja' che ke' k'otoy tu'yotot  
The man that, they say that he went to his house,

kay uche kontar taka uwixka'r ke', "E winik  
began to do tell to his wife that, "The man

xe' yo'pa ulo'kse'n akb'ar ma'chi ja'x  
who came to take me out last night not he

kwalker jente. Porke' ne'n inwira tuk'a' tuk'a'  
just anybody. Because I saw every little thing

kay uche tama e nojk'in i ma'chi ka  
he began to do at the fiesta, and not (question)

lumuy e ausilyar uche'na sitar tara?"  
pass by the auxiliar (to arrest me?) here?"

1086. Che e ixik, "Pwes, lumuy janch'akna taka,  
Said the woman, "Well, he passed as it grew light just,

lumuy, che ke' che'na inte' mwerto tama  
he passed by, he said that was done a death at

e nojk'in."

the fiesta.”

1095. Che e winik, “Si, ne’n inwira. Ya ture’n  
Said the man, “Yes, I saw it. There I was

kwando che’na. Pero e winik xe’ uyo’pa  
when it happened. But the man who came

ulok’sen ma’chi ja’x kwalker winik, sino ke’  
to take me out not he anybody, but rather

e dyablo ajchi’ I ne’n uyajk’e’n e chicha  
the Devil who it is. And me, he gave me the chicha

u’nych’i i uyajk’e’n e bino, i ulok’sen inte’ ijch’ok  
to drink and he gave me the wine, and he brought out a girl

uyajk’e’n ta k’opot. I uche mandar kay akte’n  
he gave her to me in brush. And he did order I begin to dance

taka e ixiktak maku’.”  
with the women inside.”

1115. Entonses che e ixik, “Pero jay b’an, jay achi’x  
Then said the woman, “But if that is so, if you did

lo ke’ war awa’re’n ya’x, entonses ne’n ma’chi’  
that which you are telling me here, then I not

inketpa takaret. Porke’ ne’n, nidyosir ja’x k’ani  
I stay with you. Because me, my God he wants

ink’u’pse tuno’r e tyempo. I jay ne’t sutpe’tix  
me to obey him all the time. And if you returned



taka e dyablo iketpa ab'ajner."  
to the Devil, you remain by yourself."

1128. Entonses che e winik, "Pwes, kocha ne't  
Then said the man, "Well, since you

ana'ta jay k'ani i'xin, erer i'xin, pero  
you know if you are going to go, you may go, but

ne'n tama ixiktak ma'chi uche'n nesesitar,  
I for women not it makes me need,

porke' ixiktak lo ke' ink'ani ne'n ayan.  
because women those whom I want, I have them.

Ne'n arob' -- uya're'n, nipatron xe' war inxan  
I spea -- he tells me, my boss whom I am walking

takar ke' kone'r ne'n ma'chi twa' ink'ajti  
with, that today I not for I call

uk'ab'a' e dyos, porke' ja'x uk'ani twa'  
his name the God, because he wants that

ink'ab'ajse tuno'r e diya."  
I call his name every the day."

1156. Entonses che yaja' e pobre ixik, "Pwes,  
Then said there the poor woman, "Well,

ne'n inxin. Intajwi nitu', intajwi nitata'.  
I'm going. I'll find my mother, I'll find my father.

I ketpe'n ne't."  
And stay you."

1162. I poreso kone'r e jente ta ni'lugar  
And that is why today the people at my place

uk'ajtyob' esto kone'r, i ak'u'pesyanob' tamar,  
they tell it up until today, and it is believed in this,

che'nob' ke' e chicha, e bino, e waro  
they say that the chichi, the wine, the guaro

maja'x twa' e dyos, sino ke' twa' e dyablo.  
they are not from the God, but rather from the Devil.

Porke' tamarixto ke' ak'ajna ke' e  
Because of this it is thought that the

winik yaja' xe' uwira tuk'a kay uche  
man that who saw what began to do

e dyablo ja'xir uwira utujb'a e chicha,  
the Devil, he saw was spat it the chicha,

i ub'ijchi. I poreso che'nob' ke' e chicha  
and he touched it. And that is why it is said that the chicha

b'ijchb'ir umen e dyablo, i poreso fuerte  
was touched by the Devil, and that is why strong

ache'na algun tz'oji'r o' uchamse ub'o'b',  
to be caused some fighting or they kill each other,

ti'ne	o'yeh'yob',	porke'	tarixto	ke'	e
those who	drink it,	because	here	that	the

chicha	maja'x	aktab'ir	umen	e	dyos,	sino	ke'
chicha	it is not	left	by	the	God,	but	rather

twa'	e	dyablo,	i	b'an	ak'u'pesyanob'	esto
by	the	Devil,	and	so	it is believed by them up until	

ko ne'r.	B'an	uk'ajtyob',	porke'	ja'xob'	k'a'r
today.	So	they tell it,	because	they --	it is remembered

umenerob'	lo ke' --	ojroner	lo ke'	ache'na
by them	that --	story	that which	was done

kontar	tarix	e	tyempo.
told	long ago.		

1219. I	che'nob'	ke'	tuno'r	e	ixiktak	xe'	uyusre
And	it is said	that	today	the	women	that	want

axanob'	maku'	k'opot	taka	algun	winik,
to walk	into	brush	with	some	man,

che'nob'	ke'	maja'x	porke'	uk'ajna'r,	sino	ke'
it is said	that	it is not	because of	their desire,	but	rather

umen	e	dyablo	ache'na,	ach'uwan	tama
by	the	Devil	it is done,	he gets	into

usentido	inte'	jente,	i	k'ani	uturub'a	cha'te'
his mind	a	person,	and	he wants	to have	two

uwixka'r	inte'	winik,	i	e	ixiktak	anu'trub'a
women	one	man,	and	the	women	want to keep

cha'te'	unoxib'.	Inte'	k'ani	uturub'a
two	husbands.	One	wants	to stay

tu'yotot,	i	inte'	ik'ani	utrub'a	ta	k'opot
at home,	and	one	you want	to keep	in	brush

taka najtir.	Pero	che	ke'	umen	e
far away.	But	they say	that it is	because of	the

dyablo	porke'	b'an	ak'ajna.
Devil,	because	so	it is told.

1251. Porke'	che	ke'	e	winik	yaja'	xe'
Because	they say	that	the	man	that	who

ajk'una	utumin	umen	e	dyablo	i	ja'xir
was given	his money	by	the	Devil,	and	he

ma'taka ixna	b'oro	utumin.	Kay	uxotmani
not long before	had increased	his money.	He began	to resell

e	tuk'i'k	tuk'i'k,	uchoni	i	kay	ut'oxi
the	everything,		he bought	and	began	to raise

ak'ach,	kay	ut'oxi	e	chitam,	kay
chickens,	began	to raise	the	pigs,	began

ut'oxi	e	wakax	i	kay	ut'oxi	e
to raise	the	cattle,	and	began	to raise	the

tuk'i'k tuk'i'k. I ma'chi achamay tu't sino ke'  
everything. And not they die on him, but rather

ab'oro. Porke' che ke' umen e dyablo  
they increased. Because they say that by the Devil

ajk'ub'ir tuno'r lo ke' uk'ani I poreso e  
he was given everything that he wanted. And that is why the

jente kone'r esto kone'r ira ayan tye'n  
people today, up to today this, there are some who

ak'ub'esyan tamar. Ayan tye'ne che'nob' ke'  
believe in it. There are some it is said that

umen e dyablo a'jk'unob' tuk'a ayan two'b'.  
by the Devil they are given what they have.

I che ke' ayan ti'ne uk'ajtyob'  
And they say that there are some who ask it

takar twa' a'jk'unob' e tumin.  
of him that he give them the money.

1293. Pero ne'n ma'chi inna'ta jay berda.  
But I not I know if it is true.

Ayan e winikob' ti'ne uyusryob' u't algun  
There are the men who want some

ijch'oktak axanob' takar, i ja'xob' uk'ajtyob'  
girls to walk with them, and they call

uk'ab'a'	e	dyablo	twā'	ajk'unob',	porke'
his name	the	Devil	so that	he give them,	because

una'tob'	ke'	berdi'x	lo ke'	ak'ajna.	I
they know	that	it is true	what	is told.	And

poreso	ayan	ume'ygra	uk'ub'esyanob'	tamar	ke' --
that is why	there are	many	they believe	in him,	that --

ti'ne	k'ani	uwira	e	tumin,	ti'ne	k'ani
some	want	to see	the	money,	some	want

uwira	ayan	tuk'a	ayan	twā'	unumsu'b'a
to see	there is	what	there is	that	it happens

takar,	pwes,	ja'xob'	che'nob'	ke'	e	dyablo
with him,	well,	they	say	that	the	Devil

uyajk'u	tuno'r.	Che'nob'	ke'	e	dyablo	uyajk'u
gives	everything.	They say	that	the	Devil	gives

e	tumin,	uyajk'u	e	wakax,	uyajk'u	tuno'r --
the	money,	he gives	the	cattle,	he gives	everything --

e	nar,	e	b'u'r,	tuno'r	uyajk'u.
the	corn,	the	beans,	everything	he gives.

1333. I	ayan	ti'ne	uk'ab'ajse	twā'	t'ix
And	there are	some	they call him by name	just so that	

alok'oy	unar,	twā'	tix	uyajk'u	e	tumin,
come up	their corn,	just so that		he gives them the		money,

twa' tix      ab'oro'      tuk'a      kosa      tu't,      uk'ajti  
just so that      prosper      whatever      thing      to them,      they call

uk'ab'a      e      dyablo.      Pero      ayan      ti'ne      uk'ajti  
his name      the      Devil.      But      there are      some who      call

uk'ab'a      e      dyablo,      i      lo mismo      matuk'a      utumin.  
his name      the      Devil,      and      those same people      not any      their money.

I      poreso      ne'n      ma'chi      ink'ub'se      jay      berda      porke'  
And      that is why      I      not      I believe      if      it is true,      because

ne' n      ira      ma'chi      k'ani'      inche      nipatron      tama  
I      not      not      want      to make      my patron      with

e      dyablo,      i      poreso      matuk'a      nitumin.  
the      Devil,      and      that is why      not any      my money.

1357. I      kocha      ma      ja'x      ya'      wa'ren      inwira  
And      since      not      it was      there      I was standing      to see

kwando      ajk'una      e      tumin      e      winik      yaja',  
when      was given      the      money      the      man      that,

i      ma'chi      inwira      kocha      kay      wa'wan      sutrema  
and      not      I see      how      she began      to stand      circling

e      ijch'ok      to'r      tinaj,      i      ma'chi      inwira  
the      girl      in      yard,      and      not      I see

kocha      wa'wan      kay      uk'uxro'r      uk'ab',      stari  
how      she stood      began      to bite      her fingers,      strutting

tu't e winikob', i poreso ma'chi ink'ub'se  
in front of the men, and that is why not I believe

ne'n jay berda. Porke' maja'x ya' ture'n  
I if it is true. Because not there I sat

inwirob'.  
watching.