THIS ITS ROOT ANCIENT WORD,  
Here Quiché its name.  
**HERE** we shall write,  
We shall plant ancient word,  
Its planting,  
Its root-beginning as well,  
Everything done in  
Citadel Quiché,  
Its nation Quiché people.  
This therefore we shall gather  

ARE' U XE' OJER TZIJ,  
Waral K'iche' u b'i'.  
**WARAL** xchiqatz'ib'a'j\(^1\) wi,\(^2\)  
Xchiqatikib'a' wi ojer tzij,  
U tikarib'al,  
U xe'nab'al puch,  
Ronojel xb'an pa  
Tinamit K'iche',  
Ramaq' K'iche' winaq.  
Are' k'ut xchiqak'am wi  

\(^3\) Its being manifested,  
Its being declared,  
Its being expressed as well,  
Means of sowing,  
Means of dawning,  
By Framer,  
Shaper;  
She Who Has Borne Children,  
He Who Has Begotten Sons, their names.  

---  

\(^1\) The prefix *xchi-* is no longer used in modern K'iche'. It was used in the *Popol Vuh* text to indicate the certainty of a future action or event, as in “it shall be done.”  

\(^2\) *Wi* has no English equivalent. It may be used as a directional indicator, a marker to connote certainty, or a means of giving added emphasis to a verb.  

\(^3\) This is an example of a parallel triplet arrangement, which is comparatively rare in the text. Not only are each of the three ideas parallel in lines 11-13, but they are grammatically parallel as well, each verb appearing in the passive voice.  

\(^4\) The manuscript reads *euaxibal* (that which is hidden). This is likely a scribal error for *auaxibal* (that which is sown). Throughout the text, sowing and dawning are paired as referents to the creation (see lines 196-197, 209-210, 442-443, 543-544, 612-613, 1653-1654, and 5091-5092).
Hunahpu Possum,          Hunahpu Coyote,          Junajpu Wuch',          Junajpu Utiw,          20  
White Great Peccary,      Coati,                            Saqi Nim Aq,          Sis,      
Sovereign,               Quetzal Serpent,         Tepew,                Q'ukumatz,         
Its Heart Lake,           Its Heart Sea,            U K'u'x Cho,           U K'u'x Palo,         
He/She of Blue/Green Plate, He/She of Blue/Green Bowl, as they are called, Aj Raxa Laq, Aj Raxa Sel, 6, chuchaxik, 
Together named,           Together expressed these: Rach b'i'xik, Rach tzijoxik ri': 
Midwife,                  I'yom,                            Mamom,               Xpiyakok,          
                        Xpiyacoc 7                         Xmuqane, u b'i', 
                        Xmucane 8, their names, 
Protector,                Matzanel,                         Shelterer,           Chuqenel, 
Twice Midwife,            Kamul I'yom,                       Twice Patriarch,      Kamul Mamom, 
                         They are called                            
In Quiché words.          
Then they expressed everything, Ta xkitzijoj ronojel, 

5 The manuscript reads tzỳz here, although elsewhere in the text it reads zỳz. The manuscript interchanges tz with z frequently.

6 The manuscript reads tzel, another example of tz/z substitution. Zel is the more common spelling in the manuscript, and this is the pronunciation used among the modern K'iche'.

7 This passage was the first example of chiasmus that I found in the Popol Vuh. Throughout the document, female deities are listed before male deities when paired in parallel couplets. It thus made little sense that Xpiyacoc, the name of the grandfather god, would be written before that of Xmucane, his female counterpart. When it is recognized that the passage is arranged as a chiasm, or reverse parallism, the confusion disappears.

8 In this chiastic arrangement, Xmucane is paired with her title as “midwife” in line 32.
With it they did also,
In light existence,
Light words.

This we shall write
Within now his voice God,
In Christianity now.
We shall bring it forth,

Because there is not now
Means of seeing of Popol Vuh,
Means of seeing clearly
Come from across sea,
Its account our obscurity,
Means of seeing light life, as it is said.
There is original book anciently written also,
Merely hidden his face

Witness of it,
Ponderer of it.

Great its performance,
Its account as well,

When will be completed
Germination,

All sky,
Earth.

Its four cornerings,
Its four sidings,
Its measurings,
Its four stakings,

Its doubling over cord measurement,
Its stretching cord measurement,

---

9 The manuscript reads popo vuh. Elsewhere in the text it is referred to as popol vuh (line 8278).

10 The next four lines are organized into a parallel quatrain, perhaps to emphasize the creation of the four corners and sides of earth and sky by the gods. Thus the poetic structure of the passage is organized into four-fold symmetry reflecting the four-fold nature of the universe.
Its womb sky,
Its womb earth.

Four corners,
Four sides, as it is said,

By the Framer,
Shaper,

Its Mother,
Its Father,

Life, Creation,

Giver of breath,
Giver of heart,

Birth giver of,
Heartener of

Light Forever,
Light Child of Woman,
Light Son of Man,

Ponderer,
Knower

To everything,
Whatever exists:

Sky,
Earth,

Lake,
Sea.

U pa kaj,
U pa ulew.

Kaj tz'uk,
Kaj xukut, chuchaxik,

Rumal ri T'zaqol,
B'itol,

U chuch,
U qajaw,

K'aslem,
Winaqirem,

Ab'anel,
K'u'xlanel,

Alay rech,
K'u'xlay rech

Saqil amaq'il,
Saqil al,
Saqil k'ajol,

Aj b'is,
Aj na'oij

Chirech ronojel,
Atok'ol wi:

Kaj,
Ulew,

Cho,
Palo.

---

11 In the K'iche' language, verbs may be nominalized in a number of ways by adding an appropriate prefix or suffix to the verb's root form. The following series of parallel couplets are arranged in such a way that various nominalization prefixes and suffixes are paired. Lines 80-81 use the suffix -em, which converts the verb roots into gerunds; lines 82-83 use the suffix -el, which converts the verb roots into person agents (a “doer” of the verb's action); lines 84-85 use the suffix -ay, which is an alternative means of nominalizing verbs into the person agent form; lines 89-90 use the prefix aj, which indicates that the person agent has that verb as his/her principal occupation.
THE THIS ACCOUNT
These things.

Still be it silent,
Still be it placid,

It is silent,
Still it is calm,

Still it is hushed,
Be it empty as well its womb sky.

THESE therefore are first words,
First speech.

There is not yet one person,
One animal,

Bird,\textsuperscript{12}
Fish,
Crab,
Tree,
Rock,
Hollow,
Canyon,
Meadow,
Forest.

Merely alone sky exists,
Not clear its face earth,
Merely alone is spread out sea,
Its womb sky everything.

There is not anything
Gathered together,

It is at rest,
Not one stirs,
Scattered it is made to be,
At rest it is made to be in sky.

\textsuperscript{12} Lines 109-117 are a list of the first creations with no apparent parallelism involved.
There was not yet anything that exists standing erect.  
Merely spread out water,  
    Merely tranquil sea,  
    Merely alone it is spread out.  
There was not yet anything that might exist.  

Merely it is placid,  
It is silent,  

In darkness,  
In night.  

Merely alone the Framer,  
Shaper,  

Sovereign,  
Quetzal Serpent,  

They Who Have Borne Children,  
They Who Have Begotten Sons,  

Are in water.  
Luminous they are,  

Covered in quetzal feathers,  
In cotinga feathers.  

This his having been named  
The Quetzal Serpent.  

Great sages,  
Great knowers in their essence.  

Thus surely there is the sky,  
There is also its Heart Sky.  

This his name  
The god as it is said.  

THEN came therefore his word here,  
He arrived with them  

The Sovereign,  
Quetzal Serpent,  

Xma k'o wi naqi la' k'olik yakalik.  
Xa remanik ja',  
Xa li'anik palo,  
Xa u tukel remanik.  
Xma k'o wi naqi la' lo k'olik.  

Xa kachamanik,  
Katz'ininik,  

Chi q'equ'm,  
Chi aq'ab'.  

Xa u tukel ri Tz'aqol,  
B'itol,  

Tepew,  
Q'ukumatz,  

E Alom,  
E K'ajolom,  

K'o pa ja'.  
Saqtetoj e k'o wi.  

E muqutal pa q'uq',  
Pa raxon.  

Are' u b'iman wi  
Ri Q'ukumatz.  

E nima'q eta'manel,  
E nima'q aj na'oj chi ki k'ojelik.  

Keje' k'u't xax k'o wi ri kaj,  
K'o nay puch u K'u'x Kaj.  

Are' u b'i'  
Ri k'ab'awil chuchaxik.  

TA xpe k'u't u tzij waral,  
Xul kuk'  

Ri Tepew,  
Q'ukumatz,
Here in darkness,
In night.

He spoke with
The Sovereign,
Quetzal Serpent,
They talked therefore,

Then they thought,
Then they pondered,

They found themselves,
They gathered

Their words,
Their thoughts.

Then they gave birth,
Then they heartened themselves.

Beneath light then,
They gave birth to also people.

Then they considered its germination,
Its creation

Trees,
Bushes,

Its germination also life,
Creation,

At darkness,
At night,

By this, its Heart Sky,
Huracan his name.

Thunderbolt Huracan first,
Second therefore Youngest Thunderbolt,
Third next Sudden Thunderbolt.

---

13 Mondloch notes that the spelling of this word in the Ximénez manuscript (caam) is in line with the more conservative modern dialects spoken at Nahuala and Ixtahuacan where the word is pronounced k'a'am. In contrast, other dialects, such as at San Francisco el Alto pronounces it k'a'm (Mondloch, personal communication).
Now they therefore three these,  
Its Heart Sky.

Then they arrived with them  
The Sovereign,  
Quetzal Serpent,  
Then were conceived

Light,  
Life.

“How then shall it be sown?  
When shall dawn as well whomsoever?

Provider?  
Sustainer?

Then be it so.

You are conceived,  
This the water shall be taken away,  
Shall be emptied out,  
Shall be created,

This earth,  
Its plate,

Then be gathered itself,  
Levelled therefore.

Then may it be sown,  
Then may it dawn,

Sky,  
Earth.

Not then therefore its worship,  
Its reverence these

Our framing,  
Our shaping,

When may be created people framed,  
People shaped,” they said therefore.
Then was created therefore
The earth
By them.
Merely their word
Came to be
Its creation.

That it be created
Earth,
“Earth,” they said.
Immediately then it was created.

Like the merely cloud,
Merely mist,

Its creation then,
Its formation.

Then was asked to come from water
The mountains.
Straightaway great mountains
Came to be.

Merely their spirit essence,
Merely their miraculous power,

Caused to be made its conception
Mountains,
Valleys.
Straightaway together were created

Its cypress groves,
Pine forests its face.

Thus rejoiced the Quetzal Serpent:
“Good you arrived,
You its Heart Sky:
You Huracan,
You as well Youngest Thunderbolt,
Sudden Thunderbolt.

It shall be successful our framing,
Our shaping,” they said therefore.

Ta xwinaqir k'u
Ri ulew
Kumal.
Xa ki tzij
Xk'oj'e' wi
U winaqirik.

Chiwinaqir
Ulew,
“Uleuj,” xecha'.
Lib'aj chi xwinaqirik.

Keje' ri xa sutz',
Xa may wi,

U winaqirik chik,
U pupuje'ik.

Ta xta' pe pa ja'
Ri juyub'.
Ju suk' nima'q juyub'
Xuxik.

Xa ki nawal,
Xa ki pus,

Xb'antaj wi u na'ojixik
Juyub',
Taq'aj.
Ju suk' rach winaqirik

U k'isisil,
U pachajil u wach.

Keje' k'ut xki'kot wi ri Q'ukumatz:
“Utz mi xatulik,

At u K'u'x Kaj:
At Juraqan,
At pu Ch'i'pi Kaqulja,
Raxa Kaqulja.

Xchutzinik qa tz'aq,
Qa b'it,” xecha' k'ut.
First therefore was created
Earth,
Mountains, valleys,
Divided were its paths water,
Made their way were their branches
Among mountains.
Merely divided then existed water,
Then were revealed great mountains.
Thus its creation earth this,
Then it was created by them

The its Heart Sky,
Its Heart Earth, they are called.

These therefore,
They first

They conceived it.
It was set apart the sky,
It was set apart also earth within water,
Thus its conception this,
When they thought,
When they pondered

Its successful completion,
Its being made by them.

THEN they conceived again
Its animals mountain,

Guardians of forest,
All its population mountain:

The deer,
Bird,
Puma,
Jaguar,
Serpent,
Rattlesnake,

Nab'e k'ut xwinaqir
Ulew,
Juyub', taq'aj,
Xch'ob'och'ox u b'e ja',
Xb'inije'ik k'oleje' raqan
Xo'l taq juyub'.
Xa ch'ob'ol chik xek'oje' wi ja',
Ta xk'utunije'ik nima'q juyub'.
Keje' k'ut u winaqirik ulew ri',
Ta xwinaqirik kumal

Ri u K'u'x Kaj,
U K'u'x Ulew, ke'uchaxik.

Ri' k'ut,
E nab'e

Xkino'jij.
Xk'olo wi ri kaj,
Xk'olo nay puch ulew chupan ja',
Keje' k'ut u no'jixik ri',

Ta xkino'jij,
Ta xkib'isoj

Rutzinik,
U b'anatajik kumal.

TA xkino'jij chik
U chikopil juyub',

Chajal re k'eche'laaj,
Ronojel u winaqil juyub':

Ri kiej,
Tz'ikin,
Koj,
B'alam,
Kumatz,
Sochoj,
Pit viper,  
Guardian bushes.  
Says the She Who Has Borne Children,  
He Who Has Begotten Sons:  
“Merely will it be solitary?  
Not merely will it be silent  
Beneath trees,¹⁴  
Bushes?  
Then good there shall be  
Guardians of it,” they said therefore.  
Then they considered,  
They spoke as well,  
Straightaway were created  
Deer,  
Birds.  
Then they gave as a gift therefore their homes  
Deer,  
Birds.  
“You deer,  
In paths water,  
In canyons  
You sleep.  
Here you exist  
In meadows,  
In orchards,  
In forests  
Multiply yourselves.  
All fours your walk,  
Your standing on all fours will come to be,” it was said  

to them.  
Then they established therefore  
Their homes  
¹⁴ In this case, xe’ refers not to the roots of the trees and bushes, but acts as a directional preposition, “beneath.”
Small birds,  
Great birds.

“You, you birds, in its tops trees,  
In its tops bushes

You make your homes,  
You make your houses.

There you multiply,  
You are increased

In their branches trees,  
In their branches bushes,”

They were told deer,  
Birds.

When they did it  
Their deed,

Everything received its sleeping place,  
Its resting place.

Thus their homes  
Animals the earth.

They gave it,  
She Who Has Borne Children,  
He Who Has Begotten Sons.
It had been completed then everything

The deer,  
Birds.

**THEN** it was said to again therefore the deer,  
Birds

By Framer,  
Shaper,

She Who Has Borne Children,  
He Who Has Begotten Sons,
“Speak! Call! “Kixch'awoq! Kixsik'inoq!

Don't moan,
Don't cry out.
Mixyonolikinik,
Mixsik'init.

Let there be speech
Each to each,
Kixch'awajetaj
Chi jujunal,

In each order,
In each group,”
Chi ju taq ch'ob'il,
Chi ju taq molajil,”

They were told the deer,
Birds,
Xe'uchaxik ri kiej,
Tz'ikin,

Pumas,
Jaguars,
Serpents,
Koj,
B'alum,
Kumatz,

“Speak surely therefore the our names.
Worship us,
“Chib’ij na k'ut ri qa b'i'.
Kojijjarisaj, 15

We your mother,
We your father.
Oj i chuch,
Oj i qajaw.

You say this surely therefore:
Kixcha”16 wa' na k'ut:

‘Huracan,
Youngest Thunderbolt,
Sudden Thunderbolt,
‘Juraqan,
Ch'i'pi Kaqulja,
Raxa Kaqulja,

Its Heart Sky,
Its Heart Earth,
U K'u'x Kaj,
U K'u'x Ulew,

Framer,
Shaper,
Tz'aqol,
B'itol, 370

---

15 The original manuscript of the Popol Vuh has caharizah. The context seems to indicate that the word should be q'ijarisaj (to worship), a word which appears in similar contexts elsewhere in the manuscript. This is apparently an instance of scribal error, or perhaps an archaic spelling of the word which has since fallen out of usage.

16 The manuscript reads quicha, which is grammatically impossible for an intransitive verb.
She Who Has Borne Children,  
He Who Has Begotten Sons.

Speak!  
Call upon us!  
Worship us!” they were told.

Not therefore they succeeded,  
They spoke not like then people.

Merely they squawk,  
Merely they chatter,  
Merely they roar.

Not appeared its face their speech  
Differently they cried out to each other when they heard it,

The Framer,  
Shaper:

“Not it came out well  
They spoke,”  
They said then to each other:

We their Framer,  
We also their Shaper,

Not good,” they said then to each other,  
The She Who Has Borne Children,  
He Who Has Begotten Sons.  
They were told therefore:

“Merely you are replaced,  
“Xa kixjalatajik

---

17 This triplet parallels in a negative way the triplet of lines 373-375. The newly-created animals were commanded to speak, but instead they merely squawked; they were commanded to call upon the gods, but they merely chattered; they were commanded to worship the gods, but they merely roared.

18 The manuscript reads quevachelahic, likely a scribal error for queuechelahic. According to Coto, -wech’el is to “squawk, screech, or make the sounds of a large bird such as a hawk.” Mondloch notes that in current K’iche’ usage, wech’om tzij is distorted or unintelligible speech (personal communication).

19 This is an unusual arrangement of parallel couplets into a chiastic form, rather than individual ideas. An even longer example may be seen in lines 444-457. Considering the authors’ fondness for parallel couplets as well as chiasms, I find it odd that there aren’t more examples of this type of arrangement in the text.
Because not succeeded,
Not you spoke.
Therefore we changed our word.

Your food,
Your sustenance,

Your sleeping places,
Your resting places.

What belonged to you
Came to be

Canyons,
Forests.

Because not was successful our being worshiped,
Not you callers of us.

Yet there is,
There is perhaps,

Worshiper,
Honorer we will make now,

Merely you will receive your service.
Merely your flesh will be chewed.
Then be it so.
This therefore you will serve,”

They were told.
When they were commanded,

Small animals,
Large animals that are upon its face earth.

Then they wanted therefore to try again their day,\textsuperscript{20}
They wanted to make an attempt again,
\begin{quote}
\textit{Ta xraj k'u kitij chik ki q'ij,}
\textit{Xraj kitijitob'ej chik,}
\end{quote}

\textsuperscript{20} This triplet appears to be antithetical to the triplet which immediately follows it. The reasoning is that “they wanted to try again their day (their luck) but they didn't hear their speech among them. They wanted to make an attempt again, but it wasn't comprehended. They wanted to arrange again [their] worship, but it wasn't made to be as well.”
They wanted also to arrange again worship.

It wasn't heard their speech to each other,
It wasn't successful therefore,
It wasn't made to be as well.

Thus was defeated their flesh,
They served,

They were eaten,
They were killed,

The animals that are here
On its face earth.

THUS its being attempted again people framed,
People shaped,
By Framer,
Shaper,

She Who Has Borne Children,
He Who Has Begotten Sons.

“Merely let us try again.
Approached

Its sowing,
Its dawning.

We shall make provider ours,
Sustainer ours.
How then may we be called upon,
That we be remembered also on its face earth?
We tried it to the first our framing,
Our shaping.
Not did it succeeded our being worshiped,
Our being revered also by them.
Thus let us try
Its making

KEJE' k'ut u tijtob'exik chik winaq tz'aq,
Winaq b'it,
Kumal Tz'aqol,
B'itol,

Alom,
K'ajolom.

“Xa qa²¹ tija' chik.
Mi xyopij

Rawaxik,
U saqirik.

Qa b'ana' tzuqul qe,
Q'o'l qe.
Jupacha ta kojsik'ixoq,
Ta kojna'b'ax puch chuwach ulew?
Mi xqatijo chirech ri nab'e qa tz'aq,
Qa b'it.
Mawi mi xutzinik qa q'ijiloxik,
Qa q'ala'ixik puch kumal.
Keje' k'ut qa tija' wi
U b'anik

²¹ The manuscript seems to read cu (therefore), although Ximénez often writes a and u in a similar way. Mondloch notes that for grammatic reasons this line should read ca tiha (let us try), which matches the construction in line 452 (personal communication).
Honorer,  
Respecter,  
Provider,  
Sustainer,” they said.

Then its framing therefore,  
Its making as well.

Earth,  
Mud

Its flesh they made.  
Not therefore good they saw it.

Merely it would come undone,  
Merely crumbled,  
Merely sodden,  
Merely mushy,  
Merely fallen apart,  
Merely as well it would dissolve.

Not then set apart its head.  
Merely one direction its face,  
Merely hidden its face,  
Not would it look about.

It would speak at first,  
There is not its thought.

Merely straightaway it would dissolve in water.  
Not strong.

They said then therefore the Framer,  
Shaper:

“We have made a mistake,  
Then let it become merely mistake.

Not would it walk,  
Not also would it be multiplied.

Then be it so.  
Merely thing of no importance this,” they said.

Aj nim,  
Aj xob',  
Tzuql,  
Q'o'l,” xecha'.

Ta u tz'aqik k'ut,  
U b'anik puch.

Uleww,  
Xoq'ool  
460

U tio'jil xkib'ano.  
Ma k'u utz xkilo.

Xa chiyojomanik,  
Xa tzub'ulik,  
Xa neb'elik,  
Xa lub'anik,  
Xa wulanik,  
Xa pu chi'umarik.

Mawi chi k'olol u jolom.  
Xa jun b'enaq wi u wach,  
Xa k'u'l u wach,  
Mawi chimuqun chirij.

Chich'aw nab'ek,  
Maja b'i u na'oj.

Xa ju suk' chi'umar pa ja'.  
Mawi ko.

Xecha' chi k'u ri Aj Tz'aq,  
Aj B'it:

“Qa wachlab'eq,  
Ta chuxoq xa lab'e.

Mawi chib'iniik,  
Ma pu chipoq'otajik.

Ta chuxoq.  
Xa u na'oj chi ri',” xecha'.
Then they undid it therefore,
They toppled it again
The their framing,
Their shaping.
They said again therefore:
“How truly will we make it.
May it succeed,
May it bear fruit,
Worshiper of us,
Caller upon us?” they said.
Then they thought again:
“Merely we shall tell them
Xpiyacoc, Xmuqane,
Hunahpu Possum, Hunahpu Coyote:
‘Try again its divination,
Its being shaped,’”
They spoke to each other,
Framer, Shaper.
Then they said therefore to
Xpiyacoc, Xmuqane.
Then therefore their speech this to them,
The seers:
“Its Grandmother Day,
Its Grandmother Light,”

22 Mondloch associates the qui of the manuscript with qi (truly). In current K'iche' usage this would be qas.

23 In this context, ta(j) is used as a desiderative (Mondloch, personal communication).
They are spoken to by the Framer, Shaper.

These their names the Xpiyacoc, Xmucane.

THEY spoke therefore
The Huracan,

With Sovereign, Quetzal Serpent.

Then they said to Master of Days, Mistress of Shaping, they seers:

“Merely it shall be found, Merely as well it shall be discovered,

How then again
We will create people shaped, We will create people framed,
Then again,

Provider, Sustainer.

May we be called upon, May we be remembered also.

They support then therefore In words,

Midwife, Patriarch,

Our Grandmother, Our Grandfather, 
Xpiyacoc, Xmucane.

May it be spoken,

Ke'uchaxik kumal ri Tz'aqol, B'itol.

Are' ki b'i' ri Xpiyakok, Xmuqane.

XECHA' k'u
Ri Juraq'an, 520

Ruk' Tepew, Q'ukumatzt.

Ta xkib'ij chirech Aj Q'ij, Aj B'it, e nik'wachinel:

“Xa k'ulu',24 Xa pu churiqo,

Che ta chik Chiqawinaq b'itoj, Chiqawinaq tz'aqoj, Ta chik,

Tzuqul, Q'o'l. 530

Kojsik'ix taj, Kojna'b'ax taj puch.

Katoq' ta k'ut Pa tzij,

I'yom, Mamom,

Qati't, Qa mam, 540

Xpiyakok, Xmuqane.

Cha' taj,

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24 The manuscript reads xu culu, likely a scribal error for xa culu.

25 Again, the titles and names of the divine grandparents are arranged in chiastic form (cf. lines 32-35).
Then may it be sown.
Then may it dawn,

Our being called upon,
Our being supported,
Our being remembered

By people framed,
People shaped,
People effigies,
People forms.

Listen!
Be it so!
Reveal your names:

Hunahpu Possum,  
Hunahpu Coyote,

Twice She Who Has Borne Children,  
Twice He Who Has Begotten Sons,  
Great Peccary,
Great Coati,

Jeweler,  
Worker in Precious Stones,

Sculptor,  
Wood Worker,

Creator of Blue/Green Plate,  
Creator of Blue/Green Bowl,

Creator of Pine Resin Incense,  
Master Artist,

Its Grandmother Day,  
Its Grandmother Light.

You all are spoken to by our framing,

Ta chawaxoq,
Ta saqiroq,

Qa sik'ixik,
Qa toq'exik,
Qa na'b'axik

Rumal winaq tz'aq,
Winaq b'it,
Winaq poy,
Winaq anom.

Chata!
Chuxoq!
Chik'utun i b'i':

Junajpu Wuch',
Junajpu Utiw,

Kamul Alom,
Kamul K'ajolom,
Nim Aq,
Nima Sis,

Aj K'uwal,
Aj Yamanik,

Aj Ch'ut,
Aj Tz'alam,

Aj Raxa Laq,
Aj Raxa Sel,

Aj Q'ol,
Aj Toltecat,

Rati't Q'ij,
Rati't Saq.

Kixuchaxik rumal qa tz'aq,

26 This is also a chiastic arrangement of the titles of the creator couple, rather than a pair of separate couplets. Lines 1055-1056 specifically associate the Great Peccary with the Grandfather, and Great Coati with the Grandmother deities.
Our shaping.

Cast with grains of maize,
Of tz'ite,

Merely it will be made,
Merely also it will come out,

It will be ground,
It will be chiseled out as well

Its mouth,
Its face wood,”

They were told,
Masters of Days.

Then also its throwing down,
Its divining,

The casting of grains of maize,
Of tz'ite,

Days,
Shaping.

They said therefore the One Grandmother,
One Grandfather to them.

This the grandfather,
This master of tz'ite,
Xpiyacoc his name.
This therefore the grandmother,
Mistress of Days,
Mistress of Shaping at its foot,
Xmucane her name.

They spoke therefore,
Then they began divination:

“Merely it shall be discovered,
Merely also it shall be found.

Say it!
They hear our ears. Kata qa xikin.

You speak! Kach'awik,
May you talk! Katzijon taj.

Merely shall it be discovered the tree to be carved, Xa chuk'ulu ri che' chajawaxik,
To be chiseled out as well Chik'otox puch

By Framer, Kumal Aj Tz'aq,
Shaper. Aj B'it.

If this provider, We are' tzuqul,
Sustainer, Q'o'l,

Then may it be sown, Ta chawaxoq,
Then may it dawn. Ta saqiroq.

You grains of maize, At ixim,
You tz'ite, At tz'ite,

You days, At q'ij,
You shaping. At b'it.

You are called, Katchokonik,
You are summoned,” Kattaqentaj,”

It was said to grains of maize, Xcha' chire ixim,
Tz'ite, 620

Days, Q'ij,
Shaping. B'it.

“Finish it hither, “Katk'ix la uloq,
You its Heart Sky. At u K'u'x Kaj.

Don't grind up his mouth, Mak'ajisaj u chi',
His face U wach

Sovereign, Tepew,
Quetzal Serpent,” Q'ukumatz,”

They said. Xecha'.
Then they spoke therefore its straightness: Ta xkib'ij k'ut u suk'ulikil:
“Good this it will come to be the your effigy
Carved wood.

It will speak,
It will talk then it upon its face earth.

Then be it so,” they said therefore.
Then they spoke

Straightaway were made effigies,
Carved wood.

Like people in appearance,
Like people in speech as well.

This population
Its face earth.

They came to be,
They multiplied.

They had daughters,
They had sons.

The effigies,
Carved wood.

Not therefore there was their hearts,
Not also there was their thoughts.

Not remembered their Framer,
Their Shaper.
   Without purpose they walked,
   They crawled on their hands and knees.
Not they remembered then the its Heart Sky.

Thus they were weighed then.27

Merely its experimentation,
Merely also its demonstration of people.

“Utz are' chuxik ri i poy
Ajam che'.

Chich'awik,
Chitzijon b'a la' chuwach ulew.

Ta chuxoq,” xecha' k'ut.
Ta xkib'ij.

Ju suk' xb'anik poy,
Ajam che'.

Xe winaq wachinik, 640
Xe winaq tzijonik puch.

Are' winaqil
U wach ulew.

Xe'uxik,
Xepoq'ik,

Xeme'alanik,
Xek'ajolanik.

Ri poy,
Ajam che'.

Ma k'u ja b'i ki k'u'x,
Ma pu ja b'i ki na'oij. 650

Mawi na'tal Kaj Tz'aq,
Kaj B'it.
   Xaloq' xeb'inik,
   Xechakanik.
Mawi xkina'taj chik ri u K'u'x Kaj.

Keje' k'ut xepaj chi wi.

Xa u tijtob'exik,
Xa pu u wab'ab'exik chi winaq.

---
27 The stark finality of this sentence is further emphasized by the fact that it is not paired with a parallel phrase.
They speak at first,
Merely dry their faces.

Not surely filled out their legs,
Their arms.

There is not their blood,
Their blood flow.

There is not their sweat,
Their oil.

Dry cheeks,
Masks their faces.

They are stiff their legs,
Their arms.

Rigid their bodies,
Thus not they capable of understanding now

Before his face Framer,
Shaper,

Givers of birth to them,
Givers of heart to them.

They first crowded with people,
They came to be here upon its face earth.

THEN therefore their end then,
Their ruin,
Their crushing as well,
They were killed then,

Effigies,
Carved wood.

Then was planned their flood by its Heart Sky.
Great flood was made, it came upon their heads,

The effigies,
They of carved wood.

K'ech'aw nab'ek,
Xa chaqi'j ki wach.

Ma na sonol kaqan,
Ki q'ab'.

Maja b'i ki kik'el,
Ki komajil.

Maja b'i ki tiqowal,
Ki kab'chiyal.

Chaqi'j q'o'tz,
K'oj ki wach.

Kapichipoj kaqan,
Ki q'ab'.

Kayeyoj ki tio'jil,
Keje' k'ut mawi xena'w chi wi

Chuwach Tz'aqol,
B'itol,

Alay kech,
K'u'xlay kech.

E nab'e tzatz chi winaq,
Xe'uxik waral chuwach ulew.

K'ATE k'ut ki k'isik chik,
Ki ma'ixik,
Ki k'utuxik puch,
Xekamisax chik,

Poy,
Ajam che'.

Ta xna'ojix ki b'utik rumal u K'u'x Kaj.
Nima b'utik xb'anik, xpe pa ki wi',

Ri e poy,
E ajam che'.
Tz'ite his body the man
When he was carved
By Framer,
Shaper.
Woman,
Reeds therefore
Her body
Woman,
Desired to enter by Framer,
Shaper.
Not they understood,
Not also they spoke
Before his face their Framer,
Their Shaper,
Maker of them,
Creator of them.
Thus their being killed,
They were flooded.
It came great pine resin
There from sky.
They came Chiselers of Faces their name,
They chiseled out its seeds their faces [eyes].
They came Death Knives,
They cut off their heads.
He came Crouching Jaguar,
He ate their flesh.
He came Striking Jaguar,

Tz'ite u tio'jil ri achij
Ta xajaxik
Rumal T'aqol,
B'itol.
Ixoq,
Sib'aq k'ut
U tio'jil
Ixoq,
Xraj okik rumal T'aqol,
B'itol.
Mawi xena'wik,
Ma pu xech'awik
Chuwach Kaj T'aq,
Kaj B'it,
B'anol ke,
Winaqirisay kech.
Keje' k'ut ki kamisaxik,
Xeb'utik.
Xpe nima q'ol
Chila' chi kaj.
Xe[pe] K'otk'o[l] Wach u b'i
Xk'otin uloq u b'aq' ki wach.
Xepe Kama Lotz,
Xqupin ula ki jolom.
Xpe Kotz' B'alam,
Xti'ow ki tio'jil.
Xpe Tukum B'alam,

28 The original manuscript reads xe cotco vach, which appears to be a scribal error. I agree with Edmonson in reading the line as Xe[pe] K'otk'o[l] Wach, which is grammatically and contextually more consistent with the remainder of the section.
He struck them.

They smashed their bones,
Their tendons.

Ground up,
Broken to pieces

Their bones.
Grinding up their faces,

Because there was not their understanding before her face their mother,
Before his face as well their father,

The its Heart Sky,
Huracan his name.

By them was darkened its face earth.
It began darkened rain,

Day rain,
Night rain.

Entered hither little animals,
Great animals.

They were crushed their faces by trees,
Stones.

Spoke all their maize grinders,
Their griddles,

Their plates,
Their pots,

Their dogs,
Their grinding stones,

However many things,
All crushed their faces.

“Pain you did to us.

Xtukuwik.

Xkich'o'wik ki b'aqil,
Kib'och'il.

Xq'ajixik,
Xmuchu'lixik

Ki b'aqil.
K'ajisab'al ki wach,

Rumal mawi ki na'wik chuwich ki chuich,
Chuwach puch ki qajaw,

Ri u K'u'x Kaj,
Juraqan u b'i'.

Kumal xq'equ'marik u wach ulew.
Xtikarik q'eqal jab',

Q'ijil jab',
Aq'ab'al jab'.

Xok ula ch'uti chikop,
Nima chikop.

Xq'ut ki wach rumal che',
Ab'aj.

Xch'awik ronojel ki ke'b'al,
Ki xot,

Ki laq,
Ki b'o'ji,

Ki tz'i',
Ki ka',

Jaruj pa la',
Ronojel xq'utu ki wach.

“K'ax xib'an chiqe.
You ate us,
Xojiti'o,

You now therefore,
Ix chi k'ut,
We will eat you now,"
Xkixqati' chik,"

Said the their dogs,
Xcha' ri ki tz'i',
Their turkeys to them.
Kak' chikech.

This therefore the grinding stones:
Are' k'u ri ka':
“We were ground fine by you,
“Xojk'ok'onzik iwumal,

Every day,
Ju ta q'ij,
Every day,
Ju ta q'ij,

In the evening,
Xq'eq,
At dawn,
Saqirik,
Always,
Amaq'el,

Holi!
Joli!
Holi!
Joli!

Huki!
Juki!
Huki!
Juki!

Our faces
Qa wach
By you.
Iwumal.

This then the first our service before your faces
Are' ta nab'e qa patan chiwach
You when first people.
Ix ta na winaq.

This day therefore you shall try
Wakamik k'ut xchitij
Our strength.
Qa chuq'ab'.

We shall grind you like maize,
Xchiqake'j,
We shall grind also your flesh,"
Xchiqajok' puch i tio'jil,"

Said the their grinding stones to them.
Xcha' ri ki ka' chike.
This therefore the their dogs said again when they spoke:
Are' k'u ri ki tz'i' xcha' chik ta xch'awik:

“Why because not you will give our food?
“Naqi pa rumal mawi chiya' qa wa?
Merely we look,
Xa kojmuqunik,

Merely also you throw us out hither,
Xa pu kojikuxij uloq,
You throw us also hither.
Kojitzaq pu uloq.
Raised up thither,
Our beating with sticks by you

When you eat.
Only thus you spoke to us.

Not we speak,
Not then therefore we received of you.

How not you understood?
You understood then therefore.

Behind you then therefore we were lost.
This day therefore you shall try

Our teeth
That are in our mouths.

We shall eat you,“
They said the dogs to them.

Then were crushed their faces.

This now therefore the their griddles,
Their pots, spoke again to them:

“Pain this
You did to us.

Sooty our mouths,
Sooty our faces.

Always we are thrown on its top fire.
You burn us.
Not pain we felt, you shall try it therefore.
We shall burn you,” said the their pots.

All of them,
Were crushed their faces.

These the stones,
The their hearthstones,
Would flatten them,  
Would come from fire,  
Landed on their heads,  
Pain was done to them.  

They flee,  
They hurry away now.  

They want to climb up on its top houses,  
Merely would fall apart houses, they are thrown off.  

They want to climb up on its top trees,  
They are not supported hither by trees.  

They want to enter in caves,  
Merely would close up caves before their faces.  

Thus their undoing people framed,  
People shaped.  

They demolished,  
They overthrown as people.  

They were ruined,  
They were crushed  

Their mouths,  
Their faces all of them.  

Said therefore these their descendents,  
The spider monkeys  
That are in forest today,  
These were their descendents.  

Because merely wood  
Their flesh was placed  

By Framer,  
Shaper.  

These therefore the spider monkeys,
Like people they would appear.

Their descendents one generation people framed,
People shaped.

Merely effigies,
Merely also carved wood.

**WHILE** therefore merely a little brightened its face earth,
There is not sun,

One therefore aggrandises himself,
Seven Macaw his name.

Existed first sky,
Earth,

Merely it is dim its face sun,
Moon.

It is said therefore this,
Merely but its bright sign people that drowned.

Like enchanted person
His essence.

“I great,
I exist now over their heads

People framed,
People shaped.

I their sun,
I as well their light,
I as well their moon.

Then be it so.

---

29 In contemporary K'iche' usage this would be *kink'oje'* In sixteenth century K'iche', however, as well as modern Kaqchikel, the first person singular absolutive pronoun, when functioning as the subject of intransitive verbs is *-i* before consonants (Mondloch, personal communication).
Great my brightness.
I walkway,
I as well pathway for people,
By precious metal.

Its seeds my face merely sparkle
With glittering green/blue jewels,
As well my teeth,
Green/blue brilliant with stones,
Like its face sky.
This therefore the my beak,
Brightly shining from a distance,
Like the moon.

Precious metal therefore my throne.
Still bright surface its face earth
When I go out hither
Before its face my throne.

Thus I sun,
I as well moon,

By light child of woman,
Light son of man.

Then be it so.

Because far away
It reaches my vision,” says the Seven Macaw.

Not therefore true this that sun the Seven Macaw,
Only he aggrandises himself,

The his plumes,
His precious metal.

Only therefore reaches his face that where he sits.
Not surely everywhere then beneath sky arrives his face.

Before therefore truly is seen its face sun,
Moon,
Stars,
Before it dawns.

Thus he puffs himself up
The Seven Macaw

For days,
For months.

Merely before it would be revealed,
It would be made manifest

Its light sun,
Moon,

Merely he desired greatness,
Transcendence.

When then was made flood
Because of effigies carved wood.

Thus we shall tell now when he died Seven Macaw,
When he was defeated,
    When were made people
    By Framer,
    Shaper.
    THIS its root
    His defeat,
Its shaking now as well his day Seven Macaw

By two boys,
Hunahpu his name one,
Xbalanque his name second.
Merely gods.

Because evil they saw him,
The self-aggrandiser.

He wanted its doing
Before his face its Heart Sky.

Said therefore the boys:

“Not good then it shall come to be.
Not will live people

Mawi chik'ase' winaq

Here
Waral
On its face earth.
Chuwach ulew.

Thus we will try blowgun shooting.
Keje' k'ut chiqatij wub'axik.
Above his food we will blowgun shoot him.
Chuwi' recha' chiqawub'aj wi.

There we will put his sickness.
Chiri' chiqakoj wi u yab'.
Then finished his wealth,
Ta k'isoq u q'inomal,
His jade,
U xit,
His precious metals,
U puwaq,
His jewels,
U k'uwal,
His glittering things,
U yamanik,
That which he keeps vigil over.
Ri kuk'ak'ab'ej.
Thus it will be done.
Keje' k'ut chub'ano.

All people not
Ronojel winaq mawi
These will be created
Are' chiwinaqir wi

Glory this,
Q'aq'al ri',
Merely precious metal.
Xa puwaq.

Then be it so,”
Ta chuxoq,”
They said the boys.
Xecha' ri k'ajolab'.

Each with blowgun
Jujun chi wub'
They shoulder each of them.
940
Kitelen ki kab' ichal.

This therefore the Seven Macaw,
Are' k'u ri Wuqub' Kaqix,
They two his sons,
E kaib' u k'ajol.

This first child the Zipacna.
Are' nab'e al ri Sipakna.
Second child then therefore the Cabracan.
U kab' al chi k'ut ri Kab'raqan.

Chimalmat therefore her name their mother,
Chimalmat k'ut u b'i' ki chuch,
His wife the Seven Macaw.
Rixoqil ri Wuqub' Kaqix.

This therefore the Zipacna,
Are' k'u ri Sipakna,
This would sustain
Are' chirecha'j
The great mountains--
Ri nima'q juyub'--
The Chigag,
Ri Chi' Q'aq',
Hunahpu,
Junajpu,
Peculya,  Pekulya',  Xcanul,  Xkanul,  Macamob,  Makamob',  Huliznab,  Julisnab',  Will be called their names mountains  Chuchaxik u b'i' juyub',  Existed when it dawns.  Xk'olik ta chisaqirik.  Merely one night they are created  Xa jun aq'ab' chiwinaqirik  By the Zipacna.  Rumal ri Sipakna.  960

This now therefore the Cabracan would shake mountains,  Are' ri' chi k'u ri Kab'raqan chisilab' juyub',  By him they would be made to tremble,  Rumal chineb'owik,  Small mountains,  Ch'uti juyub',  Great mountains by him.  Nima juyub' rumal.

Merely as self-aggrandisement  Xa wi keje' nimarisab'al kib'
They did his sons Seven Macaw.  Xkib'ano u k'ajol Wuqub' Kaqix.

“"I this,  "In wa',  "In q'ij!"  Said Seven Macaw.  Xcha' Wuqub' Kaqix.
"I this,  "In wa',  "In b'anol ulew!"  I maker earth!"  Xcha' ri Sipakna.  Said the Zipacna.
"In chi k'ut,  "In chi k'ut,  Kiyojow kiyojow 31 kaj,  Chinwulij ronojel ulew,”  Ch'uti juyub'  Xcha' ri Kab'raqan.  Above the sky.

Merely his sons Seven Macaw,  Xa wi u k'ajol Wuqub' Kaqix,  Merely there they received their greatness behind their  Xa wi chiri' xkik'am wi ki nimal chirij ki qajaw.  father.

This therefore evil they saw boys,  Are' k'ut itzel xkil wi k'ajolab',  Before they would be made  Maja' chib'antajoq  980

Our first mother,  Qa nab'e chuch,

30 The manuscript here reads *ix* (you) rather than *in* (I), which makes little sense in the context of the passage, as well as the parallel lines that follow. This is evidently an error in transcription of the text.

31 The manuscript reads *quiyou* (block out, impede), which Mondloch (personal communication) suggests is likely a scribal error for *quiyouhou* (destroy, ruin, fell).
Our first father.

Thus were conceived their deaths, Their loss by boys.

This therefore his being blowgun shot
Seven Macaw by two boys.

We shall tell their defeat each of them, The self-aggrandisers.

This the Seven Macaw, A great tree the nance, This therefore his food The Seven Macaw.

He would knock down The its fruit nance.

He would rise up to its top tree each day. It was seen therefore his means of feeding

By the Hunahpu, Xbalanque.

They keep a vigil now therefore Beneath tree the Seven Macaw. They hidden here the two boys In leaves tree.

Then he arrived therefore Seven Macaw, Perched

Over his food, The nance.

Then therefore he was shot by them, The Hunahpu, directed straight its pellet blowgun

32 In this brief section, from lines 1008-1023, the brother of Xbalanque is referred to in the original manuscript as Hun Hunahpu, the name used exclusively in the remainder of the text for the father of the twin boys. This is unlikely to be a scribal error because it is repeated consistently. This is more likely evidence of a different K'iche' author, supporting the conclusion that the Popol Vuh is the product of several scribes.
At his jaw.
He broke open his mouth.

Then he came over its top tree
Directed straight onto its face earth.

In a hurry therefore the Hunahpu quickly went,
Truly he went to his grasping.

Then therefore was torn off
His arm the Hunahpu by the Seven Macaw.

Straightaway it was thrown back,
It was bent back edge his shoulder.

Then he released again therefore Hunahpu
The Seven Macaw.

Merely good they did.
Not first their defeat by Seven Macaw

Having taken now therefore his arm the Hunahpu
By the Seven Macaw.

Then he went to his home,
Merely now therefore holding in palms his jaw he arrived.

“What did you get there?”
Said therefore the Chimalmat,
His wife Seven Macaw.
“What is it?”

“The two demons they shot me with a blowgun,
It was dislocated my jaw by them.

Merely they torment my teeth,
They ache now.

First I brought it here.
Over fire therefore
It will hang,
It will dangle

Chu kakate'.
Churaquj u chi'.

Ta xpe chuwi' che'
Taqal chuwach ulew.

Chimalmat k'ut ri Junajpu anim xb'ek,
Qitzij wi xb'e u chapa'.

K'ate k'ut ta xqupix ule
U q'ab' ri Junajpu rumal ri Wuqub' Kaqix.

Ju suk' xtzaq uleq,
Xmejo uleq tza'm u teleb'.

Ta xutzoqopij chi k'ut Junajpu
Ri Wuqub' Kaqix.

Xa wi utz xkib'ano.
Ma nab'e ki ch'akatajik taj rumal Wuqub' Kaqix

Uk'a'am chi k'ut u q'ab' ri Junajpu
Rumal ri Wuqub' Kaqix.

Ta xb'e chi rochoch,
Xa chi k'u u lot' em u kakate' xoponik.
Over fire
When they arrive to take it again.

True that they demons,” said the Seven Macaw,
When he hung his arm the Hunahpu.

They plan again,
The One Hunahpu,
Xbalanque.
Then they spoke therefore to

One Grandfather.
Truly white now
His hair head now
Grandfather.

One therefore Grandmother,
Truly humble grandmother now.

Merely they walk bent over now,
Now aged people.

White Great Peccary his name grandfather.
White Great Coati therefore her name grandmother.
They said therefore
The boys to them,
The grandmother,
Grandfather:

“May we accompany you.
You will go then to take our arm with Seven Macaw.

Merely we follow
Behind you.

‘Endure the our grandsons
That accompany us.

Dead their mother,
Their father.

Thus they follow along,
All around behind us.
Then it we give them,
Because merely removal its worms teeth we do,’ you say.

Thus therefore the we children
He will see the Seven Macaw.

Merely us we give your thoughts,”
They said the they two boys.

“Good then that,” they said therefore.
Afterwards therefore then they went.

On edge is seated the Seven Macaw
Before its face his throne.
   Then they passed by the grandmother,
      Grandfather.
      They play therefore
         The two boys behind them.
      Then they passed by
      Below his home
      Lord.

He broke open therefore his mouth
The Seven Macaw because of his teeth.

Then he saw therefore Seven Macaw the grandfather,
      Grandmother accompanying each other.

“From where do you come our grandparents?”
      Said therefore the lord.

“Merely we self-providers thou lord,” they said therefore.
“What your means of providing?
Not your children that accompany you?”
“Not they are thou lord.

Our grandsons
These.

Only surely theirs,
We pity their faces.
They receivers a portion,
Piece we give to them thou lord,”

They said therefore the grandmother,
Grandfather.

Finished therefore the lord
Because of its pain his teeth.

Merely therefore great this effort now,
He says:

“I then beg to you,
Take pity then on my face.

What medicine would you make?
What medicine for your curing?”

He said therefore
Lord.

“Merely their worms teeth we would remove.
Merely therefore eyes we would cure.
Merely bones we would set,
Thou lord.”
They said therefore.

“Good then that,
Cure then my teeth.

Truly they ache every day.
Not will it be borne.

There is not my sleep because of it,
With its seeds my face.

Merely they blowgun shot me,
Two demons.

Then it began
Not I eat because of it.

Thus then take pity on my face.

Ri ya'axel ju pir,
Ch'aqa'p kaqaya' chikech lal ajaw,“

Xecha' k'ut ri ati't,
Mama'.

Kutzin k'u ri ajaw
Rumal u q'oxom re'.

Xa k'u nima'q wa' ch'ij chik,
Kach'awik:

“In ta b'a kanij chiwech,
Chitoq'ob'aj ta nu wach.

Naqi pa ki' chib'ano?
Naqi on ki' chikunaj?”

Xcha' k'ut
Ajaw.

“Xa u chikopil e'yaj chiqelesaj.
Xa k'u u b'aq' u wach chiqakunaj.
Xa b'aq chiqawiqo,
Lal ajaw,”
Xecha' k'ut.

“Utz b'a la',
Chikunaj ta b'a we'.

Qitzij kaq'oxowik ju ta q'ij.
Mawi choq'itajik.

Maja b'i nu waram rumal,
Ruk' u b'aq' nu wach.

Xa xiki'ub'aj,
E kaib' k'axtok'.

Ta xtikarik
Mawi kinecha'jik rumal.

Keje' ta k'ut chitoq'ob'aj wi nu wach.
Merely they molest

My jaw now,
The my teeth.”

“Good then that thou lord.
Worm then causes them pain.

Merely will enter their replacement,
They will come out the teeth thine.”

“Not then good perhaps they will come out the my teeth,
By them only I lord.

My finery the my teeth,
With its seeds my face.”

“We shall place now first therefore
Their replacement ground bone.”

It shall enter again this therefore ground bone
The mere white grains of maize.

“Good then that, take them out, help here,” he said therefore.
Then came out therefore the his teeth Seven Macaw.

Merely white grains of maize their replacement his teeth entered,
Merely now therefore white shiny now here grains of maize in his mouth.

Straightaway therefore fell his face,
Not lord now he appeared.

Completed coming out the his teeth,
Jewels blue/green brilliant in his mouth.

Then were treated now therefore his eyes Seven Macaw.
Then were plucked away his eyes.

Completed its coming out
The precious metal.
Not surely pain he felt,  
Merely only he stares.  

Then completed therefore its coming out  
The his self-aggrandisement.  

Merely their plan the Hunahpu,  
Xbalanque.  

Then he died therefore the Seven Macaw.  
Then he took therefore his arm the Hunahpu.  

She died also Chimalmat,  
His wife Seven Macaw.  

Thus its loss his wealth Seven Macaw.  
The mere healers took it away:  

The jewels,  
Precious stones.  

They made him proud here  
On its face earth.  

Enchanted grandmother,  
Enchanted grandfather did it.  

Then they took therefore  
Their arm,  

It was implanted its socket,  
Good again it became.  

Merely because his death Seven Macaw they desired,  
Thus they did it.  

Wrong they saw it,  

---  

33 The parallelism of xkam (he died), and xuk'am (he took), is based not on a similarity of concept but rather a play on the similar pronunciation of the respective verb roots, a form of intentional punning which the Maya dearly love to do both in every day conversation as well as in literature.
Self-aggrandisement.

Then therefore they went again,
They two boys.

Merely his word the its Heart Sky,
Then they did it.

**THESE** now therefore his deeds now Zipacna,
His first son Seven Macaw.

“I maker mountains,”
Says the Zipacna.

He therefore the Zipacna
Bathes at its mouth river

When they passed by
Five eighties boys.
They dragging tree,
Its supporting beam their hut.
Five eighties
Were walking along.

When they cut down therefore a great tree,
Its lintel their hut.

Then therefore went the Zipacna,
He arrived therefore there with them the five eighties boys.

“What you do,
You boys?”

“Merely tree,
Not we lift it
To shoulder it.”
“I will carry it on my shoulders.

Where does it go?
What its use in your hearts?”
“Merely its lintel
Our hut.”

“Good then that,”
He says therefore.

Then he dragged it therefore,
He carried it on his shoulders therefore up
To its mouth their hut
Five eighties boys.

“Merely then be with us,
You boy.
Is there your mother,
Your father?”

“There are not,”
He said therefore.

“We ask for your help then surely then that.
Tomorrow will be raised another
An our tree,
Its supporting beam our hut.”

“Good,”
He said again therefore.

Then therefore were gathered their thoughts,
The five eighties boys.

“This the boy, what will we do to him?
We will kill him,
Because not good what he does.
Merely alone he lifted the tree.
Let us dig a great hole there,
Then therefore we shall abandon him down in hole.

‘Go get it,
Bottom earth in hole,' we say then to him again.
Qaja ulewa pa jul,’ kojcha' ta chire chi.

While then therefore bent over down in hole,
Then we hurl down the great tree there.
Are ta k'ut pachal qajoq pa jul,
Ta qatarij qajoq ri nima che' chiri'.

Then therefore he will die in hole,"
They said therefore five eighties boys.
Ta k'ut chikam wi pa jul,"
Xecha' k'ut o' much' k'ajolab'.

Then they dug therefore a great hole deep it went down.
Then they summoned therefore the Zipacna:
Ta xkik'ot k'ut jun nima jul najt xqajik.
Ta x kitaq k'ut ri Sipakna:

“We entrust to you,
Go then to dig now earth.
“Oj kanij cha w ec, Chib'e ta a k'oto chik ulew. 1250

Not do we find it,” he was told.
“Good then that,” he said therefore.
mawi kaqariqo, ” xuchaxik.
“Utz b'a la’,” xcha' k'ut.

Then therefore he went down in hole.
“Call hither
K'ate k'ut xqaj pa jul.
“Kasik'in uloq

When it shall have been dug up the earth,
Deep then it will go down because of you,”
Ta k'ototajoq ri ulewa,
Naj ta chi qajik awumal,”

He was told.
“Fine,” he said therefore.
Xuchaxik.
“We’,” xcha' k'ut.

Then he began its digging hole.
Merely therefore its hole he dug his means of self-salvation.
Ta xutikib'a' u k'otik jul.

He learned of the his being killed.
Then he dug therefore another head in hole to its side.
Xreta'maj ri u kamisaxik.
Ta xuk'ot k'ut jun wi' chi jul chu tzalanem.

Second hole he dug,
He was saved.
U ka jul xuk'oto,
Xkolotaj wi.

“To how far down in it?”
Was said therefore down by five eighties boys.
“K'a janik'an pa la’?”
Xuchax k'u qajoq kumal o' much' k'ajolab'.

“I hasten its digging.
If I shall call you up there,
“Kinan u k'oto.
We xkixnusik'ij aq'anoq,

Then it will be successful its being dug,”
Said hither Zipacna there in hole.
Ta chutzinoq u k'ototajik,”
Xcha' uloq Sipakna chiri' pa jul. 1270
Not therefore he digs its bottom hole
The his burial.
Merely its hole he digs
Means of self-salvation.

Then therefore when he called hither the Zipacna,
Saved from inside there in hole when he called hither.

“Come you.
Arrive

To take earth,
Its remnants hole.

It was dug.
Truly deep it went down by me.

Cannot you hear my call perhaps?
This therefore the your call.

Merely thither
It echoes,

Like one remove,
Two removes you are.

I hear it,"
He said hither the Zipacna in his hole.

There therefore sheltered now hither,
He calls out now hither in hole.

This therefore is dragged hither the their great tree
by boys,
Then also they hurled down the tree in hole.

“Not he is,
Not he speaks,

We will hear when he breaks open his mouth,

Ma k'u are' kuk'ot u xe' jul
Ri u muqikil.34
Xa u jul kuk'oto
Kolb'al rib'.

K'ate k'ut ta xsik'in uloq ri Sipakna,
Kolon chuka chiri' pa jul ta xsik'in uloq.

“Kixpetoq.
Chul

I k'ama' ulew,
Rachaq jul. 1280

Mi xk'ototajik.
Qitzij naj mi xqaj wumal.

Ma pa kita nu sik'ib'al lo?
Are' k'u ri i sik'ib'al.

Xa ub'i
Kaxojanik,

Keje' ri' jun eleb'al,
Kaib' eleb'al ix k'o wi.

Kanuta'o,"
Xcha' ula ri Sipakna pa u jul. 1290

Chiri' k'ut matzal chi wi uloq,
Kasik'iyaj chi ula pa jul.

Are' k'ut kajurux uloq ri ki nima che' rumal k'ajolab',
K'ate puch xkitarij qajoq ri che' pa jul.

“Ma k'o,
Ma ch'awik,

Chiqata na ta churaquj u chi',

34 The text says vmoquiquil, which is likely a scribal error considering the context.
Then he shall be dead,”

They said to each other.
Merely they whisper.

Merely also they would hide their faces
Each one of them.

Then they hurled down the tree.
When therefore he spoke therefore.
Then he broke open his mouth.
Merely one word more he called,
Then was dropped out the tree.

“Aha, it was successful!
Truly good!

We did it to him.
He died.

What then omen
Would persist

Would he do it,
Would he work?

Then he shall become
First thing.

He placed here himself with us,
Among us as well,

Even us,
Five eighties boys!”

They said therefore.
They rejoice now.

“There is this its making our sweet drink three days.
They pass three days also,

Ta kamoq,”

Xecha' chi kib'il kib'.
Xa kejaslajik.

Xa pu chimatzalaj ki wach
Chi ki jujunal.

Ta xkitarij qajoq ri che'.
Are k'u xcha' k'ut.
Ta xuraquj u chi'.
Xa ju paj chik xsik'ínik,
Ta xqaj apanoq ri che'.

“Oka, mi xutzinik!
Qi utz!

Mi xqab'ano chire.
Mi xkamik.

Ata lab'e
Chitaqen

Chub'ano,
Chuchakuj?

Ta chuxoq
U nab'e la'.

Xukoj ula rib' quk',
Chiqaxo'l puch,

La' oj,
O' much' chi³⁵ k'ajolab!"

Xecha' k'ut.
Keki'kot chik.

“K'o ri' u b'anik qa ki' oxij.
Ke'ek'owik oxij puch,
We will drink to dwelling,
Our hut,

Even us,
Five eighties boys!” they said.

“Tomorrow therefore we will see it.
Two days also we will see it,

If not they come ants
From earth.

When he shall smell,
When decomposed.

Then therefore comforted again our hearts,
When we drink the our sweet drink,” they said therefore.

He hears therefore hither
The Zipacna there in hole

When they said the boys this.
Until on the second day as well,

Then assembled ants.
They walk about,
They swarm.
Then they gathered beneath tree.

Everywhere they carry with their teeth hair,
They carry with their teeth as well his nails Zipacna.

Then they saw therefore
The boys:

“He was finished the demon.
Look at surely ants!

They gathered hither,
They assembled hither.

Everywhere hair they carry with their teeth.
There are his nails that can be seen surely.
We did it at last,”
They said to each other.

He therefore the Zipacna merely alive.
He cut off its hair his head.

Merely as well he gnaws off his nails,
He gives them away to them the ants.

Thus he died
They thought five eighties boys.

Then therefore they began their sweet drink on third day.
Then they got drunk also all boys,
They therefore were drunk now all five eighties boys,
There is not they feel now.

Then also it was collapsed the hut
On their heads by the Zipacna.

They were finished,
They were stricken all of them.

There is not even one,
Two were saved of them the five eighties boys.

They were killed by Zipacna,
His son the Seven Macaw.

Thus their death,
Five eighties boys these.

It was said then therefore that they entered to constellation,
The Motz its name by them.

If therefore merely whiteness word perhaps.
This now therefore we will tell

His defeat now Zipacna
By the two boys,

Hunahpu,
Xbalanque.

**THIS now his defeat,**
His death Zipacna,

When he was defeated now
By the two boys,

Hunahpu,
Xbalanque.

This now offends their hearts boys,
The five eighties boys they died because of Zipacna.

Merely fish,
Merely crabs,

He would search for them in rivers.
Only this he would feed upon each day,

By day he would wander when he would search for his food,
By night therefore he would carry on his back mountains.

Then therefore its transformation
A great crab

By Hunahpu,
Xbalanque.

This therefore they used the its face bromelia flower,
The picked bromelia flower that is in forests.

This its claws crab became on opening.
Also therefore its shell arms they used.

Hollowed out stone therefore the its backside crab,
That is placed on the ground.

Then therefore they put its shell at its bottom cave,
At its bottom great mountain.

Meauan its name mountain,

Xb'alanke.

**ARE' chik u ch'akatajik,**
U kamik Sipakna,

Ta xch'ak chik
Kumal ri e kaib' k'ajolab',

Junajpu,
Xbalanque. 1390

Are' chi kuyoq' ki k'u'x k'ajolab',
Ri o' much' chi k'ajolab' xekamik rumal Sipakna.

Xa kar,
Xa tap,

Chutzukuj chi taq a'.
Xere chirecha'j ju ta q'ij,

Pa q'ij chiwa'katik ta chutzukuj recha',
Cha'qab' k'ut chireqaj juyub'.

K'ate k'ut u jalwachixik 1400
Jun nima tap

Kumal Junajpu,
Xb'alanke.

Are' k'ut xkikoj ri u wach ek',
Ri mak ek' k'o pa taq k'eche'laj.

Are' u xul tap xuxik pa jaq.
Chi k'ut u kok q'ab' xkikojo.

Sel ab'aj k'u ri u wa rachaq tap,
Ri jowojik.

K'ate k'ut ta xkikoj u kok chuxe' pek, 1410
Chuxe' nima juyub'.

Meawan u b'i' juyub',

49
He was defeated.

Then therefore when they came the boys,
They found the Zipacna at river.

“Where are you going,
You boy?”
Was asked therefore the Zipacna.
“There is not I go.
Merely my food I search for,
You boys,”
Said therefore the Zipacna.
“What your food?”

“Only fish,
Only crabs.

Not there are now
I find them.

Two days ago I had to leave off being fed.
Not do I bear now hunger,”

Said Zipacna to Hunahpu,
Xbalanque.

“One this crab is there below canyon.
True that great crab.

Try your luck then,
You will eat it perhaps.

Merely it bites us.
It wanted to grab us.

We are afraid because of it.
Not he will go, you grab it,”

Said the Hunahpu,
Xbalanque.

“Take pity on my face.
Go then to guide me,
You boys,”
Said the Zipacna.

“Ix k'ajolab’,”
Xcha’ ri Sipakna.

“Not then we would want to.
Merely then you go.
Not way of getting lost,
Merely its leg river you go,
You therefore standing out there below great mountain,
Placed hither below canyon.
Merely you go out there;”

“Ma b'a chiqaj.
Xa ta katb'ek.
Ma sachib'al taj,
Xa raqan ja' katb'ek,
At k'u tak'al aponoq xe' nima juyub',
Jowol ula chuxe' siwan.
Xa katel apanoq,”

They said Hunahpu,
Xbalanque.

“Please,
Pity my face.

Not then it was found you boys.
You go first therefore to guide me.

There are many surely the birds.
You could go to blowgun shoot them.

I know where they are,”
Said then therefore Zipacna.

“Ma b'a xuk'ulu ix k'ajolab'.
Kixb'e na k'u nu wab'a'.
K'o k'i xo wi ri tz'ikin.
Chib'e taj iwub'aj.
Weta'm k'o wi,”
Xcha' chi k'ut Sipakna.

He humbled himself with promise of reward,
He wept surely before their faces boys.

“La ma qi k'u xchachap lo,
Ta xa keje' xkojtzalij awumal.
Ma xa mawi xqatijo,
Xa ju suk' chiti'oniik ri'.
Oj jupulik
Kojok ub'ik.
K'ate k'ut kuxib'ij rib' ri'
Oj pak'alik
Kojok ub'ik.
Xa k'u sqaqi'n chik,
Mawi chiqariqo.

Xelajik,
Xoq' na chikiwach k'ajolab'.

“Alas not truly therefore you shall grab perhaps,
Then merely like we shall return by you.

Not only not we ate it,
Merely straighataway would bite this.

We on stomachs
We enter thither.
Then therefore frightened this.
We on backs
We enter thither.
Merely therefore a little later,
Not would we find it.
Then therefore good you on back
   You enter thither,"

He was told therefore.
   “Good then that,” said therefore the Zipacna.

Then they went therefore,
   Accompanied by now therefore the Zipacna.

They went,
   They arrived at its bottom canyon.

Placed therefore it the crab.
   Red bright there its back below canyon.

This therefore their deception.
   “Good then that,” he would rejoice therefore the Zipacna.

He wants greatly,
   It shall enter then in his mouth,
   Because truly finished with hunger.
   He wanted to eat this.

Merely he wanted on stomach
   He wanted to enter.

High therefore the crab climbed up.
   Then therefore he went out from there.

   “Not you found it?” he was told therefore.
   “There is not.

Merely high
   It climbed up.
   Merely first a little more
   Not I found it.
   Then good perhaps I on my back
   I enter thither,” he said now therefore.
   Then therefore on his back now
   When he entered thither.

Completed therefore entrance thither.
   Merely its head his knee now was showing hither.

K'ate k'u utz at pak'alik
   Katok ub'ik;"

Xuchax k'ut.
   “Utz b'a la',” xcha' k'u ri Sipakna.

Ta xb'e k'ut,
   Achb'ilan chi k'ut ri Sipakna.

Xb'ek,
   Xe'opon chuxe' siwan.

Tzalam k'u la' ri tap.
   Kaq wakawoj ula rij xe' siwan.

Ri' k'ute ki kumatzi.
   “Utz b'a la',” chi'ki'kot k'u ri Sipakna.

Karaj taj,
   Xkok ta pu chi',
   Rumal qitzij kutzin chi waij.
   Xraj kutij ri'.

Xa xraj jupunik
   Xraj okik.

Paqal k'u ri tap xaq'anik.
   K'ate k'ut xel chu uloq.

“Mawi xariqo?” xuchax k'ut.
   “Maja b'i.

Xa paqalik
   Kaq'anik.

Xa nab'e sqaqi'n chik
   Mawi mi xnuriqo.

K'ate utz lo kipak'e'ik
   Kinok ub'ik,” xcha chi k'ut.
   K'ate k'ut pak'al chik
   Ta xok ub'ik.

Xk'is k'u ok ub'ik.
   Xa u wi' u ch'ek chik xk'utun uloq.
Completed being swallowed up.

Settled therefore down great mountain upon his chest. Not he turned over again.

Stone therefore came to be the Zipacna. Thus his defeat now Zipacna

By boys Hunahpu, Xbalanque,

“The Maker Mountains,” was called. Its account ancient his first son Seven Macaw.

Below mountain, Meauan its name,

He was defeated. Merely enchantment was he defeated

Second self-aggrandiser. One other therefore

We shall tell His tale.

THIRD therefore self-aggrandiser, Second his son Seven Macaw, Cabracan his name. “I wrecker mountains,” he said.

Merely therefore only Hunahpu, Xbalanque,

Was his being defeated Cabracan. Said the Huracan,

Youngest Thunderbolt, Sudden Thunderbolt when they spoke

To then the Hunahpu,
Xbalanque:

“Second his son Seven Macaw one other,
One other will be defeated.

Merely my word,
Because not good

Their deeds on its face earth.
They surpass sun

In greatness,
In weightiness.

Not therefore as it should be.
Lure him therefore away

There
Its coming out sun,”

Said therefore the Huracan
To the two boys.

“Good then that,
Thou lord.

We have always been thus,
Not good we see him.

Not where thou art,
Thou also lifted up,

Thou its Heart Sky,”
They said therefore the boys,

When they responded to
His word Huracan.

He also is occupied the Cabracan,
Wrecker mountains.

Merely a little he would tap his foot on its face earth,
Straightaway would tumble down
Great mountains,
Small mountains by him.
Then he was met
By the boys.

“Where you go you boy?”
They said to him,
The Cabracan.
“There is not I go.
Merely I feller mountain,
I also wrecker of it,
As long as goes sun,
As long as goes light,”
He said therefore
When he spoke.
He said again therefore
The Cabracan
To them the Hunahpu,
Xbalanque.

“What did you come from?
Not I know your faces.
What are your names?” said Cabracan.
“There are not our names.
Merely we have blowgun hunted,
Merely also we have trapped in mountains.
Merely we poor orphans.
There is not what is ours you boy.

36 The manuscript reads bulih, which is likely a scribal error for vulih.
Merely small mountains,
Merely great mountains we go you boy.

This therefore the one great mountain we saw.
Merely incessantly

It grows,
Truly far it rises up.
Merely it increases in size,
It surpasses to its top mountains all.

There is not therefore one,
Two birds

We caught before its face you boy.
Is it therefore true you fell all mountains you boy?”

They asked the Hunahpu,
Xbalanque to Cabracan.

“Not true you saw it
The mountain you say?

Where is it?
You shall see it surely,
I shall fell it down.
Where did you see it?”

“There then it is
At its coming out sun,”

They said therefore Hunahpu,
Xbalanque.

“Good.
Take our road,”

They were told therefore,
The two boys.

“There is not, merely you take middle
Between us you are,
One to your left,  
One to your right hand of us.

Because there are our blowguns,  
If there are birds we will shoot them,”

They said therefore.  
They rejoice

That they will practice  
Their blowgun shooting.

This therefore when they shoot blowguns,  
Not surely clay its pellet their blowguns.

Merely they would blow at the birds when they would  
shoot blowguns.  
He would be amazed therefore the Cabracan.

Then they twist-drilled therefore  
Their fire the boys.

They roasted therefore their birds on its face fire.  
One therefore bird they coated quicklime  
On its skin.

White earth they put on it.

“This therefore we will give to him  
When become ravenous with hunger,  
When he savors also its aroma our birds.  
Then he is defeated.

This therefore the earth shall enter  
On its skin
Bird by us in earth  
We will cook it.

Thus in earth  
He will be buried.

If great,  
Sage,

One framing,  
One shaping,
Then may it be sown,
Then may it dawn,” they said the boys.

“Because merely he shall desire
His wanting with all his heart

This which he will eat,
Which will be cooked,

Thus shall desire
His heart the Cabracan,”

They said to each other Hunahpu,
Xbalanque.

Then they roasted the birds,
It was cooked therefore golden-brown its roasting.

It would drip now grease its skin the birds,
It would smell fragrant its aroma.

He therefore the Cabracan
Desires then to be fed.

Merely it overflows
Its secretions in his mouth.

Merely he gulps,
He drools also

His saliva,
His spittle,

Because of their fragrance birds.
Then he begged therefore:

“What the your food?
Truly delicious its aroma I smell.

Give then a little to me,” he said therefore.
Then they gave therefore a bird to him Cabracan.
His defeat therefore this.
Then therefore he finished the bird.

Then they went again therefore,
They arrived therefore

There its coming out sun,
Where is the great mountain.

He therefore,
The Cabracan,

Merely weakened now his legs,
His arms.

Not he will be strong again
Because of the earth coated

On its skin bird
He ate.

Not therefore is there now
What he did again to mountains.

Not was it successful
Their causing to be fallen apart.

Then he was tied up therefore by boys.
Behind him tied up his hands.
Care was taken of his hands by boys.
Tied up therefore its neck its legs its two together.

Then therefore they hurled him down into earth,
They buried him.

Thus his being defeated Cabracan,
These merely only

Hunahpu,
Xbalanque.

U ch'akatajik k'u ri'.
K'ate k'ut xuk'is ri tz'ikin.

Ta xb'e chi k'ut,
Xe'opon k'u

Chila' releb'al q'ij,
K'o wi ri nima juyub'.

Are' k'u,
Ri Kab'raqan,

Xa tub'ul chik raqan,
U q'ab'.

Ma b'i chikowin chik
Rumal ri ulew xk'u'l

Chirij tz'ikin
Xuti'o.

Ma k'u ja b'i' chik
Naqi la' xub'an \(^{37}\) chik chire juyub'.

Mawi xutzinik
Xwulijtaj.

Ta xim k'ut kumal k'ajolab'.
Chirij xim wi u q'ab'.

Xrilij u q'ab' kumal k'ajolab'.
Xim k'ut u qul raqan u kab' ichal.

K'ate k'ut xkitarrij qajoq pulew,
Xkimuqu.

Keje' k'ut u ch'akatajik Kab'raqan,
R'i' xa wi xere

Junajpu,
Xb'alanke.

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\(^{37}\) The manuscript reads xubban, likely a scribal error.
Not counted their deeds Here on its face earth.

This then therefore we shall tell now Their birth

Hunahpu, Xbalanque.

This first we told The their being defeated Seven Macaw,

With Zipacna, With Cabracan,

Here On its face earth.

**THIS** then therefore we shall name now His name their father

The Hunahpu, Xbalanque.

We shall retell to its head. Merely also we shall retell Its telling, Its account also,

Their being begotten the Hunahpu, Xbalanque.

Merely half we shall tell, Merely little part its telling their father.

**THIS** therefore its account These their names the One Hunahpu, they are called.

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38 The manuscript reads *camuh*, although from the context the root verb should likely be *camuluh* (to retell, repeat, review, go over).
These therefore their parents, the Xpiyacoc, Xmucane.

In darkness,
In night,

They were born the One Hunahpu,
Seven Hunahpu,

By Xpiyacoc,
Xmucane.

This therefore the One Hunahpu two he had children,
They also two his sons.

One Batz his name first child,
One Chouen again therefore his name his second child.

This therefore her name their mother this:
Xbaquiyalo she is called,

His wife
One Hunahpu.
This therefore the Seven Hunahpu
There is not his wife.

Merely his companion,
Merely also second,
Merely servant his nature.

Great knowers,
Great also their knowledge.

Seers
Here on its face earth.

Merely good their nature,
Their arising also.

Are' k'ut ki qajaw, ri Xpiyakok,
Xmuqane.

Chi q'equ'mal,
Chi aq'ab'al,

Xe'alaxik ri Jun Junajpu,
Wuqub' Junajpu,

Kumal Xpiyakok,
Xmuqane.

Are' k'u ri Jun Junajpu e kaib' xeralk'u'alaj,
E pu kaib' u k'ajol.

Jun B'atz' u b'i' nab'e al,
Jun Chowen chi k'ut u b'i' u kab' al.

Are' k'u ri Jun Junajpu e kaib' xeralk'u'alaj,
E pu kaib' u k'ajol.

Rixoqil
Jun Junajpu.

Are' k'u ri Wuqub' Junajpu
Maja b'i rixoqil.

Xa u laq'el,
Xa pu u kab',
Xa k'ajol u k'oj'e'ik.

E nima'q aj na'oj,
Nim puch keta'mab'al.

E nik'wachinel
Waral chuwach ulew.

Xa utz ki k'oj'e'ik,
Ki yake'ik puch.

39 The “they” of this line must refer to One Hunahpu and his brother Seven Hunahpu, although the latter is not mentioned specifically.
They revealed talents
Before their faces

The One Batz,
One Chouen,

His sons
One Hunahpu.

Flautists,
Singers,

Their occupations also writers,
Also carvers,

Jade workers,
Precious metalsmiths,

They became the One Batz,
One Chouen.

This therefore the One Hunahpu,
Seven Hunahpu,

Merely dice,
Merely ball,

They would play
Every day.

Merely paired they would oppose each other,
Four all of them,

When they gather together
In ballcourt.

Would arrive therefore the Falcon,
Watcher of them,

His messenger
Huracan then,
Youngest Thunderbolt,

Xkik'utu na'wikil
Chikiwach

Ri Jun B'atz',
Jun Chowen,

U k'ajol
Jun Junajpu.

E aj su',
E aj b'ix,

E aj pu aj tz'ib',
E nay pu aj k'ot,

E aj xit,
E aj puwaq,

Xe'uxik ri Jun B'atz',
Jun Chowen.

Are' k'u ri Jun Junajpu,
Wuqub' Junajpu,

Xa sak,
Xa cha'j,

Chikib'ano
Ju ta q'ij.

Xa e kakab' chikik'ulelaj kib',
E kajib' chi konojel,

Ta kekuchmayijik
Pa jom.

Chul k'u ri Wok,
Ilol ke,

U samajel
Juraqan chi,
Ch'i'pi Kaqulja,
Sudden Thunderbolt.
This therefore the Falcon,

Not far here on its face earth,
Not far to Xibalba for him.

Suddenly then he would arrive again
In sky with Huracan.

They tarried here
On its face earth.

She had died
By then therefore their mother

The One Batz,
One Chouen.

This therefore its path Xibalba
They played ball.

Then they heard it therefore
One Death,
Seven Death,
Its lords Xibalba.

“What is this being done
On its face earth?

Merely they stomp about,
Merely also they shout.

May they go to summon
Here.

They arrive to play ball.
May we defeat them therefore.

Merely there is not our being honored by them,
There is not their honor,
There is not also their respect
Comes to be.

Raxa Kaqulja.
Are' k'u ri Wok,

Mawi naj waral chuwach ulew,
Mawi naj chi Xib'alb'a chire.

Lib'aj chi chopon chik
Chi kaj ruk' Juraqan.

Xeyaluj waral
Chuwach ulew.

Xkaminaq
K'a k'ut ki chuch 1800

Ri Jun B'atz',
Jun Chowen.

Are' k'ut u b'el Xib'bal'b'a
Xecha'j wi.

Ta xkita k'ut
Jun Kame,
Wuqub' Kame,
Rajawal Xib'alb'a.

“Naqi pa ri' kab'an
Chuwach ulew? 1810

Xa keniknotik,
Xa pu kejuminik.

Keb'e ta taqoq
Waral taj.

Ke'ul cha'j wi.
Keqach'ak ta k'ut.

Xa maja b'i qa nimaxik kumal,
Maja b'i ki nim,
Ma pu ja b'ì' ki xob'
Kuxik. 1820
Certainly they act arrogantly here over our heads,”
They said therefore all Xibalba.

Then they gathered
Their thoughts all of them,

These their names One Death,
Seven Death.

Great judges,
These therefore the lords all of them.

Given his task,
His dominion as well,

Each of lords by One Death,
Seven Death.

These therefore the Flying Scab,
Gathered Blood their names lords.

This therefore their task,
The blood they would sicken person.

These then therefore the Demon Pus,
Demon Jaundice then their lords.

This therefore their dominion,
These would swell up person.

Would come pus on its skin his legs,
Would come jaundice on its skin his face,

To jaundice as it is said.
Then therefore their dominion

Demon Pus,
Demon Jaundice.

These then therefore the lord Staff Bone,
Staff Skull,

---

40 The manuscript reads *conoh*, which is likely a scribal error for *conohel*.
Its staff bearers Xibalba,
Merely bones their staffs.

These therefore their staff bearers,
These would skeletize person,

Truly to bone,
To skulls now.

Then he would die emaciated bones,
Swelling he would receive.

This their task Staff Bone,
Staff Skull their names.

These then therefore the lord Demon Sweepings,
Demon Stabbings their names.

This their task,
These merely they would overtake person.

If abandoned sweepings,
If dregs as well,

Behind house,
Before its face house,

He would be overtaken,
Merely they would stab him.

Then he would go face down on its face earth,
Then he would die.

This therefore their dominion Demon Sweepings,
Demon Stabbings they are called.

These then therefore the Lord Wing,
Packstrap their names.

This their dominion the person who would die on road,
Merely sudden death as it is called.
There would come blood in his mouth,
Then he would die vomiting blood.

Merely each to their task,
Their shouldered burden.

Merely they would wear out his neck,
His heart person.

Then he would die on road.
Merely they would cause it to happen outside
If he would go walking,
They would arrive.

This therefore their dominion Wing,
Packstrap this.

These therefore they gathered together
Their thoughts these
When they were persecuted,
When they were harassed as well
One Hunahpu,
Seven Hunahpu.

This they desired Xibalba,
The their gaming things
One Hunahpu,
Seven Hunahpu:
The their leathers,
Their yokes,
Their arm protectors,
Their headdresses,
Face masks also.
Their finery
One Hunahpu,
Seven Hunahpu.

This then therefore we shall tell now
Their journey to Xibalba.

They remained therefore behind the One Batz, [One] Chouen,

His sons
One Hunahpu.

She had died their mother.
Before above now their being defeated now

One Batz,
One Chouen,

By Hunahpu,
Xbalanque.

Ki b'e'ik\textsuperscript{41} chi Xib'alb'a.

Xekanaj k'u kanoq ri Jun B'atz',
[Jun]\textsuperscript{42} Chowen, 1910

U k'ajol
Jun Junajpu.

Xkaminaqoq ki chuch.
K'a chuwi' chik ki ch'akatajik chik

Jun B'atz',
Jun Chowen,

Kunal Junajpu,
Xb'alanke.

\textbf{THEN} therefore their coming messengers by One Death,
Seven Death.

"Go you their councilors warriors.
Go to summon

The One Hunahpu,
Seven Hunahpu.

Tell them when you arrive with them,
'They must come say lords to you.

Here may they arrive to play ball with us.
May our faces be revived with them.

Truly we marvel greatly now,
Thus then they come, they say lords.

May they bring therefore hither
The their implements:

\textbf{K'ATE} k'ut ki petik samajel rumal Jun Kame,
Wuqub' Kame. 1920

"Kixb'ek ix raj pop achij.
Je' i taqa

Ri Jun Junajpu,
Wuqub' Junajpu.

Kixcha' ta kixopon kuk',
'Kepetoq kecha' ajawab' chiwech.

Waral taj ke'ul cha'ja wi quk'.
Chiqak'astaj ta qa wach kuk'.

Qitzij kaqamayijaj k'i chi,
Keje' ta k'ut kepe wi, kecha' ajawab'. 1930

Chikik'am k'u uloq
Ri ki chokonis:\n
\textsuperscript{41} The manuscript reads \textit{byc}. Mondloch (personal communication) suggests that this should likely be \textit{beyc}, which is the current pronunciation of the word. This is either an archaic form or a scribal error.

\textsuperscript{42} The manuscript leaves out the \textit{jun} (one), although it is implied (see line 1916).
Their yokes,
Their arm protectors,
Will come also the their rubber ball,

They say lords,’
Tell them when you shall arrive,”

They were told the messengers.
These therefore their messengers the owls:

Arrow Owl
One Leg Owl,
Macaw Owl,
Skull Owl,

They are called,
Its messengers Xibalba.

This the Arrow Owl,
Like arrow,
Merely piercing.
This therefore the One Leg Owl
Merely one his leg,
There are his wings.
This therefore the Macaw Owl
Red his back,
There are his wings.
This now also the Skull Owl,
Merely alone his skull.
There are no his legs,
Merely his wings there are.

They four the messengers,
Their councilors warriors their burden.

Then they came therefore there,
From Xibalba.

Suddenly then they arrived,
They therefore perched
On its top ballcourt.
They play ball therefore,
One Hunahpu,  
Seven Hunahpu,  

In ballcourt,  
The Honor,  
Respect,  
Carchah, it is called

They therefore alighted the owls  
On its top ballcourt.

Then they framed therefore their words,  
Merely only its order their words

One Death,  
Seven Death,  

Demon Pus,  
Demon Jaundice,  

Staff Bone,  
Staff Skull,  

Flying Scab,  
Gathered Blood,  

Demon Sweepings,  
Demon Stabbings,  

Wing,  
Packstrap,  

Their names all lords,  
Were framed their words by owls.

“Not their words they say lords  
One Death,  
Seven Death?  
Their words then that they say.

We surely therefore companions to you.  
“You will bring hither the all gaming things,”

Jun Junajpu,  
Wuqub’ Junajpu,  

Pa jom,  
Ri Nim,  
Xob’,  
Karchaj, chuchaxik.

E k'u tak'atoj ri tukur  
Chuwi' jom.

Ta xkitz'aq k'ut ki tzij,  
Xa wi xere u cholik u tzij

Jun Kame,  
Wuqub' Kame,  

Ajal Puj,  
Ajal Q'ana,  

Ch'am'i'ya B'aq,  
Ch'am'i'ya Jolom,

Xik'iri Pat,  
Kuchuma Kik',  

Ajal Mes,  
Ajal Toq'ob',  

Xik',  
Patan,

Ki b'i' konojel ajawab',  
Xtz'aq ki tzij kumal tukur.  

“Ma ki tzij kacha' ajaw  
Jun Kame,  
Wuqub' Kame?  
Ki tzij b'a la' kecha'.

Oj na k'u achb'ilay iwe.  
‘Chik'am uloq ri ronojel ketz'ab'al,’
They say lords.”
“Good then that.
You wait for us first,
We first leave instructions behind surely our mother,”
they said therefore.

They went therefore to their home,
They spoke therefore to their mother.

He had died their father.
“We go surely you our mother.

Recently they arrive,
They arrived his messengers lord,
Takers of us.
‘They must come,’ is said therefore.
They say Summoners of us.

It shall remain therefore behind this our rubber ball,”
they said therefore.
Then they went to tie it up behind above house.

“We arrive surely,
Then we shall use it again.”

“Merely play the flute,
Merely also sing.

Write,
Carve.

You shall warm our home,
You shall warm also her heart your grandmother,”

They were told therefore One Batz,
One Chouen when they were instructed.

Kecha' ajawab’.”
“Utz b'a la'.

Koiwoyob'ej na,
Oj na qa pixab'aj kan na qa chuch,”
xecha' k'ut.

Xeb'e k'ut chi kochoch,
Xecha' k'ut chire ki chuch.

Xkaminaqoq ki qajaw.
“Jo' na ix qa chuch.

Xa et kulik,
Mi xul u samajel ajaw,

K'amol qe.
‘Kepetoq,’ kacha' k'ut.
Kecha’
Taqol qe.

Xchikanaj k'u kan wa' qa kik','
xecha' k'ut.

K'ate xb'e ki xima kanoq puwi' ja.

“Kojul na,
K'ate chiqachokonisaj chik.”

“Xa kixsu'anoq,43
Xa pu kixb'ixanoq,

Kixtz'ib'anoq,
Kixk'otonoq.

Chimeq'oj qochoch,
Chimeq'oj puch u k'u'x iwati't,”

Xe'uchax k'ut Jun B'atz',
Jun Chowen ta xepixab'axik.

---

43 The manuscript reads tzuanoc. Apparently a scribal error for zuanoc.
Bitterly therefore
She shall weep

Their mother,
The Xmucane.

“We go surely,
There is not we die.
Do not grieve,”
They said when they went,

One Hunahpu,
Seven Hunahpu.

Q'usq'us k'ut
Choq'

Ki chuch,
Ri Xmuqane.

“Jo' na,
Maja b'i kojkamik.
Mixb'isonik,”
Xecha' ta xeb'ek,

“Jo' na,
Maja b'i kojkamik.
Mixb'isonik,”
Xecha' ta xeb'ek,

2030

One Hunahpu,
Jun Junajpu,
Wuqub' Junajpu.

Then they went, Xecha' ta xeb'ek
K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

Then they went, Xecha' ta xeb'ek
K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

2030

One Hunahpu,
Seven Hunahpu.

K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

It was taken their road by the messengers,
Then they descended therefore on its path Xibalba.

Xk'am ki b'e kumal ri samajel,
Ta xeqaj k'ut pu b'e'al Xibalba.

Xk'am ki b'e kumal ri samajel,
Ta xeqaj k'ut pu b'e'al Xibalba.

2040

Steep its mouth steps,
Xuluxuj u chi' kumuk,
They descended therefore.
Xeqaj k'ut.

Steep its mouth steps,
Xuluxuj u chi' kumuk,
They descended therefore.
Xeqaj k'ut.

Then they went, Xeqaj k'ut
K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

2040

Then they went, Xeqaj k'ut
K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

Then they went, Xeqaj k'ut
K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

Then they went, Xeqaj k'ut
K'ATE puch ta xeb'ek Jun Junajpu,
Wuqub' Junajpu.

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

2050

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

Then they went out again therefore beyond
At its mouth turbulent river canyons,

Ta xe'el chi k'u aponoq
Chuchi' jal ja' siwanub',

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

They passed through.
They passed through again therefore

Xe'ik'ow 44 wi.
Xe'ik'ow chi k'ut

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

Then they arrived again therefore at river,
At Blood River.

Chi Kik'i A'.

They passed through:  
River Scorpion,
Not counted scorpions.
They passed through,
Not they were stung.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

Chupan jal ja'l:
Ja' Simaj,
Mawi ajilan simaj.

Xe'ik'ow wi,
Mawi xetoq'otajik.

Ta xe'opon chi k'ut chi a',

Chi Kik'i A'.

44 The manuscript reads xeeco. This is either an archaic form of the modern K'iche' x'eiko (they passed through), or a scribal error.
They passed through there,
Not they drank.
They arrived at river,
Alone pus at river.
Not they were defeated,
Merely they passed through again.

Then they arrived again therefore on four crossing roads,
Yet there therefore they were defeated on four crossing roads:

One red road,
One therefore black road,
White road one,
One therefore yellow road.

Four roads.

This therefore said the black road:
“I, you take me.
I his road lord,”
Said the road.

There therefore
They were defeated.
This they began the road Xibalba.
Then they arrived therefore in their council place its lords Xibalba.
They were defeated again
Therefore there.

These first seated ones these,
Merely effigies,
Merely carved wood,
Adorned by Xibalba.

These therefore first they greeted:
“Morning, One Death,”
They said to the effigy.

---

45 The manuscript reads *puch* (also) which is likely a scribal error for *puj* (pus).
“Morning, Seven Death,”
They said again to the carved wood.
Not therefore they prevailed.

Then therefore they roared its lords Xibalba with laughter.
Merely they roared again with laughter all lords,

Because they completely prevailed,
In their hearts they defeated

The One Hunahpu,
Seven Hunahpu.

They laughed surely.
Then therefore they spoke now,

One Death,
Seven Death:

“Good then that,
You arrived.

Tomorrow you will put down its face your yokes,
Your arm protectors,” they were told therefore.

“Sit on our bench,” they were told.
Alone therefore very hot stone their bench was given.

They were burned then therefore on its top bench.
Truly they spun around now on its top bench.

Not they found relief,
Truly they jumped up.
Burned their means of sitting.

Then therefore they laughed again Xibalba.
Their insides hurt from laughter,
It was created its serpent cramp laughter in their hearts.

They would grab themselves,
They would roll themselves with laughter,

All of them
Its lords Xibalba.

“Merely go to house. Someone will go to give
Your torch,
Your cigars,
At sleeping place,”
They were told therefore.

Then therefore they arrived in Darkness House,
Alone darkness its interior then house.

Then they gathered therefore their thoughts Xibalba:
“Merely we sacrifice them tomorrow.
Merely mistake straightaway, Straightaway they die,
Because of the our gaming things, The our ballgame things,“
They say therefore the Xibalbans To each other.

This therefore the their ball, Merely round blade.
White Dagger its name the ball, Its ball Xibalba.
Merely sharpened their ball, Merely straightaway shattered bones
Passing through The their ball Xibalba.

They entered therefore The One Hunahpu, Seven Hunahpu, Into the Darkness House.

Rajawal Xib'alb'a.

“Xa jix chi ja. We chib'e ya'oq
I chaj, I sik',
Chi warab'al,"
Xe'u chax k'ut.

K'ate k'ut xe'oponik pa Q'equ'ma Ja,
U tukel q'equ'm u pam chi ja. 2120

Ta xkik'am k'ut ki na'oij Xib'alb'a:
“Xa keqapusu chuwe'q.
Xa lab'e ju su,
Ju su kekamik,
Rumal ri qetz'ab'al,
Ri qa cha'jib'al,“

Ke cha' k'u ri Xib'alb'a
Chi kib'il kib'.

Are' k'u ri ki cha'j,
Xa k'olok'ik cha. 2130

Saqi Toq' u b'i' ri cha'j,
U cha'j Xib'alb'a.

Xa juq'ul ki cha'j,
Xa ju suk' chiyojyox b'aq

Chik'ow wi
Ri ki cha'j Xib'alb'a.

Xe'ok k'ut
Ri Jun Junajpu,
Wuqub' Junajpu,
Chupan ri Q'equ'ma Ja. 2140
Then went therefore to give their torch.
Merely one torch lit already.

It went out with One Death,
Seven Death.

With one each their cigars,
Merely lit already

It went out with lords,
When [someone] went therefore to give it

With them the One Hunahpu,
Seven Hunahpu.

Seated cross-legged then here
In darkness,

When arrived the giver their torch,
With their cigars.

Brightly shining the torch,
It entered out.

The their torch they were lit,
The each one their cigars.

“As will come to their being given at dawn,
Not shall be finished,

Merely only its face will arrive to gather them,
They say lords to you,”

They were told.
They were defeated therefore.

They finished the torch,

46 The manuscript reads zihom. The tz/z substitution is common in the manuscript.

47 The manuscript reads tzihom. This may not be a scribal error as the m/n substitution is rather common.

48 The agent here is not specified. This passage would normally include an –umal (by), indicating the agent, at the end of the sentence (Mondloch, personal communication).
They finished therefore the cigars one went to give to them. Xkik'is k'u ri sik' xb'e ya'o chike.

Crowded therefore the its trials Xibalba, Many kinds of trials. 

This its first the Darkness House, Alone darkness its interior.

Second therefore Shivering House its name, Thick with cold its interior.

Pure howling, 
Pure clattering

Would whistle cold wind, Would enter hither in its interior.

Third therefore Jaguar House its name, Alone jaguars are in its interior.

They bare their teeth, 
They crowd one another, 
They would gnash their teeth, 
They would snap together their teeth.

They are captive jaguars in house. Inside house.

Bat House its name fourth its trial, Alone bats its interior.

At house, 
They squeak, 
They shriek, 
They fly 
In house.

Captive bats, 
There is not they come out.

Fifth therefore Blade House its name, Alone blades are inside.
Alternating rows
Of then blades.

They would clash,
They would clatter there in house.

Many first its trials Xibalba.
Not therefore they entered,

The One Hunahpu,
Seven Hunahpu in its interior.

Merely its saying out
Its name trial house.

Then they entered therefore out One Hunahpu,
Seven Hunahpu,

Before his face One Death,
Seven Death.

“Where are the my cigars,
Where is the my torch,

One went to give to you last night?” they were asked therefore.
“We finished them you lord.”

“Good then that,
Now then that,

Finished your day,
You die.

They were lost,
They were broken also.

Here shall be hidden your faces,
You are to be sacrificed,”

Said One Death,
Seven Death.
Then they were sacrificed therefore,
They were buried therefore.
At Crushing Ballcourt,
Its name,
They were buried.
Cut off his head the One Hunahpu.

Merely his greater part was buried
With the his younger brother.

“Give the his head in midst tree
That is planted at road,”

Said therefore One Death,
Seven Death.

Then went therefore to place his head in midst tree,
Then bore fruit therefore the tree.
There was no its fruit,
Until placed the his head the One Hunahpu in its midst tree.

This therefore the calabash tree we say now.
His head One Hunahpu it is said.

Then they marveled therefore One Death,
Seven Death,

Its fruit the tree.
Everywhere round its fruit,

Not therefore clear
There is now the his head One Hunahpu.

Merely identical now his face,
With its face calabash.

They see it all Xibalba,
When they would come to look.

Great its essence the tree,
It became to their hearts,
Because straightaway he did it,
When entered his head One Hunahpu in its midst.

They said therefore the Xibalbans
To each other:

“Not there be cutting its fruit,
Not there be also entering out below tree,” they said.

They restricted themselves,
They restrained themselves Xibalba all.

Not therefore clear now the his head One Hunahpu.
Merely identical now with its fruit tree.

The calabash tree its name it came to be.
Great therefore its account

She heard a maiden.
This therefore we shall tell her arrival.
**THIS** now therefore its account
A maiden,

His daughter a lord,
Gathered Blood his name.
**SHE** therefore then heard it
A maiden,
His daughter a lord.
Gathered Blood his name her father,
Lady Blood therefore her name
The maiden.

Then she heard therefore its account the its fruit tree,
Then it is told now by her father.

She is amazed therefore
When it is told.

“Cannot I see to understand it,

---

49 In this case *wila’* (see it) is added to the verb *na’oj* (to know/understand) to suggest the idea of going to see something in order to understand it. In modern K’iche’, this is more commonly done by adding the suffix –*mpe’* (example, *chawilampe’*—“look at it so you’ll know what it is”).

---
The tree spoken of?

Ri che’ kab’ixik?

Truly delicious
Its fruit it is said,

Qitzij kus
U wach kacha’,

I hear,”
She said therefore.

Kanuta’o,”
Xcha’ k’ut.

Then she went merely alone,
She arrived therefore

K’ate xb’ek xa u tukel,
Xopon50 k’ut

Below tree planted,
At Crushing Ballcourt planted.

Chuxe’ che’ tikil,
Chi Puk’bal Cha’j tikil wi.

“Ah! What is its fruit this tree?
Is it not delicious it would bear fruit this tree?

“Ji’a! Naqi pe u wach wa’che’?
Maki pa kus chiwachin wa’che’?

Not I die,
Not I am lost.

Ma kikam taj,
Ma kisach taj.

Would it be heard should I cut one?”
She said therefore the maiden.

La kata51 xchinch’up junq?”
Xcha’ k’u ri q’apoj.

Then spoke therefore the skull,
It is there in midst tree:

Ta xch’aw k’ut ri b’aq,
K’o ula xo’l che’:

“Naqi pa karayij chire ri’?
Xa b’aq ri’ k’olok’oxinaq chuq’ab’ taq che’,”

Said the his head Hunahpu,
When he spoke to the maiden.

Xcha’ ri u jolom Junajpu,
Ta xch’awik chire ri q’apoj.

“Not you desire it,”
She was told.

“Ma karayij,”
Xuchaxik.

“I do desire it,”
Said therefore the maiden.

“Kanurayij,”
Xcha’ k’ut ri q’apoj.

“Good then that, stretch out hither the your right hand,

“Utz b’a la’, chalik’ib’a’ uloq ri a wiq’ab’,

---

50 The manuscript reads xapon.

51 The manuscript reads quitga, likely a scribal error for cata.
I would see it surely,” said the skull.

“Fine,”
Said therefore maiden.

She stretched out upward
Her right hand before its face skull.

Then therefore he would squeeze out,
He makes its saliva skull.

Then it came directed therefore
Onto her hand maiden.

Then she looked at it therefore in her hand,
Straightaway she examined it.

It was not therefore its saliva skull in her hand.
“Merely its sign I gave to you,

The my saliva,
My spittle.

This the my head does not function now,
Merely skull there is not now its work.

Merely like his head if truly great lord,
Merely its flesh good his face.

This therefore then he will die,
They will be frightened people because of his bones.

Thus merely his son,
Like the his saliva,

His spittle,
His essence.

If his son lord,
If also his son sage,
Master of speech,

Not it will be lost,
It will go on,
It will be made complete.

Not extinguisher,
Not also ruiner,

His face lord,
Warrior,

Sage,
Master of speech.

Merely they shall remain his daughters,
His sons.

Then be it so,
As I did to you.

Climb up therefore there on its face earth,
Not you die.

You enter in word.
Then be it so,”

Said the his head One Hunahpu,
Seven Hunahpu.

Merely their thought then they did it.
This their word

Huracan,
Youngest Thunderbolt,
Sudden Thunderbolt to them.

Thus her return again maiden
To her home.

Many instructions
Were said to her.

Straightaway therefore were created
Her children in her womb
By the mere saliva.
This therefore their creation

Hunahpu,
Xbalanque.

Then arrived therefore at her home the maiden.
Completed therefore six moons,

Then it was noticed by her father.
The Gathered Blood his name her father.

THEN also her discovery maiden by her father,
Then he saw the her child exists now.

Then they gathered therefore
Their thoughts all lords,

One Death,
Seven Death with the Gathered Blood.

“This the my daughter is with her child you lords,
Merely her fornication,”

Said therefore the Gathered Blood,
When he arrived with lords.

“Good then that, dig at her mouth this.
When not she tells,

She will be sacrificed therefore,
To far she will go to be sacrificed.”

“Good then that, ye lords,”
He said therefore.

Then therefore he asked
To his daughter:

“Who owner the your child
That is in your womb,
You my daughter?”

K'ATE puch u natajik q'apoj rumal u qajaw,
Ta xil ri ral k'o chik.

Ta xikikuch k'ut
Ki na'oj konojel ajawab',

Jun Kame,
Wuqub' Kame ruk' ri Kuchuma Kik'.

“Are' ri nu me'al k'o chi ral ix ajawab',
Xa u joxb'al,”

Xcha' k'u ri Kuchuma Kik',
Ta xoponik kuk' ajawab'.

“Utz b'a la', chak'oto' u chi' ri'.
Ta ma kub'ij,

Chipus k'ut,
Chi najt chib'e pusu wi.”

“Utz b'a la', alaq ajawab',
Xcha' k'ut.

K'ate k'ut xutz'onoj
Chirech u me'al:

“Apa aj choq'e ri awal
K'o chapam,
At nu me'al?”

---

52 The manuscript reads vacaquib, likely a scribal error for vaquib.
He said therefore.

“There is no my child thou my father, There is no man I know his face,” she said therefore.

“Good then that, True that you scratcher knee.”

“Sacrifice her, You their councilors warriors.

Bring hither the her heart inside bowl, They will examine it lords this day,”

They were told therefore the owls, They four.

Then they went carrying the bowl, Then they went holding in arms the maiden.

They take the White Dagger, Instrument of sacrifice of her.

“Not will be successful you kill me you messengers, Because not my fornication

This that is in my womb. Merely was created.

Only I went to admire the his head One Hunahpu, That is at Crushing Ballcourt.

Cease then therefore, Not you sacrifice me you messengers,”

Said the maiden When she spoke.

“What shall we use

---

53 The manuscript reads chiquicolej (to place, set apart), which does not fit the context or syntax of the sentence. It is likely a scribal error for chiquitzololej, matching the phrase in line 2426.

54 The manuscript reads quipus, likely a scribal error for quinipus (Mondloch, personal communication).
Its substitute the your heart?

It was said hither,
By your father:

‘Bring hither the her heart,
They shall examine it lords,
They shall be satisfied,
They shall equate its form.
Quickly bring hither in bowl,

Place down her heart inside bowl.’
Were not we told hither?
What is it therefore
We shall give in bowl?

We want then first not then you die,”
They said therefore the messengers.

“Good then that, not theirs the heart then be it so,
With it not here your homes will become.

Not therefore merely you will lure by force people
That will die.

Then truly yours the true fornicator.
Then also theirs

One Death,
Seven Death,

Merely sap,
Merely croton theirs.

Then be it so,
This you will burn before their faces.

\[55\] The manuscript reads \(i\) \(qux\) (your [second person plural] heart), rather than \(a\) \(qux\) (your [second person singular] heart). This form of address is sometimes used in the text as a means of showing respect, although later in this passage the maiden is addressed by the owls using the more familiar second person singular form, thus this may simply be a scribal error.

\[56\] The root words in this parallel triplet—\(tzololej\), \(tz'aqixtax\), and \(tz'aqik\)—may have been chosen for their alliterative quality.

\[57\] The manuscript reads \(chicut\), which is apparently a scribal error for \(chicat\).
Not this the heart you will burn before their faces, Then be it so.

Place the its fruit tree,” Said therefore the maiden.

Red therefore its secretions the tree came out, It was collected in a bowl.

Then also it congealed, Round it became.

Its substitute her heart then squeezed out now therefore, Its secretions red tree. Like the blood its secretions tree came out, Its substitute her blood.

Then she collected there the sap inside, The its secretions red tree. Thus the blood its surface became, Bright red now collected now in bowl.

When cut therefore the tree by maiden, Sacrifice Red Tree it is called.

This therefore the blood she named it, Because blood croton it is called.

“Therefore you are esteemed, On its face earth there is yours it will become,”

She said therefore To the owls.

“Good then that, You maiden.

We shall go then To hide you upwards,

Mawi are’ ri k'u'x chik'at chuwach, Ta chuxoq.

Chikojo’ ri u wach che’,” Cha' k'ut ri q'apoj. 2450

Kaq k'ut u wa'l ri che' xelik, Xk'ol58 pa sel.

K'ate puch xuwon rib', K'olok'ik xuxik.

U k'exel u k'u'x ta yitz' chi k'ut, U wa'l kaq che'.

Keje' ri kik' u wa'l che' xelik, U k'exel u kik'el.

Ta xuk'olo chila' ri kik' chupan, 2460

Ri u wa'l kaq che'.

Keje' k'u ri kik' rij xuxik,

Kaqlujluj chik k'olom chi pa sel.

Ta xqop k'ut ri che' rumal q'apoj, Chuj Kaq Che' chuchaxik.

Are' k'u ri kik' xub'i'naj,

Rumal kik' jolomax chuchaxik.

“Chila' k'ut kixloq'ox wi,

Chuwach ulew k'o iwech chuxik,”

Xcha' k'ut 2470

Chike ri tukur.

“Utz b'a la',

At q'apoj.

Xqab'e b'a

Qawab'a' aq'anoq,

58 The manuscript reads xcul, likely a scribal error for xcol as in line 2460 (Mondloch, personal communication).
Merely we go out us,  
First that it be given
Its face its substitute your heart  
Before their faces lords,”
They said therefore  
The messengers.
Then they arrived therefore before their faces lords,  
They wait expectantly all of them.
“Not was successful?”  
Said therefore One Death.
“It was successful,  
You lords.
This surely therefore her heart.  
Bottom it is in bowl.”
“Good then that,  
I shall see therefore,”
Said therefore the One Death.  
Then he lifted it with his fingers therefore upwards,
It dripped its surface with flowing blood,  
Red bright its surface with blood.
“Good stir its face fire,  
Give it over fire,” said therefore One Death.
Then also they dried it over fire,  
Fragrant therefore they smelled it Xibalba.
They finished rising hither all of them,  
They were bent over it.
True that delicious they smelled it,  
The its smoke blood.
These therefore bent over left behind,
Then they went the owls guides of maiden.

They gave her up to hole on its top earth.
Returned then therefore down the guides.

Thus they were defeated its lords Xibalba.
This because of maiden were blinded faces all of them.

**THIS** therefore there is the their mother
One Batz,
One Chouen.
  When she arrived the woman,
Lady Blood her name.
  When she arrived therefore the woman
Lady Blood
With the their mother
One Batz,
One Chouen.

They were here her children in her womb.
Merely a little now not they are born,
The Hunahpu,
Xbalanque their names.

Then arrived
Therefore the woman
  To the grandmother.
Said therefore the woman
  To the grandmother:
“I have arrived,
Thou lady.
  I daughter-in-law thine,
I as well child thine,
Thou lady,”

She said when she entered hither
With the grandmother.

>“From where do you come hither?
There are now the my children?

---

Ta xeb'e ri tukur e wab'ay rech q'apoj.
Xukiya' aq'anoq chi jul chuw' i'ulew.
Xtzalij chi k'u qajoq ri wab'anel.
Keje' k'ut xech'akataj wi rajawal Xib'alb'a.
Ri' rumal q'apoj xemoywachixik konojel.

**ARE'** k'ute k'o ri u chuch
Jun B'atz',
Jun Chowen.
  Ta xul ri ixoq,
  Xkik' u b'i'.
  Ta xul k'ut ri ixoq
  Xkik'
Ruk' ri u chuch
Jun B'atz',
Jun Chowen.

Xk'o loq ral chupan.
Xa sqaqi'n chik mawi keyake'ik,

Ri Junajpu,
Xb'alanke ki b'i'.

Ta xul
  K'u ri ixoq
  Chire ri ati't.
Xcha' k'u ri ixoq
  Chire ri ati't:
  “Mi xinulik,
Lal chichu'.
  In alib' la,
  In puch alk'u'al la,
  Lal chichu',”

Xcha' ta xok uloq
Ruk' ri ati't.

>“Apa katpe wi uloq?
K'o chi pa ri wal?
Did not they die at Xibalba?  
They therefore two left,  

Their sign,  
Their word also,  

One Batz,  
One Chouen their names.  

If you shall see you come,  
Leave thither,”  

She was told the maiden  
By grandmother.  

“But it true that I  
Daughter-in-law thine.  

What are surely his.  
What is with me his One Hunahpu,  

This  
I am carrying.  

They are alive,  
Not dead,  

The One Hunahpu,  
Seven Hunahpu.  

Merely their self-manifestation light  
They did it thou my mother-in-law.  

Thus you shall see it,  
When you shall see his face  

This I am carrying,”

---

59 This is the perfect form of the verb *uk'axik*, but for this verb, and other durative verbs, the meaning of the perfect is that the action began sometime in the past relative to the time spoken of, and continues up to that time. Thus in this context, the meaning is “I am carrying,” rather than “I have carried” (Mondloch, personal communication).

60 The manuscript reads *catbal* (impediment), which is likely a scribal error for *cutbal* (manifestation).
She was told the grandmother.

This therefore they glory in the Hun Batz, Hun Chouen,

Merely flute,
Merely song they do.

Merely writing,
Merely also carving their work on every day.

They therefore comforters her heart the grandmother.
She said then therefore grandmother,

“Not I want you.
You not my daughter-in-law.

Merely your fornication,
This that is in your womb.

You deceiver.
They died,

My children you say,”
She said again therefore the grandmother.

“Truly then his,
This I say to you.”

“You my daughter-in-law I hear you.

Go then to it.
Go to get

Their food,
That they may eat.

Go to harvest one great netful,
May it come,

---

61 The manuscript reads *vhat*, which is impossible grammatically and is likely a scribal error.
You surely therefore my daughter-in-law I hear you,”
She was told therefore the maiden.

“Good then that,”
She said therefore.

Then also then she went to maizefield,
There was their maizefield

The One Batz,
One Chouen.

Cleared
Its path by them.

She began it therefore maiden,
She arrived also,

There
In maizefield.

Merely therefore one head the maize plant.
There was not another head,
Second head,
Third head.

It had born fruit,
Its fruit then one head.

Then was finished therefore
Her heart the maiden.

“See I sinner!
I debtor!

Where shall I get the one netful food
That is asked?” she said therefore.

Then also their being calling upon
Guardians food by her.

“Come, arise,
Come, stand up

Lady Day *Toj,*
Lady Day *Q'anil,*
Lady Cacao,
Lady also Day *Tz'i'a,*

You guardians
Of their food

One Batz,
One Chouen,” said the maiden.

Then she took therefore
The corn silk,
Its corn silk its top ear of ripe maize,
She pulled it out upward.

Not she picked the ear of maize.
It abounded therefore the ear of maize,

Food in net,
It overflowed the great net.

Then she came therefore the maiden,
Merely therefore animals
Carried the net.
When she came,

They went to give her pack frame.
She perspired like she carried it.

She arrived,
She saw the grandmother.

Then also when she saw the grandmother the food,
One great netful.

“Where came the food by you,
Did it get stolen from?

---

92

62 This is a very difficult word to interpret. The manuscript reads *xealcalaba,* which is meaningless from the standpoint of any known Colonial source or from current usage. Mondloch (personal communication) suggests that it may be *xe'elaqataja* (where did it get stolen...
If finished you brought hither the our maizeplant, I will go surely to see,” said the grandmother.

Then she went also, She went to see the maizefield.

Merely only there was the one head maizeplant, Merely therefore only clear its place net beneath.

Quickly then therefore she came the grandmother, She arrived then therefore at her home.

She said then therefore To the maiden:

“Only its sign this True that you my daughter-in-law.

I will watch now surely Your deeds.

These that are the my grandchildren, Enchanted already,” she was told therefore maiden.

**THIS now we shall relate**

Their birth
Hunahpu, Xbalanque. **THIS therefore their birth,**
This we shall tell

Then she found its day Their birth,

Then she gave birth also the maiden, Lady Blood her name.

Not therefore she witnessed it grandmother,
When they were born.

Suddenly then they arose,
They two were born,

Hunahpu,
Xbalanque their names.

In mountain they arose,
Then they entered therefore in house.

Not therefore they sleep.
“Go to abandon them,

Truly screaming their mouths,”
Said the grandmother.

Then therefore they were given in ants,
Delicious therefore their sleep there.

They went out again therefore there,
They gave them again upon thorns.

This then therefore they wanted One Batz,
One Chouen:

They died then there in ants,
They died then also upon thorns.

They wanted it because of their treachery,
Their red countenances as well,

By One Batz,
One Chouen.

Not were accepted in house by them their younger
brothers at first,
Merely not they knew them.

Merely therefore in mountains they grew.
They therefore great

Flautists,
Singers,  
The One Batz,  
One Chouen.  

They became great therefore,  
Great affliction,  
Misfortune,  
They passed through.  
They were afflicted.  
They great sages now they became.  

Merely only flautists,  
Singers,  

Also writers,  
Carvers they became.  

Everything  
Successful by them.  

Certainly they knew they were born,  
Certainly they were ingenious.  

Also his substitute  
Their father  
Who went to Xibalba.  
Dead their father.  

They therefore great,  
Sages,  

The One Batz,  
One Chouen.  

In their hearts  
Everything first they know.  

When they were created  
The their younger brothers.  

Not therefore went out their enchanted abilities,
Because of their red countenances.

Merely on their backs it fell
Its abuse their hearts.

Not it does.
They were ignored

By the Hunahpu,
Xbalanque.

Merely therefore blowgun hunting
They would do every day.

Not they are loved
By the their grandmother,

One Batz,
One Chouen.

Not they will give their food,
Were made meals.

Already also eaten the One Batz,
One Chouen when they arrive.

Not therefore they become inflamed,
Become angry.

Merely they tolerate it.
Merely they know

This their nature.
Like the light they see it.

They bring therefore their birds
When they arrive each day,

They would eat therefore the One Batz,
One Chouen.

There is not whatever they would give
To them each of the two,
The Hunahpu,  
Xbalanque.

Merely therefore flute,  
Merely also song,  

They would do One Batz,  
One Chouen.

Then they arrived again also the Hunahpu,  
Xbalanque.

There is not then their birds they bring,  
They entered hither.

She became inflamed therefore the grandmother.  
“What its reason why there are no more birds  
You have brought?”

They were told therefore  

The Hunahpu,  
Xbalanque.

“This, you our grandmother,  
Merely they are stuck our birds  
In its top tree,”

They said therefore.

“Not therefore there is  
To climb to its top tree  
To them,  
You our grandmother.

We would like then also the our older brothers,  
They go then with us.

They will go then  
To get down hither the birds,” they said therefore  
“Good then that.  
We go with you

63 Ix is normally the second person plural pronoun form. In this case it is used as a formal or respectful type of address for the grandmother.
At dawn,”
They said therefore the their older brothers.

Saqirik,”
Xecha’ k’u ri katz.

Then they defeated them.
They were received therefore
Their thoughts each of them
To their defeat,

Ta xech’akowik.
Xk’aminaq k’ut
Ki na’oj ki kab’ ichal
Chirech ki ch’akik,

One Batz,
One Chouen.

Jun B’atz’,
Jun Chowen.

“Merely we overturn
Their nature.

“Xa qa tzolq’omij
Ki k’oje’ik.

They its womb our words,
Then be it so.

E u pam qa tzij,
Ta chuxoq.

Because great affliction
They did to us.

Rumal nima k’axk’ol
Mi xkib’an chiqe.

We were to have died,
We were to have been lost also,

Xojkam taj,
Xojsach taj puch,

They wanted this,
We their younger brothers.

Xkaj ri’,
Oj ki chaq’.

Like slaves we came hither to their hearts,
Like therefore we work for them.

Keje’ ri’ ala xoje wi uloq chi ki k’u’x,
Keje’ k’ut keqachak wi.

Only its sign we will make,”
They said to each other.

Xa retal chiqab’ano,”
Xecha’ chi kib’il kib’.

Then they went therefore
There below tree,
Yellow Tree its name,
To accompany therefore the their older brothers.

Ta xeb’e k’ut
Chila’ chuxe’ che’,
Q’an Te’ 64 u b’i’,
Kachb’ilan k’u ri katz.

When they went they began then therefore to shoot.
Not counted birds in its top tree.

Ta xeb’ek xkitikib’a’ chi k’ut wub’anik.
Mawi ajilan chi tz’ikin chuwi’ che’.

64 Te’ is the Lowland Maya equivalent for the K’iche’ che’ (tree).
They would sing riotously,
They were amazed therefore the their older brothers,
When they saw the birds.
These therefore the birds,
There is not one fell hither beneath tree.
“This these our birds do not fall hither.
Merely go to bring them down hither,”
They said therefore to their older brothers.
“Good then that,” they said therefore.
Then also they climbed up to its top tree.
It enlarged therefore the tree,
It swelled its interior.
Then therefore they wanted to come down hither,
Not therefore good now their coming down hither from its top tree,
One Batz,
One Chouen.
They said therefore hither from its top tree:
“How do we say it,
You our younger brothers?
Pity our faces.
This the tree is frightening now we see it,
You our younger brothers,”
They said hither from its top tree.
They said therefore the
Hunahpu,
Xbalanque:
“Untie your loincloths,
Tie them below your bellies.
Long its end
Pull out end behind you.

Then therefore good your walk,”
They were told then by their younger brothers.

“Fine,” they said therefore,
Then they pulled out therefore its end their loincloths.

Merely also straightaway their tails now they became,
Merely spider monkeys they appeared like now.

Then therefore they went to its top trees
Small mountains,
Great mountains,
They went into forests.

They howled now,
They chattered noisily now in its branches trees.

Thus their defeat One Batz,
One Chouen,

By Hunahpu,
Xbalanque.

Merely by their enchanted nature
Then they did it.

Then they arrived
Therefore at their home.
They spoke therefore.
They arrived

With their grandmother,
With also their mother.

“You our grandmother something happened to our older brothers,
Merely new their faces.
They went like animals now,”

Chijure' je' chiwij.

K'ate k'ut utz i b'inik,”
Xe'uchax chik kumal ki chaq'.

“We',' xecha' k'ut,
Ta xkiurub'a' k'ut u tza'm ki to'q.

Xa pu ju su ki je' chi xuxik,
Xa k'oy xkiwachib'ej chik.

K'ate k'ut xe'b'e chuwi' taq che'
Ch'uti juyub',
Nima juyub',
Xeb'ek pa taq k'iche'laaj.

Kewojon chik,
Kisiloj\textsuperscript{65} chik chuq'ab' taq che'.

Keje' k'ut ki ch'akatajik Jun B'atz',
Jun Chowen,

Kumal Junajpu,
Xb'alanke.

Xa rumal ki nawal
Ta xki'ano.

Ta xe'opon
K'ut chi kochoch.
Xe'cha' k'ut.
Xe'oponik

Ruk' kati't,
Ruk' pu ki chuch.

“Ix qati' naqi la' mi xki'ulwachij ri qatz,
Xa rax ki wach.

Mi xeb'ek keje' ri' e chikop chik,”

\textsuperscript{65} The manuscript reads \textit{zilah} (be silent) for what should likely be \textit{ziloh} (to make loud noises like an animal)
They said therefore.

"If something you did
To them your older brothers,
You caused me misery,
Also you caused me anguish.
Not then like it you did
To them your older brothers,
You my grandsons,"

Said the grandmother

To Hunahpu,
Xbalanque.

They said now therefore to their grandmother:
“Do not grieve you our grandmother.
You shall see again
Their faces
The our older brothers.
They shall arrive.

Only now therefore its test
This to you, you our grandmother.
Please do not laugh.
We must try surely their day,” they said therefore.

Then also they began to play the flute,
Hunahpu Spider Monkey they played on the flute.

**THEN** also they sang,
They played the flute,
They played the drum.
Then its taking up the their flutes,
Their drums.
Then she sat down also
The their grandmother with them.
Then they played the flute,
They were called in flute music,
In song then it called their names.
The Hunahpu Spider Monkey,
Its name flute music.

Xecha' k'ut.

“We naqi la' mi xib'an
Chike iwatz,
Mi xiniq'alab'a',
Mi pu xinich'iqib'a'.
Ma ta keje' xib'an
Chike iwatz,

Ix wi'y,"
Xcha' ri ati't

Chikech Junajpu,
Xb'alanke.

Xecha' chi k'ut chire kati't:
“Mixb'isonik ix qati't.
Xchiwil chik
Ki wach
Ri qatz.
Xke'ulik.

Xere chi k'ut u tijowik
Wa' chiwe, ix qati't.
La qi mixtze'nik.
Qati' na ki q'ij, ’ xecha' k'ut.

K'ate puch xkitikib'a su'anik,
Junajpu K'oy xkisu'aj.

**K'ATE** puch xeb'ixanik,
Xesu'anik,
Xeq'ojomanik.
Ta u k'amik ri ki su',
Ki q'ojom.
Ta xku'be' puch
Ri kati't kuk'.
Ta xesu'anik,
Xesik'ix pa su',
Pa b'ix ta xub'innaj.
Ri Junajpu K'oy,
U b'i' su'.
Then they entered therefore hither
The One Batz,
One Chouen,
They dance when they arrived.

Then also when she looked the grandmother,
Ugly their faces she saw grandmother.

Then she laughed,
Not she held back her laughter grandmother.

Merely therefore straightaway they went,
Not were seen again their faces.

They got up,
They went into forest.

“What will you do,
You our grandmother?

Merely four times we shall try it,
Merely three times more.

We have called them in flute music,
In song.

Truly you must contain your laughter.
We must try again surely,”

They said again Hunahpu,
Xbalanque.

Then they played the flute again,
Then they entered again hither.

They dance again,
They arrived again

To its middle,
Its front house.

Merely animatedly they do it,
Merely they tempt
The their grandmother
To laughter.
Immediately now she laughed again
The their grandmother.

Truly funny their faces
The spider monkeys.

Paunchy below their bellies,
Naked below also at its edges their chests.

When they entered hither,
She therefore much
She would laugh grandmother.
Then they went again into mountains.

“What truly will we do you our grandmother?
Only now this its third time again we shall try it,”

Said the Hunahpu,
Xbalanque.

They played the flute again,
They arrived again.

They dance.
Merely therefore she would contain her laughter the their grandmother.

They climbed up therefore hither,
They would scamper wall.

Very red their mouths,
Foolish their faces,

Puckered their mouths,
Bushy their mouths.

Their faces silly,
They snort at them.

When she saw them again therefore the grandmother,
Then burst out again her laughter the their grandmother.

Not again therefore were seen before their faces,
Because of her laughter grandmother.

“Only therefore this you our grandmother,
We shall instruct them thither.”

Its fourth time therefore
They were played the flutes again.
Not therefore they arrived again
Its fourth time.
Straightaway they went into forest.
They said therefore to their grandmother:

“Also we therefore tried it you our grandmother.
First they arrived.

We therefore tried again their being called.
Do not grieve therefore.

We are here,
We your grandsons.

Merely love the our mother,
You our grandmother.

They are remembered the our older brothers,
Then be it so.

They were given names,
They also were given titles

One Batz,
One Chouen,

They are called,” they said
The Hunahpu,
Xbalanque.
They were called therefore by

The flautists,
Singers,
The ancient people.
They also would call,
The writers,
Carvers.

Anciently they became animals,
Spider monkeys they became,
Because merely they aggrandised themselves,
They abused the their younger brothers.
Thus misery to their hearts,
Thus their ruin this,
When they were lost,
The One Batz,
One Chouen.
Animals they became.

This therefore their community,
There is their home now.
Merely only flautists,
Singers.

Great again they did it,
When they dwelt
With their grandmother,
With also their mother.

THEN they began again therefore their deeds,
Their self manifestations,
Before her face their grandmother,
Before her face also their mother.
First they did the maizefield.
“Merely we farm maizefield,

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66 The manuscript reads cchoch, which is likely a scribal error for cochoch
You our grandmother,
You also our mother,” they said.

“Do not grieve, we are here,
We thy grandchildren.

We their substitutes
Our older brothers,”

They said therefore the Hunahpu,
Xbalanque.

Then they took therefore their axes,
Their hoes they were carrying on their shoulders.

They went with each one
Their blowguns they shouldered,
They left their home.

Then they instructed therefore their grandmother to her
To give their food.

“At middle surely day
Go to give our food
You grandmother,” they said.

“Good then that you my grandsons,”
Said therefore the their grandmother.

Then therefore they arrived there,
They farm the maizefield.

Merely truly they stuck the hoe in earth,
Merely therefore truly it would plow the hoe in earth,
Merely therefore truly it would plow the hoe by itself.

This therefore the axe,
Merely they would stick it in its fork tree,
Merely its own strength tree it would fell.

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67 The manuscript has *ma* (not), which must be a scribal error from the context of this passage.
It would chop,  
It would fell

All trees,  
Bushes.

Feverishly now  
It would cut down trees.

It would do it the merely one axe.  
This therefore the hoe thick it would break up,

Not counted stalks briars does the merely one hoe,  
Not counted breaking up.

Merely small mountains,  
Great mountains it goes.

Then they instructed therefore an animal,  
Turtle Dove its name.

They placed it up  
On its top great stump.

They spoke therefore Hunahpu,  
Xbalanque:

“Merely you will see the our grandmother will come to  
give our food,  
Straightaway you cry out when she has come.

Then therefore we will grasp the hoe,  
With axe.”

“Good then that,”  
Said therefore the turtle dove.

This therefore merely blowgun hunting they would do.  
Not surely true maize farming then they would do.

Then also he would cry out the turtle dove,
Quickly therefore they come.
One would grab hoe,
One therefore would grab the axe.
They would put field debris on their heads,
Without cause he would rub earth on his hands.
The one merely like he would dirty his face,
Like truly had farmed maizefield.
This therefore the one other merely without cause toss its chips wood on his head,
Like truly cutter tree.
Then they were seen by their grandmother,
Then therefore they eat.
Not true maize farming they would do.
Without cause she would go to give their food.
Then they went therefore to their home.
“Truly we are tired,
You our grandmothers,”
They say they arrive.
Without cause they would rub,
They would stretch out also,
Their legs,
Their arms before her face their grandmother.
Then they went again therefore on second day,
They arrived therefore in their maizefield.
Completed having been raised up again all trees,
Bushes.
They fastened themselves together again all shoots briars,
When they arrived.
“Who is plucking at us?”
They said therefore.

These therefore they did it the all small animals,
Great animals:

Puma,
Jaguar,

Deer,
Rabbit,

Fox,
Coyote,

Peccary,
Coati,

Small birds,
Great birds.

Then again therefore they began again maize farming.
Merely it did again itself earth,
With cutting trees.
Then were gathered again therefore their thoughts there on cut trees,
On that broken up also.
“Merely we shall watch over by night the our maizefield.

Whatever now surely is being done hither,
That then we will discover it,”

They said therefore.
Then were gathered their thoughts.

They arrived again therefore at house.
“Someone perhaps is plucking at us you our grandmother.

Great grass field again,
Great forest again also,
The our maizefield,
When we arrived a while ago you our grandmother,"
They said therefore to their grandmother,
To also their mother.

“We shall go therefore,
We shall watch over it by night,
Because not good is done to us,”
They said.

Then therefore they concealed themselves,
Then therefore their going out again to their cutting trees.

There therefore they hid themselves,
They were covered now there.

Then they gathered therefore themselves all small animals,
Merely one they got together,
All small animals,
Great animals.

This also zenith its heart night when they came.
They chattered all when they came.

This their speech this:
“Arise trees,
Arise bushes,”
They said when they came.

They congregated beneath trees,
Beneath bushes.

Then they emerged,
Then they appeared therefore again before their faces.

This therefore first the puma,
Jaguar.

They wanted therefore to grab them,
Not they gave themselves.
Then emerged again deer,
Rabbit.

Merely therefore by their tails they grabbed them,
Merely therefore they were broken off.

Left behind its tail deer in their hands
When they took the its tail deer.

With its tail rabbit,
These shortened their tails.

Not therefore they gave themselves the fox,
Coyote,

Peccary,
Coati.

They passed by,
All animals,

Before their faces Hunahpu,
Xbalanque.

Troubled then therefore their hearts,
Because this there was nothing they caught.

Came therefore this one more,
Last going now,

He scurried
When he came.

Then therefore they netted him,
They snared him therefore in net the rat.

Then also they caught him,
They squeezed him also behind his head.

They wanted to strangle him.
They burned his tail over fire.

Ta xyopij chik kej,
Umul.

Xa k'u chu je' xkichap wi,
Xa k'u xq'upq'ub'.

Kanajoq u je' kej pa ki q'ab'
Ta xuk'am ri u je' kej.

Ruk' u je' umul,
Ri' xskataq ki je'.

Ma k'u xkiya' kib' ri yak, 3180
Utiw,

Aq,
Sis.

Xe'ik'owik,
Konojel chikop,

Chikiwach ri Junajpu,
Xb'alanke.

Chik'atat chi k'ut ki k'u'x,
Rumal ri' maja b'i xkichapo.

Xpe k'u ri' jun chik, 3190
U xam b'e chik,

Katzotzotik
Ta xpetik.

K'ate k'ut xkik'atej,
Xkise k'ut pa k'at ri ch'o.

K'ate puch xkichapo,
Xkiyotej puch chirij u wi'.

Xraj ki b'iyo.
Xkiporoj u je' chuwi' q'aq'.
Then he took the his tail rat,  
There is no its hair his tail.

This also his eyes,  
When was wanted to strangle him by boys,

The Hunahpu,  
Xbalanque.

"Not then I die by you,  
Not this your task the maize farming

There is yours,” said this the rat.  
“Where is ours?

Say it first therefore,”  
They said therefore the boys to rat.

“Will you release me then first?  
There is my word in my belly,

Then therefore I will tell it to you,  
You will give then first a little my food,” said the rat.  
“After we will give you your food.  
Tell it first,” he was told.

“Good then that.  
These then the theirs your fathers,

The One Hunahpu,  
Seven Hunahpu their names,

That died at Xibalba.  
There is therefore left behind  
The their gaming things.  
They hang,

Left behind above house:  
The their yokes,  
Their protectors arms,  
Their rubber ball also.  
Merely not shown to your faces  
By your grandmother,  
Because of these they died your fathers.”

Ta xuk'am ri u je' ch'o,  
Maja b'i rismal u je'.

Are' nay pu u b'aq' u wach,  
Ta xraj b'iyik kumal k'ajolab',

Ri Junajpu,  
Xbalanke.

“Ma ta kikamik iwumal.  
Mawi are' i patan ri ab'ixik

K'o iwe,” xcha' ri' ri ch'o.  
“Apa k'o wi qe?

Chab'ij na k'ut,”  
Xecha' k'u ri k'ajolab' chire ch'o.

“La kinitzoqopij ta na b'a la'?  
K'o nu tzij chi nu pam,

K'ate k'ut chinb'ij chiwe,  
Chiya' ta na sq'i'n wecha',” xcha' ri ch'o.  
“K'ate chiqaya'o awecha'.  
Chab'ij na,” xuchaxik.

“Utz b'a la'.  
Are' b'a ri rech i qajaw,

Ri Junajpu,  
Wuqub' Junajpu u b'i',

Ri xekam chi Xib'alb'a.  
K'o k'u kanoq  
Ri ketz'ab'al.  
Xekel,  
Kanoq chuwi' ja:  
Ri ki b'ate,  
Ki pach' q'ab',  
Ki kik' puch.

Xa mawi kak'ut chiwach  
Rumal iwati't,  
Rumal ri' are' xkam wi i qajaw.”
“Not true you know this?”
They said therefore the boys to rat.

Greatly rejoiced their hearts when they heard its news rubber ball,
When he said it rat.

Then they gave therefore his food rat,
This therefore the his food:

The grains of maize,
Squash seeds,

Chili peppers,
Beans,

Pataxte,
Cacao

“This therefore Yours this.
If anything discovered in sweepings,
It has been exposed,
Yours therefore,
You shall gnaw it.”

He was told therefore the rat by Hunahpu,
Xbalanque.

“Good then that,
You boys.
What therefore I say
If she sees you the your grandmother?” he said therefore.

“We naqi la' k'u'n chi mes,
K'utajinaq,
Awech k'ut,
Chak'uxu',”

Xuchax k'u ri ch'o kumal Junajpu,
Xb'alanke.

“Utz b'a la',
Ix k'ajolab'.
Naqi la' k'u kinwucha'j
We kiril ri iwati't?’ xcha' k'ut.

“Mawi chitzaq a k'u'x,
Oj k'olik.
We know
There is to be told the our grandmother.
Merely straightaway we give you up corner house,
Then therefore to fetch out,

Straightaway you arrive there
Where they are hanging.

There therefore we see it in its rafters house,
Only in our bite to eat we see it,” they said therefore to rat,

When they instructed one night,
Were gathered their thoughts,

The Hunahpu,
Xbalanque.

 Truly therefore zenith sun,
They arrived.

**NOT** therefore clear the rat
They carried when they arrived.
 One of them arisen entered in to house,
 One therefore entered corner house.
 Immediately then he put up
The rat.

Then they asked for therefore their food
To their grandmother.
 “Merely mash our bite to eat.
 We desire the mashed chili peppers,
 You our grandmother,”
They said therefore.

Then therefore was mashed their bite to eat.
One plate its sauce was placed before their faces.

Merely their plucking of their grandmother,
Their mother as well.

They drained it dry therefore water in jug.
“Truly dry our mouths.

Xa ju su kaqaya' aq'anoq xikin ja,
Ta k'u joko apanoq,

Ju su katopon chiri'
Xekel wi.

Chiri' k'ut kaqil wi pu tum ja,
Xa pa qa ti' kaqil wi,” xecha' k'ut chire ch'o,

Ta xkipixab'aj jun aq'ab',
Xk'am ki na'oj,

Ri Junajpu,
Xb'alanke.

Qi k'u tik'il q'ij,
Xe'oponik.

MA k'u q'alaj ri ch'o
Kuk'a'am ta xe'oponik.
 Jun ri' yakalik xok pa ja,
 Jun k'u xok xikin ja.
 Lib'aj chi xuya' aq'anoq
Ri ch'o.

Ta xkitz'onoj k'ut ki wa
Chire kati't.
 “Xa chiq'utu' qa ti'.
 Kaqarayij ri q'utum ik,
1x qati't,”
 Xecha' k'ut.

K'ate k'ut xq'ut ki ti'.
Jun laq u wa'l xtokib'ax chikiwach.

Xa wi ki mich'b'al re kati't,
Ki chuch puch.

Xkitzajisaj k'u ja' pa q'eb'al.
“Qitzij chaqi'j qa chi'.

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Get our drink,” they said to their grandmother.
“Fine,” she said therefore.

Then she left.
They therefore eat remaining behind.

Not therefore true then they are hungry.
Merely their deception they did

Then they saw therefore the rat in mashed chili.
   Placed here the rat behind rubber ball
   Hanging above house,
   Then they saw it in mashed chili.

Then they sent therefore a mosquito.
The insect the mosquito like the small biting fly.

It arrived at river,
It therefore pierced its face jug grandmother.

Merely raised water it would come out before her jug.
She would try but it would not seal its face jug.

“What did she do
The our grandmother?

We are gasping for water!
We are finished by dry mouth!”

They said again to their mother.
Then they sent her away.

Then therefore he clawed hither rat
The rubber ball.

It fell hither from thatch house,
   With yokes,
   Arm protectors,
   Leathers.
They were carried away therefore.

Then they went to hide them on road,
   Its path ballcourt.

Chik'am'a quk'ia'," xecha' chire kati'.
“We,'” xcha' k'ut.

Ta xb'ek.
Are' k'ut kewa kanoq.

Ma k'u qitzij ta kenumik.
Xa ki moywachib'al xkib'ano

Ta xkil k'ut ri ch'o chupan q'utum ik.
   K'olon uloq ri ch'o chirij kik'
   Xekel wi puwi' ja,
   Ta xkilo pa q'utum ik.

Ta xkitaq k'ut jun xa'n.
Ri chikop ri xa'n keje' ri us.

Xopon chi ya',
Are' k'u xworo u wach q'eb'al ati't.

Xa yakal ja' chel chuwach u q'eb'al.
Chutijo xma chitz'apitaj wi u wach q'eb'al.

“Naqi pa mi xub'an
Ri qati'?"

Oj jisab'aj chi ya'!
Kojutzin rumal chaqi'j chi'!”

Xecha' chik chire ki chuch.
Ta xkitaq ub'ik.

K'ate k'ut xuk'aqat ula ch'o
Ri kik'.

Xqaj ula pu tum ja,
   Ruk' b'ate,
   Pach' q'ab',
   Tz'um.
Xkimajix taj k'ut.

K'ate xb'e kewaj pa b'e,
U b'e'el jom.
Then therefore they went again
With their grandmother at river.

They were busy therefore
The their grandmother,
Their mother
Sealing its face jug each one.

Then therefore when they arrived,
Each therefore with blowgun when they arrived at river.

“What you did?
Merely tired our hearts,

We came,” they said.
“Look at surely its face my jug.
Not it can be sealed,” said their grandmother.
Immediately then therefore they sealed it again.
Together therefore they came again,

They first before their grandmother.
Thus its discovery ball this.

THEY rejoice now therefore,
They went as ballplayers to ballcourt.

Long time therefore they played ball alone.
They swept the ballcourt their father.

Then they heard it therefore hither its lords Xibalba.
“Someone there started again game above our heads.

Not are as well they ashamed thither,
They stomp about hither?

Not did as well they die One Hunahpu,
Seven Hunahpu?

They wanted to aggrandise themselves before us.
Go therefore to summon them again,” they said again,
The One Death,  
Seven Death,  
All lords.  
“Summon them hither,”

They said therefore  
To their messengers.  

“Say, ‘arrive,  
They must come, say lords.  

Here we would play ball with them.  
In seven days we play, say the lords.’

You tell them when you arrive,”  
They were told therefore

The messengers.  
Then they came therefore.

Great cleared pathway therefore  
Their road the boys

To their home,  
Until pursued into their home.

Merely therefore rising the messengers,  
They arrived with their grandmother.

When therefore they play ball,  
Then they came behind its messengers Xibalba.

“‘Truly they come,’ say the lords,”  
They said therefore the its messengers Xibalba.

Then was set therefore behind their day  
By them the its messengers Xibalba.

“In seven days they are expected,”  
She was told behind Xmucane.

“Good then that, they shall go as summoned,
You messengers,” said the grandmother.

They went therefore the messengers, They returned.

Then was finished therefore her heart the grandmother. “How shall I tell them of

Their summons the my grandsons? Not truly the Xibalbans?

Merely like their arrival messengers before, When they went to die the their father,”

Said the grandmother. Woefully weeping in house alone.

Then therefore fell hither a louse, It itched.

Then therefore she grabbed it up, Then she put it therefore in hand.

It would scuttle about therefore The louse walked.

“You my grandchild, Would you like

I send you To go then to you summon

The my grandsons at ballcourt?” Was told the louse.

Then it went summoner. “Came messengers with your grandmother,

They say you are to come. ‘In seven days therefore they are to come,’

Say its messengers Xibalba, she says, Your grandmother she says,” was told the louse.
Then he went,
Scuttling therefore he went.

Sitting therefore the boy in road,
Tamazul his name the toad.

“Where you go?” says therefore the toad to louse.
“Is there then,
My word in my belly.
I go with boys,” said the louse to Tamazul.

“Good then that.
Not then you go fast,
I see it,” was told therefore louse by toad.
“Not you would want I swallow you?
You will see surely how fast I go.
We shall arrive quickly.”
“Good then that,” said the louse to toad.

Then therefore he was licked up by toad.
He goes hopping therefore the toad.

Then he went now,
Not he goes fast.

Then therefore he met now therefore a great snake,
White Life his name.

“Where you go,
You Tamazul boy?”

Was asked again the toad
By White Life.

“I messenger,
It is my word in my belly,”

Said again therefore toad
To snake.
“Not then you go fast I see.
Me then perhaps I shall arrive quickly,”
Said therefore snake
To toad.

“Go ahead,”
He was told.

Then therefore was swallowed now
The toad by White Life.

Then received the his food snake,
They are swallowed toads today.

He would go fast therefore the snake,
When he went.

Was met again therefore the snake by falcon,
Great bird.

Was swallowed then the snake
By falcon.

Then also he arrived this
On its top ballcourt.
When received his food the hawk,
They eat snakes in mountains.
Then he arrived also the falcon,
He alighted on its top its rim ballcourt.

They rejoice therefore
The Hunahpu,
Xbalanque.
They play ball.

Then he arrived therefore the falcon.
Then cried out therefore the falcon:

“Wak-ko! Wak-ko!”
Said his cry falcon strongly.

“What this that cries out?

---

68 This is likely a play on words. Xuk'am is “received,” while the homophonic xuk'a'am is “carried.” In this case the text explains the origin of how snakes “received” their principal food, but at the same time this particular snake “carries” the toad bearing the message.
May come our blowguns!” they said.

**THEN** also they shot the falcon,
It buried itself directed its pellet blowgun in his eye.

He was knocked down therefore,
He fell hither.

Truly therefore they went to grab him.
Then they asked:

“Why have you come?”
They said to falcon.

“There is then my word in my belly.
Cure then surely my eye first,

Then therefore I shall tell it,”
Said the falcon.

“Good then that,”
They said therefore.

Then they took out a little
Its surface rubber the ball.

They put it in his face the falcon,
Sliced Rubber it was named by them.

Immediately then therefore was it cured by them,
Good again his sight the falcon it became.

“Tell it therefore,”
They said to falcon.

Then therefore he vomited great snake.
“Speak,” they said again to snake.

“Fine,” he said then therefore.
Then he vomited again toad.

“What is your errand?

Peta' qa wub!” xecha'.

**K'ATE** puch xkiwub'aj ri wak,
Kek'u' taqal u b'aq' wub' chu b'aq' u wach.

Chiselet k'ut,
Xqaj uloq.

Qitzij wi k'ut xb'e ki chapa'.
K'ate xkitz'onoj:

“Ju pa a petik?”
Xecha' chire wak.

“K'o b'a nu tzij chi nu pam.
Chikunaj ta na u b'aq' nu wach nab'e,

K'ate k'ut xchinb'ij,”
Xcha' ri wak.

“Utz b'a la',
Xecha' k'ut.

K'ate xkelesaj sqaqi'n
Rij kik' ri cha'j.

Xkikoj chi u wach ri wak,
Lotz Kik' xub'innaj kumal.

Lib'aj chi k'ut xkach'oj kumal,
Utz chik u muqub'al ri wak xuxik.

“Chab'ij k'ut,”
Xecha' chire wak.

K'ate k'ut xuxawaj nima kumat.
“Kach'awoq,” xecha' chik chire kumat.

“We',” xcha' chi k'ut.
Ta xuxawaj chi xpeq.

“Naqi pa a taqikil?
Speak,”

Was told then therefore the toad.
“There is then my word in my belly,” said again therefore the toad.

Then therefore he tried to throw up.
There is not he vomited.
Merely like it would drool his mouth.
He would try it,
But there is nothing he vomits.

Then therefore they wanted he be beaten by boys,
“You deceiver,” he was told.

Then was squashed his rear end with their feet.
Crushed therefore bones his backside with their feet.

He tried again therefore,
Merely like it would salivate his mouth.

Then also they pried open his mouth the toad,
It was pried open by boys.

They searched in his mouth,
Merely therefore stuck the louse

In front his teeth toad.
Merely in his mouth he is.

Not surely he swallowed him,
Merely like you swallow.

Thus was defeated the toad,
Not clear its face his food they gave him.

With it not he will go fast,
Merely his spoil snake he became.

“Speak!”
Was told again therefore the louse.

Then he told therefore his word.
“Says the your grandmother you boys:

‘Go you to summon them.
Arrived summoners of them.

They come from Xibalba,
Their messengers

One Death,
Seven Death.

‘In seven days they arrive here,
We play ball.

They must come the their gaming things:
Rubber ball,
Yokes,
Arm protectors,
Leathers.

They will enliven its face here,’
They say lords.

‘Arrived their word,’
Says the your grandmother.

‘Then you shall come,’
Truly says the your grandmother.
She weeps,
She calls out,
Your grandmother
That you shall come.’

“Is it not true?” they said therefore boys in their hearts
When they heard it.

Straightaway they came,
They arrived therefore with their grandmother.

Merely advisors to her
Their grandmother
They went.
“WE go surely,
You our grandmothers,  
Merely we advisors to you.  

This therefore its sign our word,  
We shall leave it behind.  

Each of us shall plant to this ear of unripe maize,  
In its center our house we shall plant.  

This its sign our death  
If it will dry up.  

‘They died,’  
You say when it will dry up.  

If therefore then it will come up its sprout,  
‘They are alive,’ you say therefore,  

You our grandmother,  
You also our mother.  

Do not weep, there is its sign our word,  
It is left behind with you,” they said.  

Then they went one he planted Hunahpu,  
One therefore planted Xbalanque.  

Merely in house they planted it.  
Not surely in mountains,  
Not also in fertile ground,  
Merely in dry ground,  

In its center its interior their home,  
They planted it behind.  

Then they went therefore,  
Each blowgun to them.  

They descended to Xibalba,  
Immediately they descended before steps.  

They passed over its top therefore  
Into various river canyons.
Merely in its midst birds
They passed by.

These the birds,
Flocks their name.

They passed over again therefore on Pus River,
On Blood River,

Traps were to be theirs
In their hearts Xibalba.

Not were they troubled.
Merely on their backs blowguns they passed over.

They left again therefore out on four crossroads.
Merely they knew therefore their roads Xibalba:

Black Road,
White Road,
Red Road,
Blue/Green Road.

There therefore they sent an insect,
Mosquito his name.

He obtainer their hearing,
They sent him thither.

“Each one of them you bite.
First you will bite
The first seated one.
You will accomplish their biting all of them.

Truly yours therefore you will suck their blood
People on road,” was told the mosquito.

“Good then that,” said therefore the mosquito.

---

69 Ta here indicates intent. Thus the traps were intended to be their defeat but, in fact, they weren’t (Mondloch, personal communication).

70 X- wi together act as a modal indicating certainty or a permanent trait: “it is truly yours.” In Nahuala today the equivalent is si- wi (Mondloch, personal communication).
Then he entered on Black Road,

Alighted therefore behind them
The effigies carved wood.

First seated ones all dressed up,
First therefore he bit him.

Not he spoke.
He bit again therefore.
When he bit again second seated one,
Not again he spoke.

He bit again therefore third one,
Now next third seated one is One Death.

“Ouch!”
Said therefore one when he was bitten.

“What?”
“Ow!” said One Death.

“What, One Death?
What is it?”

“I am being bitten!”
“Merely...Ow! What is there?

I am being bitten!”
Said next fourth seated one.

“What, Seven Death?
What is it?”

“I am being bitten!”
Said next fifth seated one.

“Ow! Ow!”
He said surely.

“Flying Scab,”

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71 The manuscript reads xquitio (they bit), which is likely a scribal error for xutio (he bit).
Said Seven Death to him,

“What is it?”
“I am being bitten!” he said next.

Was bitten sixth seated one.
“Ow!”

“What, Gathered Blood?”
Said Flying Scab to him,

“What is it?”
“I am being bitten!” he said next.

Then was bitten seventh seated one.
“Ow!” he said next.

“What, Demon Pus?”
Said Gathered Blood to him,

“What is it?”
“I am being bitten!” he said next.

Then was bitten eighth seated one.
“Ow!” he said next.

“What, Demon Jaundice?”
Said next Demon Pus to him,

“What is it?”
“I am being bitten!” said next.

Then was bitten next ninth seated one.
“Ow!” he said.

“What, Staff Bone?”
Said Demon Jaundice to him,

“What is it?”
“I am being bitten!” he said next.

Then was bitten next tenth seated one.
“Ow!”

Xcha’ Wuqub’ Kame chire,

“Naqi la’?”
“Mi xiti’owik!” xcha’ chik.

Xti’ik u waqaq ku’lel.
“Aji!”

“Naqi, Kuchuma Kik’?”
Xcha’ Xik’iri Pat chire,

“Naqi la’?”
“Mi xiti’owik!” xcha’ chik.

Ta xti’ u wuq ku’lel.
“Aji!” xcha’ chik.

“Naqi, Ajal Puj’?”
Xcha’ Kuchuma Kik’ chire,

“Naqi la’?”
“Mi xiti’owik!” xcha’ chik.

Ta xti’ u wajxaq ku’lel.
“Aji!” xcha’ chik.

“Naqi, Ajal Q’ana’?”
Xcha’ chi Ajal Puj chire,

“Naqi la’?”
“Mi xiti’owik!” cha’ chik.

Ta xti’ chik u b’elej ku’lel.
“Aji!” xcha’.

“Naqi, Ch’ami’ya B’aq?”
Xcha’ Ajal Q’ana chire,

“Naqi la’?”
“Mi xiti’owik!” xcha’ chik.

Ta xti’ chik u lajuj ku’b’ulel.
“Aji!”
“What, Staff Skull?”
Said Staff Bone,

“What is it?”
“I am being bitten!” he said next.

Then was bitten next eleventh seated one.
“Ow!” he said next.

“What, [Wing]?”
Said next Staff Skull to him,

“What is it?”
“I am being bitten!” he said next.

Then was bitten next twelfth seated one.
“Ow!” he said next.

“What, Packstrap?”
Said next [Wing] to him,

“What is it?”
“I am being bitten!” he said next.

Then was bitten next thirteenth seated one.
“Ow!”

“What, Bloody Teeth?”
Said Packstrap to him,

“What is it?”
“I am being bitten!” he said next.

Then was bitten next fourteenth seated one.
“Ow!”

“Naqi, Ch'am'i'ya Jolom?”
Xcha' Ch'am'i'ya B'aq,

“Naqi la’?”
“Mi xiti'owik!” xcha' chik.

Ta xti' chik u julaj\textsuperscript{72} ku'lel.
“Aji!” xcha' chik.

“Naqi, [Xik']?”
Cha' chik Ch'am'i'ya Jolom chire,

“Naqi la’?”
“Mi xiti'owik!” xcha' chik.

Ta xti' chik u kab'lajuj ku'lel.
“Aji!” xcha' chik.

“Naqi, Patan?”
Xcha' chik [Xik'] chire,

“Naqi la’?”
“Mi xiti'owik!” xcha' chik.

Ta xti' chik roxlajuj ku'lel.
“Aji!”

“Naqi, Kik' [Re'],”\textsuperscript{74}
Cha' Patan chirech,

“Naqi la’?”
“Mi xiti'owik!” xcha' chik.

Ta xti' chik u kajlajuj ku'lel.
“Aji!”

\textsuperscript{72} The manuscript reads \textit{julaj}, which should be \textit{julajuj}.

\textsuperscript{73} The manuscript does not give the name here, but it should be “Wing” (see line 1873, 3732).

\textsuperscript{74} The manuscript reads \textit{quic xic} (Bloody Wing), although in line 3699, and in other places, this Xibalba lord is consistently named as \textit{quic re} (Bloody Teeth).
“What is it?”
“I am being bitten!”

Said next Bloody Claws,
Said Bloody Teeth to him.

Thus its naming their names,
These they named.

All of them to each other revealed their faces,
They named their names.

Each one by rank his naming by them,
It would be named his name the one seated to his side.

There is not one they missed his name,
Finished their naming their names all of them

When they were bitten by its hair its front his knee
Hunahpu,
He plucked out.

Not surely true mosquito that bit them.
He went to hear their names all of them

Because of Hunahpu,
Xbalanque.

Then therefore then they went,
Then they arrived as well,

There where they are
Xibalbans.

“Hail lords,” he said,
“These seated,” said one tempter.

“Not they lords these,
Merely effigies carved wood these,"

They said when they arrived.
Then therefore they hailed them:

“Naqi la’?”
“Mi xitiowik!”

Xcha' chik Kik' Rixk'aq,
Xcha' Kik' Re' chirech.

Keje' k'ut u b'i'xik ki b'i',
Ri' xkib'i'j.

Konojel chi kib'il kib' xkik'ut u wach,
Xkib'i'j ki b'i'.

Jujun chijoloman u b'i'xik kumal,
Are' chib'i'n u b'i' jun ri ku'b'ul chu xukut.

Maja b'i junoq xkisach u b'i',
K'is ki b'i'j ki b'i' konojel

Ta xeti' rumal rismal u wach u ch'ek
Junajpu,
Xumich' ub'ik.

Ma na qitzij xa'n ri xeti'owik.
Xb'e ta'o ki b'i' konojel

Rumal Junajpu
Xb'alanke.

K'ate k'ut ta xeb'ek,
Ta xe'opon puch,

Chila' e k'o wi
Xib'alba.

“Chiq'ijila' ajaw,” xcha',
“Ri' ku'b'ulik,” xcha' jun taqchi'nel.

“Mawi are' ajaw ri',
Xa poy ajam che' ri’,”

Xecha' ta xe'oponik.
K'ate k'ut ta xe'q'alainik:
“Morning then One Death,
Morning then Seven Death,

Morning then Flying Scab,
Morning then Gathered Blood,

Morning then Demon Pus,
Morning then Demon Jaundice,

Morning then Staff Bone,
Morning then Staff Skull,

Morning then, Morning Wing,
Morning then Packstrap,

Morning then Bloody Teeth,
Morning then Bloody Claws,”

They said when they arrived.
All were completed being shown their faces.

They named their names all of them,
There is not one they missed his name.

When then it was demanded of them,
Not then was left out his name by them.

“Sit down here,”
They were told therefore.

They wanted them on its top bench.
Not therefore they wanted it:

“Not this our bench this,
Merely heated stone the bench,”

They said Hunahpu,
Xbalanque.

Not were they defeated.
“Good then that, merely then go in house,” they were told. “Utz b'a la', xa b'a jix pa ja,” xe'uchaxik.

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75 The manuscript reads xcanai, likely a scribal error for xcanah.
Then therefore they entered in Darkness House.  
Not were they defeated there  
K'ate k'ut ta x'e'ok pa Q'equ'ma Ja.  
Mawi xech'akatajik chiri'

When first its trial Xibalba that they entered.  
They ordered therefore its beginning their defeat then now,  
In their hearts Xibalbans.  
First they entered into Darkness House,  
Are nab'e u tijob'al Xib'alb'a ri x'e'ok wi.  
Kechi' k'u u tikarik ki ch'akatajik ta chik,  
Chi ki k'u'x Xib'alb'a.  
Nab'e x'e'ok pa Q'equ'ma Ja,

Then therefore [someone] went to give their torch.  
It was burning when it arrived,  
With each their cigars by his messenger One Death.  
‘This their torch,’ says lord.  
K'ate k'ut ta xb'e ya'oq ki chaj.  
Katilowik ta xoponik,  
Ruk' jujun ki sik' rumal u samajel Jun Kame.3760  
‘Wa'e ki chaje,’ kacha' ajaw.

‘They must come to give them again  
The torch at dawn,  
With the cigars.  
Let them come and gather them,’ says lord,”  
‘Chul ki ya' chik  
Ri chaj saqarik,  
Ruk' ri sik'.  
Chul ki molob'a,’ kacha' ajaw,”

Said messenger when he arrived.  
“Good then that,” they said therefore.  
Xcha' samajel ta xoponik.  
“Utz b'a la’,” xecha' k'ut,  
Ma k'u xkitzij ri chaj,  
Xa kaqaj u k'exwach xokik.  
Are' u je' kaqix.  
Keje' ri' chaj xkilo waranel.

Not therefore they lit the torch.  
Merely flame its substitute entered.  
This its tail feather macaw,  
Like torch they saw it night watchmen.  
Are' chi k'u ri sik',  
Xa q'aq'a chikop xkikojo chuwi' sik'.  
Jun aq'ab' chiyok'owik kumal.  
“Mi xeqach'ako,” xecha' waranel.

These next therefore the cigars,  
Merely fireflies they put on their tips cigars.  
One night they would glow brilliantly because of them.  
“We defeated them,” said the night watchmen.  
Xa wi xere u wach,  
Xb'e ya'oq kuk' ajawab'.  
Ma k'u ja b'i xk'is ri chaj,  
Xa wi xere u wach,  
Ma k'u ja b'i xk'is ri chaj,  
Xa wi xere u wach,  
3780

It was not therefore finished the torch,  
Merely only its appearance.  
These therefore the cigars,  
There is not anything they lit on them.  
Merely only its appearance,  
They went to give to them lords.  
“Naqi pa ke'uxik?  
Apa xepe wi?  
Achinaq xek'ajolanik?  
Ma k'u ja b'i xk'is ri chaj,  
Xa wi xere u wach,  
Ma k'u ja b'i xk'is ri chaj,  
Xa wi xere u wach,  
3780
Gave them birth?

Truly troubled our hearts,
Because not good they do to us.

Distinctive their appearance,
Distinctive as well their essence;”

They said to each other.
Then they summoned therefore all lords.

“Let us play ball, you boys,” they were told.
Then they were asked therefore

By One Death,
Seven Death:

“Where truly did you come from?
May you tell it you boys,” said therefore Xibalbans to them.

“Somewhere then we have come from perhaps,
Not we know,”

Merely they said,
Nothing they told.

“Good then that,
Merely we go to play ball,
You boys,” they said Xibalbans to them.
“Good,” they said.

“This then we will use this our rubber ball,” they said Xibalbans.
“No, this then we will use this ours,” they said boys.

“There is not, this we will use this ours,” they said again Xibalbans.
“Good then that,” they said boys.

“Like then it merely drawn upon,” they said Xibalbans.
“Not then it, merely skull we say again,” they said boys.

Xe'alanik?

Qitzij kaq'atat qa k'u'x,
Rumal ma utz kakib'ano chiqe.

Jalan ki wach,
Jalan nay pu ki k'oj'e'ik,”

Xecha' chikib'il kib'.
Ta xetaqon k'ut konojel ajawab'.

“Oj o cha'joq, ix k'ajolab',” xe'uchaxik.
Ta xetz'onox k'ut.

“Ala' b'a xojpe wi lo,
Mawi qeta'm,”

Xa xecha',
Mawi xkib'ij.

“Utz b'a la',
Xa qab'e kaqacha'j,
Ix k'ajolab',” xecha' Xib'alb'a chike.
“Utz,” xecha'.

“Are' 76 b'a chiqakoj ri wa' qa kik',” xecha' Xib'alb'a.
“Ma taj, are' ta chikoj wa' qe,” xecha' k'ajolab'.

“Maja b'i, are' chiqakoj wa' qe,” xecha' chik Xib'alb'a.
“Utz b'a la',' xecha' k'ajolab'.

“Je b'a la' xa juch'il,” xecha' Xib'alb'a. 3810
“Ma b'a la', xa jolom kojcha' chik,” xecha' k'ajolab'.

76 The manuscript reads re, which is likely a scribal error.
“It is not,” they said Xibalbans.
“Good then that,” said Hunahpu.

Then it was thrown down therefore hither by Xibalbans
Rubber ball directed before his yoke Hunahpu

Then also when they saw it Xibalbans,
The White Dagger then came out inside the rubber ball.

It clashed about.
It went threatening in front of entire ground the ballcourt.

“What is that?” said the Hunahpu,
Xbalanque.

“Merely death
You want for us.

Not then we went to your summons?
Not then also went your messengers?

Truly pity our faces!
Merely we go,”

They said boys to them.
This then therefore was desired to them boys,

Straightaway then died these there,
By blade they were to be defeated.

Not thus.
Merely Xibalbans were defeated now by boys.

“Not then you go,
You boys.

We play ball surely,
Merely this we use the yours,”

Were told therefore boys.
“Good then that,” they said therefore.

“Maja b'i,” xecha' Xib'alb'a.
“Útz b'a la,'” xcha' Junajpu.

Ta xtząq k'u uloq rumal Xib'alb'a
Kik' u taqal chuwach u b'ate Junajpu.

K'ate puch ta xkil Xib'alb'a,
Ri Saqi Toq' ta xel chupan ri kik'.

Chitzininik.
X'b'e je' chuwa taq ulew ri cha'.

“Naqi pa la'?” xcha' ri Junajpu,
Xb'alanche.

“Xa kamik
Kiwaj chiqech.

Ma ta xojb'e i taqa'?
Ma ta pu xb'e i samajel?

Qitzij toq'ob' qa wach!
Xa kojb'ek,”

Xecha' k'ajolab' chike.
Are' ta k'u xajawax chike k'ajolab',

Ju su ta xkam ri' chiri',
Chi cha xech'akataj taj.

Mawi keje'.
Xa Xib'alb'a xech'akataj chik kumal k'ajolab'.

“Ma b'a kixb'ek,
Ix k'ajolab'.

Kojcha'j na,
Xa are' kaqakojo ri iwech,”

Xuchax k'ut k'ajolab'.
“Útz b'a la',' xecha' k'ut.
This therefore entered the their rubber ball.  
Then was dropped therefore ball.  

Then therefore they chose their prize.  
“What will we win?” they said Xibalbans.

“As surely you indicate it,” merely they said boys.  
“Merely our prize four each bowls flowers,” they said Xibalbans.

“Good then that,  
What kinds flowers?” they said boys to Xibalbans.

“One bowlful red petals,  
One bowlful white petals,  
One bowlful of yellow petals,  
One bowlful therefore the great ones,”  
They said Xibalbans.

“Good then that,” said therefore boys.  

Then was dropped therefore their ball,  
Equal their strength.

Numerous also their ball plays the boys,  
Merely therefore much its goodnesses their hearts.

Then they gave themselves to be defeated the boys.  
They rejoice therefore  
The Xibalbans,  
When they were defeated.

“Good we did.  
First we defeated them,” they said Xibalbans.

“Where shall they go  
To get the flowers?”

They said in their hearts.  
“Truly when early morning  
You shall give the our flowers,  
Our prize as well,”  
They were told also boys,  
Hunahpu,
Xbalanque,
By Xibalbans.
“Good then that,
Early morning again therefore we play ball,”
They said therefore when they took counsel together.

Then again therefore they entered boys in Blade House,
Second trial Xibalba.

This then therefore was desired now,
They were to be sliced apart by blades.
Rapid it was to be in their hearts,

They were to die in their hearts,
Not therefore they died.

Then they said to blades,
Then they instructed them:

“These yours,
The all its flesh animals,” they said to blades.

Not therefore they moved again,
Merely one lowered again point blades all of them.

These therefore they were then,
There in Blade House at night.

Then they called all ants:
“Cutting ants,
Conquering ants,
Come! Go all of you to get
All its blossoms flowers,
Their prizes lords.”

“Good then that,”
They said therefore.

Then they went therefore the ants,
All obtainers flowers their garden

One Death,
Seven Death.

Earlier therefore they instructed Guardians their flowers the Xibalbans:

“Vigilantly look after our flowers,
Do not allow that they be stolen.

By this we defeated the boys.
What if came these perhaps our prize by them?

There is not you will sleep one night.”
“Good then that,” they said therefore.

Not therefore they sensed the guardians garden.
Without purpose they would break open their mouths

In its branches trees,
Garden as well.

They go toddling along there,
Merely only they would repeat the their song:

“Shpurpuwek,
Shpurpuwek,”

Says the one
When he calls.

“Puhuyu,
Puhuyu,”

Says other,
When he calls,

The whippoorwill,
His name.

They two then
Guardians garden,

Their garden One Death,
Seven Death.

Wuqub' Kame.

Miéroq k'ut chikipixab'aj
Chajal ki kotz'í'j ri Xib'alb'a:

“Laq'i chiwila' qa kotz'i'j,
Miya' chi eleq'axik.

Rumal ri' mi xeqach'ako ri k'ajolab'.
Ana wi xpe wi ri' lo qa ch'ako'n kumal?

Maja b'i chiwaraj jun aq'ab’.”
“Utz b'a la',” xecha' k'ut.

Ma k'u xkina' ri chajal tiko'n.
Xaloq' chikiraq'ú ki chi'

Chuq'ab' taq che',
Tiko'n puch.

Keb'e chakala chiri',
Xa wi xere chikich'ab'ej ri ki b'ix:

“Xpurpuweq,
Xpurpuweq,”

Cha' ri jun
Ta choq'í'k.

“Pujuyu,
Pujuyu,”

Cha' chik
Ta choq'í'k,

Ri pujuyu,
U b'i'.

E kaib' chi
Chajal tiko'n,

U tiko'n Jun Kame,
Wuqub' Kame.
Not therefore they sensed
The ants stealers of what they had guarded.

They swarm,
They throng,

Carriers away flowers,
That go to cut them hither,

Flowers
In its tops trees theirs
Gathered with those below trees
The flowers.

Merely thus they would break open their mouths the
 guardians.
Not surely theirs they sensed

They gnawed their tails,
They gnawed their wings.

These are loosened flowers,
Until they fall hither

Theirs they gather,
Theirs they go to cut hither.

Immediately then therefore were filled four bowls flowers,

Accumulated now therefore when it dawned.

Then therefore arrived messengers,
Summoners,

“Come!” says lord,
‘Straightaway may they bring hither the our prize,’”

They were told therefore boys.
“Good then that,” they said therefore.

They had accumulated therefore
The flowers four bowls.
Then they went,
Then they arrived therefore

Before their faces lords.
Lords having received flowers woeful their faces.

Thus they were defeated Xibalbans.
Merely ants they sent the boys.

Merely all night they took them ants,
Then they put them in bowls.

Thus they turned pale the all Xibalbans,
Pallid their faces because of the flowers.

Then therefore they summoned the guardians flowers:
“What its reason you gave our flowers to be stolen? These our flowers these you see,”
They were told guardians.

“For not then we sensed it you lords,
But surely theirs they suffered our tails,”

They said therefore.
Then also were split open their mouths,

Their punishment
They guarded now was stolen.

Thus their defeat One Death,
Seven Death,

By Hunahpu,
Xbalanque.

Its root the deed this,
Then they received the their mouths gaping.

Their mouths whippoorwills
Gaping to this day.

Then again therefore was dropped ball,
Merely only equal they played ball.
They finished again therefore playing ball,
Then they took counsel again therefore together.

“Dawn again,” they said Xibalbans.
“Good then that,” said boys when they finished.

THEY entered now therefore in Cold House
Not measured cold.
Thick with hail within house,
Its home cold.

Straightaway therefore was dissipated cold.
By them it was finished,
Ruined,
Destroyed the cold by boys.

Not they died,
Instead they are alive
When it dawned.
This then therefore wanted Xibalbans,
There then they died.

Not like that.
Instead therefore good their faces
When it dawned.

They left again hither summoners theirs,
They went again guardians.

“The what is it,
Not they died?” said now its lords Xibalba.

They marveled at again
Their deeds boys,

Hunahpu,
Xbalanque.

Xkelej chi k'u cha'j,
Ta xepixab'an chi k'u kib'.

“Saqirik chik,” xecha' Xib'alb'a.
“Utz b'a la'” xecha' k'ajolab' ta xkelej.

XE'OK chi k'ut pa Tew Ja.
Mawi ajilan tew.
Tzatz chi saq'boqom chupan ja,
Rochoch tew.

Ju su k'u stzaj tew.
Rumal kutzina[q],
Ma'ina[q],
Xsach ri tew kumal k'ajolab'.

Mawi xekamik,
Xa wi e k'aslik
Ta xsaqirik.
Are' ta k'u xkaj Xib'alb'a,
Chiri' ta xekam wi.
Mawi keje'.
Xa wi k'u utz ki wach
Ta xsaqirik.

Xekel chi ula taqol ke,
Xeb'e chik e chajal.

“Naqi pa la',
Mawi mi xekamik?” xcha' chi rajawal Xib'alb'a.

Xkimayijaj chik
Ki b'anoj k'ajolab',

Junajpu,
Xb'alanke.

The manuscript reads ztzh. The completive aspect should be xtzah, however, Mondloch (personal communication) points out that the completive aspect prefix x- is pronounced s- when it occurs before tz, tz' or s. Thus xsaqirik is pronounced saqirik.

The manuscript reads cutz ma, although the “m” is uncharacteristically sloppy and could be an “n.” I agree with Edmonson that this is likely a scribal error for cutzina[c].
**THEN** they entered again therefore in Jaguar House.
Crowded with jaguars Jaguar’s Home.

“Not you eat us.
There is yours will become,” they were told jaguars.

Then therefore they scattered bones before beasts,
Then therefore they crunch there over bones.

“They were therefore finished,
They ate their hearts.

Then they gave themselves.
These their skeletons that are being gnawed on,”

Said the night watchmen.
All of them sweet their hearts to it.

Not therefore they died,
Merely only good their faces.

They came out hither
From Jaguar House.

“What therefore now kind of people?
Where therefore did they come from?”

They said the Xibalbans,
All of them.

**THEN** again they entered into fire,
Another house of fire.

Merely alone fire its interior,
Not they were burned by it.

Merely they were to be roasted,
Merely they were to be set on fire.

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79 The manuscript reads *quí* which is likely a scribal error for *cu*.
Instead only good now
Their faces

When it dawned.
This then are desired

Straightaway then they die inside
This they pass through.

Not so.
Merely lost their hearts Xibalbans because of it.

Xa wi xere utz chi
Ki wach

Ta xsaqirik.
Are' ta kajawaxik

Ju suk' ta kekamik chupan
Ri' ke'ik'ow wi.

Mawi keje'.
Xa wi kasach ki k'u'x Xib'alb'a rumal.

THEY were put again inside Bat House,
Alone bats inside next house.

One house of death bats,
Great animals.

Like the blades their snouts,
Their means of murder.

Straightaway they were to be finished
They were to arrive before their faces.

They were therefore there inside
Merely in blowguns they slept.

Not were they eaten
By these that are in house.

There therefore they gave themselves one
Because of one death bat.

It would descend,
It came.

Merely their self-manifestation
When they did it.

Because hard they asked for
Their wisdom.

Xek'oje' k'u chiri' chupan
Xa pa wub' xewar wi.

XEKOJ chik chupan Sotz'in Ja,
U tukel sotz' chupam chi ja.

Jun ja chi kama sotz',
Nima'q chikop.

Keje' ri cha ki tza'm,
Ki kamisab'al.

Ju su chutzinik
Chopon chikiwach.

Xek'oj e k'u chiri' chupan
Xa pa wub' xewar wi.

Mawi xeti'ik
Rumal ri' e k'o pa ja.

Chiri' k'ut xkiya' wi kib' jun wi
Rumal jun chi kama sotz'.

Chiqaj,
Xpe wi.

Xa wi u k'utb' al rib'
Ta xkib'ano.

Rumal ko kakitz'onoj wi
Ki na'oj.
One night therefore
The bats make flapping sounds with their wings:

“Keeleetz!
Keeleetz!”

They say,
They say all night.

Ceased therefore these a little.
There is not now they move the bats.

There therefore crawling the one
End blowgun.

Said therefore the Xbalanque:
“Hunahpu,
Yet when its dawn you see?”
“Yet when it then perhaps I shall see it surely,” he said therefore.

Truly therefore he wanted to look hither from its mouth
blowgun,
He wanted to see sees hither its dawn.

Then also was cut off his head by death bat,
Cut off now behind the greater part the Hunahpu.

“How is it, not it dawned?” said the Xbalanque.
There is not now he would move the Hunahpu.

“What then, not perhaps went Hunahpu?
What then you did?”

There was not he would move,
Merely would rustle wings now.

Then therefore was ashamed Xbalanque.
“Alas, we gave in already,” he said therefore.
There therefore went to place first his head,  
On its top ballcourt.  

Chila' k'ut xb'e k'ola na wi u jolom,  
Chuwi' jom.  

Merely their word One Death,  
Seven Death.  

Xa wi u tzij Jun Kame,  
Wuqub' Kame.  

They rejoice therefore the Xibalbans all of them  
Because of his head Hunahpu.  

Keki'kot k'u ri Xib'alb'a konojel  
Rumal u jolom Junajpu.  

Then therefore he summoned animals,  
All of them:  

K'ate k'ut ta xutaq chikop,  
Ronojel:  

Coati,  
Peccary,  

Sis,  
Aq,  

All small animals,  
Great animals,  

Ronojel ch'uti chikop,  
Nima chikop,  

At night,  
Merely instead its early morning.  

Chaq'ab',  
Xa wi xare raq'ab'al.  

Then he asked for therefore  
Their food.  

Ta xutz'onoj k'ut  
Kecha'.  

“Naqi taq pa iwecha' chi jujunal  
Are' kixnutaq wi chik'am uloq ri iwecha',”  

He said therefore Xbalanque to them.  
“Good then that,” they said therefore.  

Xcha' k'ut Xb'alanke chike.  
“Utz b'a la’,” xecha' k'ut.  

Then they went obtainers theirs,  
Then they arrived many therefore all of them.  

Ta xeb'ek e k'amol rech,  
Ta xe'ul je k'ut konojel.  

There were mere rotten things they went to get,  
There were mere leaves they went to get,  
There were mere stones they went to get,  
There was mere dirt they went to get.  

K'o xa q'umar rech xb'e u k'ama',  
K'o xa tz'alik xb'e u k'ama',  
K'o xa ab'aj xb'e u k'ama',  
K'o xa ulew xb'e u k'ama'.  

Various their foods the [small] animals,  
Great animals.  

Jalajoj kecha' ri [ch'uti]  
Nima chikop.  

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80 It is likely that ch'uti (small) should have been part of this couplet, paired with nima (great) as it is throughout the text.
Many as well until last remaining the coati,
Chilacayote squash she went to get.
K'i pu k'a u xamb'e kanajoq ri sis,
Q'ooq' xb'e u k'ama'.

She rolls it with her nose as she comes.
This therefore entered transformation his head Hunahpu.
Kub'alka'tij chutza'm kapetik.
Are' k'ut xok jalwachib'al u jolom Junajpu.

Immediately now were carved its seeds its face.
Crowded with sages from sky came.
Lib'aj chi xk'otox u b'aq' u wach.
Tzatz chi aj na'oj chi kaj xpe wi.

This its Heart Sky,
Huracan.
Are' u K'u'x Kaj,
Juraqan.

He appeared hither,
He arrived therefore hither
Xulk'o loq,
Xulu k'u loq

There
In Bat House.
Chiri'
Pa Sotz'i Ja.

Not therefore soon it was successfully completed his face,
Good now it became.
Ma k'u ata'n xutzinik u wach,
Utz chik xuxik.

Merely only its covering beautiful it appeared,
Merely only it spoke.
Xa wi xare u ch'uj'el xwachinik,
Xa wi xare xch'awik.

While therefore then it would want to dawn,
It would redden its root sky.
Are k'ut ta chiraj saqirik,
Chikaqtarin u xe' kaj.

“Blacken it with soot surely again,
Old man,” was told the possum.
“Fine,” said the grandfather.
Then again he blackened it with soot.
“Kaxaqi' na chik,
Ama',” xuchax ri wuch'.
“We',” xcha' ri mama'.
Ta chi xaqinik.

Then it was darkened again.
Four times he blackened it with soot the grandfather.
K'ate ta chiq'equ'mar chik.
Kaj mul xaqin ri mama'.

“He blackens it with soot possum,”
Say people today.
“Kaxaquin wuch',”
Kacha' winaq wakamik.

Merely therefore red blue it succeeded
When it began its existence.
Xa k'u kaq rax utzinik
Ta xutikib'a' u k'ojik.

“Not good?” he was told therefore Hunahpu.
“Yes good,” he said therefore.
“Ma utz?” chuchax k'ut Junajpu.
“Je' utz,” xcha' k'ut.
Merely only would be supported his head,  
Like truly his head it came to be.

Then therefore they made their words,  
They counseled together.

“Not any you play ball,  
Merely you look threatening.

Merely I one,  
Truly I accomplish it,” said Xbalanque to him.

Then therefore he instructed a rabbit:  
“You be then there  
At its head ballcourt.  
At head,  
You be in tomato patch,”
Was told rabbit by Xbalanque.

“When it will come rubber ball with you,  
Then you go out

Until I accomplish it,”
Was told the rabbit,

When he was instructed  
In the night.

Then therefore it dawned,  
Merely instead good their faces both of them.

DROPPED again therefore their ball,  
Placed now therefore his head Hunahpu atop ballcourt

“We triumphed already,  
You did it,

You give in,  
You gave it,”
They were told.

Xa wi xare chub'aqita' u jolom,  
Keje' ri' qitzij u jolom xuxik.

K'ate k'ut ta xkib'an ki tzij,  
Xepixab'an kib'.

“Ma naqi katcha'jik,  
Xaqi chayekuj awib'.

Xa in jun,  
Qi kinb'anowik,” xcha' Xb'alanche chire.

K'ate k'ut ta xupixab'aj jun umul:  
“Katk'oj' e' ta chiri'  
Chuwi' jom.  
Chi wi',  
Katk'oj'e' wi chupan pixk,”
Xuchax umul rumal Xb'alanche.

“Chopon na kik' awuk',
K'ate katelik

K'a in kib'anowik,”
Xuchax ri umul,

Ta xpixab'axik
Chaq'ab'.

K'ate k'ut ta xsaqirik,
Xa wi xare utz ki wach ki kab' ichal.

XQAJ chi k'u ki cha'j,  
K'olan chi k'u u jolom Junajpu chuwi' jom.

“Mi xqach'ako yan,  
Mi xib'ano,

Kiya'n,  
Mi xiya'o,”
Xe'uchaxik.
Merely therefore only he would call out Hunahpu: “Strike the head as rubber ball,” They are told.

“Not therefore they will harm us again, We will be threatening.”

They therefore threw down rubber ball its lords Xibalba. He met it therefore Xbalanque.

It landed therefore the rubber ball before yoke, It bounced.

Then it went out, Straightaway therefore it passed over rubber ball above ballcourt.

Merely one, Merely two bounces landed in tomatoes.

Then he went out therefore the rabbit Hopping along,

Then they went fleeing therefore, Then they went all the Xibalbans. They shout, They rush about. They went after the rabbit, They ended up going all Xibalba.

Then therefore they retrieved the his head Hunahpu, It was planted again his chilacayote squash Xbalanque.

These now therefore went To place the chilacayote squash on its top ballcourt.

True head again therefore His head the Hunahpu.

They rejoice now therefore, Both of them.

They therefore go to search for surely rubber ball
The Xibalbans.

Then therefore they retrieved it again,
The rubber ball in tomatoes.

Then they called again therefore:
“Come!

This rubber ball ours,
We found it!” they said.

They were carrying a round thing now therefore
When they came Xibalbans.

“What this we saw?”
They said therefore.

Then they began again therefore to play ball,
Equal ball plays now therefore they did now both of them.

Then therefore was struck the chilacayote squash by
Xbalanque.
It strewed the chilacayote squash dropped in ballcourt.

Scattered therefore
The its seeds before their faces.

“What this you went to get?
Where is the obtainer of it?” said Xibalbans.

Thus their defeat
Its lords Xibalba,

By Hunahpu,
Xbalanque.

Great affliction they were in,
Not these they died.

The everything
Was done to them.
This therefore their memorial their deaths
Hunahpu,
Xbalanque.
This their memorial their deaths we shall tell now.

When they planned therefore,
They did it.

All affliction,
Misfortune done to them,

Not they died by
Its trials Xibalba.
Not were they defeated by
All ravenous animals there are in Xibalba.

Then therefore they summoned two seers,
As these visionaries.

They their names these:
Descended,
Ascended.
They sages.

“If we are asked about to you by its lords Xibalba,
Because of this our death.
Their thoughts they combine
Because of this not we died,
Not also we were defeated.
We confounded their trials,
Not merely animals entered to us.
This therefore its sign this in our hearts:
Heated stones means of murder ours by them.
They gathered themselves all Xibalba,
Not therefore truly then we die.
This therefore your thought
This we shall tell.
If you come to be asked by them

Are’ k’ut wa’e ki nab’al ki kamik
Junajpu,
Xb’alanke.
Are’ wa’ ki nab’al ki kamik xchiqab’ij chik.

Ta xepixab’aj k’ut,
Xkib’ano.

Ronojel k’axk’ol,
Ra’il xb’an chike,

Mawi xekamik rumal
U tijob’al Xib’alb’a.
Mawi xech’akatajik rumal
Ronojel ti’onel chikop e81 k’o chi Xib’alb’a.

K’ate k’ut ta xkitaq chi kaib’ nik’wachinel,
Keje’ ri’ e ilol.

Are’ ki bi’ wa’:
Xulu,
Paqam.
E eta’manel.

“We kojtz’onoxik chiwe kumal rajawal
Xib’alb’a,
Rumal ri’ qa kamik.
Ki na’oj kakinuk’
Rumal ri’ mawi mi xojkamik,
Ma pu mi xoje’ch’akatajik.
Mi qrasach ki tijob’al,
Ma xa chikop chok chiqe.
Are’ k’u retal wa’ chi qa k’u’x:
Chojim ab’aj kamisab’al qe kumal.
Mi xekuchu kib’ ronojel Xib’alb’a,
Ma k’u qitzij ta kojkamik. 4270
Are’ k’u i na’oj
Wa’ xchiqab’ij.
We kixul tz’onob’exoq82 kumal

81 The manuscript appears to read o here, although it is unclear. James Mondloch suggests that it should likely be e (personal communication).
82 The manuscript reads tzonobex xoc, which is likely a scribal error.
About our death when we are burned,  
Chirech qa kamik ta kojk'atoq,  

What shall you tell them,  
Naqi xchikucha'j,  
You Descended,  
Ix Xulu,  
You Ascended,  
Ix Paqam,  
If they speak to you?  
We kecha' chiwe?  

‘Not good perhaps  
Ma utz lo  
We will scatter then  
Chiqatix ta  
Their bones in canyon,’  
Ki b'aqil pa siwan,’  
‘If not then good?  
‘We ma b'a utz?  

Merely only again would be revived their faces,’ you say.  
Xa wi xere chik chik'astaj ki wach,’ kixcha’.  
‘If then this good  
‘We b'a are’ utz  
Merely we shall hang them  
Xa chiqaxekeb'a'  
In its top tree?’ then they say again to you.  
Chuwi’che’?” ta kecha' chik chiwe.  
‘Certain not good,  
‘Xax ma utz wi,  
Merely only you would see before their faces,’ you say.  
Xa wi xere chiwil chikiwach,’ kixcha’.  

Then they say again therefore  
Ta kecha' chi k'ut  
For third time,  
Chi rox mul, 4290  

‘Merely then this its good thing  
‘Xa b'a are83 rutzil  
Merely we will scatter their bones in its course river?’  
Xa chiqatix ki b'aqil pa raqan ja’?”  

If therefore you are told then by them,  
We k'ut kixuchax chik kumal,  
‘This good then that they die,  
‘Are' utz b'a la' kekamik,  

Then therefore good  
K'ate k'u utz  
That they would be ground their bones on its face stone,  
Chijok' ki b'aqil chuwach ab'aj,  
Like would be ground fine maize flour,  
Keje' ri' chike'x k'ajim jal,  
Each one therefore would be ground.  
Jujunal k'u chike'ik.  

Then therefore would be scattered thither in its course river,K'ate k'u chitix ub'ik chi raqan a',  
Would be sprinkled on therefore river,  
Chirikaj k'u a’, 4300  

That goes through small mountains,  
Chib'e ch'uti juyub’,  
Great mountains,’  
Nima juyub’,  

83 The manuscript reads re, likely a scribal error for are.
You say therefore.
The our counsel,
We said to you,"

Said Xhunahpu,
Xbalanque.

When they gave counsel,
They knew of their death.

This is made the great heated stones,
Like the pit oven.
Truly they made it Xibalbans,
Great coals they placed.

Then therefore arrived messengers,
Accompaniers theirs,

Their messengers One Death,
Seven Death.

"May they come!
We go then with boys,
To go then
To see

Until we cook you up,
Say lords,

You boys,
They were told.

"Good then that,"
They said therefore.

Quickly they went,
They arrived therefore at its mouth pit oven.

There therefore they wanted to force
Into playing.

"Let us jump over this the our sweet drink,
Four times, Each one of us,
You boys,” they were told therefore
By One Death.

“Not this you pluck us this.
Not do we know our death,
You lords?
You will see it surely,” they said therefore.

Then they faced each others face,
They spread their hands both of them,
They also headfirst when they went in pit oven,
There therefore they died both of them.

They rejoice now therefore
All Xibalbans.

Contented their shouting,
Contented their whistling.

“We defeated them!
Truly not too soon they gave themselves,” they said.

Then therefore their summoning the Descended,
Ascended,
They left behind their word.
Merely only were asked
These went their bones,
When they divined Xibalbans.

Were ground their bones,
Were strewn along its course river,
Not therefore they went then far away.
Merely straightaway they sank beneath water.
Chosen boys they came to be,
Merely only their faces came to be.

They appeared again therefore,
ON fifth day therefore they appeared again.

They were seen in river by people,
They two like the mere people fish they appeared.

When were seen their faces by Xibalbans,
They were searched for therefore in rivers.

Very next day therefore they would appear,
They two as poor orphans,

Rags their fronts,
Rags also on their backs,
Rags therefore their coverings.

Not surely they would do henceforth then their appearance,
When truly they were seen by Xibalbans.

Various now therefore they did it
Merely Dance Whippoorwill,
Dance Weasel,
Merely Armadillo they danced,
Merely Centipede,
Merely Injury they danced now.
Many marvels they did now.

They burned house like it truly would burn,
Immediately now therefore they would create again.

Crowded now Xibalbans to watch.
Then they would sacrifice themselves.

He would die one of them,
He would throw himself down surely in death.

First they would kill themselves,
Merely only immediately will be revived again their faces.

E cha'om k'ajolab' xe'uxik,
Xa wi xere ki wach xuxik.

Xek'utun chi k'ut,
CHI ro' b'ix k'ut xek'utun chik.

Xe'il chi ya' rumal winaq,
E kaib' keje' ri xa winaq kar xewachinik.

Ta xil ki wach kumal Xib'alb'a,
Xetzukux k'ut chi taq ya'.

Xchuweqa k'ut kek'utunoq,
E kaib' chi meb'a'.

Atz'iyaq ki wach,
Atz'iyaq pu kij,
Atz'iyaq k'ut ki qu'.

Jala chi k'ut xkib'ano
Xa Xajoj Pujuy,
Xajoj Kux,

Xa Ib'oy xkixajo,
Xa Xtz'ul,

Xa Ch'itik xkixaj chik.
K'iya mayijabal xkib'an chik.

Xkiporoj ja keje' ri' qitzij chik'atik,
Lib'aj chi k'ut chiwinaqir chik.

Tzatz chi Xib'alb'a chika'yik.
K'ate chikipus kib'.

Chikam jun chike,
Chipune' na chi kaminaqil.

Nab'e chikikamisaj kib',
Xa wi xere lib'aj chik'astaj wi chi u wach.
Merely they watch with admiration Xibalbans,
When they would do it.

All they did now,
Its groundwork now,
Defeat theirs
Xibalbans by them.

**THEN** now also its arrival now
Its news their dances

In ears lords One Death,
Seven Death.

They said when they heard it,
“Who the two poor orphans?
Is it true that delightful?
True also that beautiful

Their dancing,
All they do?” they asked therefore.
Their account arrived with lords,
Delighted they heard it.

Then they entreated therefore their messengers,
Summoners that they come:

“‘May they arrive to do it,
That we watch.
We would marvel at it,
We would watch it also,
They say lords,’
They say it to them,“

Were told the messengers.
They arrived therefore with the dancers.
Then they spoke therefore
Their word lords to them.

“Not then we would want to
Because the truth we are timid.

Not merely not we are ashamed
We enter out into lordly house.

Because truly ugly our faces,
Not merely their largeness our eyes in poverty.

Not perhaps is seen to them merely we dancers?
What then would we say to our fellow poor orphans?

There is responsibility, they desire also the our dancing,
They revive their faces with us.

Not like it therefore we shall do to them the lords,
Thus not we want to,

You messengers,”
They said therefore,

The Hunahpu,
Xbalanque.

They were pestered surely their faces upon misfortune,
Upon pain.

Red misfortune they went,
Not too soon they wanted to have gone.

Many times they were compelled,
Merely they would make little progress,

Messengers before them,
Obtainers theirs.

Then they went therefore with lord.
THEY arrived also with lords.

They pretend to be humble,
They would prostrate themselves they arrived,  
They humbled themselves,  
They would stoop over,  
They would bow,  
They would conceal themselves with rags,  

True that poor orphans their appearance they arrived.  
Then they were asked therefore  

Their mountains,  
Their nation as well.  

They were asked also their mother,  
Their father.  

“Where do you come from?”  
They were asked.  

“Not then we know you lord.  
Not we learned their faces  

Our mother,  
Our father.  

Still we were small  
When they died,”  

Merely they said.  
Not anything they told.  

“Good then that,  
May it be done then our spectacle.  

What do you want,  
Your payment we will give?” they were asked.  

“Not then we want.  
True that we are afraid,” they said again to lord.  

“Do not be afraid,  
Do not be timid.

84 The manuscript reads quih, which is likely a scribal error.
Dance!
This then first you will dance

This you sacrifice then yourselves,
You will burn then therefore the my home.

Do everything
That you know.

We would watch it
We want it.

This because of our hearts
You go summoned.

Because you poor orphans,
We will give your price,” they were told therefore.

Then they began therefore their songs,
Their dances.

Then came therefore all the Xibalbans,
They overflowed spectators.

Everything therefore
They danced:

They danced Weasel,
They danced Whippoorwill,
They danced Armadillo.

Said therefore lord to them:
“Sacrifice the my dog,
Revive again his face by you,”
They were told.

“Fine,”
They said.

Then they sacrificed dog,
Revived again his face.
True therefore would rejoice the dog
When was revived his face.
He would vigorously wag his tail
When was revived his face.

Said therefore lord to them:
“Burn surely then my home,”
They were told next.
Then they burned therefore his home lord.
Overflowing lords in house all of them,
Not they were burned.

They were told next therefore
By lord,
“Kill surely therefore a person,
Sacrifice him not then therefore he will die,”

They marveled therefore
All lords.
Merely therefore only they dance,
Greatly they rejoice.

Then they seized therefore a person,
Then they sacrificed him.

They extracted therefore up his heart the one person,
They placed it therefore before their faces lords.

They marveled at it now therefore One Death,
Seven Death.

\[85\] The manuscript reads \textit{xqaztai}, likely a scribal error for \textit{xqaztah} (Mondloch, personal communication).
\[86\] The manuscript reads \textit{xquimaiha}, likely a scribal error for \textit{xquima\textsuperscript{1}lah}. See line 4540 where it is written properly.
Immediately now therefore was revived again his face
The one person by them.
Greatly would rejoice his heart
When was revived his face.

They marveled at it therefore
Lords.

“Sacrifice now surely therefore yourselves,
We would see it.

Truly desire our hearts the your dance,”
Said again therefore lords.

“Good then that, you lord,”
They said therefore.

Then also they sacrificed themselves.
He therefore was sacrificed,

The Xhunahpu
By Xbalanque.

Each one therefore
Was cut in pieces

His legs,
His arms.

Came off his head,
It was placed out far away.

Was dug out his heart,
Was placed on its face leaf.

They are drunk therefore these,
All its lords Xibalba at sight.

Merely therefore one other goes on dancing,
The Xbalanque.

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87 The manuscript reads xcasta, likely a scribal error for xcastah. See line 4539 where it is written properly.
“Arise!” he said therefore. Immediately again therefore was revived his face.

Greatly they rejoice.
Merely like they rejoice lords,
Merely they doing it.
Rejoice their hearts

One Death,
Seven Death.

Like these they dance,
They sense it.

**THEN** also their desire,
Its abandonment also their hearts lords

To their dances Xhunahpu,
Xbalanque.

Then came out therefore their words One Death,
Seven Death:

“Do it to us!
Sacrifice us!” they said therefore.

“The same way sacrifice us,”
They said therefore

One Death,
Seven Death

To the Xhunahpu,
Xbalanque.

“Good then that, they will be revived your faces.
Are not you death?
We also gladdeners yours,
You also their lords

**K'ATE** puch u rayinik,
U malinik pu ki k'u'x ajawab'

Chire ki xajoj Xjunajpu,
Xb'alanke.

Ta xel k'u ki tzij Jun Kame,
Wuqub' Kame:

“Chib'ana' chiqe!
Kojipusu'!” xecha' k'ut.

“Junal taj kojipusu',
Xecha' k'ut

Jun Kame,
Wuqub' Kame

Chike ri Xjunajpu,
Xb'alanke.

“Utz b'a la', chik'astaj i wach.
Ma pa ix k'o kam?

Oj pu ki'kotirisay iwe,
Ix pu rajawal

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Your vassals, 
Your servants,”

They said therefore 
To lords.

This therefore first to be sacrificed, 
The truly its head lord, 
One Death 
His name, 
Its lord Xibalba. 
Dead now therefore One Death.

Then was seized next Seven Death. 
Not were revived again their faces.

Then also they go out 
Xibalbans by their feet.

These saw the lords, 
They died.

They torn now out, 
They also torn open both of them.

Merely therefore punishment their faces 
They did.

Straightaway they executed the one lord, 
Not surely they revived again his face.

He therefore the one lord begged humbly surely, 
He wept surely before their faces the dancers.

Not he accepted it, 
Not as well he found it.

“Pity my face,” 
He said when he sensed himself.

They finished therefore going all their vassals, 
Their servants in great canyon.
Merely one they stuffed themselves  
In great ravine.  
There therefore they piled up.  
Then gathered therefore  
Not counted ants swarmed hither,  
They go into canyon  
Like they were driven hither,

Then they arrived therefore.  
They bowed down  
To give now themselves all of them.

They arrived begging humbly,  
They arrived also weeping.

Thus they were defeated  
Its lords Xibalba.

Merely miracle,  
Merely also their transformation themselves when they did it.

Then also they named their names,  
They named themselves before their faces all Xibalba.

“HEAR our names!  
We shall name them.  
We shall name also  
Their names our fathers to you.

We this.  
We

Xhunahpu,  
Xbalanque our names.

These therefore our fathers  
These you killed:

One Hunahpu,  
Seven Hunahpu their names.
We therefore avengers of these their misfortunes,  
Their afflictions the our fathers.

Thus we endured  
All afflictions you did to us.

Thus we destroy all of you.  
We kill you.

There is not now ones who get saved of you,”  
They were told therefore.

Then also they beg humbly,  
They weep all Xibalba.

“Pity our faces,  
You,

Hunahpu,  
Xbalanque.

Truly we sinned to them,  
The your fathers you name.

They therefore buried,  
At Crushing Ballcourt,”

They said therefore.  
“Good then that.

This then the our word  
We shall say to you.

Hear it all of you,  
You Xibalbans.

Because not surely great again your day,  
Your posterity will become,

With also not great again your offerings.  
Diminished now

Oj k'u paq'ol re wa'e ki ra'il,  
Ki k'axk'ol ri qa qajaw.

Keje' k'ut mi xqakuyu wi  
Ronojel k'axk'ol mi xib'an chiqe.

Keje' k'ut kixqasach wi iwonojel.  
Kixqakamisaj.\(^{88}\)

Maja b'i chik kolotajel chiwe,”  
Xe'uchax k'ut.

K'ate puch kelajik,  
Koq'ik konojel Xib'al'b'a.

“’Toq'ob' qa wach,  
Ix,

Junajpu,  
Xb'alanke.

Qitzij wi xojmakunik chike,  
Ri i qajaw kib'i'j.

La' k'ute e muqul,  
Chi Puk'b'al Cha'j,”

Xecha k'ut.  
“Utz b'a la'.

Are' b'a ri qa tzij  
Xchiqab'i'j chiwe.

Chita' iwonojel,  
Ix Xib'al'b'a.

Rumal ma na nim chi i q'ij,  
Iwalaxik chuxik,

Ruk' nay puch mawi nim chi i kochib'al.  
Xsqaqi'n chik

\(^{88}\) The manuscript reads quixcamizah which is likely a scribal error for quixcacamizah.
To sap croton.
Not cleaned blood yours.

Merely griddles,
Merely worn out pots,
Merely flimsy things,
Unto its being brittle.

Merely also its children grass,
Its children wastelands you will eat.

Not therefore yours the all light children,
Light begotten sons.

Merely things of no importance
Will fall before you.

These the sinner,
Malevolent,
Wretch,
Molester.

Clear surely their sins,
You enter in.

Not surely sudden seizure all people you will do,
You will be entreated also over the sap croton,”

They were told therefore
All Xibalba.

Thus was begun their loss,
Its ruin also their being called upon.

Not great was their day anciently,
Merely they wanted conflict people anciently.

Truly not surely gods
Their names anciently.

Merely fearful,
Evil their faces.
Strife makers, 
Owl masters, 
Tempters to sin, 
To violence. 
They also masters buried heart, 
They black view, 
Black view, 
Masters of violence, 
Masters of vexation, they are called. 
At foundation 
Their faces are hidden. 
Thus its loss their greatness, 
Glory. 
Not great again their dominion became. 
This they accomplished 
The Xhunahpu, 
Xbalanque. 
She therefore weeps, 
Cries out the their grandmother 
Before the unripe maize ears 
That they planted behind. 
It came its sprout the unripe maize ears. 
Then it dried up again, 
This therefore when they were burned in pit oven. 
Then came again therefore its sprout the unripe maize ears. 
Then therefore burned the their grandmother, 
She burned the copal incense before the unripe maize ears, 
Its remembrance theirs this. 
It rejoiced her heart their grandmother 
This for second time came up its sprout the unripe maize.
Then they were deified by their grandmother.

Then she named it therefore:
Center House,  
Center Ancestral Plot,  
Revitalized Unripe Maize Ears,  
Leveled Earth  
Its name became.

This therefore she named Center House,  
Center Ancestral Plot,  
Because merely at its center  
Its interior their home they planted unripe maize ears.

This again therefore she named Leveled Earth,  
Revitalized Unripe Maize Ears,  
Upon level earth  
Is planted unripe maize ears.

This also she named Revitalized Unripe Maize Ears  
Because it came up its sprout unripe maize ears.

Then was placed its name by Xmucane.  
They planted it behind  
Hunahpu,  
Xbalanque.  
Merely remembrance theirs  
By their grandmother.

They therefore the first their fathers,  
A long time ago they had died,  
The One Hunahpu,  
Seven Hunahpu.  
They saw now therefore  
His face the their father  
There
At Xibalba.

He spoke now their father to them,  
When they defeated Xibalba.

THIS therefore his adornment now their father by them  
When they adorned the Seven Hunahpu.

There they went to adorn them  
At Crushing Ballcourt.

Merely only his face they wanted it to become.  
Was asked therefore to him its name everything:

His mouth,  
His nose,  
Its seeds his face.

He found first his name,  
Merely therefore little more was said.  
Merely not he said more  
Its name the its equivalent things above his mouth.

But also it had been said now,  
Thus then they honored him.

Left behind his heart their father.  
Merely he was left at Crushing Ballcourt

“There you are called upon.  
It will come to be,”

They said again his sons to him.  
Then was comforted his heart.

“But first they will go out to you,  
First also you are worshiped

By light child,  
Light son.

Not will be lost your names.
Then be it so,"

They said to their father
When they comforted his heart.

“Merely we avengers your death,
Your loss,

Affliction,
Misfortune done to you.”

Thus their counsel
When was defeated all Xibalba.

Then they rose up therefore hither,
Here center lights.
Straightaway therefore
They rose up to sky.

One therefore sun,
One also moon to them.

Then was illuminated its womb sky,
Its face earth.

In sky they were.
They therefore at last rose up,

The five eighties boys,
They died because of Zipacna.

These therefore their companions became,
They its constellation sky they became.

**THESE** therefore its beginning when was conceived humanity,
When was searched for as well what will enter its flesh humanity.

They said therefore the She Who Has Borne Children,
He Who Has Begotten Sons,
They Framer,
Shaper,

Sovereign,
Quetzal Serpent their names:

“Approached its dawn,
Framed successful completion,
Also appeared

Provider,
Sustainer,

Light child,
Light son.

 Appeared humanity,
Its population its face earth,” they said.

Gathered together it arrived,
Went their thoughts,

In darkness,
In night.

Then they searched,
They sifted as well.

They thought,
They pondered as well here.
Thus went out their thoughts

Bright,
Clear.

They found it,
They discovered it as well,

This entered
Its flesh humanity.

Just a little now
Not appears
Sun,
Moon,

Stars
Above their heads

They Framer,
Shaper.

INSIDE Paxil,
Inside Cayala its name,

Came yellow ears of maize,
White ears of maize.

THESE therefore their names animals,
These obtainers their food:

Fox,
Coyote,
Parakeet,
Raven.

They four animals,
Named its account,

Yellow ears of ripe maize,
White ears of ripe maize to them.

There they come inside Paxil,
Indicated its path Paxil,

This therefore they found the food,
This therefore entered their flesh

People framed,
People shaped.

Water therefore
Its blood.
Its blood
Humanity it became.

This entered because of
She Who Has Borne Children,
He Who Has Begotten Sons,
The ripe ears of maize.

Thus they rejoiced
Because of the its being found

Excellent mountain,
Filled with deliciousness,

Crowded with yellow ears of ripe maize,
White ears of ripe maize,

Crowded as well with pataxte,
With cacao,

Not counted zapotes,
Anonas,

Jocotes,
Nances,

Matasanos,
Honey.

Filled sweetest foods,
Inside the citadel,

Inside Paxil,
Inside Cayala their names.

There was food,
Its fruit all

Small foods,
Great foods,

Small cultivated fields,
Great cultivated fields.
Revealed its path
By animals.

Then were ground therefore the yellow ears of ripe maize,
White ears of ripe maize,

Nine therefore its grindings
She did Xmucane.

Food entered,
With water its strength,

Created its arm fatness,
Its yellowness humanity it became,

When they did it the She Who Has Borne Children,
He Who Has Begotten Sons,

Sovereign,
Quetzal Serpent they are called.

Then therefore they placed in words their framing,
Their shaping,

Our first mother,
Father.

Merely yellow ears of ripe maize,
White ears of ripe maize their flesh.

Merely food their legs,
Their arms humanity.

These our first fathers,
Four people framed.

Merely food entered
Their flesh.

**THESE** their names first people were framed,
Were shaped.

**WA'E** ki b'i' nab'e winaq xetz'aqik,
Xeb'itik.
This first person the Balam Quitze,  
Second therefore Balam Acab,  
Third therefore Mahucutah;  
Fourth therefore Iqui Balam.

These therefore their names the our first mothers,  
Fathers.

**MERELY** framed,  
Merely shaped they are called.  
There was no their mother,  
There was no their father.  
Merely lone men we would say.  
Nor surely woman gave them birth,  
Nor also were they begotten  
By the Framer,  
Shaper,

The She Who Has Borne Children,  
He Who Has Begotten Sons.

Merely miraculous power,  
Merely spirit essence,

Their framing,  
Their shaping,  
By the Framer,  
Shaper,

She Who Has Borne Children,  
He Who Has Begotten Sons,

Sovereign,  
Quetzal Serpent.

Then they looked like people therefore;  
People they became.

They spoke,  
They talked as well.
They looked,  
They listened as well.  

They walked,  
They grasped.  

Excellent people,  
Chosen ones.  

Manly faces  
Their countenances.  

There was their breath,  
They became.  

They looked as well,  
Straightaway arrived their vision.  

Completed their sight,  
Completed their knowledge  
Everything beneath sky.  
If they look  
Immediately then they would gaze fixedly,  
They would look intently as well,  
Its womb sky,  
Its womb earth.  

Not one moment surely  
They would see in a brief time everything.  

Not they walk when they know already first,  
Then they would see the its beneath sky,  
Merely there they are when they look.  
Crowded their knowledge came to be.  
Passed over their vision in trees,  
In rocks,  
In lakes,
In seas, Pa palo,
In mountains, Pa juyub',
In valleys. Pa taq'aj.

True that Qitzij wi chi
Very esteemed people, E loq’olaj winaq,

The Balam Quitze, Ri B’alam Kitze,
Balam Acab, B’alam Aq’ab’,
Mahucutah, Majukutaj,
Iqui Balam. Ik’i B’alam.

THEN they were asked therefore by the Framer, TA xetz’onox k’ut rumal ri Aj Tza’q,
Shaper: Aj B’it:

“What is your existence? “Juchalik i koje’ik”
Do you sense it? Kina’o?

Not you look? Ma kixmuqunik?
Not you listen? Ma kixta’onik?
Not good your speech, Ma utz i ch’abal,
With your walk? Ruk’i b’inal?

Look surely therefore, Kixmuquana’ na k’ut,
See Chiwila’
Its root sky! U xe’ kaj!
Not clear mountains? Taq’aj kiwilo?
Not clear mountains? Taq’aj kiwilo?
Valleys you see? Chitija’ na k’ut!’ xe’uchaxik.
Try it surely therefore!” they were told. K’ate puch xk’is kil ronojel
Then also was completed their sight everything U xe’ kaj,

Its root sky,

Then therefore their giving of thanks this to Framer, K’ate k’ut ki k’amowanik ri’ chire Tza’qol,
Shaper. B’itol.

“We were created, Mi xojwinaqirik,
“True that two times thanks, “Qitzij wi chi ka mul k’amo,
Three times thanks, Ox mul k’amo,

89 The manuscript reads cohei, likely a scribal error for coheīc (Mondloch, personal communication).
Also we were mouthed,
We were faced.

We speak,
We listen,
We ponder,
We move.

Well we know,
We learned.

Far,
Near.

Also we saw great,
Small,

Its womb sky,
Its womb earth.

Thanks therefore
To you
We were created.
We framed,
We shaped,
We became,
You our grandmother,
You our grandfather,”
They said when they gave thanks

Their framing,
Their shaping.

Completed their knowledge everything
They looked at:

Four corners,
Four sides,

Its womb sky,
Its womb earth.

Not therefore good
They heard it,
The Framer,
Shaper.
“Not good
This they said,
Our framing,
Our shaping:

‘We learned everything great,
Small,’” they say.

THUS now its taking again
Their knowledge,

She Who Has Borne Children,
He Who Has Begotten Sons.

“What now will we do to them,
Merely then near will reach their vision,
Merely then a little
Its face,
Its face earth
They will see?

Not good
This they say.

Not merely framed,
Merely shaped their names?

Merely mistake gods
They become now.

If not they are multiplied,
They are increased,

When shall it be sown?
When shall it dawn?

Xkita'o,
Ri Aj Tz'aq,
Aj B'it.

“Mawi utz
Ri' mi xkib'ij,
Qa tz'aq,
Qa b'it:

‘Mi qxeta'maj ronojel nim,
Ch'uti'n,’” kecha’.

KEJE' chi k'ut u k'amik chik
Ki na'oj,

Alom,
K'ajolom.

“Jucha chik chiqab'an chike,
Xa ta naqaj chopon wi ki muqub'al,

Xa ta sqaqi'n
U wach,
U wach ulew
Chikilo?

Mawi utz
Ri' kakib'ij.

Ma pa xa tz'aq,
Xa b'it ki b'i’?

Xa lab'e e k'ab'awil
Ke'uxik⁹⁰ chik.

We mawi kepoq'otajik,
Kek'iritajik,

Ta chawaxoq?
Ta saqiroq?

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⁹⁰ The manuscript reads quevxi, likely a scribal error for quevxic.
If not they will increase,  
When shall it come to be?  

Merely we undo it a little now,  
Is what is wanted.  

Not good we found out.  
Perhaps shall be equated their deeds with us,  

The farthest reaches their knowledge,  
They see everything,” they were told  

By its Heart Sky:  
Huracan,  
Youngest Thunderbolt,  
Sudden Thunderbolt,  

Sovereign,  
Quetzal Serpent,  

She Who Has Borne Children,  
He Who Has Begotten Sons,  
Xpiyacoc,  
Xmucane,  

Framer,  
Shaper, as they are called.  

Then they made therefore  
Their essence again  

Their framing,  
Their shaping.

**MERELY** therefore were blurred its seeds their faces  
By the its Heart Sky.  

They were blinded like was breathed on its face mirror,  
Blinded were its seeds their faces.  

Merely near now they looked,  
Only now clear where they are.
Thus its loss their knowledge,
With all their wisdom four people,
Its root,
Its beginning.

Thus their framing,
Their shaping
First our grandfathers,
Our fathers,
By its Heart Sky,
Its Heart Earth.

Then were now therefore
Their companions,
Their wives
As well came to be.

Merely gods conceived again.
Like merely in sleep they received them.

Truly beautiful
Now women there are
With Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

There are now their wives when truly were brought to life. K'o chi kixoqil ta qi xek'astajik.
Soon rejoiced now their hearts because of their companions.Anim xki'kot chik ki k'u'x rumal ki k'ulel.

These therefore their names,
Their wives these:
Cahapaluna her name
   His wife Balam Quitze;
Chomiha her name
   His wife Balam Acab;
Tzununiha her name

Kajapalu Na u b'i'
   Rixoqil B'alam Kitze;
Chomi Ja u b'i'
   Rixoqil B'alam Aq'ab';
Tz'ununi Ja u b'i'
His wife Mahucutah;  
Caquixaha her name  
His wife Iqui Balam.

These therefore their names  
Their wives.

These entered our rulers they became.  
Multipliers people,

Small nations,  
Great nations.

These therefore its root ours,  
The we Quiché people.

Crowded therefore became the bloodletters,  
Sacrificers.

Not surely merely four now came to be,  
Only four the their mothers we Quiché people.

Different then their names,  
Each one of them.

Then they were multiplied,  
There at its coming out sun.  
Truly their names came to be the people:  
Sovereign,  
Ballplayer,  
Masker,  
Sun Lord,  
Would be called now their names people.  
There its coming out sun  
They were multiplied.

Known therefore  
Their beginning now  

Of Tamub,  
Of Ilocab.

Rixoqil Majukutaj;  
Kaqixa Ja u b'i'  
Rixoqil Ik'i B'alam.

Are' k'ut u b'i'  
Kixoqil.

Ri' xok qa'awab' xe'uxik.  
E poq'ol winaq,  

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Ch'uti amaq',  
Nima amaq'.

Are' k'ut u xe' qech,  
Ri oj K'inche' winaq.

Tzatz k'ut xuxik ri aj k'ix,  
Aj k'ajb'.

Ma na xa e kajib' chik xuxik,  
Xere kajib' ri ki chuch oj K'inche' winaq.

Jalajoj chi ki b'i',  
Chi ki jujunal.  

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Ta xpoq'otajik,  
Chila' chi releb'al q'ij.  
Qi u b'i' xuxik ri winaq:  
Tepew,  
Oloman,  
K'o'ojaj,  
K'enech Ajaw,  
Chuchax chik u b'i' winaq.  
Chila' releb'al q'ij  
Xpoq'otajik.  

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Reta'm k'ut  
U tikarik chik  

Rech Tamub',  
Rech Ilocab'.
Only one they came there,
Its coming out sun.

Balam Quitze their grandfather,
Their father,

Nine great houses
Of Cavecs.

Balam Acab their grandfather,
Their father,

Nine great houses
Of Nimhaibs.

Mahucutah their grandfather,
Their father,

Four great houses
Of Ahau Quichés.

Three divisions,
Lineages,

Of their existence.
Not lost their names

Their grandfathers,
Their fathers.

They multipliers,
Increasers,

There
Its coming out sun.

Merely only came Tamub,
Ilocab,

Xa jun xpe wi chila',
Releb'al q'ij.

B'alam Kitze u mam,
U qajaw,

B'elejeb' nim ja
Chi Kawiqib'. 91

B'alam Aq'ab' u mam,
U qajaw,

B'elejeb' nim ja
Chi Nim Jaib'ab'.

Majukutaj u mam,
U qajaw,

Kajib' nim ja
Chi Ajaw K'iche'.

Ox ch'ob',
Chinamit,

Chi u k'oje'ik.
Mawi sachel u b'i'

U mam,
U qajaw.

Are' poq'ol,
K'irol,

Chila'
Releb'al q'ij.

Xa wi xere xpe wi Tamub',
Ilokab',

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91 The manuscript reads cauiquib, although the more common spelling in the text is cavequib. The Popol Vuh manuscript contains variant spellings of a number of these lineage names. I have followed the spelling that is most commonly used in each case for the English translation.
With thirteen allied nations,  
Thirteen houses:  

With Rabinals,  
Cakchiquels,  
Ah Tziquinahas,  

With also Zacahs,  
With also Lamacas,  

Cumatz,  
Tuhalhas,  

Uchabahas,  
Ah Chumilahas,  

With Ah Quibahas,  
Ah Batenahas,  

Acul Vinac,  
Balamihas,  

Can Chahels,  
Balam Colobs,  

Merely therefore their greatness nations,  
The its allied nations  
We say to it.  
Only their greatness they who put us in order.  

Many more came out behind them,  
The each division of citadel.  
Not we shall write their names.  
Only therefore there  

Were multiplied hither  
Its coming out sun.  
Many people arrived in darkness  
When they increased in number.
Not yet born sun,
   Light when they increased in number.

Only one they were all of them.
Crowded then their existence,

Their walking about there
   Its coming out sun.

This there was none to provide
   Their sustenance.

Merely to sky they would lift up their faces.
Not they know they went.

Long time they did it
   When they were in magueys there,

Black people,
   White people,

Many forms people,
   Many their speech people.

Destitute its corner existence its beneath sky.
   There are therefore mountain people.

Not seen its face,
   None their houses.

Only small mountains,
   Great mountains they go.

“Like they wayward,” they said.
   “Then they quarreled the mountain people,” they said.

There they saw its coming out sun,
   Only therefore one their speech all of them.

Not yet they would call upon wood,
   Stone.
This remembered to them the their word Framer, Shaper, Are' na'tal chikech ri u tzij Tz'aqol, B'itol, Its Heart Sky, U K'u'x Kaj, Its Heart Earth, they said. 5260 U K'u'x Ulew, xecha'. Only their heartening Xere ki k'u'xlan The their sowing, Ri rawaxik,92 Their dawn, U saqirik, Only pleading Xa tz'omonik They would do. Chikib'ano. They of esteemed words, E aj loq' tzij, They of esteem, E aj loq', They of honor, E aj nim, They of respect. E aj xob'. 5270 They would lift up their faces to sky Chikipaqab'a' ki wach chi kaj When they plead for Ta xkitz'onoj Their daughters, Ki me'al, Their sons. Ki k'ajol. “Alas, you Framer, “Akarok, at Tz'aqol, You Shaper. At B'itol. Behold us, Kojawila', Hear us! Kojata! Not you abandon us, Mojatzaqo, Not you turn us inside out, Mojapisk'alij, 5280 You god in sky, At k'ab'awil chi kaj, On earth, Chi ulew, Its Heart Sky, U K'u'x Kaj, Its Heart Earth. U K'u'x Ulew.

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92 The manuscript reads *revaxic*, which is likely a transcription error for *ravaxic*. 
Be it given our sign, 
Our word, 
As long as goes sun, 
As long as goes light, 
Then may it be sown, 
Then may it dawn. 

Truly then blue/greening roads, 
Blue/Greening pathways. 
Give us steadfast light, 
Steadfast be made our nation. 
Very good light, 
Very good be made our nation. 
Very good life, 
Creation then as well give to us, 

You Huracan, 
Youngest Thunderbolt, 
Sudden Thunderbolt; 
Youngest Nanavac, 
Sudden Nanavac; 
Falcon, 
Hunahpu; 
Sovereign, 
Quetzal Serpent; 
She Who Has Borne Children, 
He Who Has Begotten Sons, 
Xpiyacoc, 
Xmucane, 

Grandmother of Day, 
Grandmother of Light. 
Then may it be sown, 

Chaya'taj qetal, 
Qa tzijel, 
Chib'e q'ij, 
Chib'e saq, 
Ta chawaxok, 
Ta saqirok. 
Qi ta raxal b'e, 
Raxal jok. 
Kojaya' wi li'anik saq, 
Li'anik amaq' taj. 
Utzilaj saq, 
Utzilaj amaq' taj. 
Utzilaj k'aslem, 
Winaqirem ta puch kojaya' wi, 
At Juraqan, 
Ch'ipi Kaqulja, 
Raxa Kaqulja; 
Ch'ipi Nanawak, 
Raxa Nanawak; 
Wok, 
Junajpu; 
Tepew, 
Q'ukumatz; 
Alom, 
K'ajolom, 
Xpiyakok, 
Xmuqane, 
Rati't Q'ij, 
Rati't Saq. 
Ta chawaxoq,
Then may it dawn,” they said.

Then they fasted,
They cried out.

They fixed their eyes on their dawn,
Only there they look to its coming out sun.

They watch closely the Passes Before Sun,
Great Star.

Will be born sun,
Giver light of it

Its womb sky,
Its womb earth,

Its walkway people framed,
People shaped,

They spoke, Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam:

“We await surely
Its dawn,” they said.

Great sages,
Knowers,

Bloodletters,
Honorer, they are called.

There was not therefore in existence wood,
Stone

They guard our first mothers,
Fathers.

Ta saqirok,” xecha'.

Ta xeq'i'lonik,
Xesik'iniq.

Xeselawachin u saqirik,
Xa wi chila' kemuqun wi releb'al q'ij.

Kilawachin ri Ik'oq'ij,
Nima Ch'umil.

Chalaxik q'ij,
Tzijol re

U pa kaj,
U pa uleq,

U b'inib'al winaq tz'aq,
Winaq b'it.

Xecha', e B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik' i B'alam:

“Kojoyob'ej na
U saqirik,” xecha'.

E nima'q eta'manel,
E na'onel,

E aj k'ixb',
E aj nim, keuchaxik.

Maja b'i k'u jab'iou q'ech',
Ab'aj

Chichajin e qa nab'e chuch,
Qajaw.

---

93 The manuscript reads coyobeh, which is apparently a scribal error as it lacks the agent of (we).
They only therefore were weary their hearts there  
As it was awaited the sun.  

They heard its news a citadel,  
They went.  

Many then all nations,  
With Yaqui people,  
Bloodletters,  
Sacrificers,  

“Merely let’s go,  
Us we search,  
Us as well we look  
If there is who will guard us there.  
We may find he that we can speak then before his face.  
Only like we exist.  
There is not guardian ours,”

They said therefore Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.  

They only therefore were weary their hearts there  
As it was awaited the sun.  

Many then all nations,  
With Yaqui people,  
Bloodletters,  
Sacrificers,  

“Merely let’s go,  
Us we search,  
Us as well we look  
If there is who will guard us there.  
We may find he that we can speak then before his face.  
Only like we exist.  
There is not guardian ours,”

They said therefore Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.  

They heard its news a citadel,  
They went.  

**THIS** therefore its name mountain,  
This they went to,  

Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam,  
With Tamub,  
Ilocab.  

**ARE**' k'ut u b'i' juyub',  
Wa' xeb'e wi,  

Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam,  
With Tamub,  
Ilocab.

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94 The manuscript reads *ah quix*, apparently a scribal error for *ah quixb* (bloodletters).

95 The manuscript reads *ah cab*, apparently a scribal error for *ah cahb* (sacrificers).
Tulan
Zuyva,

Seven Caves,
Seven Canyons its name citadel.

They arrived,
They obtainers of gods.

THEY ARRIVED therefore there Tulan
All of them.
Not counted people
They arrived.

Crowded therefore they would walk,
In order therefore their coming out hither their gods.

First the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam they rejoice.

“This we have searched,
This we found,” they said.

This therefore first went out the Tohil,
Its name god
Borne in his pack frame,
Carried by Balam Quitze.
Went out therefore hither Auilix,
Its name god
He carried Balam Acab.
Hacavitz next,
Its name god
He received Mahucutah.
Nicacah Tacah,
Its name god
He received Iqui Balam.

Only therefore with Quiché people,
This they received then therefore of Tamub.

Merely only Tohil to Tamub,
There is its name they received
Their grandfather,
Their father Tamub,
Lords,
They are known therefore today.

Third therefore Ilocab only Tohil.
Its name god they received
Their grandfather,
Their father,
Lords,
Only they are known today.

THUS their naming three Quichés,
But they freed themselves,
Because only same its name god
Tohil Quiché,
Tohil to Tamub,
To Ilocab.
Only one its name their god to them,
Therefore not separated themselves
Its three groups Quichés.

Three these truly great their essence:
Tohil,
Auilix,
Hacavitz.

Then they entered again therefore all nations:
Rabinals,
Cakchiquels,
Ah Tz'ikinahías,
With Yaqui people,
Their names today.

There therefore were changed their languages the nations.
Different their languages came to be.

Not clear again

Ri xuk'am chi k'ut re Tamub'.

Xawi xere Tojil chi Tamub',
K'o u b'i xk'amowik
U mam,
U qajaw Tamub',
Ajawab',
Keta'm k'ut wakamik.

Rox chi k'ut Ilokab' xawi Tojil.
U b'i' k'ab'awil xuk'amo
Ki mam,
Ki qajaw,
Ajawab',
Xawi keta'm wakamik.

KEJE' k'ut u b'i'nam wi oxib' chi K'iche',
Xma xutzooqopij wi rib',
Rumal xa junam u b'i' k'ab'awil
Tojil K'iche',
Tojil chi Tamub',
Chi Ilokab'.
Xa jun u b'i' u k'ab'awil ke,
5420
K'u mawi xujach wi rib'
Rox ichal K'iche'.

Oxib' ri' qitzij nima'q ki k'oje'ik:
Tojil,
Awilix,
Jaq'awitz.

Ta xok chi k'ut ronojel amaq':
Rab'inaleb',
Kaqchekelab',
Aj Tz'ikina Ja,
5430
Ruk' Yaki winaq,
U b'i' wakamik.

Chiri' k'ut xjalq'atij u ch'ab'al ri amaq'.
Jalajoj ki ch'ab'al xuxik.

Mawi q'alaj chik
They heard among themselves
When they came from Tulan.
There therefore they split apart themselves.

There they were went there its coming out sun,
Crowded therefore these came here.

Merely therefore everywhere skins their coverings.
There was not the very good coverings.

Their had put on merely their skins animals.
Their dress poor.

There was nothing theirs.
Merely enchanted people in their essence

When they came there Tulan
Zuyva,

Seven Caves,
Seven Canyons,

Are called
In ancient word.

Crowded they would walk,
They arrived at Tulan.

There was not therefore fire.
Only there are the Tohil.
This therefore the their god nations
First they created their fire.

Not clear its creation.
Burning already their fire

When they saw it the Balam Quitze,
Balam Acab.

“Alas, there is not our fire came to be,
We shall die because of cold,”
They said therefore.
Then spoke therefore the Tohil:

“Do not mourn.
There is yours
Should you lose the fire.
I say,” said therefore Tohil to them.

“Not truly you god?
You our provisioning.
You as well our strengthening.
You our god.”

They said to him when they gave thanks for this.
Said Tohil:

Good then that,
Truly I your god,
Then be it so.
I your lord,
Then be it so,”

They were told the bloodletters,
Sacrificers by Tohil.

This therefore their glory the nations.
They rejoice because of their fire.

THEN also then began great rain
When burned brightly their fire nations.

Thick therefore with hail fell on their heads all nations.
Then went out therefore their fire because of hail.

There was not their fire came to be.
Then they pleaded for then therefore their fire

The Balam Quitze,
Balam Acab:

Xecha' k'ut.
Ta xch'aw k'ut ri Tojil:

“Mixb'isonik.
K'o iwech

Chisach ri q'aq'.
Kib'ij,” xcha' k'ut Tojil chike.

“Ma qitzij at k'ab'awil?
At qa tzuquj.
At pu qa ko'on.
At qa k'ab'awil.”

Xecha' chire ta xkik'amowaj ri'.
Xub'ij Tojil:

“Utz b'a la',
Qitzij in i k'ab'awil,
Ta chuxoq.
In iwajawal,
Ta chuxoq,”

Xe'uchaxik ri aj k'ixb',
Aj k'ajb' rumal Tojil.

Are' k'ut ki q'aq'al ri amaq'.
Keki'kotik rumal ki q'aq'.

K'ATE puch ta xtikarik nima jab'
Are katilo u q'aq' amaq'.

Tzatz k'ut chi saq'b'och xqajik pakiwi' ronojel amaq'.
Ta xchup k'ut ki q'aq' rumal saq'b'och.

Maja b'i chik ki q'aq' xuxik.
Ta xkitz'onoj chi k'ut ki q'aq'

Ri B'alam Kitze,
B'alam Aq'ab':
“You Tohil,
Truly we are finished because of cold,”

They said therefore to Tohil.
“Fine, do not mourn,” said Tohil.

Then he brought forth fire,
He twist drilled hither inside his shoe.

Then therefore they rejoiced
The Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.
Then therefore they were warmed.

While therefore extinguished again their fire nations
They are finished again because of cold.

Then also their coming again
Pleaders for their fire

With the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Not therefore they could bear it again because of cold,
Hail.

Only they shudder now,
They tremble now as well,
There is not life on them,
They shiver now

Their legs,
Their arms.

Not they grasp now,
When they arrived.
“Not truly we are ashamed surely with you, 
We shall ask for then its tiny little bit your fire,”

They said when they arrived; 
There was not therefore their being welcomed.

Then cursed therefore their hearts the nations. 
Different now their language

The Balam Quitze, 
Balam Acab, 
Mahucutah, 
Iqui Balam.

“Alas, is it abandoned our language? 
What did we do? 
We are lost. 
Where were we deceived?

Only one our language
When we came there Tulan.

Only also one our germination, 
Our creation.

Not good we did,” 
They said therefore all nations

Beneath trees, 
Beneath bushes.

Then showed therefore himself 
A person

[Demon speaking from here on]

Before their faces the Balam Quitze,

“Ma qi kojk'ix na iwuk', 
Chiqatz'onoj ta u koq' sqaqi'n i q'aq';”

Xecha' ta xe'ulik; 
Ma k'u ja b'i xek'ulaxik.

Ta xk'oqon k'u ki k'u'x ri amaq'. 
Jalan chik ki ch'ab'al

“Akarok, a xkanaj wi qa ch'ab'al? 
Jupacha xqab'ano? 
Mi xojsachik. 
Apa xojk'axtok'ax wi?

Xa jun qa ch'ab'al 
Ta xojpe chila' Tulan.

Xa pu jun qa tz'ukib'al, 
Qa winaqirib'al.

Mawi utz xqab'ano,“ 
Xecha' k'ut konojel amaq'

Xe' che', 
Xe' k'a'am.

Ta xuk'ut k'u rib' 
Jun winaq

[Demonium loquens cis]96

Chikiwach ri B'alam Kitze,

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96 This is a singular instance in which Ximénez glosses the text with a brief comment in Latin, referring to the messenger from Xibalba as a demon, or devil. That Ximénez chose to do this only once and in Latin argues for the overall accuracy of the Maya text as he transcribed it.
Balam Acab, 
Mahucutah, 
Iqui Balam.

Said therefore 
The its messenger Xibalba:

“Truly then he your god this. 
He your provider.

He also their substitute, 
Remembrance theirs,

Framer yours, 
Shaper also yours.

Not you give therefore their fire the nations 
Unless first they give to Tohil.

Not you desire they give to you. 
Ask surely to Tohil to him surely,

You shall come 
They shall give it,

Reception fire,” 
Said the Xibalban.

There are his wings 
Like the its wings bat.

“I messenger by Framer yours, 
Shaper yours,” said therefore the Xibalban.

They rejoiced then therefore, 
Became great then in their hearts

The Tohil, 
Auilix, 
Hacavitz, when spoke the Xibalban.

Suddenly then therefore he lost himself before their faces,
Not he was destroyed.

Then they arrived again therefore
The nations.

They were finished then because of cold,
Thick with hail,
With blackened rain,
Hoar frost as well,
Not counted cold.

They cover themselves up,
They bend over,
They crawl on hands and knees now,

Because of cold
All of nations.

Then they arrived there
They are

Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Great its trouble
Their hearts.

Sorrowful their mouths,
Sorrowful their faces.

THEN also they arrived again
Thieves

Before their faces Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

“Not truly you shall pity our faces?

Mawi xma'nik.

Ta xe'ul chi k'ut
5580
Ri ama'q'.

Ke'utzin chik rumal tew,
Tzatz chi saqb'och,
Chi q'eqal jab',
Saqb'oqom puch,
Mawi ajilan tew.

Kakik'u'lu,
Keluklutik,
Kechakchot chik,

Rumal tew
5590
Ronojel ama'q'.

Ta xe'ul chiri'
E k'o wi

B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam.

Nim u q'atat
Ki k'u'x.

Chikimaj ki chi',
5600
Chikimaj ki wach.

K'ATE puch kulik chik
E eleq'om

Chikiwach B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam.

“Ma qi chitoq'ob'aj qa wach?
We shall plead then its tiny little bit your fire.

Chiqatz'onoj ta u koq sqaqi'n i q'aq'.

Not discovered,
Not therefore found.

Mawi xuk'ulu,
Ma pu xuriqo.

Not also only one our home?
Only as well one our mountain

Ma pu xa jun qochoch?
Xa pu jun qa juyub'al

When you were framed,
When you were shaped.

Ta xixtz'aqik,
Ta xixb'itik.

Pity then therefore our faces,"
They said therefore.

Chitoq'ob'aj ta k'u qa wach,"
Xecha' k'ut.

“What therefore will you give to us
Should we pity therefore your faces?” they were asked therefore.

“Noqi la' k'u chikuya'o chiqe
Chiqatoq'ob'aj k'u i wach?” xe'uchax k'ut.

“Fine, we will give precious metal to you,”
They said therefore the nations.
“Not we want the precious metals,”
They said therefore

“Utz, chiqaya' puwaq chiwe,"
Xecha' k'u ri amaq'.
“Mawi kaqaj ri puwaq,”
Xecha' k'ut

Balam Quitze,
Balam Acab.

B'alam Kitze,
B'alam Aq'ab'.

“What truly will you want?
Merely then we ask,” they said therefore the nations.

“Naqi pa qi chiwaj?
Xa ta b'a chiqatz'onoj,” xe'chax k'ut ri amaq'.

“Good then that, we will ask first to Tohil,
Then therefore we shall tell it to you,” they were told then.

“Utz b'a la', qatz'onoj na chirech Tojil,
K'ate k'ut xchiqab'ij chiwe,” xe'uchax chik.

Then as well they asked to Tohil:
“What will they give the nations, you Tohil?

K'ate puch xkitz'onoj chire Tojil:
“Naqi pa chikiya' ri amaq', at Tojil?

They arrive
To plead for your fire,”

Kul
Kitz'onoj ri a q'aq',

They said therefore the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Xecha' k'u ri B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam.
“Good then that, not they will want
To give breast

Below their arm joints,
Below as well their armpits?

Not desire their hearts they embrace me,
The I Tohil?

Then not therefore they shall want it,
Not therefore I will give their fire,

Says Tohil,’
You say to them.

‘It will begin therefore,
Not surely today they gave breast

Below their arm joints,
Their armpits.

Says to you,’
You say,”

They were told therefore Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Then they said therefore
His word Tohil.

“Good then that, to give breast,
Fine as well that we embrace him,” they said therefore.

Then they responded,
They accepted as well his word Tohil.

Not they increased again.
“Fine,” only straightaway they said.

“Utz b'a la', ma chikaj
Ki tu'nik

Xe' ki tolok',
Xe' pu ki meskel?

Ma karajon ki k'u'x kinkiq'aluj,
Ri in Tojil?

Ta ma k'u chiraj,
Ma k'u chinya' ki q'aq',

Kacha' Tojil,
Kicha' chike.

‘Katikal na k'ut,
Ma na kamik taj xkitu'nik

Xe' ki tolok',
Ki meskel.

Kacha' chiwech,’
Kixcha’,”

Xe'uchax k'ut B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam.

Ta xkib'ij k'ut
U tzij Tojil.

“Utz b'a la', chitu'nik,
Utz puch chiqaq'aluj,” xecha' k'ut.

Ta xkichokob'ej,
Xkik'ulub'a' puch u tzij Tojil.

Mawi xkik'iyalaj chik.
“Utz,” xa ju suk' xecha'.

196
Then they received therefore fire,
Then they were warmed.

Only therefore one group
These only stole away fire in smoke.

This the Bat House.
Chamal Can its name their god,

Cakchiquels.
Merely bat its image.

When they passed through smoke.
Softly moving they passed by

When they arrived to take fire.
Not they asked for their fire the Cakchiquels,

Not they gave themselves in defeat.
But they were defeated the nations all

When they gave its beneath their arm joints,
Its beneath their armpits

To be given breast.
This therefore his being given breast that he said Tohil.

Then were sacrificed all nations before him,
Then were carved out hither their hearts

At their arm joints,
At their armpits.

Not as yet attempted
Its doing.

Then it was foreseen by Tohil
Its taking as well,

Glory,
Majesty,
By the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam,

There having come from Tulan
Zuyva.

Not therefore they eat,
Never ending fast they did.

But they fix their eyes on the its dawn,
They observe its coming out hither sun.

They occupy themselves in looking for the Great Star,
Passes Before Sun its name.

This first before its face sun,
Then it will be born the sun.

Green Passes Before Sun.
Always therefore there it is its face

At its coming out sun.
When they were there,

Tulan
Zuyva its name,

Came their gods.
Not surely only then at last here

They received their glory,
Their lordship as well.

But rather there they were conquered,
They were humiliated,

Great nations,
Small nations.

Then they were sacrificed

Kumal ri B'alum Kitze,
B'alum Aq'ab',
Majukutaj,
Ik'i B'alum,

Chila' petenaj wi Tulan
Suywa.

Ma k'u kewa taj,
Junelik mewajik xkib'ano.

Xere kiselawachin ri u saqirik,
Kilawachin relik ula q'ij.

Kejalow kib' chi rilik ri Nima Ch'umil,
Ik'oq'ij u b'i'.

Are' nab'e chuwach q'ij,
Ta chalaxoq ri q'ij.

Raxa Ik'oq'ij.
Amaq'el k'u chila' k'o wi ki wach

Chi releb'al q'ij.
Ta xek'oje' chila',

Tulan
Suywa u b'i',

Xpe wi ki k'ab'awil.
Ma na xa ta k'a waral taj

Xkik'am wi ki q'aq'al,
Kajawarem puch.

Xawi chila' xch'ataj wi,
Xyoq'otaj wi,

Nima amaq',
Ch'uti amaq'.

Ta xpusik
Before his face Tohil.

They gave their blood,  
Their blood flow, 

Their arm joints,  
Their armpits all people.

Straightaway at Tulan came their glory.  
Great knowledge there is with them.

In darkness therefore,  
In night as well they did it.

They came then therefore,  
They were pulled up then hither there.

They left behind then  
Its coming out sun.

“Not this our home this.  
Only let us go to see surely we will begin,”

Said therefore the Tohil.  
Truly he would speak

To Balam Quitze,  
Balam Acab, 
Mahucutah, 
Iqui Balam:

“You give thanks first behind,  
You shall carry out your responsibilities first therefore,  
Its piercing your ears,  
You shall prick your elbows,  
You petition.  
This your way of giving thanks before his face god.”

“Good then that,” they said therefore.  
Then they pierced their ears.

Chuwach Tojil.

Xuyao'o u kik'el,  
U k'omajil,

U tolok',  
U meskel ronojel winaq.

Ju su chi Tulan xpe wi ki q'aq'al.  
Nima eta'mab'al k'o kuk'.

Chi q'equ'mal k'ut,  
Chi aq'ab'al puch xkib'ano.

Xepe chi k'ut,  
Xeb'oqotaj chi ula chila'.

Xkikanaj chik  
Releb'al q'ij.

“Mawi are qochoch wa'.  
Xa jo' chiqil na kojtiqe' wi,”

Xcha' k'u ri Tojil.  
Qitzij chich'awik

Chikech B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam:

“Kixk'amowan na kanoq,  
Chitaja' na k'ut,  
U jutik i xikin,  
Chit'is'a' 97 i ch'uk,  
Kixqa'b'oq.  
Are' i k'amowab'al chuwach k'ab'awil.”

“Utz b'a la',” xecha' k'ut.  
Ta xkijut ki xikin.

97 The manuscript reads chiziza, which is apparently a scribal error for chitiza.
They wept therefore within their song
Their coming from Tulan.
Wept their hearts
When they came,
Then they wept
Behind Tulan.

“Alas, not here we shall see its dawn,
When it will be born the sun,
Illuminator its face earth,”

They said therefore,
When they came therefore.

Only therefore remained these on road,
Only there were people remaining there.

They sleep each one of nations,
They rest hither.

Always therefore they would look for the star,
Its sign sun.
This its sign its dawn in their hearts,
When they came there its coming out sun.

Truly same face
They passed over hither

There Honor,
Respect, it is said today.

THEN they arrived as well there on its top a mountain,
There they gathered themselves

All Quiché people,
With nations.

There therefore they arrived all of them.

---

98 The manuscript reads xe'opon, which is apparently a scribal error.
Then they counselled each other.

Its naming mountain today Chi Pixab,
Its name mountain

They gathered themselves.
There therefore they gave names to each other:

“T this:
I Quiché person.
You therefore this:
You Tamub.
 This your name shall come to be,”
 They were told the Tamub.
Said to then therefore Ilocab:
“You Ilocab.
 This your name that shall come to be.

Not lost three then Quichés.
Only same our word,” they said therefore

When were placed their names,
**THEN** they named now therefore

The Cakchiquels,
 Cakchiquels their name came to be.
With also Rabinals,
 This then therefore their name came to be.
 Not lost today.
This then therefore the Ah Tziquinahas,
 Their name today.

These therefore their names.
These that spoke among themselves

There first,
They arrived.

Merely they would await first its dawn.
They would look for its coming out hither star.

This first,
Before its face sun.
Then may it be born.

“There we came,
Only we split apart ourselves,”

They said
Among themselves.

This would preoccupy their hearts,
These great affliction they passed through hither.

There is not food,
There are not staples.

Only its bottom their staffs they would sniff,
Like it they eat they would feel.

But not they eat
When they came.

Not therefore clear
Their passing through hither in sea.

Like there was not sea they passed through hither.
Only on its top stones they passed through hither.

There were here the stones on sand.
Then they named it therefore:

Lined Up Stones,
Piled Up Sand its name.

By these they passed over hither
Inside sea,
Its dividing itself water,
They passed through hither.

This therefore would preoccupy their hearts,
When they took counsel together.
Then there was no their food.
One beverage they would drink.
This only one of maize grains,
There therefore borne

On its top mountain,
Chi Pixab its name.

Only therefore they had carried
The Tohil,
Auilix,
Hacavitz.

Great fast they do the Balam Quitze
With his wife,
Cahapaluna
Her name his wife;
Just as he did Balam Acab
With his wife,
Chomiha
Her name;
With also Mahucutah great fast there is
With his wife,
Tzununiha
Her name;
With Iqui Balam,
Caquixha
Her name
His wife.

These therefore fasters these in darkness,
In night.

Great their sorrow when they were on its top mountain,
Chi Pixab its name today.

Spoke then therefore their gods there.
THEN spoke therefore with

Tohil,
Auilix,
Hacavitz
To them the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

“Only then we go,
Only then as well we arise.

Not then here we are to be,
In hiding may you place us.

Not approaches its dawn?
Not in pity your faces

If we become spoils by warriors?
Build this we are to be with you,

You bloodletters,
Sacrificers.

Each one then therefore
Place us,”

They said therefore
When they spoke.

“Good then that, only we are pulled up
To search the forests,” they said therefore all of them.

Then as well they took
To be carried on the back their gods each one to them.

Then entered therefore Auilix in canyon,
Its having been named Hidden Canyon,

Called by them in great canyon at forest.
Pa Auilix its name today.

There was left,
Was therefore left in canyon by Balam Acab.
Ordered its leaving,
Its first this.

Left then therefore Hacavitz on its top a great fire house.
Hacavitz its name mountain today.

They made it their citadel therefore this came to be.
There therefore was god,

Hacavitz his name.
Not was left the Mahucutah with his god,

Second therefore god
That was hidden by them.

Not surely in forest was Hacavitz.
Merely cleared mountain was hidden Hacavitz.

Then came next therefore Balam Quitze,
He arrived there in great forest.

Arrived to be hidden Tohil by Balam Quitze.
Pa Tohil is called today its name mountain.

Then they gave name the hidden canyon
Healing Tohil.

Crowded with snakes,
Crowded as well with jaguars,

Rattlesnakes,
Pit vipers,

There in forest they were,
Hidden

By bloodletters,
Sacrificers.

Only therefore one there was
Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.
Only one awaited its dawn.

There on its top mountain
Hacavitz its name.

Only therefore enters its midst
These were gods

Tamub,
With Ilocab.

Nation Tan its name
That was

This their god Tamub.
There it dawned.

Nation Its Frame Net its name
Where dawned the Ilocab.

There it was their god Ilocab,
Only enters its midst mountain.

Only there all Rabinals,
Cakchiquels,
Ah Tziquinahas,

All small nations,
Great nations,

Only one they arose,
Only as well one dawn,
Only one they awaited

Its coming out hither
Great Star,
Passing Before Sun its name.

“First it will go out hither
Before its face sun,
Then may it dawn,"
They said.

Only therefore one
They were

Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

There is not their sleep,
Their rest.

Great its weeping their hearts,
Their bowels,

To its dawn,
Its becoming clear as well.

Only there surely penitent their faces
They came

Great sorrow,
Great humility.

They would tremble because of their affliction
They passed through hither.

“Not sweet we came.
Alas!

Would that we could behold its birth sun.
What it we have done?

Same our faces at our mountains,
Only we have changed our natures,” they say.

---

99 The x- prefix in this instance is a marker of surety.
100 The manuscript reads xa eqovi, likely a scribal error for xe eqovi.
Then much they speak among themselves,
On its top sorrow,
On its top humility,
On its top as well weeping,
Crying out,
They spoke.

Not yet therefore they will comfort their hearts to its dawn. These therefore comforted the gods

In canyons,
In forests.

Only in bromeliads,
Only in hanging moss they were.

Not surely on flat stones
They were given.

They speak first
The Tohil,
Auilix,
Hacavitz.

Great their day,
Great also their breath,
Their spirit,

On its top all
Their gods nations.

Crowded their spirit essence,
Crowded as well their pathways,

Their victorious means to chill,
To frighten their existence

At heart nations.
Comforted their hearts

By the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Not surely they unhappy,
Bear ill will then their hearts

To the gods that had been carried,
They carry them as well,

They came there Tulan
Zuyva,

There,
Its coming out sun.

But therefore there they were
In forest.

There was place of dawning
At Tohil,
At Auilix,
At Hacavitz, called today.

There therefore they were sown,
They dawned,

Our grandfathers,
Our fathers.

This we shall tell now its dawning,
Its appearance as well
Sun,
Moon,
Stars.

THIS therefore its dawn,
Its appearance as well
Sun,
Moon,
Stars.
GREATLY therefore they rejoiced Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam,

When they saw the Passes Before Sun.
First it went out hither,

It would glitter its face,
When it came out hither first therefore before its face sun.

Then therefore they unwrapped their copal incense there,
Having come from its coming out sun.

Then its victory in their hearts
When they opened it.

Three of them their way of giving thanks
In their hearts.

Mixtam Copal Incense
Its name copal incense
Had carried Balam Quitze;
Cavistan Copal Incense
Its name copal incense had
Had carried Balam Acab;
Divine Copal Incense
It is called now
Had carried Mahucutah.

Three
There are their copal incenses.

These therefore they burned
When they waved censers outward

There,
Its coming out sun.

Bitterly they wept
When they waved censers
They burned their copal incense,
Sacred copal incense.
Then therefore they wept when not they saw it,
Not also they witnessed its birth sun,
Then also when it came out hither sun
They rejoiced small animals,
Great animals.
They came up hither from path river,
From canyons.
They were there
Point mountains.
Only one they went their faces there
Came out hither sun.
Then they cried out pumas,
Jaguars.
First therefore sang the bird,
Parrot its name.
True that they rejoiced all animals.
They spread their wings,
Eagle,
White vulture,
Small birds,
Great birds.
Therefore they were kneeling the bloodletters,
Sacrificers.
Greatly they rejoice with their bloodletters,
Their sacrificers,
Tamub,
Ilocab,
With Rabinals, 
With Cakchiquels, 

Ah Tz'ikinahas, 
With Tuhalhas, 

Uchabahas, 
Quibahas, 

Ah Batenas, 
With Yaqui Tepeus. 

However many of nations there are today, 
Not counted people, 

Only one dawned 
All nations. 

Then as well was dried its face earth by the sun. 
Like the one person the sun when it revealed itself. 

Hot his face 
Thus he dried 

Its face earth not yet come out hither sun 
Wet, 
Soggy as well 
Its face earth not yet come out hither sun. 

Only therefore ascended upward the sun, 
Like the one person. 

Not therefore was endured his heat. 
Only therefore his self/revelation when he was born. 

Only then therefore its mirror that was left. 
Not true this now sun that appears, 

Said 
Within their word. 

Then also straightaway became stone
The Tohil,
Auilix,
Hacavitz,
With its divine images

Puma,
Jaguar,
Rattlesnake,
Pit viper.

Saqui Coxol merely took then
Its hiding self in trees.

When appeared
Sun,
Moon,
Stars,

Everywhere stone they became
All of them.

Not then we had arisen perhaps today
Because of the biting animals:

Puma,
Jaguar,
Rattlesnake,
Pit viper.

Zaqui Coxol.

There is not then our day perhaps today
Not then became stone its first animals

Because of sun when it came out hither.

Great joy there was their hearts
Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Ri Tojil,
Awilix,
Jaq'awitz,
Ruk’ u k'ab'awilal

Koj,
B'alam,
Sochoj,
K'an Ti'.

Saqi K’oxol xa xuchap chi
U k'u' rib' pa che'.

Ta xwachin
Q'ij,
Ik’,
Ch'umil,

Jumaj ab'aj xuxik
Ronojel.

Ma ta oj yakamarinaq lo wakamik
Rumal ri ti'onel chikop:

Koj,
B'alam,
Sochoj,
K'an Ti'.

Saqi K'oxol.

Ma ta ja b'i qa q'ij lo wakamik.
Ma ta xab'ajirik u nab'e chikop

Rumal q'ij ta xel uloq.
Nima ki'kotem xk'oje' wi ki k'u'x
B'alam Kitze,
B'alam Akab',
Majukutaj,
Ik'i B'alam.
Greatly they rejoiced
When it dawned.

Not surely then many people in their existence,
Only they few when they were there

On its top mountain
Hacavitz.

There they dawned,
There as well they burned.

They waved censers outward
There at its coming out sun they came.

There their mountain,
Their plain.

There they came Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam their names.

There then they multiplied on its top mountain,
Where therefore their citadel came to be.

There therefore it was
When truly appeared

Sun,
Moon,
Stars.

Dawned,
Become clear,

Its face earth,
Everthing beneath sky.

There therefore began their song,
“Our Burial” its name.

Nim keki'kotik
Ta xsaqirik.

When it dawned.

Ma na e ta k'iya winaq chi ki k'oje'ik,
Xa e ch'uti'n ta xek'oje' chiri'

Chuwi' juyub'
Jaq'awitz.

Chiri' xesaqir wi,
Chiri' puch xek'aton wi.

Xesaq'bian aponoq
Chila' chi releb'al q'ij xepe wi.

Are ki juyub'al,
Ki taq'ajal.

Chila' xepe wi B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam ki b'i'.

Chiri' k'ute xek'iyar wi chuwi' juyub',
Are k'ut ki tinamit xuxik.

Chiri' k'u k'o wi
Ta qi xwachin

Q'ij,
Ik',
Ch'umil.

Xsaqirik,
Xpakatajik,

U wach ulew,
Ronojel xe' kaj.

Chiri' k'ut xtikar wi ki b'ix,
“Qa Muqu” u b’i'.
They sang,
  Only its weeping their hearts,
  Their bowels.
They said within their song:

“Alas we were lost!
At Tulan we split apart ourselves.

We left behind then our older brothers,
Our younger brothers,

Where did they see sun?
Where they were when it dawned?”

They said to them their bloodletters,
Their sacrificers Yaqui people.

“They said among themselves
When they remembered then out
Their older brothers,
Their younger brothers,

The Yaqui people.
These dawnd there

Mexico
Its having been named today.

There is then as well apart of them people,
They remained there its coming out son. 

Tepeu,
Oliman their names.

“We left them behind,” they said.
Great its trouble their hearts

There
On its top Hacavitz.

Just like they did that of Tamub,
Ilocab.

Merely only they were there in forest,
Nation Dan \(^{101}\) its name.

Dawned their bloodletters,
Their sacrificers,

Tamub,
With their god.

Merely only Tohil,
Only one his name

Their god its three groups of them
Quiché people.

Only therefore merely then his name
Their god Rabinals.
A little bit its change his name.
“One Toh” it is called his name
Their god Rabinals.
Only therefore say this,

Only would desire to make the same in Quiché,
In their speech.

There therefore was changed speech with Cakchiquels,

Xkikanaj chila' releb'al q'ij.

Tepeu,
Oliman ki b'i'.

“Xeqakanaj kanoq,” xecha'.
Nim u qatat ki k'ux

Chiri'
Chuwi' Jaq'awitz.

Xawi keje' kakib'an ri rech Tamub',
Iloka'.

Xawi xere e k'o wi chiri' pa k'eche'la,
Amaq' T'an u b'i'.

Xsaqir wi rajk'ixb',
Raj k'ajb'

Tamub',
Ruk' u k'ab'awil.

Xawi xere Tojil,
Xa jun u b'i'

U k'ab'awil rox ch'ob' ichal
K'eche' winaq.

Xawi k'u xere chik u b'i'
U k'ab'awil Rab'inaleb'.
Xsqaqi'n u jalk'at u b'i'.

“Jun Toj” chuchaxik u b'i'
U k'ab'awil Rab'inaleb'.

Xa k'u cha' ri',

Xa chiraj junamataj chi K'iche',
Chi u ch'ab'al.

Are k'ut jalk'atajinaq wi ch'ab'al ruk' Kaqchekeleb',

---

\(^{101}\) This is a rare instance where the scribe used D as a sign for T' in the manuscript.
Because different his name their god

Rumal jalan u b'i' u k'ab'awil

When came there Tulan

Ta xpe chila' Tulan
Zuyva.

Suywa.

Bat House,

Tzotz'i Ja,
Chimalcan his name
Chimalkan u b'i'

Their god.

U k'ab'awil.
Only therefore made different their language today.
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When came there Tulan
Ta xya' uloq u k'ab'al wakamik.
Zuyva.

Suywa.

With as well behind their god,

Ruk' nay puch chirij u k'ab'awil,
They had received
Xk'amon wi

Its name

U b'i'
Their lineage:
U chinamit:

Ahpo Zotzil,
Aj Po Sotz'il,
Ahpo Xa[hil] they are called.
Aj Po Xa[jil]\textsuperscript{102} keuchaxik.

Only their god changed their speech

Xawi u k'ab'awil xjalk'atij wi u ch'ab'al
When given hither their god there Tulan.
Ta xya' uloq u k'ab'awil chila' Tulan.

Chirij ab'aj xjalk'atij wi u ch'ab'al
Behind stone changed their speech
Ta xpe Tulan chi q'equ'mal.

When came from Tulan in the darkness.

Only therefore one was sown all nations,

Xa k'u jun xawax wi ronojel amaq',
Placed its name
K'oleje' u b'i'

Its god

U k'ab'awil
To each group.
Chu jutaq ch'ob'il.

This therefore we shall tell now their residence,

Are' k'ut xchiqab'ij chik ki alub'ik,
Their sojourn as well,
Ki b'ayatajik puch,

There on its top mountain.

Chiri' chuwi' juyub'.
Only one they were four of them:
Xa jun xek'oje' wi ki kaj ichal:

Balam Quitze,
B'alam Kitze,
Balam Acab,
B'alam Aq'ab',
Mahucutah,
Majukutaj,

\textsuperscript{102} Edmonson suggests that the text should read \textit{Xahil} here, referring to a well known Kaqchikel lineage.
Iqui Balam their names.

Cried out their hearts
To the Tohil,
Auilix,
Hacavitz.

These are now in bromeliads,
In hanging moss by them.

THIS therefore their burning beneath then as well,
Offerings as well Tohil.

When went therefore before his face Tohil,
Auilix,

They went to see,
Went as well to worship,

They gave thanks then before its face
To its dawn.

They therefore kneeling with heads bowed low then
At stones

There
In forest.

Only their spirit essence manifestation now
Spoke

When they arrived the bloodletters,
Sacrificers before his face the Tohil.

Not therefore great this they had carried
Their burning as well

Only pine resin,
Only its remnants pitch,
With *pericon* flowers,

Ik'i B'alam ki b'i'.

Koq' ki k'u'x
Chire ri Tojil,
Auilix,
Jaq'awitz.

Are' k'o chik pa ek',
Pa atz'iaq kumal.

WA' k'ute ki k'atonik u xe' chi puch,
Kojb'al rech Tojil.

Ta xeb'e k'ut chuwach Tojil,
Auilix,

Xeb'e kila',
Xb'e pu ki q'ijila',

Xek'amowan chik chuwach
Chire u saqirik.

E k'u wonowoj chik
Chi ab'ajil

Chiri'
Pa k'eche'laj.

Xa ki nawal wach chik
Xch'awik

Ta xe'opon ri aj k'ixb',
Aj k'ajb' chuwach ri Tojil.

Ma k'u nim ri' kuk'a'am
Ki k'atoj puch.

Xa q'ol,
Xa rachaq noj,
Ruk' iya'.
They burned  
Before his face their god.

Then spoke therefore the Tohil,  
Only its spirit essence now

When gave hither their knowledge the bloodletters,  
Sacrificers.

They said,  
Then they spoke:

"Only here our mountain,  
Our plain shall come to be.

We yours now  
Came to be.

Great our day,  
Great as well our birth,

Because of all people yours,  
The all nations.

Only therefore we your companions then surely,  
Your citadel.

Only we shall give your knowledge.  
Do not reveal us before their faces the nations

When they climb up to us,  
Because true

That many  
They shall be.

Thus not you set traps for us  
But therefore give to us

The its child grass,  
Its child fallen grain;
But therefore that female deer,  
Female bird.

Come then to give a little their blood to us.  
Pity our faces.

Leave behind therefore its skin the deer to guard them.  
These the disguises  
You will deceive behind,  
This its deer will come to be.

These also our substitute then therefore  
Before their faces nations.

‘Where is Tohil?’  
When you are asked,

This therefore then therefore the bundle deer before their faces.  
Not you reveal as well yourselves.

There is then therefore you shall do now,  
Great your existence will come to be.  

You will conquer the all nations,  
They shall bring to you

Their blood,  
Their blood before our faces.

They shall come  
To embrace us.

They ours now,”  
Said therefore the Tohil,

Auilix,  
Hacavitz.

Boyish faces  
They would appear

Xere k'u ri xnam kej,  
Xnam tz'ikin.  

Chul ta iya' sqaqi'n u kik'el chiqech.  
Toq'ob' qa wach.

Chikanaj k'ut rismal ri kej chi chajij.  
Are' e ri u muquwach  
Chimich' kanoq,  
Are' u kej chuxik.

Are' nay puch qa k'exwach chi k'ut  
Chuwach amaq'.

Are' k'ut chi k'ut ri q'u' kej chikiwach.  
Mik'ut nay pu iwib'.

K'o chi k'ut chib'an chik,  
Nim i k'oje'ik chuxik.

Chich'ak ri ronojel amaq',  
Chikuk'a'j

U kik'el,  
U komajil chiqawach.

Chul wi  
Kojkiq'aluj.  

E qech chik,”  
Xcha' k'u ri Tojil,

Awilix,  
Jaq'awitz.

K'ajolal wach  
Chikiwachib'ej
When they are seen,
When they would arrive as well
To burn before their faces.
Then began therefore their being searched for
The its child birds,
Its child deer,
Taking,
Search,
By the bloodletters,
Sacrificers.
This therefore then they would find the birds,
Child deer.
  Then therefore they would go
  To deliver
The its blood deer,
Birds in their mouths the stones,
The Tohil,
Auilix.
They drank this therefore,
Beverage blood by gods.
Straightaway spoke the stones
When they arrived,
The bloodletters,
Sacrificers,
When they would go to give
Their burnings.
Only like again they would do it
Before its face the bundle deer:
  They would burn pine resin,
  They would burn as well pericon flowers,
  Head mushroom,
Ta ke'ilik,
Ta chopon puch
K'atoj chikiwach.
Ta xtitak k'ut u tzukuxik 6370
Ri ral taq tz'ikin,
Ral kej,
K'amob',
Tzukuxik,
Kumal ri aj k'ixb',
Aj k'ajb'.
Are' k'ut ta chikiriq ri tz'ikin,
Al kej.
K'ate k'ut chib'e
Ki k'ulu 6380
Ri u kik'el kej,
Tz'ikin pu chi' ri ab'aj,
Ri Tojil,
Auilix.
Xuk'a ri' k'ut,
Ukaj kik' kumal k'ab'awil.
Ju su chich'aw ri ab'aj
Ta ke'oponik,
Ri aj k'ixb',
Aj k'ajb', 6390
Ta chib'e ki ya'
Ki k'atoj.
Xawi keje' chik chikib'ano
Chuwach ri q'u' kej:
Chikik'at q'ol,
Chikik'at puch iya',
Jolom okox,
There was their bundle deer
To their each one,

There placed by them
On its top mountain,

Not their dwelling
The their homes in sun.

Only in mountains
They walk.

These therefore they would eat:
The mere its child hornet,
Mere its child wasp,
Mere as well its child bee,
They would search for.

Not first very good food,
Very good water then as well.

Not clear its pathway their homes.
Not clear where they are left behind their wives.
There therefore crowded now the nations,
Each one would unite,
They gather then themselves,
The each of groups of nations
They were tumultuous then on roads.
Clear then their path.

Where therefore the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam not yet clear they are.

When therefore then they would see the nations
As they would pass by on road.

Then therefore they cry out hither
Peak mountains.

---

103 The text reads vorom for what in this context must be vonon.
Only its cry coyote,
Only as well its cry fox would they cry out;
Xa roq'ib'al utiw,
Xa pu roq'ib'al yak chikoq'ib'ej; 6430

Only as well its cry puma,
Jaguar they would do.
Xa pu roq'ib'al koj,
B'alamp chikib'ano.

When they would see it the nations,
Much would be said:
Ta chikil ri amaq',
K'i chub'ixik.\(^{104}\)

“Only coyote the their cry,
Only as well fox this,
“Xa utiw ri koq'ik,
Xa pu yak ri',

Only puma,
Only jaguar,” say therefore the nations.
Xa koj,
Xa b'alam,” kecha' k'ut ri amaq'.

Like the not person in their hearts the all nations,
Only therefore deception theirs nations.
Keje' ri' mawinaq chu k'u'x ri ronojel amaq',
Xa k'u mich'b'al kech amaq'. 6440

When they would do it, it is desire their hearts
This not surely true then they would be frightened to do it.
Ta chikib'ano k'o karaj ki k'u'x
Ri ma na qitzij ta chixib'in ta rib' chikib'ano.

This they desire to it its cry puma,
Its cry jaguar they would cry out.
K'o kakaj chire roq'ib'al koj,
Roq'ib'al b'alam chikoq'ib'ej.

Then they would see therefore the people only one,
Only two would go, they would desire to destroy them.
Ta chikil k'u ri winaq xa jun,
Xa kaib' chub'inik chikaj ki ma'ij chikech.

Each day then they arrive then therefore there
At their homes with their wives.
Ju ta q'ij ta ke'ul chi k'ut chiri'
Chi kochoch ruk' kixoqil.

Merely its child hornet,
Its child wasp,
Xawi ral wonon,
Ral sita'l, 6450

Merely as well its child bee therefore,
They carried to give to their wives.
Xa pu ral aqaj k'u,
Kuk'a'am chikiya'o chirech kixoqil.

Each day then they went then therefore
Ju ta q'ij ta xeb'e chi k'ut
Chuwach Tohil,
Awilix,
Jaq'awitz.

\(^{104}\) The manuscript reads chubinic (would walk), likely a scribal error for chubixic (would be said).
They said therefore
In their hearts,

"This the Tohil,
Auilix,
Hacavitz,

Only its blood deer,
Birds we give to them.

Only we have pricked our ears,
Our elbows.

We have pled for our strength,
Our endurance,

To Tohil,
Auilix,
Hacavitz.

Who may take care of their death the nations?
Only then each one we kill them?"

They said to each other
When they went therefore before their faces

To Tohil,
Auilix,
Hacavitz.

Then they pricked their ears,
Their elbows before their faces gods.

They scooped up the their blood,
They rubbed it inside in their mouths the stones.

Not therefore true that stones they come to be.
Like the each boys

When they arrive.
They rejoiced then

Xecha' k'ut
Chi ki k'u'x,

"Are' ri Tojil,
Awilix,
Jaq'awitz,

Xa u kik'el kej,
Tz'ikin kaqaya' chire.

Xa qasisa qa xikin,
Qa ch'uk.

Qa tz'onoj qa kowil,
Qa ch'ijilal

Chire Tojil,
Awilix,
Jaq'awitz.

Naqi taj chikuch'aj ki kamik ri amaq'?
Xa ta jujunal keqakamisaj?"

Xecha' chi kib'il kib'
Ta xeb'e k'ut chuwich

Tojil,
Awilix,
Jaq'awitz.

Ta xkisis ki xikin,
Ki chu'k chuwich k'ab'awil.

Xkiwakuj ri ki kik'el,
Xkijik' koq pu chi' ri ab'aj.

Ma k'u kitzij ta chi ab'aj chuxik.
Keje' ri' e jujun chi k'ajolab'

Ta ke'ulik.
Xeki'kot chik
To the their blood bloodletters, Sacrificers.

Then it came then therefore its sign Their deeds this:

“Conquer many lands. This your liberation self.

There it came from Tulan When you brought us hither,”

They were told therefore. Then was given hither

The breast At Staggering its name.

With blood would enter behind it, To rain self the blood,

Came to be his giving Tohil, With Auilix, Hacavitz.

THIS its beginning now their being abducted people, Nations,

By Balam Quitze, Balam Acab, Mahucutah, Iqui Balam.

THEN as well their being killed nations these. They took them thus:

Only one would go walking, Only two would go walking.
Not clear then they would take them.
Thus then they would go to sacrifice them

Before their faces Tohil,
Auilix.

Then therefore they would give blood on road,
There is their skulls they would place on road.

They say therefore the nations, “Jaguar ate them,”
Only they say.

Because like the paws jaguar
Their feet then they would make.

Not would they reveal themselves.
Crowded with nations they abducted.

Until its long time therefore
They felt themselves nations.

“Perhaps these the Tohil,
Auilix enter to us.

Only we seek them the bloodletters,
Sacrificers,

When it they are at their homes.
Let us follow their feet,”

They said therefore all nations
When they gathered their thoughts among themselves.

Then therefore they began
Its following their feet

The bloodletters,
Sacrificers.

Not therefore clear, only feet deer,
Only feet jaguars they would see.
Not clear their feet.
Nowhere there was clear
Where first their feet the only their paws,
Like this their feet only confusion its
By them.
Not clear their path.
Only would be created clouds,
Only would be created dark rain,
Only as well would be created mud,
Only would be created drizzling rain.
They would see it
Before their faces nations.
Only therefore they would weary their hearts seeking them,
Then they would mourn as well.

Because great their essence
The Tohil,
Auilix,
Hacavitz.

Long time therefore they did it there on its top mountain,
On its edges the nations.
They killed.
This then was created the abduction,
Murderous assaults,
When they would take the nations on roads.

They would sacrifice them
Before their faces

The Tohil,
Auilix,
Hacavitz.

Saved therefore their sons there
On its top mountain.

Where were Tohil,
Auilix,
Hacavitz.

Three boys their appearance they would walk,
Only their spirit essence the stones.

There was a river,
Where they bathe

There
At its mouth river.

Only their self manifestation.
It gave its name therefore:

At His Bath Tohil,
Its name river came to be.

Many times therefore they would see them nations.
Suddenly then they would be lost themselves.

When they were seen
By nations.

Then would come to be its report
Where they are

The Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

This therefore this its gathering their thoughts nations
So that they may be killed.

**FIRST** therefore they desired
To plan nations their defeat

---

Chuwi' juyub'.
Are Tojil,
Awilix,
Jaq'awitz.

Oxib' chi k'ajolab' ki wachib'al keb'inik;
Xa u nawal ri ab'aj.

Xk'oje' jun ja',
Are ke'atin wi

Chiri' 6580
Chuchi' ja'.

Xa ki k'utb'al kib'.
Xub'i'naj k'ut:

Chi Ratinib'al Tojil,
U b'i' ja' xuxik.

K'iya mul k'ut chikilo amaq'.
Lib'aj chi chikisachix taj kib'.

Ta ke'ilik
Rumal amaq'.

Ta xux taj u tzijel 6590
Ri e k'o wi

Ri B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam.

Are' k'u wa' u k'amik u na'oj amaq'
Chire u kamisaxik taj.
Tohil,  
Auilix,  
Hacavitz.

They spoke all the bloodletters,  
Sacrificers before their faces nations.

They assembled themselves,  
They summoned as well each other all of them.

There was not one group,  
Two groups then now left behind of them.

All of them gathered themselves,  
They summoned as well each other.

Then were gathered their thoughts,  
They spoke therefore,  
They asked themselves:

“What would ensure their defeat  
The Cavec Quiché people?

Because ended our children of mothers,  
Sons of men.

Not clear  
Its loss people by them.

If we are finished by abduction,  
Then it shall come to be

If this great  
His glory

The Tohil,  
Auilix,  
Hacavitz,

This then therefore our god  
The Tohil shall come to be.
May we be preeminent.
Not will be successful they defeat us.

Not then we many people we are?
These therefore the Cavec not how many are they?"

They said therefore
When they arrived all of them.

Said then part of them
To them the nations when they spoke:

“Who are these perhaps they bathe
At its mouth river every day?

If these Tohil,
Auilix,
Hacavitz,

These we defeat surely first.
There then therefore shall begin their defeat

The bloodletters,
Sacrificers,”

They said therefore part of them again
Then they spoke:

“How therefore will we defeat them?” they said then therefore.
“This then our means of defeating them will come to be:

Because the boys they appear
When they are seen at river,

They go then therefore two maidens.
These then the truly then chosen,
They then fairest of maidens.
May they therefore be objects of desire to them,”
they said therefore.

“Good then that, only then we search for then two
Of the best maidens,” they said therefore.

Then they sought therefore their daughters.
These the truly fairest maidens.

Then they were instructed therefore the maidens:
“Go you our daughters to wash the clothes at river.

If therefore then you see them the three boys,
Undress therefore yourselves before their faces.

If therefore will desire their hearts to you,
You offer yourselves.

‘We come then after you,’
When they say to you,

‘Yes,’ you say therefore,
When you are petitioned therefore.

‘Where from you come, Where are they by whom daughters?’

Then you say, ‘we their daughters lords,’
You say therefore to them.

‘Come therefore their sign by you.’
Then something they will give to you.

If they will desire your faces,
Truly you will give yourselves to them.

If therefore then not you will give yourselves,
We kill you therefore.

Then good our hearts
When there is their sign you will bring hither.
This therefore their sign to our hearts
When they come after you,”

Said therefore the lords,
When they were instructed the maidens.

Chi utzilaj taq q'apojib',” xecha' k'ut.

Ta xkitzukuj k'ut ki me'al.
Are' ri qitzij e saqilaj taq q'apojib'.

Ta xkipixab'aj k'ut ri q'apojib':
“Kixb'ek ix qa mi'al ojich'aja' ri k'ul chi ya'.

We k'ut ta ke'iwil ri e oxib' k'ajolab',
Chisonob'a' k'u iwib' chikiwach.

We k'ut chirayin ki k'u'x chiwe,
Kixchoko.

‘Kojopon ta chiwij,’
Ta kecha' chiwech,

‘We’, kixcha' k'ut,
Ta kixtz'onox k'ut.

‘Apa kixpe wi,
Apa aj choq' mi'al?’

Ta kecha', ‘Oj ki mi'al ajawab’,
Kixcha' k'u chike.

‘Chipe k'u retal iwumal.’
Ta naqi la' chikiya' chiwe.

Taseq chikirayij i wach,
Qitzij chiya' iwib' chikech.

We k'ut ta mawi chiya' iwib',
Kixqakamisaj k'ut.

K'ate utz qa k'u'x
Ta k'o retal chik'am uloq.
Are' k'u retal chi qa k'u'x
Ta ke'apon chiwij,”

Xecha' k'u ri ajawab',
Ta xepixab'ax ri q'apojib'.

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The two,
This their names these:
Lady Lust her name one maiden,
Lady Weeping then therefore her name one other.
They as well two,
Lady Lust,
Lady Weeping,
Their names.

They were sent thither to river,
To Their Bath

Tohil,
Auilix,
Hacavitz.

This their thought all nations these.
THEN as well they went.

They were adorned in finery.
Truly then beautiful they would appear

When they went there
Where bathes Tohil.

They carry on their heads therefore
The their wash when they went.

They rejoice then therefore the lords
Because of the two their daughters they sent thither.

When they arrived therefore at river
Then they began to wash.

They undressed themselves each of them,
On their hands and knees before their faces stones.

Then they gathered therefore
The Tohil,
Auilix,
Hacavitz.

E kaib',
Are' ki b'i wa':
Xtaj u b'i' jun q'apojoj,
Xpuch' chi k'ut u b'i' jun chik.
E pu kaib',
Xtaj,
Xpuch',
Ki b'i'.

Xetaq ub'ik chi ya',
Chi Ratinib'al

Tohil,
Auilix,
Jaq'awitz.

Are' ki na'oj ronojel amaq' ri'.
K'ATE puch xeb'ek.

Xekawuxik.
Qitzij wi chi jeb'elik chiwachininik

Ta xeb'ek chila'
Chatin wi Tojil.

Kikarilo'on k'u
Ri ki ch'ajo'n ta xeb'ek.

Keki'kot chi k'u ri ajawab'
Kimal ri e kaib' ki mi'al xkitaq ub'ik.

Ta xe'opon k'ut chi ya'
K'ate xkitikib'a' ch'ajo'nik.

Xkitzonob'a' kib' ki kab' ichal,
E chakachaxinaq chuwach taq ab'aj.

Ta xek'ulun k'u
Ri Tojil,
Auilix,
Jaq'awitz.
They arrived there at its mouth river.
Only therefore a little they passed by their faces
The two maidens they washed.
These therefore the maidens only straightaway they were ashamed.

When they arrived the Tohil,
Not therefore went their desire the Tohil
To the
Two maidens.

Then they were asked therefore:
"Where do you come from?"
They were asked to them
The two maidens.

They were asked:
"What do you want
You come here
At its mouth our river?"
They were asked therefore.
"We then sent hither by lords,
Then we came.
‘Go to see
Their faces the Tohil,
Speak with them,’ they said lords to us.

‘Thus may it come its sign
Truly if you shall see their faces,
We were told,’”
They said therefore
The two maidens

Xe'opon chila' chuchi' ya'.
Xa k'u sqaqi'n xrok'o'ib'ej ki wach
Xa k'u ri q'apojib' kech'ajo'nik.
Are' k'u ri q'apojib' xa ju su xek'ixb'ik.
Ta xe'opon ri Tojil,
Ma k'u ja b'i xb'e ki rayib'al ri Tojil
Chirech ri
E kaib' q'apojib'.
Ta xetz'onox k'ut:
“Apa kixpe wi?”
Xe'uchaxik chirech
Ri e kaib q'apojib'.
Xe'uchaxik:
“Naqi pa kiwaj.
Kixul waral
Chuchi' wi qa a’?”
Xe'uchax k'ut.
“Oj b'a taqon uloq kumal ajawab',
Ta xojpetik.
‘Chib’e iwila'
Ki wach ri Tojil,
Kixch'aw kuk', xecha' ajawab' chiqe.
Keje' k'ut chipe wi retal
Qitzij we chiwil ki wach,
Xojojuchaxik,”
Xecha' k'u
Ri e kaib' q'apojib'
When they laid out straight their mission.

This then therefore they desired the nations:
They were violated then the maidens

By their spirit essences Tohil.
They said therefore the

The Tohil,
Auilix,
Hacavitz,

When they spoke then to the Lady Lust,
Lady Weeping,

Their names
The two maidens:

“Good you shall take its sign our word with you.
You shall wait for it first to give it out there to lords,”

They were told therefore.
Then as well their thinking now

The bloodletters,
Sacrificers.

They were told the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam:

“Paint three robes,
Write its sign your essence.

It shall arrive with nations,
It shall go with the two maidens

They are washing.
Give thither to them,"

They were told therefore

Ta xkisuk'ub'a' ki taqikil.
Are' ta k'u xkaj ri amaq':
Xejo'x ta ri q'apojib'
Rumal ki nawal Tojil.
Xecha' k'u
Ri Tojil,
Awilix,
Jaq'awitz,

6750

Ta xech'aw chik chikech ri Xtaj,
Xpuch',
Ki b'i
Re e kaib' q'apojib':

“Utz chib'ek retal qa tzij iwuk'.
Chiwoyob'ej na chiya' apanoq chikech ajawab',”

Xe'uchax k'ut.
K'ate puch ki na'ojinik chik

Ri aj k'ixb',
Aj k'aj'b'.

Xe'uchax ri B'alum Kitze,
B'alum Aq'alab',
Majukutaj,
Ik'i B'alum:

“Kixtz'ib'anoq oxib' k'ul,
Chitz'ib'aj retal i k'oje'ik.'

Chopon kuk' amaq',
Chib'e kuk' ri e kaib' q'apojib'

Kech'ajo'nik.
Chiya' ub'ik chike,'"
Balam Quitze,  
Balam Acab,  
Mahucutah.

THEN therefore they painted three of them.  
First he painted the Balam Quitze.  
Jaguar its image came to be  
He painted on its face robe.  
This therefore the next Balam Acab.  
Eagle now its image  
He painted on its face robe  
Then he painted next therefore the Mahucutah.  
Everywhere hornets,  
Everywhere wasps,  
Their images his painting,  
He painted on its face robe.  
They completed therefore their paintings three of them,  
Three forms they painted.  
Then therefore then they went to give robes

The Lady Lust,  
Lady Weeping their names.

They said therefore  
The Balam Quitze,  
Balam Acab,  
Mahucutah.

“This its sign your word  
You arrive before their faces lords.

‘Truly he spoke the Tohil to us,’ you say.  
‘This therefore its sign we brought hither,’ you say to them.  
They will wear them therefore  
These robes you will give to them,”

They were told therefore the maidens  
When they instructed them thither.

Then they went therefore,
They carried away the painted robes.

Then they arrived therefore,
Straightaway therefore they rejoiced the lords

When they saw
Their faces

Hanging from their arms.
They were entreated the maidens:

“Not you saw his face the Tohil?” they were asked.
“We saw then him,” they said therefore

The Lady Lust,
Lady Weeping.

The manuscript reads cat, likely a scribal error or a shortened version of cate.

Thus then the its sign their disgrace
They sensed the lords.

Then were untied therefore
The painted robes by maidens.

Everywhere jaguars,
Everywhere eagles,

Everywhere as well hornets,
Wasps,

Its paintings inside robes
They would shine brightly their faces.

Then they desired therefore their faces.
Then they put them on around them.

There was not therefore it did the jaguar,
Its painting at first around lord.

105 The manuscript reads cat, likely a scribal error or a shortened version of cate.
Then he put on next therefore lord the second painted robe, Ta xukoj chi k'ut ajaw ri u kab' tz'ib'an k'ul, Eagle its painting.

Only good he felt lord inside.
Only he turned about before their faces.

He disrobes his covering
Before their faces all of them.

Then it entered next therefore
Third painted robe about lord.

This the hornets,
Wasps its interior.

He put it on therefore about him.
Then as well now was stung his body

By hornets,
Wasps.

Not he bore it.
Not as well he endured the stinging insects.

Then therefore broke open therefore his mouth lord
Because of insects

Only painted their images
Within robes

His painting Mahucutah therefore,
Third painting.

Then they were defeated.
Then as well their rebuking

Maidens these
By lords,

The Lady Lust,
Lady Weeping their names:

Kot u tz'ib'al.

Xa utz xuna' ajaw chupan.
Xawi kasolowik chikiwach.

Katz'onon u q'u'xik
Chikiwach konojel.

Ta xok chi k'ut
Rox tz'ib'am k'ul chirij ajaw. 6840

Are' ri wonon,
Sita'l u pam.

Xuko' j k'u chirij.
K'ate puch ta xti'ik u tio'jil

Rumal wonon,
Sita'l.

Mawi xch'ijtajik.
Ma pu xkuyutaj ri ti'ob'al chikop.

Ta k'u xuraquj k'ut u chi' ajaw
Rumal chikop 6850

Xa tz'ib'am ki wachib'al
Chupan k'ul

U tz'ib' Majukutaj k'u,
Rox tz'ib'.

Ta xech'akataj wi.
K'ate puch ki yajik

Q'apojib' ri'
Rumal ajawab',

Ri Xtaj,
Xpuch' ki b'i': 6860
“What are then robes,
That you have brought hither?

Where did you go to get them
You deceivers?”

They were asked the maidens
When they were rebuked.

They were defeated then therefore
The all nations by Tohil.

This then they desired,
Went then to gratification Tohil

Behind Lady Lust,
Lady Weeping.

They then scratchers knee they came to be,
To its heart nations temptations then they come to be.

Not therefore accomplished
Their defeat

Because of enchanted people
The Balam Quitze,
Balam Acab,
Mahucutah.

Then they thought again therefore
All nations:

“How do we do it to them?
Truly great their nature then it shall come to be,”

They said therefore.
Then they gathered again their thoughts:

“Only then we pursue them,
We kill them.

“Naqi pa chi k'ulal,
Ri iwuk'a'm uloq?

Apa xb'e i k'ama' wi
Ix k'axtok’?”

Xe'uchax ri q'apojib'
Ta xeyajik.

Kich'akatajik chi k'u
Ri ronojel amaq' rumal Tojil.

Are' ta xkaj,
Xb'e ta ki'ib'al wi Tojil

Chikij Xtaj,
Xpuch'.

E ta joxol ch'ek xe'uxik,
Chuk'u'x amaq' taqchi'b'al ta kexuxik.

Ma k'u xb'anatajik
Ki ch'akatajik

Rumal e nawal winaq
Ri B'alam Kitze,
B'alam Aq'ab',
Majukutaj.

Ta xena'ojin chi k'ut
Ronojel amaq':

“Naqi pa kequch'aj?
Qitzij nim ki k'oje'ik ta chuxoq,”

Xecha' k'ut.
Ta xkikuch chik ki na'oj:

“Xa ta keqokib'ej,
Keqakamisaj.
We shall adorn ourselves with arrows,
With shields.

Are not we many?
Not there are

One,
Two now we shall leave to them,"

They said therefore.
Then they gathered their thoughts.

Only they adorned themselves all nations.
Crowded with killers
When they were gathered all nations,
Killers.

Where therefore there are the Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Where are on its top mountain.
Hacavitz its name mountain they are.

They placed therefore their sons there
On its top mountain.

Not then many people.
Not first thus then

Their number this,
Its number nations.

Only a little its top mountain
They occupied.

For that reason then was planned
Their being killed by nations.

Then they gathered themselves all of them,
They arrived,
They summoned one another all of them.

**THIS** then their gathering themselves all nations,

Adorned now with arrows,
With shields all of them.

Not counted precious metal their adornment.
Beautiful their appearance

All lords,
Warriors.

Truly makers their words all of them.
Truly their slaves they will become.

“This therefore the Tohil,
This god,

This as well we shall worship.
But then we shall capture him,” they said among themselves.

But therefore he learned of it the Tohil.
They learned of it as well

The Balam Quitze,
Balam Acab,
Mahucutah.

They hear it
When planned by them.

There is not their sleep,
Their rest.

They adorned therefore all warriors,
Thus they were raised up all warriors,

At night.
They believed in their hearts.

Then they went,
Not therefore they arrived.

Ma k'u xe'oponik.

Only in road they slept
All the warriors.

Xa pa b'e xewaraj wi
Konojel ri aj lab'al.

Then as well their defeat again
By the Balam Quitze,
Balam Acab,
Mahucutah.

K'ate puch ki ch'akatajik chik
Kumal ri B'al'am Kitze,
B'al'am Aq'ab',
Majukutaj.

Only therefore one they slept in road.
There was not again they sensed themselves.

Xa k'u jun xewaraj wi pa b'e.
Maja b'i chik xkina' chi kib'.

They were finished with sleep all of them.
Then therefore its beginning

Xek'iswarik konojel.
K'ate k'u u tikarik

Its plucking their eyebrows,
With their whiskers.

U mich'ik ki muquwach rumal,
Ruk' kismachi'.

Then untied therefore the precious metal
From their clothing,

Ta xkir k'u ri puwaq
Chi k'i ul,

With their headdresses
With also their necklaces.

Ruk' ki yachwach,
Ruk' puch ki chachal.

This therefore the its neck their staffs
Only they took the precious metal

Are' k'u ri u qu'l ki ch'ami'y
Xere xkik'am ri puwaq

Punishment their faces,
Only as well plucking to them,

K'ajisab'al ki wach,
Xa pu mich'b'al kech,

Done its sign
Its greatness Quiché people.

Xb'anik retal
U nimal K'eche' winaq.

Then as well they arose.
Straightaway they reached out for

K'ate puch xek'astajik.
Ju su xkichapala'

Their headresses
With its neck their staffs,
There is not now precious metal on neck,
With their headdresses.

Ki yachwach
Ruk' u qu'l ki ch'ami'y.
Maja b'i chi puwaq chi qu'l,
Ruk' ki yachwach.
“Who took us?
By whom were we plucked?”

Where they came,
Stole our precious metal?”

They said therefore
All warriors:

“These then the perhaps deceivers,
They abduct people.

Not therefore will be successful
We shall be frightened to them.

Truly we shall invade their citadel.
Merely only we shall see its face the our precious metal.
We shall make it ours,” they said therefore all nations.

Merely only made words all of them.
Merely therefore comfort their hearts
The bloodletters,
Sacrificers that are on its top mountain.

Merely only great wisdom
They do

The Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

Then they thought therefore Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.

They made palisade
At its edge their citadel.

Only wood planks,
Only pointed stakes,  
They placed  
Around their citadel.

Then they made the effigies.  
Like the people they came to be by them.

Then they arranged them there  
On its top palisade.

Merely only there are their shields.  
There are also their arrows.

They were adorned.  
Entered the headdress precious metal on their heads.

Entered also therefore mere effigies,  
Only as well carved wood.

Placed the precious metal of the nations,  
This they went to take on road.

This they adorned effigies by them.  
They encircled around citadel.

Then as well then they entreated  
To their thoughts to Tohil.

“If we die,  
If as well we are defeated?” they asked.

Wept their hearts  
Before his face the Tohil:

“We do not mourn.  
I am.

This therefore you shall use this to them.  
Do not fear.”

They were told the Balam Quitze,
Balam Acab,  
Mahucutah,  
Iqui Balam.

Then they gave thither the hornets,  
Wasps.

These therefore they went to gather,  
They bore them when they came.

Then they gave them inside four great gourds.  
Four places they were around edge citadel.

They closed up the hornets,  
Wasps within great gourds.

These weapons  
To nations by them.

They were spied on therefore,  
They were being watched for in ambush therefore,  
Scrutinized as a target their citadel by their messengers nations.

“Not however many,”  
They said therefore.

Only therefore came to be seen the effigies,  
Carved wood.

They are still,  
They are carrying

Their arrows,  
Their shields.

True people they appear,  
True then killers they appear

When they saw nations.  
They rejoiced therefore  
All nations.
Not many they saw.
Crowded the nations there were.
Not counted people.

Warriors,
Also killers,
Murderers,

To the Balam Quitze,
Balam Acab,
Mahucutah

There they were on its top mountain.
Hacavitz its name they were.

When therefore were invaded these
We shall tell it now.

THERE therefore they are there
Balam Quitze,
Balam Acab,
Mahucutah,
Iqui Balam.
Only one they are on its top mountain

With their wives,
Their children.

Then they came therefore all warriors,
Killers.

Not only two eight thousands,
Three eight thousands of nations

They encircled
Around citadel.

They yell,
Adorned

ARE k'ut e k'o chiri'
B'alam Kitze,
B'alam Aq'ab',
Majukutaj,
Ik'i B'alam.
Xa jun e k'o wi chuwi' juyub'

Ruk' kixoqil,
Kalk'u'al.

Ta xepe k'ut ronojel aj lab'al,
E kamisanel.

Mawi xa ka chuy,
Ox chuy chi amaq'

Xkotkomij
Chirij tinamit.

Ke'ominik,
E wiqitalik
With arrows,
With shields.

They would break open their mouths,
They clamour,
They rush about,
To shout

Their mocking,
Their whistling.

Then they entered below citadel.
Nothing therefore they fear

The bloodletters,
Sacrificers.

Only they look hither at its mouth palisade.
Lined up hither

With their wives,
Their children.

Only seated their hearts,
Making sweet words the nations.

Then they ascended therefore before its face mountain.
Only therefore a little now

Not they achieved its mouth citadel.
Then as well then opened their tops

The gourds.
Four there are in citadel.

Then they went out therefore the hornets,
Wasps.

Like the smoke
Then went out from inside the each of gourds.

Finished therefore the warriors
Because of insects.

Alighted on its seeds their faces,
Allighted as well on their noses,

On their mouths,
On their legs,
On their arms.

Where they are they would go to catch them.
Wherever they are they would go to swarm them.

Everwhere there are hornets,
Wasps,

Alighted to their stinging their eyes,
They would busy themselves swarming.

Numerous insects
About the each of people.

They were disoriented because of hornets,
Wasps.

Not they were grasped again their arrows,
Their shields.

They are hunched over on its face ground,
They scatter.

They fell before its face mountain,
There therefore not they sense now.

Then they were struck with arrows.
They were chopped with axes.

Only dry pieces wood
They used on them now

Balam Quitze,
Balam Acab.
They entered their wives,
Killers.

Only therefore they returned the part of them now.
Only they went again by legs all nations

When they found their first they were finished,
They were killed.

Not surely only a few of people died,
Not when died these.

They tormented again to their hearts,
Only therefore insects entered to them.

Not surely therefore it warlike things
They did.

Not arrows,
Not shields they took.

Then they were humiliated all nations.
Only therefore they begged humbly now the nations

Before their faces
The Balam Quitze,
Balam Acab,
Mahucutah.

“Pity our faces.
Not then we die,”

They said.
“Good then that,

Certainly you obedient will come to be,
You servants,

As long as goes sun,
As long as goes light,” they were told.

Thus their defeat
248
All nations.
This because of our first mothers, Fathers.
There it was done on its top mountain, Hacavitz it has been named today
Where first they planted There.
They multiplied, They became many.
They had daughters, They had sons on its top Hacavitz.
They rejoice again when They defeated
All nations. There they were defeated on its top mountain.
Thus they did this. They defeated surely
Nations, All nations.
Then therefore seated their hearts. They spoke to their sons
Approached They would die.
Then truly they desired to die. This now we shall tell now their death
Balam Quitze, Balam Acab, Mahucutah, Iqui Balam their names.
Ronojel amaq'. Ri' kumal qa nab'e chuch, Qajaw. 7180
Chiri' xb'an wi chuwi' juyub', Jaq'awitz u b'i'nam wakamik
Are nab'e xetike wi Chiri'.
Xepoq' wi; Xek'iritaj wi.
Xemi'alanik, Xek'ajolanik chuwi' Jaq'awitz.
Keki'kot chik ta Xkich'ako 7190
Keje' k'ut xkib'an ri'. Xkich'ak na
Amaq', Ronojel amaq'.
K'ate k'ut xku'b'e ki k'u'x. Xetzijon chire ki k'ajol
Balam Quitze, Balam Acab, B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam ki b'i'.
Then truly they desired to die. This now we shall tell now their death
Then truly they desired to die. This now we shall tell now their death
Amaq',
Approached
Then truly they desired to die. This now we shall tell now their death
Approached
Then truly they desired to die. This now we shall tell now their death
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Approached
Then truly they desired to die. This now we shall tell now their death
7200
Ta qi xeraj kamisaxik. Are' chik wi xchiqab'ij chik ki kamik
B'alam Kitze, B'alam Aq'ab', Majukutaj, Ik'i B'alam ki b'i'.
THEY sensed therefore their death,  
Their loss.

Then they gave instructions to their sons. 
Not surely then sick, 
Not as well groaning from illness, 
They breathe heavily from illness not. 
Then they left behind their word to their sons.

These their names their sons these, 
Two he begotten sons Balam Quitze:

Co Caib his name firstborn, 
Co Cavib next his name his secondborn,

His sons 
Balam Quitze,

Their grandfather, 
Their father Cavecs.

Next therefore two now he begat sons Balam Acab. 
These their names these:

Co Acul his name first his son, 
Co Acutec is called next second his son

Balam Acab  
Of Nihaibs.

Only therefore one he begot son Mahucutah: 
Co Ahau his name.

Three they begot sons. 
There are not his sons the Iqui Balam.

True bloodletters, 
Sacrificers.

These therefore their names their sons these.
These they left instructions behind.

Only one they are
The four of them.

They sang
Of affliction their hearts.

They would weep as well their hearts
Within their song.

“Our Burial” its name their song
They sang.

Then they instructed therefore to their sons:
“You our sons,

We go,
We return as well.

Light word,
Light instructions our instructions to you.”

“Therefore you arrived
From far away then mountain,

You our wives,” they said
To their wives to each of them.

They were instructed:
“We go to our nation.

Established now Our Lord Deer,
Mirrored in sky.

Only returning
We shall do.

Accomplished our service.
Completed our day.

Sense us therefore.

Are' xkipixab'aj kanoq.

Xa jun e k'o wi
Ki kaj ichal.

Xeb'ixanik.
Chi q'atat ki k'u'x.

Choq' pu ki k'u'x 7240
Chupan ki b'ixik.

“Qa Muqu” u b'i' ki b'ix
Xkib'ixaj.

Ta xepixab' k'ut chire ki k'ajol:
“Ix qa k'ajol,

Kojb'ek,
Kojtzalij puch.

Saqil tzij,
Saqil pixab' qa pixab' chiwe.”

“Mi k'u xixul 7250
K'a ka najt chi juyub'al,

Ix qixoqil,” xecha'
Chire kixoqil chi ki jujunal.

Xepixab'ik:
“Kojb'e chi qamaq'.

Cholan chik Qajawal Kej,
Leman chi kaj.

Xa tzalijem
Xchiqab'ano.

Mi xb'anatajik qa patan. 7260
Mi xtz'aqat qa q'ij.

Kojina' k'ut.
Do not lose us.
Do not sweep us away therefore as well.

You shall see after surely
Your homes,
Your mountains as well.

Where you will settle.
Then may it be so.

You go therefore.
You shall go

To see it now
We came,”

Said therefore
Their word.

When they were instructed.
Then left behind therefore
Its sign,
    His existence the Balam Quitze:
    “This your remembrance of me.
    This I shall leave with you.
    This your glory.
    This.
I gave instructions,
I pondered,” said therefore
When he left behind
The its sign
His existence.
    Bundled Glory
    It was called.

Not clear its face
Merely truly bundled.

Not was it unwrapped,
Not clear stitches of it,

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106 The text reads tanabal (impediment) which is likely a scribal error.
Because none observed it
When it was bundled.

Thus their instruction this
When they disappeared therefore

There
On its top mountain Hacavitz.

Not surely they were buried by their wives,
Their children.

Not clear their disappearance,
When they disappeared.

But clear the their instruction.
Precious therefore the Bundle to them came to be.

This memorial of their fathers.
Only straightaway they burned
Before its face
Their memorial of their fathers.

There then were created
People by lords

When they received
After Balam Quitze planted,

Their grandfather,
Their father Cavecs.

Not there was therefore
They were lost the his sons,

The Co Caib,
Co Cavib their names.

Thus their death

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Rumal maji xilowik
Ta xpisik.

Keje' k'ut ki pixab'ik ri'
Ta xesach k'ut

Chiri'
Chuwi' juyub' Jaq'awitz.

Ma na xemuq taj rumal kixoqil,
Kalk'u'al.

Mawi q'alaj ki sachik,
Ta xesachik.

Xere q'alaj ri ki pixab'ik.
Loq' k'u ri Pisom chikech xuxik.

Are' nab'ab'al rech ki qajaw.
Xa ju su xek'aton
Chuwach
Ki nab'ab'al rech ki qajaw.

Are ta xwinaqir wi
Winaq kumal ajawab'

Ta xek'am
Chirij B'alam Kitze tikarinaq wi,

U mam,
U qajaw Q'awekib'.

Xma k'o wi\textsuperscript{107} k'ut
Xkisach wi ri u k'ajol,

Ri K'o Kaib',
K'o Kawib' ki b'i'.

Keje' k'ut ki kamik

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\textsuperscript{107} The manuscript reads \textit{cui}, likely a scribal error or shortened version for \textit{co ui}.
The four of them,
Ri ki kaj ichal,
First our grandfathers,
E nab'e qa mam,
Our fathers.
Qa qajaw.
When they were lost,
Ta xesachik,
When they left then their sons
Ta xkanaj chik ki k'ajol
There
Chiri'
On its top mountain Hacavitz.
Chuwi' juyub' Jaq'awitz.
They tarried now their sons
Xeyaluj chi wi ki k'ajol
There.
Chiri'.
When they were lost,
Ta xesachik,
When they left then their sons
Ta xkanaj chik ki k'ajol
Fallen now,
Qajinaq chik,
Humiliated now as well
Yoq'otajinaq chi puch
Their day all nations.
Ki q'ij konojel amaq'.
There was not again their glory.
Maja b'i chik ki q'aq'al.
Only many they were then
Xa k'i e k'o chik
Only they gathered together all of them each day,
Xawi kuk'am kib' konojel ju ta q'ij,
They would remember their father.
Chikina'b'aj ki qajaw.
Great its day the Bundle to them.
Nim u q'ij ri Pisom chike.
Not would they unwrap it.
Mawi chikikiro.
Only bundled there with them.
Xawi pislik chiri' kuk'.
Only its sign truly
7340
Their existence then they did.
“Bundled Glory” it was called by them
“Pisom Q'aq'al” chuchaxik kumal
When it existed.
Ta xk'oji'k.
It was named as well their “Wrapping,”
Xb'i'naj puch ki “Q'u'n,”
Left behind by their father.
Xya' kanoq rumal ki qajaw.
Only its sign truly
Xa retal qi
Their existence then they did.
Ki k'oce'ik ta xkib'ano.
Thus their loss,
Keje' k'u ki sachik,
Their ending
Ki ma'ixik
Balam Quitze,
B'alam Kitze,
Balam Acab,
B'alam Aq'ab',
7350
Mahucutah,  
Iqui Balam,  

First people  
They came from there,  

Across sea  
At its coming out sun.  

Anciently they arrive here.  
Then they died elderly now.  

Bloodletters,  
Sacrificers they were named.  

THEN as well then they remembered  
Their journey  

There  
Its coming out sun.  

They remembered  
The his instruction their fathers.  

Not they forgot them.  
A long time they were dead their fathers.  

They gave their wives nations.  
They became fathers-in-law.  

Then they married women three.  
They said therefore when they went:  
“We go there its coming out sun.  
There they came our fathers,”  
They said when they took their road  
Three sons.  

Co Caib  
His name one,  
His son Balam Quitze,  
Of all Cavecs.  

Majukutaj,  
Ik'i B'alam,  

E nab'e winaq  
Xepe chila',  

Ch'aqa palo  
Chi releb'al q'ij.  

Ojeroq ke'ul waral.  
Ta xekamik e ri'j chik.  

E aj k'ixb',  
Aj k'ajb' ki b'i'nam.  

THEN  

K'ATE puch ta xkik'u'xlaj  
Ki b'ik  

Chila'  
Releb'al q'ij.  

Are' ki k'u'xlan  
Ri u pixab' ki qajaw.  

Mawi xkisacho.  
Xojeroq kekamoq ki qajaw.  

Xya' kixoqil amaq'.  
Xkiji'aj.  

Ta xech'oko ixoq e oxib'.  
Xecha' k'ut ta xeb'ek:  
“Kojb'e chila' releb'al q'ij.  
Chila' xepe wi qa qajaw,”  
Xecha' ta xkik'am ki b'e  
E oxib' chi k'ajolaxel.  

K'o Kaib'  
U b'i' jun,  
U k'ajol B'alam Kitze,  
Rech ronojel Kaweqib'.  

255
Co Acutec
His name
Son Balam Acab,
Only of Nihaibs.

Co Ahav
His name one other,
His son Mahucutah
Of Ahau Quiché.

These therefore their names,
These went there across sea.

Three
Then they went.

Only there is their wisdom,
There is also their knowledge.

Not surely only then people their nature.
They instructed behind

All their older brothers,
Their younger brothers.

They rejoice,
They left.

“Not we die,
We arrive,”

They said
When they went they three.

Merely only they passed over on its top sea
When they arrived therefore there its coming out sun.

Then they went to receive their lordship.
This therefore his name lord this,

Its lord
He of its coming out sun.

K'o Akutek
U b'i'
K'ajol B'alum Aq'ab',
Xa rech Nihaib'ab'.

K'o Ajaw
U b'i' jun chik,
U k'ajol Majukutaj
Rech Ajaw K'iche'.

Are' k'u ki b'i',
Ri' xeb'e chila' ch'aqa palo.

E oxib'
Ta xeb'ek.

Xawi k'o ki na'oj,
K'o pu keta'mab'al.

Ma na x e ta winaq ki k'oje'ik.
Xkipixab'aj kanoq

Keki'kotik,
Xeb'ek.

“Mawi kojkamik,
Kojulik,”

Ta xeb'ek e oxib'.

Xawi xere xe'ik'owik chuwi' palo
Ta xe'opon k'ut chila' releb'al q'ij.

Ta xbe' ki k'ama' ri ajawarem.
Are' k'ut u b'i' ajaw wa',

Rajawal
Aj releb'al q'ij.
They arrived.

THEN they arrived therefore

Before his face lord.
Nacxit his name great lord.

Only guardian word,
Crowded his dominion.

He therefore gave hither its sign lordship,
All its tokens.

Then came its sign Ah Popol,
Ah Pop Reception House.

Then came therefore its sign glory,
Their lordship as well:

Ah Pop,
Ah Pop Reception House.

Completed his giving hither Nacxit
Its tokens his lordship.

These their names,
This:

Canopy,
Throne,

Flute Bone,
Drum,

Bright Black Powder,
Yellow Stone,

Paws Puma,
Paws Jaguar,

Head,
Hooves Deer,
Arm Band, Makutax,
Snail Shell Rattle, T'ot' tatam,
Tobacco Gourd, K'us B'us,
Food Bowl, Kaxkon,
Macaw Feathers, Chiyom,
Snowy Egret Feathers, Astapulul.

All therefore they receive when they came, Ronojel k'u kek'am ri xepetik,
When they brought hither from the other side sea Ta xkik'am ula ri ch'aqa palo
Its writings Tulan, U tz'ib'al Tulan,
Its writings they called to it. U tz'ib'al xecha' chire.
Many had entered within, K'i okinaq chupan,
Within their word. Chupan ki tzij.

THEN as well then whey arrived there, K'ATE puch ta xe'ulik chiri',
On its top their citadel Hacavitz its name, Chuwi' ki tinamit Jaq'awitz u b'i',
There therefore they gathered all Tamub, Chiri' k'ut xekuch wi ronojel Tamub',
Ilocab they gathered themselves. Ilokab' xekuchu kib'.
All nations they rejoiced Ronojel amaq' xeki'kotik
When arrived Ta xe'ulik
Co Caib, K'okaib',
Co Acutec, K'o Akutek,
Co Ahau, K'o Ajaw.

Only there now Xawi chiri' chik
They received their lordship nations. Xkik'am wi kajawarem amaq'.
They rejoiced Rabinals Xeki'kotik e Rab'inaleb',
Cakchiquels, E Kaqchekeleb',
Ah Tziquinahas, Aj Tz'ikina Ja.

Only its sign revealed Xa retal xk'utun
Before their faces Chikiwach
The its greatness lordship.
Great now their essence
Will come to be nations.
Not first was completed
Then truly therefore their lordship.
Where
They are there
Hacavitz.
Only there is with them all that came from coming out sun.
Long time then therefore they did it
There
On its top mountain.
Many now
All of them.
There therefore they died
Their wives
Balam Quitze,
Balam Acab,
Mahucutah.
Then they came,
They abandoned behind
The their mountain.
One other mountain they looked for
Where they settle.
Not counted mountains they settled.
Then they named,
Then they gave names as well to them
They gathered together,
They became strong
First our mothers,  
E nab'e qa chuch,  
First our fathers.  
E nab'e qa qajaw.

They said ancient people  
Xecha' ojer taq winaq  
When they spoke,  
Ta xkitzijoj,

Then they vacated as well  
Ta xkitolob'a' pu  
Behind  
Kanajoq

First their citadel,  
Nab'e ki tinamit,  
Hacavitz its name  
Jaq'awitz u b'i'

Then they arrived again therefore there  
Ta xe'ul chi k'u chiri'  
They began again  
Xkitikilib'ej chik

A citadel  
Jun tinamit  
Chi Quix its name.  
Chi K'ix u b'i'.

Long time again they did there  
Najt chi xkib'an chiri'  
On its top one division citadel.  
Chuw'i' ju ch'ob' tinamit.

They begat daughters,  
Kemi'alanik,  
They begat sons as well  
Kek'ajolanik puch

There theirs they were.  
Chiri' ke e k'o taq wi.  
These four mountains these,  
Ar'e taq kaji juyub' wa',

Only one shall enter  
Xa jun xchok wi  
Its name the their citadel.  
U b'i' ri ki tinamit.

They married their daughters,  
Xkik'ulub'a' ki mi'al,  
Their sons only they would give as a gift.  
Ki k'ajol xaqi chikisipaj.

Only act of compassion,  
Xa toq'ob'anik,  
Only also as presents they would do it.  
Xa pu mayjanik chikib'ano.

Their payment their daughters they would receive.  
Rajil ki mi'al chikik'amo.  
Only good their existence they did.  
7520

Xa utz ki k'oje'ik xkib'ano.

Then they passed through there on its top  
Ta xe'ik'o chiri' chuwi'  
Each division of citadel.  
Ju taq ch'ob' chi tinamit.

260
These its names
Chi Quix:
  Chi Chac,
  Humetaha,
  Culba,
  Cavinal,

Their names mountains.
They tarried

When therefore they investigated the mountain,
Their citadel as well.

Residence mountain they look for.
They therefore many now all of them.

Only therefore dead
The receivers lordship its coming out sun,

Grandfathers now they arrived there
On its top each citadel.

Not surely they received their faces.
They passed through

Numerous hither afflictions,
Misfortunes they did.

Until its long time they discovered
Their citadel

Grandfathers,
As well fathers.

This therefore its name citadel
They arrived at:

Wa' taq u b'i'
E Chi K'ix:

Chi Chak,
  Jumeta Ja,
  K'ulb'a,
  Kawinal

U b'i' juyub'.
Xeyaluj wi

Are k'ut kakinik'wachij ri juyub',
Ki tinamit puch.

Ulj juyub' kakitzukuj.
E k'u\textsuperscript{108} k'i chik chi konojel.

Xa k'u kaminaqoq
Ri k'amol ajawarem releb'al q'ij,

E mamaxel chik xe'ul chiri'
Chuwi' jujun tinamit.

Ma na xuk'am ki wach
Ri xe'ik'o wi

Je taq wi uloq k'axk'ol,
Ra'il xkib'ano.

K'a u najt xkiriq wi
Ki tinamit

E mamaxel,
E pu qajawixel.

Wa' k'u u b'i' tinamit
E xe'ul wi:

\textsuperscript{108} The text reads \textit{ca}, which is likely a scribal error for \textit{cu}.
CHI IZMACHI therefore,
Its name mountain their citadel they dwelt.

Next also they settled,
There therefore they attempted glory.

Was ground their lime plaster,
Their whitewash,

In fourth generation lords,
Said therefore the Co Nache,

Only Beleheb Queh,
With as well Magistrate Lord.

Then lorded therefore Lord Co Tuha,
With Iztayul their names,

Ah Pop,
Ah Pop Reception House.

They lorded there
Chi Izmachi.

Very good citadel it became,
They made it.

Only therefore three the great houses came to be there
Chi Izmachi.

There were not the one score four great houses.
Still three their great houses.

Only one its great house
Cavecs.
Only therefore one great house
Before Nihaibs.
Only as well one
Of Ahau Quichés.

Only two enchantment great houses
The two divisions of lineage

CHI ISMACHI' k'ut,
U b'i' juyub' ki tinamit xek'oj'e' wi.

Chi nay puch xe'amaj'elab' wi,
Chiri' k'ut xkitij wi q'aj'al.

Xk'aj ki chun,
Ki sajkab',

Chukaj le oq ajawab',
Xecha' k'u ri K'o Nache',

Xu B'elejeb' Kej
Ruk' puch Q'alel Ajaw.

Ta xajawar k'ut Ajaw K'o Tuja,
Ruk' Istayul ki b'i',

Aj Pop,
Aj Pop K'am Ja.

Xe'ajawar chiri'
Chi Ismachi'.

Utzilaj tinamit xuxik,
Xkib'an.

Xa k'u oxib' ri nim ja xux chiri'
Chi Ismachi'.

Maja b'i'oq ri juwinaq каж ib' chi nim ja.
K'a oxib' oq ki nim ja.

Xa jun u nim ja
Kaweqib'.
Xa k'u jun nim ja
Chuwach Nijaib'ab'.
Xa nay pu jun
Rech Ajaw K'iche'.

Xaqi kaib' chi kumatziil nim ja
Ri ka ch'ob' chi chinamit
There were at Chi Izmachi.
Only one their hearts.

There were not bad feelings,
There was not as well their anger.

Only steadfast
Lordship.

There was not their contention,
Their disturbances as well.

Only purity,
Only sense of community there is in their hearts.

There was not left facing,
There was not as well fire facing

They did.
Still small their glory.

Not yet they have pulled it together,
Not as well they have become great.

Then they tried it therefore,
They strengthened shield

There
Chi Izmachi.

Certainly sign therefore their lordship this when they did it.
Certainly sign their glory,
Sign as well their greatness.

Then it was seen therefore by Ilocab,
Then was created war by Ilocab.

They desired he be murdered the lord Co Tuja.
Only therefore one lord they desired therefore themselves.

This the lord Iztayul they desired to convince,
They wanted that he be convinced by Ilocab to kill.

Not therefore went out
Their left facedness behind his back lord Co Tuja.

Only behind their backs it fell.
Not first died then the lord by Ilocab.

Thus its foundation disturbance,
Clamor war as well.

They invade first citadel,
They went as killers.

This then therefore they desired,
The loss then their faces Quichés.

Only then by themselves they exercised lordship in their hearts,
Only therefore they arrived to receive.

They were captured,
They were despoiled therefore.

Not many again
Were liberated of them.

Then began therefore sacrificing,
They sacrificed the Ilocab before his face god.

This now payment their offense came to be
By lord Co Tuja.

Many therefore entered into captivity,
They were enslaved,
They were made to be servants as well.

Only they went to give themselves
To being defeated
Because of their clamor war

Behind lord,

264
Behind canyon-citadel.

Ruined,
Mocked then its face their lordship Quichés,
Desired their hearts.
Not therefore it was done.

Thus its creation
Their sacrifice people before his face god.

Then they made the shield
War its root

Then they began its shielding citadel Chi Izmachi,
There began its foundation glory.

Because of this certainly great his lordship Quiché lord,
Everywhere enchanted lords.

There was not their humiliation,
There ws not mockery would enter to them.

Only makers to greatness
Lordship.

There they put down roots Chi Izmachi,
There became great their bloodletting god.

They would be afraid now,
They feared as well all nations,
Small nations,
Great nations.

They witnessed their entrance
Captive people.

They sacrificed,
They killed,
By their glory,
Their sovereignty,
Ki tepewal,
The lord Co Tuha,
Ri ajaw K'o Tuja,
Lord Iztayul,
Ajaw Istayul,
With Nihaibs,
Ruk' Nijaib'ab',
Ahau Quichés.
Ajaw K'iche'.
Only three divisions of lineages were
Xa ox ch'ob' chi chinamit xk'oje'
There Chi Izmachi its name citadel
Chiri' Chi Ismachi' u b'i' tinamit
7670
Still there again as well they began to feast,
K'a chiri' chi nay puch xkitikib'a' wi wa'im,
To drink to their daughters.
Uk'aja chirech ki mi'al.
Then they celebrated hither.
Ta xkisi'j uloq.
This their gathering together
Are' ki kuchb'al kib'
The Three Great Houses,
Ri Oxib' Chi Nim Ja,
Their names by them.
U b'i' kumal.
There therefore they would drink their drinks,
Chiri' k'ut chikuk'aj wi kuk'ia',
There as well they would eat their food,
Chiri' puch chikiwej wi ki wa,
Their price their sisters,
Rajil kanab',
Their price as well daughters.
Rajil pu mi'al.
7680
Only joy in their hearts
Xa ki'kotem chi ki k'u'x
Then they did.
Ta xkib'ano.
They feasted,
Xewa'ik,
They ate within their great houses.
Xe'echa' chupan ki nim ja.
“They only our giving of thanks,
“Xa qa k'amowab'al,
Our gratitude,
Xa pu qa paq'ub'al,
To our sign our agreement,
Chirech qetal qa tzijel,
Its sign our word,
Retal qa tzij,
Upon woman child,
Chuwi' ixoq al,
Man child,” they said.
Achij al,” xecha'.
7690
There they gave names hither,
Chila' xkob' wi uloq,
There as well they named
Chila' puch xkib'ij wi
Their lineages selves,
Seven nations selves,
Their cities selves.

“We have intermarried,
We Cavecs,
We Nihaibs
We as well Ahau Quichés,” they said.

Three lineages,
Three as well great houses.

Long time therefore they did there
Chi Izmachi.

Then they discovered again,
Then they saw as well,

One other citadel.
They abandoned on its top the Chi Izmachi.

THEN as well then they rose up again hither,
They arrived there in citadel.

Cumarcaah its name
By Quichés it would be called.

Then they arrived now lords,
Co Tuha,
With Cucumatz,
With as well all lords.

There were five changes,
There were five generations as well people

Its root light,
Its root nation,
Its root life,
Creation.

Ki chinamit kib’,
Wuq amaq’ kib’,
Ki tikpan kib’.

“Qa k’ulel qib’,
Oj Qawikib’,
Oj Nijaib’
Oj pu Ajaw K’iche’,” xecha’.

E oxib’ chinamit,
Oxib’ puch nim ja.

Najt k’ut xkib’an chiri’
Chi Ismachi’.

Ta xkiriq chik,
Ta xkil puch,

Jun chik tinamit.
Xkoqotaj chiwi’ ri Chi Ismachi’.

K’ATE puch ta xeyakataj chi uloq,
Xe’ul chiri’ pa tinamit.

Q’umarkaj u b’i’
Kumal K’iche’ chuchaxik.

Ta xe’ul chik ajawab’,
K’o Tuja,
Ruk’ Q’ukumatz,
Ruk’ puch ronojel ajawab’.

Xro k’exoq,
Xro le’a puch winaq

U xe’ saq,
U xe’ amaq’,
U xe’ k’aslem,
Winaqirem.
There therefore many they made their homes
There as well they made their houses gods.

At its center
Its top citadel they gave it.

Then they arrived,
Then they planted as well.

Then as well its greatness now
Their lordship.

Many now,
As well crowded now.

Then they planned now
Their great houses.

They were gathered,
They were divided as well,

Because generated their contention.
They envied one another

Upon their price their sisters,
Their price their daughters.

Because only not now sustenance,
Their drink before their faces.

This now therefore its root now
Their division selves.

Then they turned on each other,
Turning over

Bones,
Their skulls dead.

They infuriated each other.
Then they split apart
The nine lineages.  
Was made its contention  
Sisters,  
Daughters.

Then was made its conception lordship,  
One score four great houses came to be.  
Anciently they arrive all of them there  
On its top their citadel.  
Then they completed  
One score four great houses  
There  
In citadel Cumarcah.

It was blessed  
By lord bishop

The citadel  
Until it was abandoned behind.

They were advanced in rank there,  
Were differentiated

Their benches,  
Their cushions,

Set apart their faces,  
Each by glory.

Each one of lords,  
Nine lineages set themselves apart:

Nine lords Cavecs,  
Nine lords Nihaibs,  
Four lords Ahau Quichés,  
Two Ahau Zaquics.

109 The text reads anam, which is likely a scribal error.
Many they came to be,
Many as well behind each of lords.

Only its first they are at head their vassals,
Their servants.

Crowded,
Crowded his lineage each of lords.

We shall tell
Their names the lords

Each one of them,
Each one his great house.

**THESE** therefore their names lords before their faces Cavecs.
This first lord this:

<table>
<thead>
<tr>
<th>Ah Pop,</th>
<th>Ah Pop Reception House;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ah Tohil,</td>
<td>Ah Cucumatz;</td>
</tr>
<tr>
<td>Great Steward Cavec,</td>
<td>Councilor of Stacks;</td>
</tr>
<tr>
<td>Emissary Deer House,</td>
<td>Councilor in Ballcourt Punishment,</td>
</tr>
<tr>
<td>Its Mother Reception House.</td>
<td></td>
</tr>
</tbody>
</table>

**THESE** therefore lords
These before their faces Cavecs.

Nine lords there are their great houses each of them,
Then now would show their faces.

<table>
<thead>
<tr>
<th>K'iya taq xuxik,</th>
<th>K'i chi nay puch chirj jujun ajawab'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xa u nab'e ri k'o chiwi' ral,</td>
<td>U k'ajol.</td>
</tr>
<tr>
<td>Tzatz,</td>
<td>Tzatz u chinamital jujun chi ajawab'.</td>
</tr>
<tr>
<td>Chiqab'ij</td>
<td>Ki b'i' ri ajawab'</td>
</tr>
<tr>
<td>Chujujunal,</td>
<td>Jujun u nim ja.</td>
</tr>
</tbody>
</table>

**WA'E** k'ute ki b'i' ajawab' chuwach Kaweqib'.

<table>
<thead>
<tr>
<th>Are' nab'e ajaw wa':</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aj Pop,</td>
</tr>
<tr>
<td>Aj Pop K'am Ja;</td>
</tr>
<tr>
<td>Aj Tojil,</td>
</tr>
<tr>
<td>Aj Q'ukumatz;</td>
</tr>
<tr>
<td>Nim Ch'okoj Kaweq,</td>
</tr>
<tr>
<td>Popol Winaq chi T'uy;</td>
</tr>
<tr>
<td>Lolmet Kej Nay,</td>
</tr>
<tr>
<td>Popol Winaq pa Jom Tzalatz',</td>
</tr>
<tr>
<td>U Chuch K'am Ja.</td>
</tr>
</tbody>
</table>

**ARE'** k'ut ajawab'
Ri' chuwach Kaweqib'.

| B'elejeb' chi ajawab' k'oloje' u nim ja chujujunal, |
| K'ate chik chiwachin u wach. |
THESE next therefore lords these before their faces Nihaibs.
This first lord this:

Lord Magistrate,
Lord Herald Person;

Magistrate Reception House,
Great Reception House;

Its Mother Reception House,
Great Steward Nihaibs;

Aulix,
_Yacolatam_, or its corner mat, _Zaclatol_

Great Emissary Giver of Sprouts.
Nine therefore lords before Nihaibs.

ARE' chi k'u ajawab' wa' chuwach Nijaib'ab'.
Are' nab'e ajaw wa':

Ajaw Q'alel,
Ajaw Aj Tzik' Winaq,

Q'alel K'am Ja,
Nima K'am Ja;

U Chuch K'am Ja,
Nim Ch'okoj Nijaib'ab';

Awilix,
_Yakolatam_ (u tza'm pop) _Saklatol_,

Nima Lolmet Ye'ol T'ux.
B'elejeb' k'ut chi ajawab' chuwach Nijaib'ab'.

THESE next therefore Ahau Quichés these.
These their names lords:

Speaker Person,
Lord Emissary,

Lord Great Steward Ahau [Quichés],
Lord Hacavitz.

Four lords before their faces Ahau Quichés
There are its great house.

ARE' chi k'ut Ajaw K'iche' wa'.
Wa'e ki b'i' ajawab':

Aj Tzik' Winaq,
Ajaw Lolmet,

Ajaw Nim Ch'okoj Ajaw [K'iche'],110
Ajaw Jaq'awitz.

Kajib' ajawab' chuwach Ajaw K'iche'eb'
K'oleje' u nim ja.

TWO lineages as well,
Zaqic lords:

Maize Flower House,
Magistrate Zaquic.

KAIB' chnamit chi nay puch,
Saqikib' ajawab':

Tz'utuju Ja,
Q'alel Saqik.

---

110 The manuscript does not include the word “K'iche'” here, referring to the Ajaw K'iche' lineage, although it is implied from the context.
Only one great house  
Two lords.

**THUS** were completed one score four lords,  
One score four as well of great houses came to be.

Then was enlarged glory,  
Sovereignty in Quiché.  
Then was glorified,  
Then was made sovereign

Its greatness,  
Its weightiness Quiché.

Then was whitewashed,  
Then lime plastered as well

Canyon,  
Citadel.

Came small nations,  
Great nations.

There is therefore his title lord  
Made great Quichés.

Then was created glory,  
Sovereignty.

Then was created their homes gods,  
Their homes as well lords.  
Not as well they did it,  
Not they worked.  
Not as well they made then their homes,  
Not as well only then they made their homes their gods.

Only because they had become many their vassals,  
Their servants.

Not surely only their luring,  
Only then as well their abduction,

Xa jun chi nim ja  
E kaib' chi ajawab'.

**KEJE'** k'ut xtz'akat wi juwinaq kajib' chi ajawab',  
Juwinaq kajib' nay puch chi nim ja xuxik.  
7830

Ta xnimarik q'aq'al,  
Tepewal pa K'iche'.  
Ta xq'aq'arik,  
Ta xtepewarik

U nimal,  
Ralal K'iche'.

Ta xchunaxik,  
Ta xsajkab'ix puch

Siwan,  
Tinamit.  
7840

Xul ch'uti amaq',  
Nima amaq'.

K'o k'ut u b'i' ajaw  
Xnimarisan K'iche'.

Ta xwinaqirik q'aq'al,  
Tepewal.

Ta xwinaqirik rochoch k'ab'awil,  
Kochoch nay pu ajawab'.  
Ma nay pu are' xeb'anowik,  
Mawi xechakun taj.  
7850

Ma pu xkib'an ta kochoch,  
Ma nay pu xa ta xkib'an rochoch ki k'ab'awil.

Xa rumal xek'irik kal,  
Ki k'ajol.

Ma na xa ki b'ochi',  
Xa ta pu keleq',
Their being carried off by force then as well.

Ki q'upun ta puch.

Truly now theirs
Lords each one of them.

Qitzij wi chi kech
Ajawab' chikijuinal.

Crowded as well their older brothers,
Their younger brothers came to be.

Tzatz nay puch katz,
Ki chaq' xuxik.

Gathered their existence,
Gathered as well its asking words each of lords.

Xmolomoxik u k'oje'ik,
Xmolomox nay puch u tab'al tzij jun chi ajawab'.

True that beloved,
True as well that great their authority lords.

Qitzij wi chi e loq',
Qitzij puch chi nim ki qale'm ajawab'.

Honored,
Respected as well

Nimatalik
Xowatal puch

Its day
Their births lords

U q'ij
Ralaxik ajawab'

By their vassals,
Their servants.

Rumal ral,
U k'ajol.

Then they multiplied they of canyon,
Of citadel with as well.

Ta xk'iarik aj siwan,
Aj tinamit ruk' nay puch.

Not surely only then many
As came to give themselves all nations.

Ma na xa ta k'i
Keje' xul kiya' kib' ronojel amaq'.

Even when war therefore
Fell on

K'a lab'al k'ut
Xqaj wi

Their canyon,
Their citadel.

U siwan,
U tinamit.

Still because of their spirit essence lords
They were glorified,

K'a rumal ki nawal ajawab'
Xeq'aq'arik,

The lord Cucumatz,
Lord Co Tuha.

Ri ajaw Q'ukumatz,
Ajaw K'o Tuja.

True that enchanted lord

Qitzij chi nawal ajaw
The Cucumatz came to be.

Ri Q'ukumatz xuxik.

One transformation he would rise up to sky,
One transformation therefore he would go to do down to Xibalba;

Ju wuq' chaq'an chi kaj, 
Ju wuq' k'ut chib'e u b'ana qajoq chi Xib'alb'a;

One transformation again therefore he would transform to serpent,
Truly then serpent he would come to be;

Ju wuq' chi k'ut chik'oje' chi kumatzil, 
Qitzij chi kumatz chuxik;

One transformation again as well he would do as eagle,
One transformation again as jaguar,
Truly then eagle,
Then jaguar his appearance he would come to be;

Ju wuq' chi nay puch chub'ano chi kotal, 7890
Ju wuq' chik chi b'alamil, 
Qitzij wi chi kot, 
Chi b'alam u wachib'al chuxik;

One transformation again he would pool as blood,
Alone pooled blood he would come to be.

Ju wuq' chik chireme'ik chi kik'el, 
U tukel remanik kik' chuxik.

Truly then enchanted 
Lord his essence.

Qitzij chi nawal 
Ajaw u k'oje'ik.

They were frightened before his face by all lords.
Shattered

Xib'ix ib' chuwach rumal ronojel ajawab'.
Xpaxin rib'

Its hearing 
They heard 

U ta'ik 
Xuta

All lords 
Nations

Ronojel ajawab' 
Amaq'

His essence 
Enchanted lord. 

U k'oje'ik 
Nawal ajaw.

This therefore its beginning, 
Its increase as well Quiché.

Are' k'ut u tikarik, 
U nimarik puch K'iche'.

Then he did it, 
Lord Cucumatz, 

Ta xub'an, 
Ajaw Q'ukumatz, 

His descendents, 
Greatness. 

Retal, 
Nimal.
Not lost their faces his grandchildren,  
His sons in his heart.  

Not then it he did  
That he was  

Then one lord.  
Enchanted then  

His nature.  
Only toppling theirs all nations  

Then he did it.  
Only his self-revelation.  

Because only one ending,  
Its head nations he came to be.  

Its fourth generation lord,  
The enchanted lord,  

Cucumatz his name.  
Only merely  

Ah Pop,  
Ah Pop Reception House.  

Left behind now therefore their descendents,  
Their heritage.  

They became glorious,  
They became sovereigns as well.  

Then they begat sons again therefore,  
Even their sons therefore.  

Crowded now they did it.  
Were begotten sons  

The Tepepul,  
Iztayul.  

Xma sachel u wach u mam,  
U k'ajol chu k'u'x.  

Maja b'i ata la xb'an wi  
Ri xk'oje'  

Ta jun ajaw.  
Nawal ta  

U k'oje'ik.  
Xa yoq'b'al rech ronojel amaq'  

Ta xub'ano.  
Ta xub'ano.  

7920  
Xa u k'utb'al rib'.  

Rumal xere ju k'isik,  
U jolom amaq' xuxik.  

Ukaj le' ajaw,  
Ri nawal ajaw,  

Q'ukumatz u b'i'.  
Xawi xere  

Aj Pop,  
Aj Pop K'am Ja.  

Xkanaj chi k'ut ketal,  
Ki tzijel.  

Xeq'aq'arik,  
Xetepewar puch.  

Ta xek'ajolan chi k'ut,  
K'a ki k'ajol k'ut.  

Tzatz chik xub'ano.  
Xk'ajolax  

Ri Tepepul,  
Istayul.
Only true lordship they did.
Fifth generation lord came to be.

Only they begat sons,
Each generation of lords.

**THESE** then therefore their names now
Sixth generation lord.

Two great lords,
They glorious.

Quicab his name one lord,
Cauizimah his name one other.

These therefore thick now they did the Quicab,
Cauizimah.

These now aggrandised
Quiché.

Because truly enchanted
Their essence.

These broke apart,
These as well shattered

Their canyons,
Their citadels,

Small nations,
Great nations.

Near in its midst
Were citadels anciently.

This their mountain Cakchiquels,
The Chuvila today,

Their mountain again as well Rabinals,
The Pa Maca,
Their mountain therefore Caocs, The Zaccabaha,  
U juyub' k'u Ka'okeb', Ri Saqkab'a Ja, 

Their citadel then therefore Zaculeus, Chuvi Miquina, Xelahu,  
U tinamit chi k'ut Saqulewab', Chuwi' Miq'ina', Xe' Laju,  

Chuva Tzac, With Tzoloh Che.  
Chuwa Tz'aq, Ruk' Tz'oloj Che'.  

These paid homage to Quicab, They made war.  
Are' xrixowaj K'iq'ab', Xub'an lab'al.  

Truly they were broken apart, They were shattered  
Qitzij wi xq'ajik, Xpaxik  

Their canyons, Their citadels  
U siwan, U tinamit  

Rabinals, Cakchiquels, Zaculeus.  
Rab'inaleb', Kaqchekeleb', Saq Ulewab'.  

They collapsed, They were split apart all nations.  
Xule'ik, Xpaq'a'ik ronojel amaq'.  

Still kept up To long time his killers Quicab.  
K'a xtok'e Chi najt u kamisay\textsuperscript{111} K'iq'ab'.  

One group, Two groups then now  
Ju ch'ob', Ka ch'ob' ta chik  

Not bring their tribute To all of them. Fell their citadels, They carried their tribute  
Mawi kuk'an u patan Chirech ronojel. Xqaj u tinamit, Xuk'a'am u patan  

Before their faces Quicab, Cauizimah.  
Chuwach K'iq'ab', Kawisimaj.  

\textsuperscript{111} The manuscript reads camiza, likely intended to be camizay (Mondloch, personal communication).
They invaded lineages,
They were bled,
They were shot at wooden post.

Not there was their day,
Not there was their descendents came to be.

Only arrows,
They were instruments of shattering citadels.

Straightaway it would be split open
Its mouth earth

Like this it would break open thunder,
To shatter stones.

They would fear,
Suddenly now they would humbly offer nations

Before its face Pine Resin Tree
Its sign citadels.

Because today
One mountain stones.

Only a few now
Not cut cleanly,

Like this it was cut
With axe by it.

There it is in plain,
Petatayub its name.

Clear today,
It is seen all people pass it by,

Its sign
His war prowess Quicab.

There was not he died,
There was not as well his being defeated.

Ma pu ja b'i xch'akataj wi.

True that warrior.
He received therefore their tribute all nations.

Qitzij wi chi achij.
Xuk'am k'ut u patan ronojel amaq'.

Then they planned therefore lords all of them,
Then went blockaders

Ta xena'ojin k'ut ajawab' konojel,
Ta xb'ek q'atey

Around canyons,
Around citadels.

Rij siwan,
Rij tinamit.

Fallen their citadels,
All nations.

Xqajinaq oq u tinamit,
Ronojel amaq'.

**THUS** then their coming out sentinels,
Lookouts warriors.

K'ATE k'ut ta relik waranel,
Ilol aj lab'al.

Then they made therefore its watchmen lineage,
Guardians mountain.

Ta xkib'an¹¹² k'ut u wachinel chinamit,
Laq'ab'ey juyub'.

“If will come again,
Then will arrive its guard

“We chipe chik,
Ta chul u laq'ab'ej

Their citadels,
Nations,” they said.

U tinamit,
Amaq',” xecha'

Then they gathered their thoughts all lords,
Then went out their orders:

Ta xzikuch ki na'oj konojel ajawab',
Ta xel ki wab'an:

“Like the our stockade,
Like as well our second lineage,
Like as well our fortress,

“Keje' ri' qa k'ejoj,
Keje' pu qa ka chinamit,
Keje' nay pu qa tz'alam,

Our palisade they shall become,
This now our anger,
Our war prowess then they shall become,”

Qa k'oxtun chuxik,
Are' chik qoyowal,
Qachijilal ta chuxoq,”

They said all lords.
Then they went out their orders

Xecha' konojel ajawab'.
Ta xe'elik u wab'an

¹¹² The text uses the contracted form *xkiba*. 
Each of lineages,  
Opposers of warriors.

Then they were instructed therefore,  
Then they went as well orders,

Guardians their mountain nations.  
“Go, because our mountains now.

Do not fear if there are still warriors  
That come again with you as killers to you.

At once come to tell it.  
We shall go surely to kill them,”

Said therefore Quicab to them  
When they were instructed all of their faces

With Magistrate,  
Herald Person.

Then they went to set the its mouth arrows,  
Its mouth bowstrings as it is said.

Then were split apart their grandfathers,  
Theirs fathers

The all Quiché people.  
They are on each of mountains.

Only guardians mountains,  
Only as well guardians

Arrows,  
Bowstrings.

Guardians  
War as well when they went.

---

113 The manuscript reads nu.
Not surely one then dawn,
Not as well one then their god.
Only blockaders around citadels.
They went out all of them:

Ah Uuila,
Ah Chulimal;

Zaqui Ya,
Xahbaquieh;

Chi Temah,
Vahxalahuh;

With as well Ah Cabracan,
Chabi Cac,
Chi Hunahpu;

With Ah Maca,
Ah Xay Abah;

Ah Zaccabaha,
Ah Ziyaha;

Ah Miquina,
Ah Xelahuh.

Plains,
Mountains.

These went out sentinels war,
Guardians earth.
Then they went because of Quicab,
Cavizamah,

Ah Pop,
Ah Pop Reception House,
Four lords they sent them.
They acted as sentinels against as well warriors.

Quicab,
Cauizimah their names.

Lords before their faces Cavecs,
Two.

Quema his name
Lord before their faces Nihaibs.

Achac Ib'oy therefore his name
Lord before their faces Ahau Quichés.

These therefore their names
Lords these.

They sent out messengers,
They sent out envoys as well

When they left their vassals,
Their servants

On mountains,
On each one of mountains.

Went surely therefore first arrived surely their female captives,
Arrived as well male captives,

Before Quicab,
Cauizimah,

Magistrate,
Herald Person.

They made now war the its mouth arrow,
Its mouth bowstring.

They took women captives now,
They took male captives now.

Warlike they became now
The envoys

Were given,
They increased therefore,
Many therefore their heartening by lords.

When they would arrive to give their female captives,
Their male captives all.

Thus then gathered thoughts
By lords

Ah Pop,
Ah Pop Reception House,
Magistrate,
Herald Person.

Then went out
Therefore thoughts.

“Only we ennoble,
Truly first of those that are

That have carried as a burden,
Lookout lineages shall enter.

“I Ah Pop.
I Ah Pop Reception House.
Ah Pop to adorning mine
Shall enter now therefore yours.

You Lord Magistrate,
Magistrate the adornment shall come to be,”
They said therefore all lords
When they were gathered their thoughts.

Only therefore likewise they did it Tamub, Ilocab.

Same face
Three groups of Quichés

Then they did ennobling,
They entitled them

First their vassals,
Their servants.

Thus their gathering thought.
Not therefore there

Were ennobled Quichés.
There is its name mountain ennobled

First vassals,
Servants.

Then they summoned therefore all that are on each of
mountains.
Only one they gathered.

UNDER Twisted Cord
Under String its names mountain they were ennobled,

Then entered their command
There Chulimal it was done.

THESE therefore their titles,
Their ennobling,
Their tokens as well:

One score Magistrates,
One score Ah Pops,
Ennobled by Ah Pop,  
Ah Pop Reception House,  

By as well Magistrate,  
Herald Person.  

Entered their offices all Magistrates,  
Ah Pops,  

Eleven  
Great Stewards,  

Magistrate Lords,  
Magistrate Zaquics,  

Their Magistrates Warriors,  
Their Ah Pops warriors,  

Their Keepmasters Warriors,  
Their Point Warriors,  

Their names warriors entered  
When entitled.  

They named them as well on its top their benches,  
On its top their cushions.  

First their vassals,  
Their servants Quiché people,  

Watchers of them,  
Listeners of them,  

Its mouth arrow  
Its mouth bowstring,  

Stockade,  
Enclosure,  
Fortress,  
Palisade around Quiché.
Only therefore likewise they did it Tamub, Ilocab.

They ennobled,
They entitled as well,

First their vassals,
Their servants,

They are on each of mountains.
This therefore their foundation

Magistrates,
Ah Pops,

Their having been assigned
On each of mountains today.

Likewise their coming out this
When they went out

Behind Ah Pop,
Ah Pop Reception House,

Behind as well Magistrate,
Herald Person they went out.

THIS therefore we shall tell now
Their names their houses gods.

Merely only they named their houses these
Their names gods.

Great Temple Tohil its name temple
His house Tohil of Cavecs.
Auilix therefore its name temple
His house Auilix of Nihaibs.
Hacavitz next therefore its name temple
His house their god Ahau Quiché.

Maize Flower House seen first,
Sacrifice House its name other.  
K'ajb'a Ja u b'i' chik.

Great temples  
Where they were stones.  
Nima'q tz'aq  
Xk'oje' wi ab'aj.

They were worshiped by lords Quichés,  
Worshiped as well by all nations.  
Xq'ijilo'xik rumal ajawab' K'iche',  
Q'ijilo'x 115 puch rumal ronojel amaq'.

They would enter surely to burn nations first before his face the Tohil.  
Then therefore they would worship next  
Chok na u k'atoj amaq' nab'e chuwach ri Tojil.  
K'ate k'ut ta chuq'ijila chik

Ah Pop,  
Ah Pop Reception House.  
Aj Pop,  
Aj Pop K'am Ja.  
8250

Then they would come to give their quetzal feathers,  
Their tribute before their faces lords.  
K'ate chul ki ya' ki q'uq',  
Ki patan chuwach ajaw.

This lord now,  
This other as well,  
Are' ajaw chik,  
Are' chi puch,

Their provision,  
Their sustenance,  
Ki tzuqun,  
Ki q'o'n,

Ah Pop,  
Ah Pop Reception House,  
Aj Pop,  
Aj Pop K'am Ja,

They brought down their citadels,  
Great lords.  
Xqasan ki tinamit,  
E nima ajawab'.  
8260

Enchanted people,  
Enchanted lords  
E nawal taq winaq,  
Nawal ajaw

The Cucumatz,  
Co Tuha.  
Ri Q'ukumatz,  
K'o Tuja.

Enchanted lords therefore the Quicab,  
Cauizimah.  
Nawal ajaw k'u ri K'iq'ab',  
Kawisimaj.

115 The manuscript reads quihilox, likely a transcription error for xquihilox, which is more appropriate grammatically and parallels the previous line (Mondloch, personal communication).
They know if
War would be made.
Clear before their faces
All they would see.
If death,
If hunger,
If strife would be made,
Certainly they knew it.

There is therefore instrument of sight theirs,
There is book.

Popol Vuh its name by them.
Not surely thus lords.

Great their essence
Great as well their fasts.

This means of venerating temple
Means of venerating as well lordship by them.

Long time then they fasted
They sacrificed before their faces their gods.

This therefore their means of fasting:
Nine score they fast,
One nine therefore they sacrifice,
They burn.

Thirteen score again their means of fasting,
Thirteen therefore they sacrificed.

They burn before his face Tohil,
Before their faces as well their gods.

Only zapotes,
Only matasanos,
Only jocotes they would eat.

Keta'm we
Lab'al chib'anik.
Q'alaj chikiwach
Ronojel chikilo.
We kamik,
We waij,
We ch'a'oj chib'anik,
Xa xketa'm wi.

K'o k'ut ilb'al\textsuperscript{116} re,
K'o wuj.

Popol Wuj u b'i' kumal.
Ma na keje' e ajawab'.

Nim ki k'oj'e'ik
Nim nay puch ki mewajik.

Are' loq'b'al tz'aq
Loq'b'al pu ajawarem kumal.

Najtik chik xemewajik
Xek'ajb'ik chuwach ki k'ab'awil.

Wa' k'ute ki mewajib'al:
B'elej winaq kemewajik,
Ju b'elej k'ut kek'ajb'ik,
Kek'atonik.

Oxlaju winaq chik ki mewajib'al,
Oxlaju chi k'ut kek'ajb'ik.

Kek'atonik chuwach Tojil,
Chuwach pu ki k'ab'awil.

Xa tulul,
Xa ajache',
Xa q'inom chikilo'o.

\textsuperscript{116} The manuscript reads ibal, which is likely a transcription error for ilbal.
This there was not maize food

They would eat.

If therefore seventeen score they sacrifice,
If [seven]teen therefore they fast.
Not they eat maize.
True that great ritual observances they would do.

This its sign
Their essence lords.

With therefore not women they would sleep therefore
Only by themselves they would care for each other.

They fast,
Only in their houses gods they were.

Each day only worship,
Only burning,
Only as well sacrifice they would do.

Only there they are in darkness,
At dawn

Only wept their hearts,
Only as well wept their bowels.

When they plead to their light,
Their lives,

Their vassals,
Their servants,

To as well their lordship.
They would lift up their faces to sky.

This therefore their pleading before their faces their gods
When they plead.

This therefore their crying out their hearts,
This:

Are' maja b'i wa
Chikiwej.
We k'ut wuqlajuj winaq kek'ajb'ik,
We [wuq]lajuj ²¹⁷ k'ut kemewajik. 8300
Mawi kewa'ik.
Qitzij wi chi nima awasinik chikib'ano.

Are' retal
Ki k'oj'e'ik e ajawab'.
Ruk' k'ut maja b'i ixoq chiwar k'ut
Xa ki tukel chikichajij kib'.

Kemewajik,
Xa pa rachoch k'ab'awil kek'oj'e' wi.

Ju ta q'ij xa q'ijilonik,
Xa k'atonik, 8310
Xa pu k'ajb'ik chikib'ano.

Xawi chiri' e k'o wi xq'eq,
Saqirik

Xa choq' ki k'u'x,
Xa pu choq' ki pam.

Ta ketz'ononik chirech u saq,
U k'aslem,

Kal,
Ki k'ajol,

Chire nay puch kajawarem. 8320
Chikipakab'a' ki wach chi kaj.

Wa' k'ute ki tz'onob'al chuwach ki k'ab'awil
Ta ketz'ononik.

Are' k'ut roq'ej ki k'u'x,
Wa':

¹¹⁷ The manuscript leaves out wuq, which should be present considering the context.
“YEA pleasing its day,
You Huracan,
You Its Heart Sky,
Earth,
You giver of yellowness,
Blue/Greenness;
You as well giver daughters,
Sons.
Be calmed,
Sprinkle hither
Your blue/greenness,
Your yellowness.
May it be given its life,
Creation
My children born of women,
My sons begotten of men,
May they be multiplied,
May they be created,
Provider to you,
Sustainer to you,
Caller upon to you,
In road,
In cleared pathway,
In course river,
In canyons,
Beneath trees,
Beneath bushes,
Give their daughters,

“AKAROK atob' u q'ij,
At Juraqan,
At U K'u'x Kaj,
Ulew,
At ya'ol rech q'anal,
Raxal;
At pu ya'ol mi'al,
K'ajol.
Chatziloj,
Chamaq'ij uloq
A raxal,
A q'anal.
Chaya'taj u k'ase'ik,
Winaqirik
Wal,
Nu k'ajol,
Chipoq'taj,
Chiwinaqirtaj,
Tzuqul awe,
Q'o'l awe,
Sik'iy awe,
Pa b'e,
Pa jok,
Pa b'e ya',
Pa siwan,
8350
Xe' che',
Xe' k'a'am,
Chaya' ki mi'al,
Their sons.

Not then there is fault,
Confinement,
Shame,
Misfortune.

Not then would come deceivers behind them,
Before their faces.

May they not fall,
May they not be wounded,
May they not be dishonored,
May they not be condemned,
May they not fall below road,
Above road,
Not then stricken,
Impediment,

Behind them,
Before their faces.

May you place them on green road,
On green cleared path.

Not their blame,
Their confinement,

Your hiding,
Your curse.

May good
Their existence

Providers to you,
Sustainers to you,

To your mouths,
To your faces,
You Its Heart Sky,
You Its Heart Earth,
You Bundled Glory,
You as well Tohil,
Auilix,
Hacavitz,
Womb sky,
Its womb earth

At U K'u'x Kaj,
At U K'u'x Ulew,
At Pisom Q'aq'al,
At puch Tojil,
Awilix,
Jaq'awitz,
Pam kaj,
U pam ulew

Four sides,
Four corners.
Only then light,
Only then security

Kaj tzuk,
Kaj xukut.
Xa ta saq,
Xa ta amaq'

Inside your mouth,
Before your face,

U pam chachi',
Chawach,

You
God.”

Thus the lords
Then fast

Keje' k'ut ri ajawab'
Ta kemewajik

Within the nine score,
Thirteen score,
Seventeen score as well.

Chupan ri b'elej winaq,
Oxlaju winaq,
Wuqlaju winaq puch.

Many fasting days
They would cry out their hearts

K'i mewaij q'ij
Choq' ki k'u'x

Over their vassals,
Their servants;
Over as well all women,
Children.

Chuwi' kal,
Ki k'ajol;
Chuwi' puch ronojel ixoq,
Alk'u'al.

Then they made their service

Ta xkib'an ki patan
Each of lords.
Jujun chi ajawab'.

This means of venerating light,
Are' loq'b'al saq,  
Life;  
K'aslem;

Means of venerating lordship.
Loq'b'al puch ajawarem.  
This their lordship  
Are' rajawarem

Ah Pop,  
Ah Pop Reception House,  
Aj Pop,  
Aj Pop K'am Ja,

Magistrate,  
Q'alel,  
Herald Person.  
Aj Tzik' Winaq.

Two by two then they enter,  
E kakab' ta ke'okik,  
They succeeded each other  
8420  
Kejalow kib'

To their assuming responsibility for nations,  
Chi reqalixik amaq',  
With all Quiché people.  
Ruk' ronojel K'iche' winaq.

Only one  
Xa jun  
Went out  
Xel wi

Its root word,  
U xe' tzij,  
Its root as well  
U xe' puch

Provisioning,  
Tzuquj,  
Sustaining.  
Q'o'j.

Only its root word,  
Xawi u xe' tzij,  
Only likewise they did it  
8430  
Xawi keje' kub'ano

Tamub,  
Tamub',  
Ilocab,  
Ilokab',

With Rabinals,  
Ruk' Rab'inaleb',  
Cakchiquels,  
Kaqchekeleb',  
Ah Tziquinaha;  
Aj Tz'ikina Ja;

Tuhalahas,  
Tujala Ja,  
Uchabahas.  
U Ch'ab'a Ja.
Only one they would go out
To bear the burden there Quiché.
Then they would do it for all.

Not surely only like they exercised lordship,
Not surely only they just receive gifts.

Providers theirs,
Sustainers theirs.

Only then their food,
Drink they did.

Not as well without purpose,
They deceived,
They stole

Their lordship,
Their glory,
Their sovereignty.

Not as well only then like they crushed their canyons,
Their citadels,
Small nations,
Great nations.

Great its price
They gave.

Came jade,
Came precious metal,
Came as well measure of four fingers its length,
Measure of fist with thumb extended its length;
With precious gems,
With glittering things;
Came as well cotinga feathers,

Xa jun chel wi
Ta xiqan\textsuperscript{118} chiri' K'iche'.
Ma na xaqi keje' xe'ajawarik,
Ma na xa xkikaqkochij.

Ta chub'an rech ronojel.

Vanilla\textsuperscript{118} xiquin for what should likely be xican.

8440

8450

8460

294
Oriole feathers,
Red bird feathers;
Their tribute all nations
Came before their faces enchanted lords
Cucumatz,
Co Tuha;
Before his face as well Quicab,
Cavizimah;
The Ah Pop,
Ah Pop Reception House,
Magistrate,
Herald Person.

Not only small they did.
Not as well only then a little of nations they brought down.
Many groups of nations,
Came their tribute Quiché.
Affliction therefore they received.
They were overcome by them.
Not quickly was created their glory,
Until Cucumatz its root greatness of lordship.
Thus its beginning their aggrandisement,
The aggrandisement as well Quiché.
This then therefore we shall give order to their generations lords,
With their names all lords we shall tell now.

THESE therefore their generations,
Their house divisions,
Lordship,

K'ub'ul,
Ch'aktik;
U patan ronojel amaq'
Xul chikiwach nawal ajawab'
8470
Q'ukumatz,
K'o Tuja;
Chuwach puch K'iq'ab',
Kawisimaj;
Ri Aj Pop,
Aj Pop K'am Ja,
Q'alel,
Aj Tzik' Winaq.
Mawi xa ch'uti'n xkib'ano.
Ma nay pu xa ta sqaqi'n chi amaq' xkiqasaj. 8480
K'ia ch'ob' chi amaq',
Xul u patan K'iche'.
K'axk'ol k'ut xk'am wi.
Xyake'x wi kumal.
Mawi atan xwinaqirik ki q'aq'al,
K'a Q'ukumatz u xe' nimal chi ajawarem.
Keje' k'ut u tikarik u nimarik,
Ri u nimarik puch K'iche'.
Are' chi k'ut xchiqacholo u le'el ajawab',
Ruk' ki b'i' konojel ajawab' xchiqab'ij chik. 8490
WA'E k'ute u le'el,
U tasel,
Ajawarem,
Of all their having been dawned:

Balam Quitze,  
Balam Acab,  
Mahucutah,  
Iqui Balam.

First our grandfathers,  
First our fathers

When appeared sun,  
Appeared moon,  
Stars.

This therefore their generations,  
Their house divisions lordship.

We shall begin hither  
Truly at its roots.

Paired then they entered lords,  
When entered.

Then would succeed each generation of lords,  
The grandfathers,

With their lords of citadel.  
All each one of lords.

Here therefore shall appear its face each one lords.  
This therefore shall appear its face every each one lords  
Quiché.

BALAM Quitze  
Their founder Cavecs.

Cocaib  
Its second generation now Balam Quitze.

Balam Co Nache began Ah Popol,  
Third generation therefore this.

Chi ronojel ki saqirib'em:

B'alam Kitze,  
B'alam Aq'ab',  
Majukutaj,  
Ik'i B'alam.

First our grandfathers,  
Nab'e qa mam,  
Nab'e qa qajaw 8500

When appeared sun,  
Ta xwachin q'ij,  
Xwachin ik',  
Ch'umil.

This therefore their generations,  
Wa'e k'ute u le'el,  
U tasel ajawarem.

We shall begin hither  
Xchiqatikib'a' uloq  
Qi chuxe'.

Paired then they entered lords,  
K'uluk'uj chi rokik ajawab',  
Ta chokik.

Then would succeed each generation of lords,  
Ta chikamije'ik ju taq le' chi ajawab',  
Ri mama',

With their lords of citadel.  
Ruk' rajawal chi tinamit.

Here therefore shall appear its face each one lords.  
Wa'e k'ute xchiwachin u wach chujujunal ajawab'.  
Wa'e k'ute xchiwachin u wach jujun chujujunal ajawab K'iche'.

B'ALAR Quicxe  
Their founder Cavecs.

B'alam Kitze  
U xe'nab'al Kaweqib'.

K'okaib'  
U ka le' chik B'alam Kitze.

B'alam K'o Nache xtikib'an Aj Popol,  
Rox le' k'u ri'. 8520
Co Tuha,  
Iztayub its fourth generation.

Cucumatz,  
Co Tuha,  
Its root enchanted lords,  
Its fifth generation there was.

Tepepul,  
Iztayul now its sixth house division.

Quicab,  
Cauizimah,  
Its seventh change lordship.  
Enchantment on its head.

Tepepul,  
Iztayub its eighth generation.

Tecum,  
Tepepul its ninth generation.

Vahxaqui Cam,  
Quicab then its tenth generation lords.

Vucub Noh,  
Cauatepech now its eleventh house division lords.

Oxib Quieh,  
Beleheb Tzi its twelfth generation lords.

These therefore exercise lordship when arrived Donadiu.  
They were hung by Castilian people.

Tecum,  
Tepepul,  
They paid tribute before their faces Castilian people.  
These were begotten behind its thirteenth generation lords.

K'o Tuja,  
Iztayub' u kaj le'.

Q'ukumatz,  
K'o Tuja,  
U xe' nawal ajaw,  
Ro' le' xk'oj'e' wi.

Tepepul,  
Iztayul chik u waq tas.

K'iq'ab',  
Kawisimaj,  
U wuq jal ajawarem.  
Nawal chiwi'.

Tepepul,  
Iztayub' u wajxaq le'.

Tekum,  
Tepepul u b'elej le'.

Wajxaqi K'a'am,  
K'iq'ab' k'ut u lajuj le' ajawab'.

Wuqub' No'j,  
Kawatepech chik u julajuj tas ajawab'.

Oxib' Kiej,  
B'elejeb' Tzi' u kab'lajuj le' ajawab'.

Are' k'ut ke'ajawarik ta xul Tonatiu.  
Xejitz'axik rumal castillan winaq.
Don Juan de Rojas,  
Don Juan Cortés,  

Fourteenth generation lords. 
Begotten sons  

By Tecum,  
Tepepul.  

**THESE** therefore their generations  
Their house divisions  

Lordship,  
The lords  

Ah Pop,  
Ah Pop Reception House, 

Before their faces Cavecs  
Quichés.  

This next we shall tell now of lineages.  
These next therefore great houses of each of lords  

Behind Ah Pop,  
Ah Pop Reception House.  

These are named nine lineages of Cavecs,  
Nine their great houses.  

These their names their lords  
Each of great houses:  

Lord Ah Pop one his great house,  
Guarded House its name great house;  

Lord Ah Pop Reception House,  
Bird House its name his great house;  

---

119 The manuscript reads *cablahu* (twelfth), rather than *cahlahu* (fourteenth)
Great Steward Cavec,  
One his great house;  
Nim Ch'okoq Kaweq,  
Jun u nim ja;

Lord Ah Tohil,  
One his great house;  
Ajaw Aj Tojil,  
Jun u nim ja;

Lord Ah Cucumatz,  
One his great house;  
Ajaw Aj Q'ukumatz,  
Jun u nim ja;  
8580

Mat Person of Stacks,  
One his great house;  
Popol Winaq Chi T'uy,  
Jun u nim ja;

Emissary Deer House,  
One his great house;  
Lolmet Kej Nay,  
Jun u nim ja;

Mat Person in Ballcourt Punishment,  
Guarded one his great house;  
Popol Winaq pa Jom Tz'alatz',  
Xkuxeb'a' jun u nim ja;

Tepeu Yaqui,  
One his great house.  
Tepew Yaki,  
Jun u nim ja.

THESE therefore the nine lineages  
Of Cavecs.  
ARE' k'u ri b'elejeb' chinamit  
Chi Kaweqib'.  
8590

Crowded their vassals,  
Their servants counted  
Tzatz ral,  
U k'ajol ajilatal

Behind nine  
Of great houses.  
Chirij b'elejeb'  
Chi nim ja.

THESE therefore of Nihaib,  
Nine on its top of great houses.  
WA' k'ute rech Nijaib'ab',  
B'elejeb' chiwi' chi nim ja.

This first we shall tell  
Their self generation lordship:  
Are' nab'e xchiqab'ij  
U le'ab'al rib' ajawarem:

Only one its root  
Shall plant before its face  
Xa jun u xe'  
Xchtikar chuwich  
8600
Its root sun, U xe' q'ij,  

Balam Acab B'alam Aq'ab'  
First Nab'e

Grandfather,  
Father. Mamaxel,  
Qajawixel.

Co Acul,  
Co Acuteck second generation. K'o Akul,  
K'o Akutek u ka le'.

Co Chahuh,  
Co Tzibaha third generation. K'o Chajuj,  
K'o Tz'ib'a Ja rox le'.

Beleheb Queh,  
Fourth generation next. B'elejeb' Kej,  
U kaj le' chik.

Co Tuha,  
Fifth generation lord. K'o Tuja  
Ro' le' ajaw.

Batza next therefore,  
Sixth generation next. B'atz'a chi k'ut,  
U waq le' chik.

Iztayul next therefore,  
Seventh generation lord. Istayul chi k'ut,  
U wuq le' ajaw.

Co Tuha on its top,  
Eighth house division lordship. K'o Tuja chiwi',  
8620 U wajxaq tas ajawarem.

Beleheb Queh,  
Ninth house division. B'elejeb' Kej,  
U b'elej tas.

Quema he is called next,  
Tenth generation. Kema chuchax chik,  
U lajuj le'.

Lord Co Tuha,  
Eleventh generation. Ajaw K'o Tuja,  
U julaju le'.

Don Christoval he is called,  
He exercised lordship before their faces Castilian people. Don Christowal chuchaxik,  
Xajawarik chuchaw Caxtilan winaq.
Don Pedro de Robles,  
Lord Magistrate today.

**THESE** therefore next all lords  
Having come out behind the Lord Magistrate.

These now we shall tell  
Their lords each of great houses:

**Lord Magistrate,**  
Its first lord

**Before their faces Nihaibs,**  
One his great house;

**Lord Herald Person,**  
One his great house;

**Lord Magistrate Reception House,**  
One his great house;

**Great Reception House,**  
One his great house;

**Its Mother Reception House,**  
One his great house;

**Great Reception House,**  
One his great house;

**Great Steward Nihaibs,**  
One his great house;

**Lord Auilix,**  
One his great house;

**Yacolatam,**  
One his great house.

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This office is a repetition of one named four lines previously (line 8644).
THESE therefore great houses these
Before their faces Nihaibs.

These are named,
Nine lineages of Nihaibs they are called.

Many therefore their lineages
Each one to lords.

These its first these
We told their names.

THESE next therefore
Of Ahau Quichés:

This their grandfather,
Their father,
Mahucutah
First person.

Co Ahau his name
Second generation lord,
Fire Lacan,
Co Kosom,
Co Mahcun,
Vucub Ah,
Co Camel,
Co Yaba Coh,
Vinac,
Bam.

THESE therefore lords these
Before their faces Ahau Quiché.

ARE' k'ut nim ja ri'
Chuwach Niijaib'ab'.

Are' u b'i'nam wi,
B'elejeb' chinamit chi Niijaib'ab' chuchaxik.

K'iya taq k'ut u chinamital 8660
Jujuñ chike ajawab'.

Are' u nab'e ri'
Mi xqab'ij ki b'i'.

ARE' chi k'ut
Rech Ajaw K'iche':

Wa' u mam,
U qajaw,
Majukutaj
Nab'e winaq.

K'o Ajaw u b'i'
U ka le' ajaw, 8670

Q'aq' Lakan,
K'o Kosom,
K'o Majkun,
Wuqub' Aj,
K'o Kame'l,
K'o Yab'a Koj,

Winaq,
B'am.

ARE' k'ut ajawab' ri'
Chuwach Ajaw K'iche'. 8680
These their generations, Their house divisions as well. Are' u le'el, U tasel puch.

These therefore their names lords these within great houses. Are' k'ut u b'i' ajawab' wa' chupan nim ja. Only four their great houses: Xa kajib' u nim ja:

Herald Person Lord his name first lord, One his great house; Aj Tzik' Winaq Ajaw u b'i' nab'e ajaw, Jun u nim ja;

Emissary Lord second lord, One his great house; Lolmet Ajaw u kab' ajaw, Jun u nim ja;

Great Steward Lord third lord, One his great house; Nim Ch'okoj Ajaw rox ajaw, Jun u nim ja; 8690

Hacavitz therefore fourth lord, One his great house. Jaq'awitz k'ut u kaj ajaw, Jun u nim ja.

The four therefore great houses Before their faces Ahau Quiché. Chi kajib' k'ut nim ja Chuwach Ajaw K'iche'.

THESE therefore the three Great Stewards. ARE' k'u ri e oxib' chi Nim Ch'okoj. Like the fathers Keje' ri' e qajawixel

Of all lords Quiché. Rumal ronojel ajawab' K'iche'. Only one now their gathering together Xa jun chikikuch wi kib'

Three then stewards. Three then stewards. E oxib' chik ch'okojib'. E alanel, 8700

Givers of birth, E u chuch tzij, Its mother word. E u qajaw tzij. Its father word. Nim sqaqi'n u k'oje'ik

Great a little their essence E oxib' chi ch'okojib'.

Three stewards.

GREAT Steward therefore (before their faces Cavecs), NIM Ch'okoj k'ut (chuwach Kaweqib'121), Before their faces Nihaibs its second therefore this Great Chuwach Nijayib' u kab' k'u ri' Nim Ch'okoj Ajaw, Steward Lord,
Before their faces Ahau Quichés third Great Steward.

Then three therefore these stewards,
Each one before their faces lineages.

Only therefore its essence Quiché.
This because not now means of sight of it.

There is first ancienyly by lords.
Lost now.

But therefore this was completed now all Quiché,
Sta. Cruz its name.