This story, told by Francisco Santizo Andrés, was recorded in Huehuetenango on November 28, 1964, in the house Francisco and I rented in the city of Huehuetenango. We had been working together since the end of August, and he had recorded a number of brief texts, some biographical and some procedural (agricultural work, salt extraction), some commentaries on life in general (sickness and death). These texts had established our routine of recording him in monologue, having him transcribe the tape and prepare a rough Spanish translation, and me checking the transcription, extracting lexicon, and learning grammar. We met regularly to discuss what I was learning and explore different domains of culture. Finally I asked him for a longer story, not a personal experience, but a story people told to one another. This tale of a famous warlock was the result.

This story is drawn from the native repertory, and it reports events believed to have happened in the lives of living people. People and places are named, although the time frame is left undefined. The story concerns the evil deeds and ultimate destiny of a famous sorcerer, an aj b’āāl, a man who causes physical harm to others through supernatural means, as opposed to the aj k’ōol, who causes spiritual harm. These two specialists form the class of chuk winakil, evil men.

People consist of three principal parts. The human body (winak) harbors the soul. The soul is sometimes called guapo in local Spanish, chiapah in Chuj. It resides in one’s innards (k’ōol, the contents of the body cavity, the center of the emotions, like the European heart). The heart itself is pixan, a term that also applies to a kind of spirit (Spanish espíritu) that comes to molest in the night, feeling like a heavy weight on the chest that keeps one from breathing for several minutes.

K’ōol is sometimes used in the sense of “soul.” The soul is shared by the animal counterpart (snok’āl k’ōol, the “animal of the soul”), an actual physical animal that lives in this world and shares its fate with the human, including physical injury. These are real animals, but they are more than just animals. In the text that
follows, the narrator refers to them once as heb’ winh nok’, “those [human-class] animals.” One’s personality comes from one’s companion animal; some people are flighty as squirrels, but powerful men are believed to have pumas, coyotes, or even lightning and whirlwind as their animal counterparts (and truly powerful men may have more than one). The three elements interact in distinct spheres: humans with humans, souls with souls, animals with animals, but the results of their interaction in one sphere may resound in the other domains. Sorcerers work either through the spirit world, as aj k’ool (master of the soul) or through the physical world, as aj b’aal (master of witchcraft). Or, they take on animal form and act on other such animals.

The Chuj community of San Mateo Ixtatán (ko chonhab’, “our selling place, our market, our village”) is situated on the northern flanks of the Cuchumatán Mountains in the Department of Huehuetenango, Guatemala. Until recently, cloud forest covered the heights above the town (Breedlove and Hopkins 1970–71), and famous salt wells below the town gave it its name (from Nahuat “place of salt”). The town of San Mateo is divided into several neighborhoods (Spanish cantón, loaned to Chuj as kantonh). Outside the bounds of the town itself are subsidiary settlements (Spanish aldea, Chuj k’alu’um, literally, “old land”). These in turn have smaller dependencies (Spanish caserío). The events reported in this story took place in and around Yolaquitac (yola’ kitak “Kitak river,” meaning unknown), a caserío of the aldea Jolomtenam (jolom tenam, “head of the rock outcrop”), one of the five major aldeas of San Mateo. Every subdivision of the community—cantones, aldeas, caseríos—is said to have its own sorcerers, and these men are powerful politically and socially as well as being sorcerers. The three that are named in this story are Tunku Matal, a good man; Xan Malin, an evil man, both residents of Yolaquitac; and Maltix Ros, the chief sorcerer for all of San Mateo. These names are the equivalent of Spanish Domingo Magdalena, Juan María, and Baltazar Rosa (or perhaps Rosario). Curiously, all three combine male and female names, not the usual patronymic and first name of the father, as the narrator, Francisco Santizo Andrés, is the son of Andrés Santizo [Antonio].

Sorcerers take some of their powers from objects; in this story, Xan Malin carries a medallion (medaya, a loan from Spanish) that confers on him multiple “souls,” referred to as smoj animah, yet another term for the chiapab, combining moj “afterbirth” with animah “person,” literally “the person’s afterbirth.” These multiple souls allowed him to be able to take any form he chose, examples being a leaf, a woman, an animal, or just anything. He also carried a metal cane and a knife, referred to as “his two companions” (chab’ yet’b’eyum, “two that
accompany him on his walks”). The medallion survived the sorcerer’s death, and its later conduct suggests that it may have been a motivating factor in his philandering, urging him to go out to drink and molest women.

After the necessary background, the narrator gives a detailed account of Xan Malin’s evil deeds. He goes out at night to enter houses, molest the women of the household and eat their food. He follows girls that attract his attention and goes into their houses at night. He does all this without being detected, even sleeping with women at the sides of their husbands. However, when drunk he brags about his deeds, and the community becomes aware of his acts. The other sorcerers confer and decide to attack him with sorcery (as *aj b’ā’al*). But they could not cause physical harm to him because he was too powerful. Next they sent out their companion animals (*snok’al sk’ool*), with no better result. Finally, they lure him to a meeting by pretending to be the chief sorcerer, Maltix Ros, and give him bewitched alcohol to drink. When he is thoroughly drunk, they fall on him (his physical body, *winak*) and beat him, chop him with a machete, and hit him with clubs, but he fights back and wounds several of them. Then they stab him with a knife, and his spirit (*sk’ool*) departs his body.

The men are able to carry his body to a cliff and throw it off; body parts are strewn down the side of the rock face. But when they reach the bottom to check on their work, he is getting up. They beat him again, even gutting him and tearing out his heart, but his foot is still capable of kicking them. He is beat again until his testicles come off. Then they leave his remains there. A day later they return to hide his body, but he is too heavy to lift. Their animals are summoned, and pumas take turns carrying the weight to a wilderness named Catelac (*k’atelak*, named after a wildflower, *k’ate’*). Coyotes arrive to eat his flesh.

His wife is not worried about his disappearance, since he is accustomed to leave for days on end. But while she is asleep he begins to arrive at night and work spinning and weaving wool (a man’s job). When his son goes out to check on the family cornfield, Xan Malin speaks to him and says he is staying out there to watch the corn. Then one day a finger appears on the wife’s blanket. She takes this as a sign he is dead, and alerts the authorities. When his remains are discovered, there are only bones and his head, with a scarf and his wool jacket (Spanish *capixay*, Chuj *lopol*). Even after all is taken away, one of his spirits (*jun spixan*) remains, and he appears to people walking by, greeting them and chatting them up.

The authorities draw up a report of his death, and one of them finds the medallion and takes it home. At night it speaks to him, urging him to get up and go out and have some fun! He can’t sleep through it, and he throws the medallion
away. Many men were arrested and jailed for the killing of Xan Malin, but they spent little time in jail, since no evidence could be brought to bear on the question of who was responsible for the death.

The narrator now goes back and reviews some of the powers of Xan Malin and relates that at the time of his death, black buzzards and red-headed vultures (*hostok* and *xulem*) arrived to fight with the men, along with many other animals and a whirlwind (*chak xuxum ik’*), tossing the men around. Finally, a large rock, another of his *smoj animah*, came crashing through the group, striking them, and then a great fire and a lot of other things. But he died. There were many witnesses to these acts.
The Sorcerer

Narrator: Francisco Santizo Andrés, of San Mateo Ixtatán, Huehuetenango, Guatemala

Recorded in Huehuetenango, November 28, 1964

Chuj Text 12 [CAC 002 R012]

Antonse swik’ti’ej winh anima chi’,
porke toc’te aj b’al winh.
Yuj chi’, ha syalan anima,
tob’ hanhej wal winh te chuk.
Yuj chi’, masanil anima ts’alani,
aykan yik’ti’al winh.
Porke (te sobre te’) mas te aj b’al winh,
t’a yichanh jantak masanil heb’ winh
aj b’al t’a yol chonhab’.
Ay heb’ winh yichamtak winakil
aj b’al t’ay yol chonhab’.
Porke ha smodo heb’ winh ta’,
t’ay jun jun kantonh,
ay jun jun heb’ winh ichamtak wínak
sat aj b’al.
Ha heb’ winh sb’ohan
yaj t’a yol chonhab’.
Ay jun jun heb’ winh pax
t’ay jun jun k’alu’um.
Yuj chi’, tato ay junh lolonel
sb’o heb’ winh, ts’el ab’is
t’ay masanil jantak heb’ winh
ayel t’ay jun jun k’alu’um.
Smolchaj heb’ winh,
syalan junh slolonel heb’ winh.

[Opening]

So, I will talk about a man
who was a great sorcerer.
So, people say
only he was very powerfully evil.
So, everyone talks about him;
there is an enduring story about him.
Because he was the greatest sorcerer
among all those other men who are
sorcerers in San Mateo Ixtatán.
There are many elder men who are
sorcerers in the village center.
Because the manner of those men is,
each has its elder men,
the head men of sorcery.
Those men arrange things
guaranteed to go on in the village center.
There are also those men
in each aldea.
So, if there is a meeting
those men make, the notice goes out
to all the other men
who are out in each aldea.
They gather, those men,
and they have a discussion.

[Xan Malin’s evil deeds]

So, in one aldea there,
in Yolaquitac, there
there is a man named Tunku Matal.
That man named Tunku Matal,
they say he was a great sorcerer.
But there is another man,
named Xan Malín.
So, those two men,
they were the chief sorcerers
there in the center of the aldea.
But that gentleman Tunku Matal,
he did good,
he wasn’t a trouble-maker.
He acted as a good man.
But that other gentleman Xan Malín,
was more evil, they say.
So, he succeeded
through his evil, they say.
But it wasn’t good that he did,
he made himself a trouble-maker.
He saw
that he was certainly more powerful
than all of the other sorcerers
in the village,
and in each aldea.
So, that evil man
made trouble for them.
Well, they say he had a medallion.
So, they say,
that medallion he had with him
gave him many companion spirits.
So, they say he saw
that they could not match him,
all those who called themselves
sorcerers.
So he went to each aldea,
in the whole village,
and he broke into the houses.
He saw, then,
nothing would happen to him,
max ilchaj’eltalaj winh.
I hasta heb’ winh te aj b’al chi yalani, ts’och winh t’a yol spat heb’ winh.
I ha b’at k’ulok winh t’a yol spat chi’, ts’och winh t’a yol te pat,
porke toton puch winak winh.
(ix och) Ix yilelta winh,
te wach’ yaj yoch winh yol te pat.
Malaj mach tas ts’alani,
i malaj mach tsak’wan t’a winh.
Entonse ha xo heb’ ix ix,
haob’ heb’ ix, b’at yiixtej winh.
Tsab’ yil winh mach heb’ ix anima te wach’ yilji.
Tonhej syilk’an heb’ ix winh t’a jun k’u,
ha xo t’ay t’ak’walil, sb’at winh.
Sk’och winh t’a te pat chi’,
yos, b’at pojan’och sb’a winh.
Komo te chuk winh jun,
tsab’ ochk’och winh yol pat chi’.
Tsab’ yak’ankan’em ts’ikan jun kantela winh,
-ts’em wokan winh, swa winh.
Tato ay hab’ ixim wa’il,
tato ay tas swach’ wa’el,
uk’el ayk’ani, tsab’ say yil winh.
Ana’ anima,
waynak t’a yol spat.
Ts’och sk’ak’ winh,
swa winh, kontento.
Slajwi hab’ swa winh,
ayuch ts’ikan jun kantela chi’ yil yok winh.
Despwes, sk’och winh t’ay b’ajtil sway ix
yet’ winh yichmil.
Pero ha winh chi jun,
he would not be discovered.
And even to those great sorcerers
he entered into their houses.
And what he went to do there,
he would enter into the house,
because he was a trouble-maker.
He saw
how easy it was to enter the house.
Nobody said anything,
and nobody was his equal.
So, the women,
those women, he would molest them.
He would see which of the women
were best looking.
He would just see them one day,
and then at night, he would go.
He entered into the house,
well, he broke into the house.
Since he was really powerful,
they say he would enter the house.
They say he would leave lit
a candle,
he would sit down, and eat.
If there were any tortillas, they say,
if there was anything good to eat
or to drink left, he would look for it.
And those people,
asleep in their house.
He would make a fire,
he would eat, content.
He would finish eating, they say,
and leave a candle burning
so he could see.
Later, he would arrive
at where the woman was sleeping
with her husband.
But that man,
machekeł tas xom syutej
heb’ winh anima chi winh.
Tsab’ te ochkan swayanh
heb’ winh yichmil heb’ ix chi’.
Yuj chi’, mab’ax yab’laj heb’ winh,
sk’och winh.
Snitschajkan’el heb’ winh,
t’ay sts’ey heb’ ix,
sway winh yet’ heb’ ix winh.
Kontento, syixtan heb’ ix winh.

I hanheja hab’ syutej sb’a winh chi’,
wach’ chomab’ ha jun ix kob’es.
Tato, toxo ix kanab’ snab’en
winh, t’ay ix,
toxo ix yil ix winh ke tato
wach’ yilji ix,
ha xo ta’ ta’k’walil sk’och winh,
b’at yixtan ix winh, b’at way
winh yet’ ix.

Ix ek’ nhej mul, yak’an winh ichachi’.
Despwes, ix yilan winh jun,
malaj mach tas ts’alani.
Max spaklaj sb’a heb’ winh
anima chi’,
hasta max yileltalaj heb’ winh
tato ay mach tik ts’ixtan
yajal yistsil heb’ winh t’ay sts’ey.

Pero haxo winh jun,
komo toton te chuk winh
sna’ani,
malaj mach stsak’wani.
Haxo winh ts’alan’elta t’a sti’.
Haxo winh ts’alani, ke
“Ha’in tik, jantak masanil heb’ winh
ay t’ay chonhab’ tik,
jantak heb’ winh wet ajk’alumal tik,
who knows what he did
to those people.
They say they would stay asleep,
those husbands of the women.
So, they didn’t hear anything
when he arrived.
They would be moved away
from the side of the women;
he slept with the women.
Content, he molested the women.

And just so, they say he would do,
if he saw an unmarried girl.
If he were attracted to her,
if he saw she was good looking,
then at night he would arrive,
go molest her, go sleep with her.
He just sinned like this.
Later, he saw, then,
obody said anything.
The men didn’t defend themselves,
they didn’t even see
if there was someone toying with
their wives at their sides.

But that man,
since he was so powerful
he thought to himself,
there was nobody who equaled him.
He began to talk.
That man would say that:
“As for me, all of those men
that are in the village,
so many of our aldea neighbors,
wan xo wek’chaj t’ay spatik
yajal yistsil heb’ winh, smasanil.
Wojtak xo chajtil yaj yistsil heb’ winh.
May ts’och heb’ winh,
may jab’ok swach’il heb’ winh,
may icha unin,
ichachi’ yaj heb’ winh t’ayin.
Ina heb’ winh syal sb’a
yajal chonhab’il
t’ay yol jun jun k’alu’um,
te chuk heb’ winh yalani,
pero ha heb’ winh chi’,
b’ab’el ix wak’ prowal
heb’ ix yajal yistsil,
yal yisil heb’ winh.
Te noy, te wach’.
Wik yaji.
(may) May winh mach tas ts’alani,
ha’ in swala’.
I pax heb’ winh ay t’ay yol chonhab’,
heb’ winh yajal chonhab’,
heb’ winh yichamtak winakil,
yal yisil heb’ winh,
yajal yistsil heb’ winh,
syempre wak’ prowar.
Wan xo hin nanh pojax ek’
t’ay yol chonhab’ tik.
Hin sayan wil yajal yistsil
heb’ winh chonhab’ tik
t’a yol chonhab’,”
xchab’ winh, ichatik.

Syalan winh, syuk’an anh anh winh,
jantak sk’ak’ b’ik’ ooch winh
yuj anh anh,
yos, syalan’elta winh.
Porke syil winh jun,
ke to malaj mach

I am getting on the backs
of their wives, all of them.
I know how they are, their wives.
They are worthless, those men,
they are no good, those men,
they are like children,
that’s how they are to me.
Those men who call themselves
the lords of the village
in every aldea,
very powerful men, they say,
but those men,
I first tried out
the women that are their wives,
the daughters of those men.
Very nice. Very good.
They are mine.
Nobody says anything,
I say.
And also those men in San Mateo,
those lords of the town,
those elder men,
the daughters of those men,
the wives of those men,
I certainly have tried them.
Already I am half way
through the village.
I look for the wives
of the men of the village
in the center of the town,”
said the man, thus.

He talked, when he was drinking,
he got so heated up with alcohol,
well, he would speak out.
Because he saw
that there was nobody who
Entonse, hanheja’ chi’,
ix yab’an heb’ winh
jantak heb’ winh chuk chi jun,
ke to ichachi’ syal winh.
Entonse ix sayan yil heb’ winh, b’i’an.
Ix smaklan heb’ winh,
ke ta to yel syal winh,
to syak’ puch winakil winh.
Pero ix yilelta heb’ winh jun,
to yel syal winh.
Sk’och nhej winh t’a te pat chi’,
t’ay jantak t’ay skyere,
i mach ix anima chi’
b’aj skan snab’en winh,
b’at way nhej winh yet’ ix.

Yuj chi’, k’ojanh k’olal,
ix yak’ wenta heb’ winh,
jantak masanil aj b’al chi’,
ke to hanhej wal winh ts’akan jun chi’
t’ay sch’okojil.
Yos, ix sayan heb’ winh
chajtil modo satel winh.
Porke masanil nanam kistal,
masanil jantak heb’ winh chonhab’,
ha heb’ winh chi’,
chuk syab’i ke to ha heb’ ix
yajal yistsil heb’ winh, syixtej winh.
I mismu t’a sts’ey heb’ winh tik,
sway winh yet’ heb’ ix.

Yuj chi’, ha smul winh chi’,
k’ojanh k’olal,
ix te molchaj smul winh
t’ay heb’ winh jantak masanil.
Ix saychaj b’i’an,
could equal him.
[People take notice]
So, just like that,
they heard,
so many of the powerful men,
that he talked like this.
So they tried to see, then.
They watched to see
if it was true what he said,
if he was a trouble-maker.
But they saw,
what he said was true.
He just arrived at a house,
as many as he wanted,
and whatever woman
that he wanted,
he just went and slept with her.

So, slowly,
they realized,
all those sorcerers,
that he alone was making trouble
for the others.
Well, they looked
for a way to lose him.
Because all the tame dumb ones,
all the many people of the village,
those people,
took it badly that the women
that were their wives, he molested.
And right there at their sides,
he slept with them.
[Sorcery fails]
So, his misbehavior, slowly,
his misbehavior built up
against all those men.
They looked for something, then,
tas ix ik’an xcham winh.
Pero komo malaj winh
ts’och sk’ab’ t’a winh,
malaj winh (winh) sk’ochwal b’at
mak’an winh,
malaj winh tas ol utan wal winh.
I hasta ix yak’laj hab’ heb’ winh,
primero t’ay b’a’al.
Ijan ix sb’alej winh heb’ winh,
pero komo te chuk winh,
mas ts’ek’ winh
t’a yib’anheb’ winh.
Entonse,
lwego syil hab’ heb’ winh, xi,
ay manh syilelta winh,
ke to ay jun winh aj b’a’al,
entonse syaman winh heb’ winh, yos,
una wes (smak’) smak’ab’ heb’
winh winh.
Yuj chi’,
xiw heb’ winh jantak anima
chi’ t’a winh.

that would bring about his death.
But there was nobody
who would put his hand
against him,
there was nobody to come
beat up on him,
 nobody to do anything to him.
And the men even tried, they say,
first with sorcery.
When they worked sorcery on him,
since he was very powerful,
all the more he came out
on top of them.
So,
right away the men saw, they say,
as soon as the man saw
that it was a sorcerer,
then he grabbed them, and
once and for all he beat them.

So,
many people were afraid of him.

[Attack in the jungle]

Ay jun makanh xo heb’ winh –
nok’, xi.
Komo hanhej wala’ yek’ winh chi’.
Wach’ chom masanil hab’ t’ay
t’ak’walil,
skot winh t’a b’aj ay,
skot winh t’ay kal chonhab’.
Snak’e winh
b’ajtil ol k’och winh t’a junh ak’wal,
t’a junh k’alu’um.
Jantak chiman ak’wal,
sb’at winh, sk’och winh,
t’a junh k’alu’um.

[Attack in the jungle]

There is another part of men—
an animal, they say.
So just like that he would go out.
Even in the dead of night,
he would go wherever,
he would go through the town.
He would decide
where all he would go that night,
to an aldea.
Along about midnight,
he would go out, arrive
at some aldea.
Like that, to do evil he would go out.

They say he had a metal cane, and a knife.

Those were his two companions, they say.

So, when he would decide to he would go out many nights.

He would just go out on foot, and nothing would happen to him.

Even if an enemy, they say, attacked him on the road, they couldn’t do anything.

there was no place where they could get the better of him, because he always came out on top of them.

Later, he saw that they couldn’t deal with him, and he just went on making trouble, he just got worse at molesting the women

But all of those men, since it already entered their ears, they already had heard it, how he was behaving, and his evil deeds were piled up. They say all those men tried sorcery. it didn’t work on him. So they say, “With the animals,” said those men, “better, as he goes out at night, better he be attacked on the road

Hanheja’ jun chukal chi’ b’at yak’ winh.

Like that, to do evil he would go out.

Ayab’ jun k’en sk’okoch k’en winh, yet’ jun skuchilub’ winh.

Ha hab’ wal

chab’ yetb’eyum winh chi’. They say he had a metal cane,
yet’ jun skuchilub’ winh.

They say he had a metal cane,

sb’at winh jantak t’ak’walil.

Those were his two companions, they say.

Sb’at nhej winh t’a yok,

So, when he would decide to he would go out many nights.

i malaj syak’ pasar t’a winh.

He would just go out on foot, and nothing would happen to him.

Wach’ chom ay winh aj k’olab’ Even if an enemy, they say,
smak’am winh t’a yol b’e,

they couldn’t do anything.

may ts’och heb’ winh.

there was no place where they could get the better of him, because he always came out on top of them.

May malaj jab’ok b’aj

Despwes, ix yilan winh

ke to malaj ts’och heb’ winh chi’, later, he saw that they couldn’t deal with him, and he just went on making trouble, he just got worse

ts’och heb’ winh yuj winh,

Porke mas ts’ek’ winh。

he just got worse at molesting the women

porke mas ts’ek’ winh.

yib’anh heb’ winh.

Yuj chi’, tsab’ snak’e winh,

So, when he would decide to he would go out many nights.

sb’at winh jantak t’ak’walil.

He would just go out on foot, and nothing would happen to him.

Sb’at nhej winh t’a yok,

i malaj syak’ pasar t’a winh.

Wach’ chom ay winh aj k’olab’ Even if an enemy, they say,
smak’am winh t’a yol b’e,

they couldn’t do anything.

may ts’och heb’ winh.

there was no place where they could get the better of him, because he always came out on top of them.

May malaj jab’ok b’aj

Despwes, ix yilan winh

ke to malaj ts’och heb’ winh chi’, later, he saw that they couldn’t deal with him, and he just went on making trouble, he just got worse

ts’och heb’ winh yuj winh,

Porke mas ts’ek’ winh.

yib’anh heb’ winh.

Yuj chi’, tsab’ snak’e winh,

So, when he would decide to he would go out many nights.

sb’at winh jantak t’ak’walil.

He would just go out on foot, and nothing would happen to him.

Sb’at nhej winh t’a yok,

i malaj syak’ pasar t’a winh.

Wach’ chom ay winh aj k’olab’ Even if an enemy, they say,
smak’am winh t’a yol b’e,

they couldn’t do anything.

may ts’och heb’ winh.

there was no place where they could get the better of him, because he always came out on top of them.

May malaj jab’ok b’aj

Despwes, ix yilan winh

ke to malaj ts’och heb’ winh chi’, later, he saw that they couldn’t deal with him, and he just went on making trouble, he just got worse

ts’och heb’ winh yuj winh,

Porke mas ts’ek’ winh.

yib’anh heb’ winh.

Yuj chi’, tsab’ snak’e winh,

So, when he would decide to he would go out many nights.

sb’at winh jantak t’ak’walil.

He would just go out on foot, and nothing would happen to him.

Sb’at nhej winh t’a yok,

i malaj syak’ pasar t’a winh.

Wach’ chom ay winh aj k’olab’ Even if an enemy, they say,
smak’am winh t’a yol b’e,

they couldn’t do anything.

may ts’och heb’ winh.

there was no place where they could get the better of him, because he always came out on top of them.

May malaj jab’ok b’aj

Despwes, ix yilan winh

ke to malaj ts’och heb’ winh chi’, later, he saw that they couldn’t deal with him, and he just went on making trouble, he just got worse

ts’och heb’ winh yuj winh,

Porke mas ts’ek’ winh.

yib’anh heb’ winh.

Yuj chi’, tsab’ snak’e winh,

So, when he would decide to he would go out many nights.

sb’at winh jantak t’ak’walil.

He would just go out on foot, and nothing would happen to him.

Sb’at nhej winh t’a yok,

i malaj syak’ pasar t’a winh.
i una wes hata’
slajwel winh,”
xchab’ heb’ winh.
Ha xo heb’ winh
ay snok’al sk’o’ol,
nok’ chój, nok’ (tas) okes,
(nok’) tastak nok’al,
tsab’ makan winh
t’a yol b’e.
Komo ay jun yaxlum
t’ay yib’anhk’eta
t’a b’aj ay sk’alum winh chi’,
hata’ skot sb’e winh,
sja’ t’ay chonhab’.

and there, once and for all
he’ll be finished,”
they say those men said.
Then all those men
who had spirit animals,
lion, coyote,
whatever animal,
they say they attacked him
on the road.
Since there is a jungle
up above
where his aldea was,
there his path went
when he came to town.

Yuj chi’, jantak ora
snak’e winh skoti,
skot nhej winh t’a t’ak’walil,
sja winh t’a chonhab’.
I masanil tyempo,
uk’uma’anh [uk’um anh anh] winh.

So, whenever
he thought to get up,
he would get up in the night,
he would come to town.
And all the time,
he would be drunk.

Yuj chi’,
t’a jun nanhal yaxlum chi’,
ha hab’ ta’ smak’chaj winh
yuj nok’ choj chi’.
Ay jun lot’il tenam,
ha hab’ ta’ smak’chaj winh.
Pero tsab’ k’ehul winh ta’,
ayek’ nok’ choj chi’,
tsab’ yalan winh,
“Elanhek t’a yol hin b’e.
Elanhek t’a yol hin b’e,
porke manhokexlaj
tsek’ex hin say wila’.
Ha’in tik,
to tsin b’eyek’ t’ay yol wiko’,

So,
in the middle of the jungle there,
there, they say, he was attacked
by those pumas.
There is a narrow pass in the rock,
they say there he was attacked.
But when he got there, they say,
those pumas were there;
they say he said,
“Get out of my road.
Get out of the middle of my road,
because it’s not you all
I’m out looking for.
As for me,
I’m passing through my own territory,
ini hex tik ne’ik, syempre
ay b’aj tsex b’eyek’i.
Tsenha’ b’eyek’ he b’a,
Ichachi waji.
Malaj mach tsex makani,
malaj mach tas ts’alan t’ayex.
Ichachi’ waji.
Ay hin derechu hin b’eyek’i,”
xchab’ winh ichatik
t’a nok’ choj chi’.
Pero ha nok’ jun,
tonhej hab’ stsewaj nok’,
max ellaj nok’
t’a yol sbe’ winh.
Kombo nok’ nok’ jun
tekan xiw winh
t’ay nok’ sna’ani.
Pero ha xo winh jun,
mab’ax xiwlaj winh.
Tsab’ yalan winh,
“Tato maxex el t’a yol hin b’e
t’a ak’an k’olal,
entonse (olin) yala’ tas
olin aj heyet’ok,”
xchab’ winh ichatik.
Pero jantak syal hab’ winh
t’ay nok’,
max ellaj nok’.
Jun xo, stsaktsajk’e winh,
skot yowal winh, yos,
tsab’ och yub’naj winh
t’ay sjaj nok’,
tsab’ syumanh nok’ winh,
syumanhkanb’at nok’ winh
t’ay kaltak yaxlu’um. (Skot winh
t’ay . . .)
Skot winh

and you all,
certainly
there is a place for you all to walk.
Think about walking,
that’s the way I am.
Nobody is attacking you,
nobody is saying anything to you.
That’s the way I am.
I have the right to walk around,”
they say the man spoke thus
to those pumas.
But those animals,
they say they just laughed,
the animals didn’t leave
the middle of the road.
Since those animals, well,
maybe he was afraid
of the animals, they thought.
But that man, well,
he wasn’t afraid.
They say he said,
“If you all don’t get out of my path
of your own accord,
then there is something
I will do to you,”
they say the man spoke thus.
But for all that he said, they say,
to the animals,
they didn’t leave.
So, he got tired of this,
he got angry, then,
they say he grabbed one
by the animal’s throat,
they say he threw the animal,
he threw the animals off
into the jungle.

He stayed there
t’ay yol b’e chi b’i’an.
Syak’an segir winh sb’eyi.
Yuj chi’,
ix yilan’elta heb’ winh chi jun,
ke te malaj ts’och heb’ winh,
max tsak’wanlaj heb’ winh (t’ay)
t’ay winh.

Yos,
“Tas wal modo ol ik’an xcham winh,
porke sko mak winh,
i ijan sko b’alej winh,
pero (max) max yallaj,
max techajlaj winh ku’uj.
Mas te chuk winh,”

xchab’ heb’ winh ichatik.
Pero ix te’ ak’an wal pensar heb’ winh
tas modoal ol cham winh.
“Bweno,
entonse ha xo t’ay jun tyempo,” xi,
“ham k’och ijan pax swerte winh.”
Yos,
t’a jun Pasku halab’ junel, xi,
komo tom chekel jantak heb’ winh,
yamigu pax winh jun,
komo ha ta’ t’a hantes chi’,
masanil heb’ winh anima,
heb’ winh chonhab’,
xiw heb’ winh
t’a heb’ winh aj b’a’al.
Tos yak’uch . . .
[tape ends; new tape begins]
Yuj chi’,
tsab’ xiw heb’ winh
t’ay masanil heb’ winh aj b’a’al.
Yuj chi’,
to syak’uch sb’a heb’ winh
t’ay heb’ winh.
in the middle of the road, then.
He went on with his walk.
So,
those men saw
that they couldn’t handle him,
they couldn’t bother him.

[A new plan emerges]
So,
“How can we make him die,
because we attack him,
and we use sorcery on him,
but it isn’t possible,
we can’t defeat him.
He is more powerful,”
they say the men spoke thus.
But they really thought about
how he would die.
“Okay,
then sometime,” they said,
“his destiny ought to arrive.”
So,
one Christmas Eve, they say,
since many people were called,
even that man’s friends,
since for a long time
all the people,
the people of the town,
were afraid
of those sorcerers.
So . . .

So,
they say they were afraid
of all those sorcerers.
So,
they joined with
those men.
Te’ yikab’il heb’ winh aj b’al chi’ yuj heb’ winh.
Yuj chi’,
malaj mach stsuntsan winh t’ay ak’an k’olal,
malaj mach tas ts’alan t’a winh.
Pero ha xo heb’ winh masanil chi jun, ix yak’an’el lolonel heb’ winh.
Masanil heb’ winh jantak kotak unin, masanil ichamtak winak ix tak’wi, masanil heb’ winh chonhab’.
Ix tak’wi t’a spatik winh, ke to syal xcham winh.
"Porke ini honh tik, kotak unin honh.
B’ak’inh ol k’e ko k’ib’i, repenta ol ko say ix kajal kistsil, repenta toxo ix ek’ winh t’ay spatik heb’ ix, ol lik’an heb’ ix.
E mato ol kik’ ko b’a yet’ heb’ ix, ha xo winh, ol b’at ixtan heb’ ix t’ayonh, porke to ha jun chi syak’ winh,“ xchab’ heb’ winh masanil.
Ix tak’wi heb’ winh t’a spatik winh to xcham winh.

Yuj chi’,
ix k’ochab’ yempu t’ay Pasku chi’, ix smolan sb’a heb’ winh b’i’an.
Ayamab’ junh trenta homre, xi.

Heb’ winh aj b’al chi wal, ix och sk’ab’ chi’ t’ay winh.
Komo ayab’ jun te pat b’ajtil wal uk’wi’anh winh jun, winh aj b’al chi’.
I ch’okab’ junxo te pat

Very respected were sorcerers by those men.
So, nobody bothered him voluntarily.
Nobody said anything to him.
But all of the people called a meeting.
All the many children, all the elders answered, all the villagers.
They met behind his back, to see if his death was possible.
"Because we, we are the children. When we grow up, then we will find wives, then he will go out on the backs of the women, he will molest the women.
And if we marry the women, that man, he’ll go toy with the women by the hands against him.
Since there was a house where that man would drink, that sorcerer.
And apart, they say, another house
t'a b'ajtil ix smolb'ej sb'a heb' winh,  
heb' winh skontra winh chi'.
Yuj chi',
“Mejor tas wal skutej scham winh tik ne'ik
ko b'o'ek,
hanhej wal ijan slajwel winh t'ay t'a ak'wal tik,”
xchab' heb' winh.
Hab' smanan anh anh heb' winh,  
hab' yuk'an anh heb' winh.
Pero ha heb' winh,
heb' winh ayuch snab'en
smak'ancham winh chi',
mab'ax yuk'la'anh heb' winh.
Ayab' jun woteya
anh anh chi'
ch'ok ix yik'el heb' winh.
Hab' sb'alej anh heb' winh,
xchi.
Porke ichachi' syutej heb' winh yalani,
hab' sb'alej anh heb' winh.
Tas xomab' ix yutej anh heb' winh, yos,
ch'okab' ix yik'el anh heb' winh.
Yik wal winh.
Tato ol k'och winh t'a skal heb' winh chi',
yos,
ha hab' anh chi' ol yak' winh.
Yuk' winh,
yik ol el yip winh, yos,
hab' mak'ancham winh heb' winh.
Hab' b'ok'an'el chi jun,
ix yak' lista heb' winh masanil, yos,
ayab' winh xchekab' heb' winh,
ix b'ati.

where the men gathered,
the men who were his enemies.
So,  
“Better what we do to kill him now
we do it,
however we resolve to finish him
tonight,”
they say the men said.
They say they bought alcohol,
they say they were drinking.
But those men,
those men who wanted

to beat him to death,

they didn't drink.
They say there was a bottle

of alcohol
they set aside.
They say they bewitched the alcohol,
they say.
Because thus they did, they say,

they say they bewitched the alcohol.
Who knows what they did to it, but

they set the alcohol aside, they say.
It was his.
When he arrived among them,

well,
that alcohol they would give to him.
He would drink it,
he would lose his strength, and
they would beat him to death.
When that was prepared, well,
they all got ready, and,
they say they had a messenger,
he went out.
Xit’ chekankot winh t’ay b’ajay ayek’ chi’.
Hab’ t’a sb’ab’elal, ix yal hab’ winh chi’, “To tsach b’ati.
To ayek’ heb’ winh ichamtak winak hach stanhwej t’ay tik,“
xchab’ winh t’ay (heb’) winh.
Pero ha xo winh jun, maj kotlaj winh.
Pero hab’ winh, wanab’ yuk’an anh winh.
I syempre ha winh chi’, komo tob’ te’ toton hab’ te chuk winh, i syalab’ yoch winh (masanil) masanil forma, xi.
Yuj chi’, pero yuj anh anh chi’, maj xo yal sb’ohan’och sb’a winh, maj so yalam sayan yil winh.
Yuj chi’, hab’ t’a xcha’el t’a yox’el, yos,
haxob’ ix k’ochix winh chekab’ chi’ junel xo,
hab’ yalan winh t’ay winh, “To tik ha winhaj icham Maltix Ros,” xi.
Porke ha winhaj Maltix Ros chi’, t’a yol chonhab’ ay winh, i sat aj b’al winh t’ay yol chonhab’.
Yuj chi’, haxob’ winh ix yesej’el sti’ok heb’ winh molan chi’
ke to ha winh ix k’och t’a skal hab’ winh.

He went out to summon him.

They say the first time, they say he said to him, “Come.

There are Elders waiting for you now,” they say he said to him (them).

But that man, well, he didn’t come.

But they say that he was drinking.

And certainly that man, since he was so powerful, and he could take on all forms, they say.

So, but because of the alcohol, he couldn’t do it, he couldn’t manage to do it.

So, they say the second or third time, well, they say that messenger arrived once again;

they say he said to him, “That elder gentleman Maltix Ros,” he said.

Because that gentleman Maltix Ros he was from the town center, and he was the chief sorcerer in San Mateo.

So, that man, the men who were gathered lied about him so that that man would come to them.
Yuj chi’,
“Tsach b’ati,” xchi winh chekab’ chi’,
“Ix k’och winh t’a winh.”
Yuj chi’,
“Ma’ay. Tato ha winh ix jawi jun, mejor totonam olin b’atok.
Ol b’at wab’i tas yal winh
tato ix jawi winh,”
xchab’ winh (t’ay) t’a winh
chekab’ chi’.
Sach b’ati,” xchi winh chekab’ chi’,
“Ix k’och winh t’a winh.”
Yuj chi’,
“Tsach b’ati.” 

So, “Come,” said the messenger, 
“He came to them.”

So, “Well. If that man has come, then, 
maybe it’s better if I go.
I’ll go to hear what he says
if he has come,” 
they say he said to the messenger.


So they say he came, then. 
They say he arrived at that house
where the men were gathered.

“Where is that Elder?”
“Where is that Elder Maltix?”,
so said the man, when he arrived.

“Come in here,
he’s not here,
it was us, we sent our messenger
to get you, 
since you wouldn’t respond to us.

So, that man spoke falsely,
so you would come.

It’s our desire,
that we thought to give you a drink,
to drink some alcohol if you will
now that you’re here with us
in the middle of our aldea.

Because you,
there are times that to other aldeas,
to the village center,
there are times you go there.

Now that you’re here
in the middle of our aldea,
let’s have a drink,
for the good,
voluntarily.

So, we sent our messenger to bring you,
p ero ini, pural ixach koti.

Yuj chi’, ha to winh icham chi’
ix kesej’el st’ok,
yos tsach jawi.
P ero malaj tas kal t’ayach an,

to hanhej jun kanh skuk’ej.
Slajwi.

Malaj tas’i yik jun nhej tsonh aji,”
 xchab’ heb’ winh t’a winh.
“Tato ichachi’,
syal kuk’ani.”
“Tom ay syal jun,
toton k’inh ayonh,”
xchab’ winh.

“Entonse huk’ junh a trago an,”
 xchaweb’ winh t’ay winh, yos.
P ero ch’ok yaj anh yik winh
(ix) ix sb’alaj hab’ heb’ winh chi’.
Haxob’ anh yak’ heb’ winh
yuk’ winh,
te chamk’och hab’ winh yuj
anh jun, yos.

Tik yalan hab’ heb’ winh b’i’an, yos,
“Una wes skak’ej t’a winh,
porke xal ta ma’ay, (olonh)
wan yek’ ak’wal.
Olonh sakb’ok’ochi, yos,
ke tal manh ol cham winh ku’uj,”
 schab’ heb’ winh.

Entonse ay wal winh mas wiwu
chi’, (ix)
ix koti, yos,
ix b’ab’ laj mak’an winh.
Ix k’e buynaj heb’ winh b’i’an,
ix sayan’elta howal chi’ heb’ winh.

but look, it was hard to
make you come.
So, those elders
they spoke falsely,
so you would come.
But we don’t have anything to
say to you,
we are just having a drink.
That’s all.
There’s no reason we’re here,”
they say they said to him.
“If that’s the way it is,
it’s possible we can drink.”
“If it’s possible, then,
we’re just having a party,”
they say the men said.
“Then have a drink,”
they say the men said to him, then.
But set aside was the drink for him
that they had bewitched, they say.
So they gave him that drink to drink,
and he got very drunk with it, then.

Now they say they said, then,
“Once and for all let’s give it to him,
because if not, (we will)
the night is passing.
We’ll be responsible, then;
what if he doesn’t die from us?,”
they say the men said.

[Xan Malin is set upon]
So there was one man who was
more able,
and he arrived, and
he was the first to hit him.
The men got into the tangle, then,
they got angry.
Pero masanil hab’ heb’ winh
ix och ijan smak’an winh.
Tsab’ xikchaj winh t’a k’en machit,
tsab’ mak’chaj winh (t’ay te’) t’a te te’,
kuchilub’, k’e’en,
masanil hab’ syak’ slatuch heb’ winh
t’ay winh.
Pero ha winh jun,
como te chuk winh,
mab’ax telwilaj winh.
Tsab’ xikchaj winh t’a k’en machit, pero (max) max chamlaj winh.
I hanheja’ spak sb’a winh.

Ana’ te uk’um xo anh winh,
te’ chamnak xo winh yuj anh,
hanheja’ spak sb’a winh
t’ay heb’ winh.
Yuj chi’,
pim tob’ heb’ winh anima chi’,
ay tomab’ junh ho wanh,
wak wanh heb’ winh ix lajwi,
ix k’ichaj smak’an winh.
Pero hab’ ek’ wal mul yak’an winh
eyt’ heb’ winh.
jun xo b’i ix telwi winh.
Tsab’ steckham winh heb’ winh,
tsab’ smil heb’ winh winh,
t’ay k’en kuchilub’.
Pero hanheja’ max chamlaj winh.
Hanheja’ yib’xi winh,
ix yilan heb’ winh jun,
ix satam sk’ol winh,
komo jantak ix te chok’,
xikaj hab’ winh
yuj heb’ winh.
Ayab’ jun k’en tenam

But all those men, they say,
began to beat him.
They say he was chopped with
a machete,
they say he was beaten with clubs,
knives, stones,
everything, they say, they were hitting
him with.
But that man, well,
since he was so powerful,
they say he didn’t fall down.
They say he was cut with a machete,
but he didn’t die.
And all the same he defended himself.
Even though he drank so much,
he was really drunk from the alcohol,
all the same he defended himself
from them.
So,
several of the men,
it would be about five men,
six men, he wounded,
they were broken when he hit them.
But even as he was giving it, they say,
to those men,
a little later he fell down.
They say they stabbed him to death,
they say they killed him
with a knife.
But all the same he didn’t die.
While he was still moving,
the men saw
that his spirit left him,
since he was so cut up,
chopped up, they say,
by those men.
There is a rock outcrop
t’a yalanh’em
down below
where that house was,
t’a b’a ay tik te pat
where those men were.
b’ajtil ayek’ heb’ winh chi’.
Very high, they say.
Te cha’anh, xi.
There he was carried
Haxob’ ta’ ix ik’naxb’at winh
by those men.
yuj heb’ winh.
There he was thrown off
Haxob’ ta’ ix yumna’x b’at winh
by those men,
yuj heb’ winh.
at the highest point of the rock.
t’ay xchon k’e’en.
They say he was thrown
Hab’ emka winh
down the face of the rock
t’a jun sat k’en chi
by those men.
yuj heb’ winh.
Haxob’ t’ay sat k’en
There on that face of rock
ha hab’ ta’ ay jun te te’, xi.
they say there, there is a tree, they say.
Ha hab’ ta’ hab’ kan
There, they say, stayed
nanhal b’ak’chil winh
half of the flesh of that man,
(t’ay) t’a te’,
in the tree,
’t’a b’aj ay sat k’en chi’.
where the rock face is.
Ix emk’och winh t’ay yich k’e’en.
He fell to the base of the rock.
Ix b’at chi heb’ winh,
The men went there,
jantak wan smak’an cham winh chi’.
the many men who beat him.
Hab’ k’och heb’ winh
When the men arrived,
t’ay emk’och heb’ winh
where they came down
t’ay yich k’en chi jun,
to the base of that rock,
k’ojan xob’ pax k’e winh.
they say he was sitting up again.
Wan spitswixi winh,
He was waking up,
wan sk’ex wan winh,
he was changing,
toxo ix k’ex k’ojan winh,
and with all they had done
ana’ jantak ix utaj winh smak’naxi.
to beat him.
Hab’ emk’och heb’ winh ta jun,
They say those men went down,
ix yilan heb’ winh to
they saw that he still
wan sk’ex wan winh,
was changing.
Hab’ yamchajxikot winh smak’an,
They say they started beating
smak’chaj yuj heb’ winh junel xo.
him again,
(Hab’) Tsab’ mak’chaj winh
he was beaten by the men once again.
yuj heb’ winh.
They say he was beaten
by those men.
Jantak te xik(k)aj winh, hasta elab’ spixan winh yuj heb’ winh,

pero hanhej wala’ yak’an winh.
Sat hab’ xi sk’ol winh,
smak’an heb’ winh (t’ay)
t’ay yich k’en chi’.
Yalan hab’ jun xo winh,
“Ini ix aj sat winhaj Xan Malin xchami,
ana to te winak winh.
To hawal winh ts’alani,
masanil heb’ winh chonhab’,
masanil mach syak’ mandar winh,
masanil yajal yistsil heb’ winh anima syixtej winh,
xal tik neik ix cham winh.
Ini ix aj sat winh xchami,
ob’iltak winh,”
xchab’ winh chi’.
(Hab’) Yel hab’ xi yok winh,
stek’an winh winh.
Najat hab’ k’och winh stek’an winh.
Syamchaj hab’ kot winh junel xo
yuj heb’ winh,
te mak’naxxi winh.
Yuj chi’,
elab’ spixan winh chi’,
yel snholob’ hab’ sk’en winh
yuj heb’ winh.
Yo,
ix tom ta’ hab’ xcham winh, b’i’an.
Skan winh t’ay yich k’en chi
yuj heb’ winh jun, yos,
skor heb’ winh
komo sakb’i hab’ och heb’ winh.
Kasi jun ak’wal yak’ heb’ winh
smak’ancham winh.

So much was he chopped
that his heart came out
because of them,
but he was giving it out all the same.
He lost his innards again, they say,
when they beat him
at the base of the rock.
One of the men said,
“Look, big man Xan Malin died.
and he was a great man.
And he said,
all the people of the village,
 everyone who is in charge,
all the wives of those men
he toyed with them,
and now he is dead.
Now the big man is dead,
poor man,”
they say he said.
They say his foot went out,
it kicked him.
A long way, it kicked him.
He was grabbed again
by the men,
he was beaten hard again.
So,
the heart of that man came out,
his testicles were torn off
by those man
And,
there, they say, he died, then.
He was left at the base of that rock
by those men, then, and
they came back
as dawn was breaking.
Almost all night they were
beating him to death.
But there was a guard left, they say, by those men, in case he revived again, since he was so powerful, they say. Then on the next night, they say, “What will we do to move him now? Where will we leave him? If we don’t, we’ll be arrested, we’ll be taken prisoner,” they say the men said. Then, they say they held a meeting. So: “Those men who beat him, better go take him from the road, to the middle of the jungle, where the road goes to the town,” they say the men said. So, they went back to him, but they say when they arrived where he was, well, and went to pick him up, they couldn’t lift him, he wouldn’t come up, when they tried to lift him. So, “What do we do now? He doesn’t move, we can’t lift him, in any way. Better that come, they say, those men who have animals, perhaps those men will carry him off,” they say they said.
Yos, ha xo heb’ winh,
masanil choj, okes chi koti.
Haxob’ nok’ schoj heb’ winh chi’,
k’och wal t’a b’aj ay skal
heb’ winh mak’ancham winh chi’.
Yos, (haxob’) hatob’ nok’,
ik’an chanh winh.
Sk’e wanw winh, b’i’an.
Skot winh t’ak’walil,
pero te pural, xi.
(te wal) Te al winh.
Yuj chi’,
junab’ nok’ choj chi’ skuchani,
ayab’ nok’ syaman(n)i,
ayab’ nok’ yamjinak k’e’
t’a yich spatik nok’ chi’,
tsolal hab’ yoch nok’.
Jab’nhej skot jun nok’,
tsab’ k’unb’i nok’,
t’soch jun xo nok’.
(Yuj) Hab’ chi’,
pural hab’ jawi kan winh
yuj heb’ winh,
t’a jun yaxlum chi’
t’a b’aj ay skot b’e t’ay chonhab’ chi’.
Ha jun yaxlum chi’,
K’atelak sb’i.
Yuj chi’,
ha hab’ ta’ kan winh
yuj heb’ winh,
t’ay nanhal yaxlum chi’,
t’a yol b’e.
Kan nhej hab’ winh jun.
Haxob’ nok’ okes,
haxob’ nok’ k’ochi,
haxob’ nok’ lajchianb’at winh.
Masanil sk’apak winh chi hab’,
snhikchitej’el nok’ t’a spatik,
So, those men,
all the pumas, coyotes, came.
And they say those men’s pumas
arrived among
the men who had beaten him.
So, they say the animals
raised him up.
He came up standing, then.
They came at night,
but it was hard, they say.
He was very heavy.
So,
one of the pumas would carry him,
one, they say, would grab him,
one, they say, would lift him up
onto the back of that animal;
they took turns.
One animal would come a little way,
he would get tired, they say,
another animal would take over.
That way, they say,
by force, they say, he was taken
by those men,
to a jungle
where the road comes to the town.
That jungle,
K’atelak is its name.
So,
they say he stayed
because of those men,
in the middle of the jungle,
on the road.
He just stayed there, they say.
Then the coyotes,
then they arrived,
then they ate him up,
All of the clothes of that man
were ripped off his back by them;
the man was eaten, then.
[The wife learns his fate]
That wife of
the gentleman Xan Malin, well,

the man who died,
she already knew, they say,
he would go out a week,
two weeks, drinking
in town,
in each aldea,
they say he would stay out drinking
one week,
two weeks,
who knew where he went.
So,
she didn’t know
that he was dead.
“He’s probably out drinking,
that’s the way he is.
Maybe he is,
maybe in town,
maybe he’s in an aldea,”
they say she said.
So,
when he was left there
by those men,
that night
they say he would come to his house,
they say he would go to sleep
with his wife.
He would come in the night
and sleep with her.
Along about midnight, then,
he would come,
and just go to sleep with her,
even though he was already dead.
They say he would weave,
they say he would make capixays. They say he would look for his things where he spun and weaved, at night when, they say, he would come. They say he had a cornfield, down below the aldea. They say the man’s son would go out to look at the milpa. They say he was there in the milpa, they say he would speak to his son, “Now just before dawn I will arrive, I am here in the field. Don’t be afraid, don’t worry about the maize, I am here to watch the corn. I am watching the maize,” they say he said, even though he was already dead. So, when his son would come to his house, he would speak to his mother, “I saw my father, he is there where the milpa is. There he is, lying face down. ‘My stomach is a little distressed, I’m still drunk. So, tomorrow, early, I’ll arrive,’ he said to me,” said his son. “Yes, it’s likely he’s drunk,” they say she said, since she already knew what his behavior was. Then,
The next night, well, they say one of his fingers arrived.

She saw it was one of his fingers, lying there on her blanket.

Since she probably knew that it was his hand, or maybe she figured it out, “Now where did that come from?,” they say she said.

She looked and saw that it was his hand, then.

She thought, then, “Perhaps that is the finger of the hand of your father. Surely that is the finger from his hand. It must be he died. What happened to him?” they say she said.

She took the finger then, and she came to testify in town.

“Now, he should be looked for wherever he is. Perhaps there are those who beat him to death. Perhaps he died, because, look, this finger from his hand arrived, on top of my blanket. It was there when I woke up this morning.” [Xan Malin’s remains are found]

So, they say a sign he gave, to his wife,
yik saychaj ilchaj winh, yos,
yelta jantak masanil (heb’ winh)
heb’ winh mar’alsel (heb’)
jantak heb’ winh opisyal
say winh.
Haxob’ yilchaj’elta winh jun,
haxob’ t’a nanhal yaxlum chi’
ayek’ winh.
Pero maj xo ilchaj’eltalaj
wal sniwanil winh chi’,
haxo nhej hab’ sb’akil winh,
kromo masanil hab’ nok’ nok’ chi’
lajchianb’at sb’ak’chil winh.
Yuj chi’,
haxo nhej hab’ sb’akil winh,
yet’ hab’ sjolom winh ilchaji.
Ayab’ jun xchala winh,
ay(y)ab’ slopil winh,
masanil lajtob’ ilchaj chi’.
Yuj chi’,
yilchaj jun, yos,
b’at jantak heb’ winh alkal,
jantak heb’ winh entendente
t’a pekataxo.
Ha hab’ heb’ winh, (xit’)
xit’ ik’ank’e wan hakta
t’a b’ajtil cham winh chi’.
Yuj chi’,
ha hab’ ta’ aykan jun spixan winh,
t’a b’ajay nanhal yaxlum chi’.
Ha hab’ ta’ tsjitum tob’
heb’ winh anima chi’ iljinak winh.
Tsab’ awajkot winh t’ay heb’ winh.
ayab’ b’aj linhanek’ winh
t’a yol b’e chi’.
Sjawi heb’ winh anima,
hanheja wa yaj winh.
Sk’anb’an winh t’ay heb’ winh,
so he would be looked for, and
all the many people,
the mayordomos,
how many of the officials
looked for him.
So he was found,
in the middle of the jungle
he was.
But not found
was much of him,
just his bones, they say,
since all of those animals
had eaten his flesh.
So,
they say that just his bones,
and his head, they say, were found.
They say there was a scarf of his,
there was his capixay,
they say that was all that was seen.
So,
when he was found, and
out went some of the alcaldes,
many of the intendentes,
from long ago.
They say those men
went out to make an acta
there where he died.
So,
they say that one of his spirits
stayed there in the jungle.
They say that many
people have seen him.
They say he cries out to them,
they say he’s just standing there
in the middle of the road.
When people come by,
he’s just standing there.
He asks them
b’ajtil sk’och winh,
where they are going,
b’ajtil ay heb’ winh.
where they are from.
Tsab’ lolon winh yet’ heb’ winh.
They say he chats with them.
Hanejab’ wa’kan
So they say that there remains
jun spixan winh chi ta’.
one of his spirits there.
Yuj chi’,
So,
haxob’ saychaj ilchaj
when there were found
masanil sk’ael
all of his things
winh chi’ jun,
of that man, well,
ha tob’ jun winh sekristario
one of the secretarios
t’ay chonhab’ chi’,
from town,
ha tob’ winh ilan’elta
he found
k’en smedaya winh chi’.
that man’s medallion.
Yuj chi’,
So,
yik’an hab’ kot k’en
he took it with him,
winh sekristario chi’,
that secretary,
ha to’ob’ t’a b’ay sway winh.
to where he slept.
Haxob’ t’a yak’kan winh,
He left it there
t’a b’a’ay smexa.
where there was a table.
Pero haxob’ t’a t’ak’walil,
But they say that at night
tsab’ awaj’och t’ay schikin winh.
it would talk into his ear.
“K’eanh wa’an, kon!”
“It’s been a long time since
Pekatax kan ko b’eyek’i!
we went out!

Kon!” xchab’ t’a winh ichatik
Let’s go!” they said to him.
T’ay jun jun ak’wal
Every night
tsab’ b’uychaj chanh winh yu’uj.
they say he was awakened by it.
Ek’ mul jun, maj techaj yuj winh chi’,
He couldn’t stand it,
jantak ts’awaj t’ay winh, yos,
so much it cried out to him,
jun xo syuman’el hab’ winh, yos,
they say he threw it away,
(sb’at) slajwel, b’i’an.
and it ended, then.

[Xan Malin’s legacy]

Yuj chi’,
So,
ichachi’ hab’ ik’an
that, they say, is the story
xcham winh.
of the death of that man.
i jantak hab’ winh anima chi’,
And so many people
yamchaj tob’ heb’ winh.
were arrested.
Jay whan xo heb’ winh
There were so many men
t'ay yol sk'alum chi',
ay to heb' winh b'at peresu yuj winh.
Ay to heb' winh och peresu.

Pero komo maj wal ilchajok
mach wal mak'an winh,
ichnhej ta' lajwel winh,
yuj chi',
ja ye nhej k'ual yak' heb' winh chi',
t'a te presu, yos,
yelix heb' winh liwre, b'i'an.
Yuj chi',
ha winh chi',
aykan yik'ti'al winh.
Te chuk hab' winh.
Tsab' och winh xite'al,
tsab' och winh ixal,
tsab'och winh nok'al,
tsab' och winh
masanil hab' tas syutej sb'a winh.
Tsab' b'at winh sat cha'anh,
tsab' jenhwi winh yet' sniwanil.
Yuj chi', te masanil hab' syal yuj winh.
Yuj chi', ts'ik'an te chuk winh.
Yuj chi',
ha hab' slajwi xcham winh chi jun,
skuchchajkot winh chi',
tsab' k'och nok' much,
tsab' k'och nok' hostok,
tsab' k'och nok' xulem.
Tsab' sb'ok'uch sb'a t'ay heb' winh.
jantak mak'an cham winh chi'.
Masanil hab' nok' tastak nok'al,
koman k'ochi,
tsab' slatuch sb'a t'ay heb' winh.
Chak xuxum ik',
totonab' manh jantak yek'
t'a skal heb' winh.

from that aldea,
were taken prisoner because of him.
There are still men who were
prisoners.
But since it was not seen
who had struck him,
he just died,
so,
just a few days they spent
in jail, then,
they got out free, then.
So,
that man,
this is his story.
They say he was really powerful.
They say he could be a leaf,
they say he could be a woman,
they say he could be an animal,
they say he could be
anything he could make himself.
They say he could go into the sky,
they say he could fly with his body.
So, everything was possible for him.
So, it happens he was very powerful.
So,
they say when he died,
he was carried off,
they say birds arrived,
they say buzzards arrived,
they say vultures arrived.
They say they fought against
the many men who beat him.
All kinds of animals, they say,
arrived,
they say they hit on those men.
A whirlwind,
so many came
among them.
Tsab’ yumji b’eyek’
hab’ winh yu’uj.
Hultimo wal k’och jun
smoj yanima winh chi’, xi.
Jun k’en k’e’en, xi.
Ay hab’ jun k’en k’en
niwan k’och sulsonok,
k’ochab’ latnaj k’en t’a skal winh, yo,
smak’an poj k’en hab’ heb’ winh.
Haxonhej wal hab’ jun chi’,
xal jun masanil hab’ k’ak’,
masanil tas k’ochi, xi.
Pero ixo cham winh.
Yuj chi’,
totonam ha chi’
ts’ik’an te ay (ay) wal spoder winh,
ts’ik’an te chuk winh,
porke masanil tik ix laj jawi.
Yuj chi’,
ha heb’ winh mak’ancham winh chi’
laj aljinak paxi,
ke to masanil juntsan chi’,
yil heb’ winh sk’ochi.
Yuj chi’,
ichachi’
chamnak winh anima chi’
b’ajay jun k’alum skuchan
yola kitak chi’,
ke tob’ te’ aj b’al winh.

Weno, ix lajwi.

They say they were thrown
against those men by him.
Last came one of
his spirits, they say.
A stone, they say.
They say there was a stone
a big stone came rolling,
they say it bounced into them, and
they say it struck those men.
Just so they say
there came a great fire,
everything came, they say.
But still he died.
So,
surely
he had his power,
he was really powerful,
because all these things came.
So,
those men who beat him
were all witnesses,
that all this,
yhey saw it come.
So,
thus
died that man
in the aldea called
Yolaquitac,
who was a great sorcerer.

[Closing]
Okay, that’s finished.